

# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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*A Journal of Psychological, Occult, and Mystical Research.*

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## NOTES BY THE WAY.

Looking through the pages of a now defunct periodical, "Horlick's Magazine," which came to an end some ten years ago, we lighted on what was, to us, an intensely interesting article reviewing the course of Spiritualism from its beginnings up to the year 1904, or thereabouts. The article, which was unsigned, showed clear evidences of being from the pen of one who had made a close if not altogether sympathetic study of the various occult movements of the last fifty years, and the literature by which they were or are still represented. Here are a few of the author's *obiter dicta* :—

Many analogies have been instituted between Spiritualism and ancient magic, but they are the product of insufficient thinking. . . . The phenomena of Spiritualism do not depend upon these hazardous possibilities [*i.e.*, the dubious methods of magical evocation] and the experiments are produced in the absence of any convention.

When communication between the two worlds seems capable of institution, the attempt is made in the most natural of all manners, that, in a word, which would be adopted by two ordinary human beings when separated by stone walls.

So much nonsense is and has been talked and written concerning the "undignified methods" of spirit communication that it is well to cite the admission of a writer not wholly in sympathy with Spiritualism that the "telegraphy of raps" is the most natural of all methods.

\* \* \* \*

Concerning our periodical literature, past and present, the writer of the article has much to say, and the "Zoist," the "Christian Spiritualist," the "Spiritualist," the "Medium and Daybreak," the "Two Worlds," and the "Herald of Progress" are described and criticised from the standpoint of an independent observer. The critical ability shown in the article gave to the following comments on LIGHT an added interest and value :—

Some time after the suspension of the "Spiritualist," the movement received an entirely new impetus by the publication of LIGHT, which soon passed under the editorship of a man of culture and literary ability [the Rev. W. Stainton Moses is no doubt alluded to] and has now for many years been the recognised organ of Spiritualism in England. . . . The most important occult movements of the nineteenth century have been made known to the public in its columns, and many minor interests, which would take their place in an extended history of the subject, have found through the same medium an opportunity to prefer their claims. This is enough to show that the periodical itself is fixed to no special line of thought to the exclusion of others. It has also succeeded where others have failed in earning the respect of all sides, and even the sympathy of a section of public opinion outside transcendental circles in England.

That was written some ten years ago, and we record it

in no vainglorious spirit, but rather as marking at once a record of the past and an ideal of the future.

\* \* \* \*

May we not also add that the fact that LIGHT, while standing rigidly by its main principles, has fixed itself to "no special line of thought," has perhaps had no little to do with its success? Those who controlled and who still control its destinies have seen that in the vast movement represented by the impact of the unseen world upon this one a hundred and one philosophies and systems of explanation would spring up and be outgrown with the increase of knowledge and understanding. The way is already strewn with the wrecks and relics of such philosophies and systems, and still we go on finding newer light and fresher knowledge—which is as it should be. There is no closed system, no "last word" in purely mundane movements, far less in those which derive their inspiration more or less directly from the quick life and thought of the unseen world and its counsellors. We do not necessarily subscribe to a policy of waiting and watching, and even the old doctrine of the "open door" or the "open window" is not entirely to our mind. It is rather a question of marching "breast forward" for the inspirations and the achievements which lie ahead.

\* \* \* \*

On the subject of the various forms of cross, "F. V. H." writes :—

I have always understood that the perfect Cross, the Cross Divine, is the one in which the four arms are of equal length from the centre.

The Roman cross is a lop-sided one, so to speak, one arm extending beyond the harmonising radius earthward.

The Roman cross represents Adam, the animal principle, whose nature projects strongly in an earthward direction, or a man whose lower self so greatly exceeds the harmony of its beinghood, on its earthly or material side, as completely to triumph over the spiritual for the time being; thus the long arm represents the excessive earthly self.

It was the lower self in men which caused the martyrdom of Jesus the Essene, and he was crucified on a cross of wood, representing or symbolising their Adamic or earthly natures, which were then too dark and gross to be illuminated with the light Divine that shone in and through the Divine teacher, Jesus of Nazareth, who on one occasion exclaimed, "This is your hour, and the power of darkness."

\* \* \* \*

In further elucidation of the symbol our correspondent remarks :—

The crucifixion of Jesus was really the triumph of the lower Roman cross over the Divine cross; the triumph of lop sided ignorance over Divine harmony and knowledge.

But it could not kill the Divine and harmonising spirit, which is alive to-day and very powerful; it could only drive out of its physical temple the spiritual form, in whom that spirit had matured and dwelt. Christ they never crucified, nor could they ever; this is an act beyond the power of men or devils.

It is not the Christ that has to be crucified in any ethical sense, but the animal nature symbolised by the lop-sided arm of the otherwise harmonising cross.

Your correspondent is right in saying that the Latin cross is the lowest of the three forms, as it is the sign of the animal principle or Adam, and, as I have already said, it was this collec-



tive animal principle dominating men that caused them to murder Jesus the Nazarene (but not the Christ principle within him).

To the adoption of this lowest form of the cross by the Church "F. V. H." attributes the present "lop-sided" condition of the progress of the world—an extension of the symbolical idea which strikes us as being at least original.

\* \* \*

There is a century-old story—we have quoted it before—of an Englishman in France who, observing that the chamber-maid of the hotel at which he stayed was a red-haired woman, announced on his return to England that "all the chamber-maids in France have red hair." In "The Nautilus" for April we find that bright woman Elizabeth Towne writing with like exaggeration—we have culled a few sentences: "When people believe in departed spirits they are entirely too much dependent on them"; "Paid mediumship induces dishonesty"; "With rare exceptions paid mediums and phenomena-seekers as a class are the biggest liars on earth. There is absolutely no reliance to be placed on their word"; and more to the same effect. In a word, Mrs. Towne being in the position that she does not "care two cents to be convinced that there are discarnate spirits anywhere in this universe" is anxious that everyone else should be in the same frame of mind, and is prepared to bludgeon them into it. An American reader is anxious that we should reply to the article from which these elegant extracts are taken. Really we do not think it necessary. The attack was doubtless written *currente calamo* (we excuse much to the "flowing pen") and in a spirit of—let us call it exuberance and not violent exaggeration. But the diatribes may be left to refute themselves. They will mislead no one whose opinion is of any value.

#### THE ONLY SURE FACTS.

The Rev. R. J. Campbell keeps well abreast of the latest thought of the time. In a striking sermon on "Supersensible Reality," reported in "The Christian Commonwealth" for April 8th, he lays under contribution Mr. H. G. Wells, Sir William Crookes and Professor William James to illustrate and enforce the fact that we do not know the outside world as it is, or in its totality, but only as it enters our experience through the medium of the senses; and that if we could change our present sense-perceptions the universe as we now know it would vanish and quite another universe would become apparent.

Consciousness cannot help itself; it is dependent on the report of the senses, and what they tell has probably little to do with reality. We are like children in a kindergarten learning by means of coloured balls, and pictures, and puzzle boxes to develop our own latent spiritual powers, and when the day comes when God sees that we are ready to leave the school, we shall be led forth into a world of glorious reality corresponding to the soul-faculty we have acquired. Only our heavenly Father knows now what that reality is, but He is training us to know.

Addressing the man who, though he yearns for something higher and better than the world has ever supplied, is far surer of the world than he is of God, Mr. Campbell says:—

Let me tell you, the only fact of which you can be sure in life, barring your own soul, is God. . . I have shown you pretty conclusively, I think, that you cannot trust what your senses tell you about the world. The real world is not what you think it is, whatever else it may be. But you—you with all your capacities for higher things, your wistful desires for purity and truth, your battles with sin, and your self-condemnation when you fall, your love and sorrow—you are real. And all these things, which are your real life, are the commerce of your soul with God. They are because God is; they are unthinkable without God. Eye hath never seen them, ear hath never heard them, but they are the tokens of the eternal and imperishable essence tabernacled for awhile within the symbols and the shows of sense. God and the soul, the soul and God—these are, as Cardinal Newman declared, the two luminous, self-evident realities in a world of mysteries,

#### LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 7TH,

ON WHICH OCCASION

MAJOR-GENERAL SIR ALFRED  
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"MY PSYCHIC EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, April 28th, 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.—On Thursday *next*, April 30th, at 5 p.m., an address will be given by Mr. Horace Leaf, with hypnotic demonstrations.

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*, May 1st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

#### THE WALLIS MEMORIAL FUND.

In LIGHT of the 11th inst. we acknowledged subscriptions to the amount of £1 4s., making the total to that date £356 4s. 1d. We have now to acknowledge the following further donations:—

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WE need not be sceptical about our survival of bodily death merely because we cannot see how it can be secured. The universe is so marvellous that nothing is impossible. Science is showing us that the constituents of solid-seeming matter are only vortices in the ether; it would only be going a step further along the same line to conclude that they are thoughts of the Great Intelligence. And thus, instead of believing only in occasional, spasmodic revelation, we come to regard the whole universe as the Word of God. Should we ever have had the desire for immortality, or even the mere conception of it, if it did not correspond to some reality? That reality may be different from anything we have dreamed, but it will surely be greater, not less.—"Passer-by," in "The Christian Commonwealth."



## THE ERA OF WOMAN.

The Woman's Era—we had been about to write "The Age of Woman," but that, as a friendly monitor reminded us, is an uncertain quantity!—may be said to have fairly dawned. Long ago observers of the times drew attention to the fact that Nature was beginning to promote the feminine side of life, and pointed in proof to the development in the physique of women, to their growing freedom and independence of thought, and their invasion of departments of work hitherto held sacred to man. Long before that, mystics and writers of prophetic vision had foretold the coming of an Age—now arrived—when the processes of spiritual evolution would bring to the front those qualities associated with the Eternal Feminine to correct the angularities which grew up under the Masculine dominance. The signs are all about us to-day, and if they are not all re-assuring, we are to remember that great changes are never achieved without a certain amount of preliminary social ferment, discord and excess. Nature paints always on a large canvas in her dealings with the race. The first outlines, the first splashes of colour, may seem crude and unpromising. But let us wait for the finished picture. We may be sure that it will be worthy of the Great Artist.

A woman writer some time ago remarked upon the fact that women were the principal supporters of all spiritual movements to-day. That is quite true, and it is a fact which would bear more than one interpretation. But we accept the reason offered by the writer in question as the primary one, *viz.*, that women have a higher degree of spiritual fineness—they are more receptive to the subtler influences of the Time Spirit. It is true enough that in the past the masculine sex has contributed by far the greater number of geniuses. One mentions Sappho, Hypatia, Rosa Bonheur, Elizabeth Barrett Browning, Florence Nightingale, Madame Curie—but the little list of great women is speedily overtopped by the long list of great men. But when we think how through the ages the development of the feminine genius has been suppressed, and that until comparatively recent times in many countries the woman was little more than the man's chattel, part of his belongings, the fact is not to be wondered at. The really astonishing thing is the short period in which Woman has arisen as a power to be reckoned with. Canning (or was it Chatham?) spoke of calling in the New World to redress the balance of the Old. That is a process we are witnessing to-day in the development of the Feminine sphere. Extremes in one direction must be balanced by extremes in the other. It is not the highest expression of spiritual law, merely one of the earlier processes of working out those changes that must precede the Era of Harmony when Man and Woman, embodying the twin principles of Wisdom and Love, shall express in perfect unison the purpose of the Infinite Intelligence which directs the destinies of humanity. To-day the Woman is "finding herself" with much of struggle and discord, but she will surely achieve her end, and to adapt the well-known lines of Tennyson:—

"At the last will set herself to man,  
Like perfect music unto noble words."

THERE are gentle tyrants just as there are pitiless philanthropists.

BY THE WAY OF THE SOUL.—The Creator is not a hypothesis, but a FACT. He is the Fact of facts—upon whom all facts are based. The deeper we look into things the more remote the Creator seems to become. By the way of the mind we can trace His footsteps, but by the way of the Soul we find Him in us—the Father within: Himself—His best Revelation.—From "The Faithist."

## NATURE'S COLOUR SCHEME.

By H. ERNEST HUNT.

The psychic atmosphere or aura which, as clairvoyants assert, individuals carry about with them as naturally as they wear their clothes, is said to be compounded of varied colourings that reflect the inner characteristics of the personality and alter with them in some subtle way; typical of this is the widespread convention amongst painters of all time of depicting saints and other inspired individuals with a halo, symbolical of purity and holiness.

But Nature herself wears her colours and decks herself out in rainbow hues, which even casual observation will show to be in many cases peculiarly appropriate and having perceptible relationship to those characteristics which are supposed to be indicated by similar colour shades in the human aura. Nature is at her brightest and purest when the countryside is flooded with the whitest beams of pure sunlight—let but the sun withdraw his shining and the very essence of the brightness and sparkling purity is gone.

Look, too, at the virgin whiteness of the freshly fallen snow, how the whole earth seems clad in the vestal garment of chastity; can anyone conceive of the same suggestion of absolute purity being given by snow if it were yellow, or drab, or any other colour? No, the idea of purity, chastity and brightness is entirely derived from the whiteness in which Nature dresses the virgin scene, as a bride clothes herself in white raiment.

Blue is the colour of truth and openness. "True blue" has grown to a classic phrase, and where can be found a better exemplification of the vast outstretch of truth than in the infinite expanse of the blue sky above and the blue sea beneath? Eternal clarity and repose seem to be the characteristics of both, and the paler and more tenuous the blue the more spiritual and passionless seems the truth. Let but the gusts of passion mar its serenity, and the sea takes on a darker hue verging towards the grey; dull opaque clouds hide the blue depths of the sky; and as the gusts of passion merge into the anger of the elements, the skies grow black to match the darkness of the raging seas, for anger and truth can never exist side by side, since anger is truth marred.

But it is on the green of the open country that the Nature-lover must chiefly rest his eyes, and truly no colour could prove a better aid to sweet repose. It strikes no jarring note; it is the maternal hue, the shade of Mother Nature herself, the home-keeping colour, even the colour of the last home that keeps us all alike—the grass-grown grave. From the first peeping green sprouts of Spring which are almost yellow—the yellow of intelligence showing itself in a sombre world—down to the verdant green of full Summer growth, there is no clash or war of moods, but just the same restful motherliness. From the birth of the early Spring, Dame Nature once more wends her way through her yearly toil to the full maturity of the offspring of her fertile womb: thereafter she dons the brown of restful meditation, and indeed, in a "brown study" ponders on the circling round of accomplished toil, preparatory to entering upon her recuperative sleep of Winter.

Mark how the Autumn bracken merges almost imperceptibly into the lightest brown, as who should say, "I have been young and now am growing old, and all is vanity," and becoming more studious and contemplative as it passes through the deepening shades of brown, it reaches at last almost to that black which presages dissolution.

Red is the colour of power, of energy and vitality, and according to its shade, of anger also: though when it verges to the pink and the rose colour its significance softens until colour of rose is synonymous with optimism, as when we see the world *coulour de rose* or "through rose-coloured spectacles." The red berries in Winter shine out like glow-lamps of vitality amid the dim wreckage of dead vegetation, just as the flaming red poppies amid the yellow glowing corn shout, "We are power, vitality, energy and increase; our long yellow brothers up there may be wiser than we are, but if ours is a short life, it shall be a merry one; we will paint the cornfields red to-night if to-morrow we die": and old Mother Earth, with her bosom of red



loam, looks on and smiles. Not for nothing, too, does the wise saw rip out its knowledge that "a red sky in the morning is the shepherd's warning," for that is the angry red, very different from the yellow golden red of promise that makes the red sky at night "the sailor's delight."

God made the world all colours, and only man builds his bit of it grey—grey towns, grey houses, grey roads and grey lives. Nature splashes yellow joy in the shining sands by the blue sea's edge, where children, young, old and middle-aged, gather health and vitality in vehement protest against the drab of ordinary existence; she top-dresses the very meadows in buttercup time, so that those who cannot get to the yellow joy of the singing sands can have it in make-believe before their eyes; can have it, too, in a bejewelled setting of wild flowers of every colour beneath the sun. Why, even the very first of flowers, after the white winter snowdrops, are yellow dots of joyousness, the yellow crocus, the celandine, and the coltsfoot; just so many yellow boys peeping up and winking at us while they pull faces behind the back of poor decrepit old Winter, fast breaking up; and the laburnum cannot even contain his joyousness, but must needs break out in yellow cascades of floral mirth over this laughter-provoking business of Spring in a dark world.

Ah, days may be grey, and towns may be grey, and Winter and night may be black, but those who think on the grey and live in the dark are none of Nature's children, nor God's either, for Nature proclaims the earth a happy place and paints it in gay colours, and what she means to be peaceful and serene she does not paint red; nor what is glowing and full of animation does she colour black, but since she intends her message to ring of love, hope, faith, peace, wisdom and understanding, she mixes the colours to suit, and he who is wise may learn more from her sweetly simple artistry than may many a short-sighted scholar from all his printed books.

#### A GENERATION AGO.

(FROM "LIGHT" OF APRIL 26TH, 1884.)

#### HEAVENLY MUSIC.

The instances of "Music at Death" given recently in *LIGHT* have induced several friends to communicate further examples of the same, or of a kindred phenomenon. The following extract from a letter written by a lady whose initials have appeared in the pages of *LIGHT* on more than one occasion, attached to communications of much value, "O.T.G." cannot fail to awaken further interest. She says:—

How curious are the cases of those who hear the most heavenly strains of music in the midst of life!

My dear brother thus heard music. I well remember his telling me of his having taken a country walk, and whilst resting, as he crossed a stile, his attention was attracted by sounds of most delightful music, music as of wind instruments and voices, performing together in the invisible paradise. Even as he thus listened the scene of a lovely landscape unfolded before him, transcending in beauty the terrestrial view before him. He told me that this opened for him the spiritual kingdom.

After the death of our brother, I think I mentioned to you at the time the exquisite music heard by my sister V—. She heard him singing with a heavenly chorus one night. It happened thus: He began by appearing at the foot of her bed and commenced singing our favourite part-song, "The Water of Elie." A chorus of invisible musicians continued the strains and at her request repeated it.

Twice, lately, I have heard lovely music in my dreams which continued to remain for a time in my memory when I awoke. But, alas! this dream-music will quickly vanish from the mind.

NEVER, my heart, wilt thou grow old!  
My hair is white, my blood runs cold,  
And one by one my powers depart,  
But youth sits smiling in my heart.

Downhill the path of age! oh, no;  
Up, up with patient step I go;  
I watch the skies fast brightening there,  
I breathe a sweeter, purer air.

—LOUISA J. HALL.

#### PLUMMET MESSAGES.

##### EXPERIMENTS WITH THE "PENDULE."

Our recent article on "Lost Atlantis" has brought us a letter and several enclosures from Mr. F. Naish, M.A. The letter is too long to insert in full, but as it is of considerable interest we briefly summarise it and give one or two messages as specimens. Since the beginning of 1912 Mr. Naish has been receiving communications, sometimes two a day, either through his own "radial nerve" or through those of two school-boys who assisted him. He has now accumulated a voluminous collection of script which he considers to have an evidential value. The messages, we may explain, were obtained by allowing a lightly-held plummet to swing above a circular alphabet, the words being recorded letter by letter. The principal communicators were five in number (names and particulars given) and they frequently introduced others. The messages varied in character, being by turns weird and cryptical, romantic, or simply amusing. Sometimes a riddle was introduced, followed later by an attempt to give the answer. Predictions were made which were subsequently found to be correct; and when a birthday date (not age) was given, the plummet would spell out past incidents in the life of the inquirer. With a circle of Greek letters, messages in Greek were obtained.

A reference to Atlantis seems to be indicated in the following message which was received on September 9th, 1912, the plummet being held by a schoolboy of fifteen. "I come from a land whose people have long been (I say what I mean) dead. Ah! if I had only time to tell you all that is in my mind! I come, in fact, from the land in which the Pharos populations lived before they came to Egypt." Question: "What is meant by Pharos?" Answer: "I mean what I say." Question: "What is your name, please?" Answer: "Pharos the Egyptian." (Here the theory of reincarnation was briefly explained to boy holding plummet.) Then the spelling continued. "No! I speak of two lands in one life on this earth. You who are proud think that you discovered America. How little do you know of the secrets of Egypt."

Another interesting though somewhat obscure communication was received on April 20th, 1912, the plummet being in the hand of a boy of seventeen. "Go to the scene of the wreck of 'Titanic' immediately." Questions elicited the fact that the sender was "Euripides, Athenian," and that it was "God's order." A reference to the subliminal self caused the plummet to spell out, "Your second self is not the author of my message.—W. T. S." Later it was found that "W. T. S." stood for "W. T. Stead" as the next message said: "A notable defunct (S.) sends message, but commands silence." It was suggested that this message should be sent to *LIGHT*, the "Two Worlds" or a local paper, when the plummet indicated that "If the Press is informed, in vain my labour, absolute is commanded." Question: "Absolute what?" Answer: "Silence: no paper whatever must know, nor any person."

A third curious message was obtained in St. Paul's Cathedral, the sender purporting to be a well-known professor of Arabic and Persian, formerly of Trinity College, Dublin. All the messages forwarded for our inspection are of a striking character. We express no opinion as to their authenticity, being content to observe that Mr. Naish is impressed with their value, and that his investigations direct attention to a method of research which has been commended in the past by Sir William Barrett, but which has hitherto been comparatively neglected.

WON BY SURRENDER.—He who wills too strongly becomes tense and tight, and sooner or later the machinery will refuse to run at all. He is using the objective side of mind out of proportion, and risks crossing the great current of Divine Energy, whose purpose he may only dimly know. This is the law of resistance by which we drive from us the very things we most desire. There is, after all, a wonderful thing called "surrender," which is the mark of the distinctly spiritual character as opposed to the merely moralistic. There comes a time in the inner evolution when we can really "let go" with a sure sense of being supported by a force greater than our objective consciousness.—From "Psycho-Therapy," by ELIZABETH SEVERN.



## LOST ATLANTIS.

Nearly twenty years ago Mr. William Oxley, a distinguished antiquary and Egyptologist, contributed to our pages a letter containing some critical observations in especial reference to Mr. Donnelly's work on "Atlantis, the Antediluvian World." That Mr. Oxley was very far from being convinced that the idea of Atlantis was anything but a myth will be gathered from the following extracts from his letter:—

Referring to Plato's own account, it seems to be written for a theatrical recital, and one named Critias was the real or supposed narrator. He tells us "that he heard the story from his grandfather, who then was nearly ninety years of age, he himself being a boy of about ten years of age." This grandfather was told by his father Dropidas, who was a relative and friend of Solon, who brought the story from Egypt, and who—it is alleged—wrote it out as a poem, which Plato, his descendant, was supposed to have utilised.

Plutarch, a Greek writer, about 66 A.D., and who should know more about the ancient Greeks than we do, says: "Solon attempted in verse a large description, or rather fabulous account, of the Atlantic Island, which he had learned from the wise men of Sais, and which particularly concerned the Athenians. Plato, ambitious to cultivate and adorn the subject of the Atlantic Island, as a delightful spot in some fair field, unoccupied, laid out magnificent courts and enclosures, such as no other story, fable, or poem ever had." Such is the statement of an eminent Greek writer and scholar, and such the story has been regarded by "scholars" from that time to this. . . . The anonymous Egyptian priests told Herodotus that they had records reaching back some eleven thousand years, i.e., two thousand years before the destruction of Atlantis. This would be in the Glacial Period, when Europe was covered with snow and ice (according to Donnelly). Greece was in Europe, and the latitude of Egypt is not so many degrees south that it would be unaffected thereby. Any such "records" are as yet unknown, although there are records reaching back to a time many centuries before the city of Sais was in existence.

One more reference to Donnelly's "scientific" researches and I have done with this phase of the subject. This author makes the ancient Egyptians an Atlantean colony, and brings in their idea of the West as being the Elysium of the blest, &c., and as demonstrating the fact that they still held the tradition of the Golden Age of the past, and the greatness and glory of their ancestral home in the island continent of the lost Atlantis; but I am sufficient of an Egyptologist to know that there is no warrant for such an assertion. As is now well known, they regarded the "Land of Punt" as their traditional ancestral home, and it is more than surmised that this "Land of Punt" was on the southern coast of the Red Sea, and, therefore, it was in the East, and not West of Egypt.

The recent discoveries of Professor Flinders Petrie at Koptos have thrown a flood of light on this interesting question; and from a lecture given by the Professor at Owens College in this city [Manchester], illustrated by photos of some very ancient statues, there can be no reasonable doubt that they refer to an age long ante-dating the Egyptian dynastic records and monuments. . . . If there is one thing more than another in the make-up of Professor Petrie it is his love of, and strict adherence to, facts, and he is the last man I know to indulge in freaks of imagination.

## "LIGHT" "TRIAL" SUBSCRIPTION.

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

WEREGRET TO RECORD the transition of Miss Amy Geraldine Theobald, eldest daughter of the late Mr. William Theobald. Miss Theobald passed away at Cairo on the 10th inst. after a brief illness, and we offer our sincere condolence to the bereaved family.

SOME people seem to have almost exactly the influence of music. It is an inarticulate influence. It does not communicate ideas, but it creates moods.—PHILLIPS BROOKS.

## "THE FIRST FIVE MINUTES AFTER DEATH."

From Mr. T. D. Morgan, a reader in Winnipeg, we have received a pamphlet containing a sermon preached by the Rev. James L. Gordon, D.D., Pastor of the Central Congregational Church there. Of the advanced quality of the ideas presented readers may judge by the following extracts:—

We will be surprised that death was so perfectly natural. Thank God, it's natural to die. Like the pearl dropping from its rough outer shell, like the rose opening ruby lips, like the evening star piercing the blue of the sky, like an infant opening its innocent eyes, like the sun chasing away the last trail of mist, like the rosy fingers of morning seeking for the shining gates of day—so does death come, silently, serenely, with power majestic to kiss every wound and caress every bruise and impart life to the spiritual angel hid in the marble of flesh. There is a spiritual body, with eyes of light and brain of fire and limbs of force, and heart of love, and soul of spirit, and garments of supernatural beauty. Death? Death will introduce us to our real life. Then for the first time we will stretch the wings of the soul and bathe our radiant forms in rivers of light. Why worry so much about the body?

Death will bring us another surprise! The marvellous beauty of the spiritual universe!

Death will bring you the surprise of perfect health. You will then enter into the full exercise of the organs and functions of your spiritual body. You will be surprised to learn, know and realise how absolutely unnecessary a physical body is.

Heaven will introduce us to a congenial occupation. . . . There musicians shall fathom all melody, artists shall depict all beauty, mathematicians shall recount all calculations, and architects shall construct and reconstruct upon lines infallible and foundations unshaking. Our friend Edison "invents" for days and for nights without sleep and scarcely partaking of food. Think you that over yonder our electrical genius and modern wonder will be found idle? Heaven is a prepared place for a prepared people. Every stroke of work on earth makes you more fit for the divine occupation which awaits you.

It is all very pleasing as coming from a pulpit. It would be ungracious, perhaps, to suggest as regards the title of the sermon that the "first five minutes after death" (and probably much more) would be, in the great majority of cases, occupied in gaining a clear understanding of the change which had taken place in the surroundings of the spirit and in coming into adjustment with the new conditions.

## LOVE AND REASON.

It is a beautiful prophecy which, under the heading "A Mental Mating," Elbert Hubbard recently made in "Nash's Magazine." "Yesterday," he said, "woman was a chattel. Now she is, in law, a minor. To-morrow she will be free—or partially so, save as to her own limitations—that is to say, as free as man. These changes have gradually come about through isolated discoveries that a man and a woman may be mental mates. Then for the first time there existed honesty in their relationship, for surely I do not have to prove that honesty between master and slave is either an accident or a barren ideal. There must be a community of interest. Love for its own sake can exist only between a man and a woman mentally mated, for only then is complete, unqualified, honest expression possible. . . . In this new condition there will be simplicity and frankness, and these are the essence of comradeship. And where there is comradeship there can love and reason walk hand in hand. Love and ownership, love and 'rights,' love and finesse, love and management—these things are all very old; but love and reason is a new combination, and it can only exist where there is the unconditional admission of equality. Such a partnership means a doubling of every intellectual joy and an increased sympathy with every living thing—a oneness that knows no limit. It poetises all life and lifts a lover into deityship if any one thing can. It means universality. We reach God through the love of one. . . . Love for love's sake is God's supreme gift to man."

He that feeds men serveth few;  
He serves all who dares be true.

—EMERSON.



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### TOWARDS THE UNSEEN.

Those who have read "Spiritual Science," the large volume published by Sir William Earnshaw Cooper in 1911, will doubtless remember in what a comprehensive fashion he dealt with his subject. That his material was far from being exhausted is shown by the appearance of his present book.\* In the first-named work the author alludes (on p. 365) to the remark of Sir William Crookes who is reported to have said, "There is no bridge between the spiritual and the material world, and I don't see how there can be," upon which statement he makes the following comment:—

Nevertheless that bridge exists, and has existed for countless ages, but it has existed for the few only, a few prophets and seers who, finding the partly hidden, narrow way, themselves passed over, and so kept open the slender line of communication between the two worlds for the benefit of others. What is wanted to-day is a wider, freer, easier bridge . . . well raised above the shoals and quicksands of life, and beyond reach of that deadly miasma arising as a poison-mist from the rancour of sects, the bitterness of dissension and the blight of orthodoxy.

That passage has a special bearing on the new book, which carries the sub-title, "Bridging the Gulf Between Matter and Spirit." In attempting to span the gulf the author wisely confines himself to the inferences to be drawn from a study of the principles of Nature as expressed in mankind, and does not venture any definite statement of the relationship between Spirit and Matter. On its purely scientific side the problem remains very much as expressed by Sir William Crookes—*viz.*, that there is no bridge and it is difficult to see how one can ever be constructed. But one thing is certain—the chasm is crossed by all those who by the process of death pass from one world to the other, howbeit the nature of the transition and the constitution of the new realm of life in which they take up again the business of life transcends "mortal thought." In man is both the problem and the solution—he himself is at once the bridge and the bridge-builder, and the gulf is bridged in fact if not in intellectual apprehension. The sole function of the intellect, indeed, is to deal with Matter—its own special province—and its tendency to deny the existence of a spiritual world can deceive only those in whom the light of the higher reason has not yet dawned. Even so, we have reason to believe that the existence of Spirit and its connection with Matter will yet receive an intellectual demonstration at least as satisfying as that which has gained acceptance for the existence of the Ether.

\* "Where Two Worlds Meet," by SIR WILLIAM EARNSHAW COOPER, C.I.E. (L. N. Fowler & Co., 3s. 6d.)

Already the circle in which Materialistic Science has been wearily revolving has begun to show signs of merging into the ascending spiral. The process has come about by the revolutionary discoveries of Science itself in these latter days, and there is an uneasy feeling in many quarters that Life is a greater thing than was at first supposed, that it is not to be confined within the compass of a system and has a disposition to elude limitations and flow over boundary lines. As Sir William Cooper well remarks:—

In this earth existence we are surrounded by interminable, unseen LIFE, which, although silent and invisible, is none the less potent for good or for evil. This condition is now being recognised and partly understood even by physical scientists, and in the fulness of time the enormous forces lying just beyond human ken, silently and invisibly operating in the very midst of our earth-life, will come to be regarded by the race as the most important factor in the human earth existence.

That is a prophecy which observation shows to be even now in process of fulfilment, and everyone who has endeavoured to "see life steadily and see it whole" will be at one with the author in his declaration that the invisible hosts form an even more important factor in the activities of earth than its inhabitants themselves. It is indubitably the fact that men and women in the flesh are far from being the only *dramatis persone* on the world's stage. True, not all of the unseen actors are engaged in the noble task of inspiring and guiding us upward. There are "malign forces," but these are but the blind ministers of Good, their operations limited by the law that fetters and circumscribes every will that sets itself in opposition to the inexorable laws of life.

Especially important is the chapter entitled "What is Spiritualism?" in which the author defines and describes the functions of Spiritualism and the province of Spiritualists. Spiritualism—or Spiritual Philosophy as the author prefers to call it—is "a realisation and a cognition of the science of Being." It is not a mere creed or system but a great blending of all the creeds that acknowledge the principle of the divinity in humanity—the God-in-Man. As for the Spiritualist he is to the spiritual side of life what the Physicist is to the material world, and the author fully recognises the importance of the work of both, for, as was stated on this page a fortnight ago, "a Spiritualism that excludes the essence of Materialism is no more true than a Materialism that excludes essential Spiritualism."

Throughout the book is a stimulating study, fortifying its arguments with facts and apt illustrations—just the kind of work for the intelligent inquirer who wants something more satisfying than windy assertions and more intelligible than curious philosophies of the occult. It is an appeal to common sense and everyday experience. Sir William Cooper has found in the essential bases of Christianity all that he needs to enforce his teaching, and his adhesion to the spiritual side of the Christian faith gives his argument coherence and effectiveness. He may be said, indeed, to have thrown a "bridge of light" across the gulf which he essayed to span—a bridge which can at least bear the forms of aspiration and affection even though it be too ethereal yet for the plantigrade methods of physical science.

READERS OF MR. E. DAWSON ROGERS' "EXPERIENCES" will recollect the remarkable evidences of clairvoyance and spiritual vision which he records in connection with an invalid lady to whom during his residence in Norwich he was in the habit of affording some relief from sleeplessness by mesmeric treatment. After many years of suffering, borne with great patience and fortitude, this lady—referred to by Mr. Rogers as "Miss A."—passed away on the 2nd inst. Her transition was, indeed, a happy release.



## REMARKABLE PHENOMENA IN A PRIVATE CIRCLE.

BY A CITY MAGISTRATE.

Knowing that first-hand information of a reliable character relating to psychical experiences is appreciated by your readers, I venture to present for their acceptance an account of striking phenomena in connection with the production of the direct voice. Their genuineness can be attested not only by myself but by six other persons associated with me in the experiments.

For some years I have been acquainted with a lady whose private mediumship has often been placed at my disposal for experimental purposes. From knowledge thus acquired of her gifts, I was led about six months ago to write and suggest that she should come (she resides in the North of England) and give a series of sittings in my house for the "direct voice" with a view to developing her powers for eventual public utility.

These arrangements have been carried out with results far exceeding my anticipations, and I am glad to record the fact that we have now at command in our own country a medium through whom this interesting phenomenon can be obtained.

We have had ten sittings, the last of which was held on the evening of the 5th inst.

I do not propose to give details of each as, following so closely the contributions made by Vice-Admiral Osborne Moore and Mr. Coates to the columns of *LIGHT*, they might savour of monotony.

We were informed that David Duguid was in charge of the circle on the other side under the guidance of "The Chief," and right through the proceedings he was strongly in evidence, directing, advising and explaining in his Scottish dialect, loudly and distinctly, both through the trumpet and without it. He was most entertaining, and promised great things, a promise abundantly fulfilled.

The unseen communicators gave us to understand that they were well organised, and that a strong band of workers recently passed on in the persons of Messrs. Stead, Robertson, Wallis and others were contemplating a great spiritual revival throughout the country.

Asked who "The Chief" was, he replied "Bide a wee and ye'll get to know." At a subsequent sitting a powerful voice announced through the trumpet, "Alfred Russel Wallace." In reply to the inquiry whether he was "The Chief," an emphatic assurance was given in the affirmative.

On an average we had about fifteen voices at each sitting, and with two or three exceptions all were clear and distinct, sometimes so loud that we asked for them to be modulated.

Conversation (mostly of a private nature), singing, whistling, knocks in great variety, production of scents, playing of musical instruments brought by our unseen visitors, along with a shower of violets, made up an assemblage of phenomena of a kind seldom witnessed.

Yet, although these were produced with such astounding effect, the most pleasing feature was the sweet intercourse we were privileged to hold with the loved ones beyond the veil, and the way they touched and caressed us with materialised hands, expressing at the same time their delight in being able to come into such intimate contact, was a thing to be remembered.

I will, however, confine myself to the ninth séance, held on the 4th inst., regarding which I take the following quotations from my note book:—

This sitting was somewhat unique in its composition.

We had two mediums and two groups of operators on the other side, with a perfectly harmonious blending of conditions so essential to success. The second medium is a gentleman friend, a Cambridge B.A., a man of great promise, being richly endowed with psychic powers.

We had five sitters in addition. Taking our seats at seven o'clock, we had immediate evidence that our friends were ready to commence.

During the two hours that followed no less than twenty voices greeted us, representing twenty distinct and separate personalities.

David Duguid was the first. He said "Ye're going to hae grand doin's. The conditions are fine, but ye maun be patient."

Then followed in quick succession members of our several

families. A nephew of mine called out his name and then "Uncle." He came in his usual happy, lively mood, and taking up a mouth organ lying on the floor sounded it as loud as could be done by any mortal.

My son, many years passed on, was seen by a clairvoyant with a long trumpet in his hand, which he essayed to play but only managed to extract a feeble note. At a later stage he sounded a strong blast. This was in fulfilment of a promise previously made.

A young man, long resident in the spirit world, son of one of the lady sitters, spoke to his mother, and, standing close to her, put his arm round her neck. She described it as being as real as a human arm, firm and solid. The mutual delight was very apparent.

A voice announced, "I am Thomas Everitt," adding "What a delight it is to come here! This is an improvement on the old sittings," and then proceeding to a few friendly remarks of a personal character.

His presence suggested some remarks anent "Zippy," when at once the latter called out "I am here." He engaged us in but a brief conversation, but he was the same friend as of old, full of life and energy, breathing a spirit of good-will and hopefulness.

An old lady—a personal friend and relative of two of the sitters—proclaimed her identity as "Grandma." She was in a very chatty mood but talked as if she had no teeth. Her conversation, both in matter and diction, was simply delightful but too personal to permit of its being reported.

These, and other spirit friends who followed, appeared to use the lady medium, who, however, remained in a normal state, could hear all that transpired, and even joined in our conversation. Previous experience proved that the voices were, if anything, stronger when she was entranced.

These manifestations were interspersed with other voice productions as if in friendly competition by the other group of operators.

In these cases the male medium was normal, save that while the voices were heard he could not speak. He said that while he was conscious and could hear quite clearly, he felt as if his throat were held in grip, and it was only when the voice ceased that he could speak.

A masculine voice called out "Jack!" This is the medium's name, and the speaker, his father-in-law, commenced a long, sustained conversation so natural and human that it was difficult to realise that he was not sitting in our midst in physical form. He discussed matters of mutual interest, told us that they were putting forth their best efforts to give something good, and warned us not to be afraid if flowers fell upon us as they were going to try and produce some. Presently they succeeded, and first one and then another felt the flowers falling. We picked up about a dozen violets at the close of the meeting. Where they came from we have no idea. They were certainly not in the house.

One communicant claiming to have been a monk and a member of the Order of the Cistercians, located at Roche Abbey in Yorkshire, greeted us in Latin and gave his blessing. We had made his acquaintance before through this medium, and he always intones his conversation. He is a very advanced spirit, having passed over (according to his own account) some five hundred years ago. Several of the group bore testimony to his exalted spiritual state. Promising to speak again he withdrew, to be followed by one calling herself "Sister Marie." She has made several interesting communications, that she was a Roman Catholic nun, passed on two hundred years ago and has been engaged in the children's school ever since. She claims to have made the acquaintance of several of our relations on the other side, and that my own child and one of another of the circle had passed through her hands. She spoke very distinctly and, although a stranger, she left a most pleasing impression.

Several others had addressed us in an equally convincing manner, when, striking sharply on the ear, came the sound as of a metallic ringing. The strong vibrating notes conveyed the impression that some metal instrument was being struck violently in the centre of the room.

This continued for some time, and on our asking David what it was, he replied, "I dinna ken, ye'll may be get to know, but it's a spirit instrument." We were not long left unenlightened. The medium saw the figure of one who, he was informed, was an ancient Egyptian priest, holding in his hand a *sistrum*. This is an instrument used by the Egyptians of old in their temple services. [The *sistrum* consisted of a thin metal frame through which passed a number of metal rods. It was furnished with a handle by which it was shaken and made to jingle. It was used especially in the worship of Isis.—Ed. *LIGHT*.]

The priest, who was robed in the rich vestments of his office, with a crown and a serpent rising out of it, was an imposing personality.

Before retiring, he delivered what appeared like a prayer or



benediction, but in a language we could not understand. It was taken, so the monk informed us, from the "Book of the Dead." It was now nine o'clock and two of the sitters had to leave, so we closed the meeting, although we were assured by our unseen collaborators that they could continue. The Doxology was sung, after which the monk's voice was heard, and the following prayer uttered by him brought to a happy consummation this remarkable séance:—

"Glory be to God on high; Lord of love, and Lord of light, God, who is all love, who loveth as a father loves his son, as a son loves his mother, as a mother loves her child, as a maiden loves her lover, as a husband loves his wife, as a brother loves his sister, as a friend loves a friend. God, who loveth all things that He hath made, to God, who is all love, we render now our thanks, our worship, and our praise. Benedicite."

I enclose the address of the lady medium, Mrs. Roberts Johnson, but the gentleman desires to remain unknown.

I attribute the success of this particular sitting to the combination of forces which was brought about by special arrangement. As regards the group associated with the latter medium, we are engaged in recording a mass of important information relating to post-mortem experiences which the communicators strongly desire shall be published in book form. I cannot, however, say what the outcome will be.

### THE NECESSITY FOR A FUTURE LIFE.

In the current issue of the Journal of the American Society for Psychical Research appears a scholarly article from the pen of Howard N. Brown, D.D., entitled "The Moral Value of Belief in a Future Life," in the course of which the author writes:—

If we want to see that this is a rational universe, and we certainly have considerable preference of that kind, there is just one way in which we can put it before our minds in that light. Give these personalities of ours a chance to develop further in another state of existence, and time enough there to come to something like their full stature, then the price that has been paid to bring them where we at present behold them no longer seems so exorbitant. For a future life filled with such knowledge and such happiness as we can conjecture, in which dwarfed and stunted souls may recover their birthright—for this we may be content that the world should suffer, as it has suffered till the present moment. For nothing short of this are we likely to be satisfied that this suffering has been worth while.

Much has been said of the moral value of the idea of immortality, both as a warning to prospective evil-doers, and as a support to those who must endure present wrong. It is distinctly in these ways a moral power. But of far greater consequence it is that, in the end, our feeling and persuasion of the rationality of existence are at stake upon it. Moral considerations have slight force when life becomes to a man what it was to the man Macbeth: "A tale told by an idiot, full of sound and fury." Moral impulses may survive for a long time in the agnostic mind which is not sure whether or not it lives in a rational universe, since that mind leaves open the possibility that reason rules after all. But morality cannot make much headway, except as it finds under its feet a strong conviction that life is a reasonable thing, and is going a road whose ultimate goal is worth what it costs to get there.

The ordinary mind may not think things out very far, but it is quick to feel when the central entrenchments of its life are being undermined; and to nothing is it more sensitive than to attacks on its belief in the immortal life. It feels, and has a right to feel, that when this is destroyed there is nothing left at last but a mad and ruthless scramble for the material enjoyments of this present life.

Critics of the belief have vastly overworked the suggestion that it springs out of the desire for continual existence. If man could keep his life here indefinitely in bodily health and vigour, no doubt that is what he would prefer. But it is in no wise probable that many people do feel so much "longing after immortality." They are generally in no haste to take that boon when it appears to be close within their reach. While we know so little about that other life it cannot be so very attractive to us. The instinctive belief in it springs from a deeper root. We are bound to believe, if we can, in a rational universe, and we know in our hearts that it cannot be made to seem rational without the idea of immortality.

PERSONS OF ANY WEIGHT OF CHARACTER carry, like the planet, their atmospheres along with them.—THOMAS HARDY.

### NOTES FROM ABROAD.

We regret to have to announce the transition of M. Guillaume de Fontenay, which took place on February 26th, in consequence of an operation for appendicitis. M. de Fontenay was well known for the special interest he took in spirit photography. He also published some excellent works on the mediumship of Eusapia Paladino and Linda Gazzera. We heartily join in the wish of "Le Fraterniste," that Spiritualists may send forth a kind thought for M. de Fontenay's happiness in the unseen world to which he has been called so suddenly.

From Madame Jeanne Beauchamp we have received a copy of her magazine, "L'Alliance Spiritualiste," and one of her latest works, "Etudes Intuitives." The book is divided into five chapters: "The Divine Plan," "Fundamental Principles of the Christian Doctrine," "Unity of Esoteric Thought," "Man's Constitution," "The Law of Involvement and Evolution, or Theories as regards the Fall and the Redemption." Madame Beauchamp will be glad to forward a free copy of her book to any of our readers who may apply for it. Her address is: 26, Rue Dheilly, Amiens (Somme), France.

"Les Annales des Sciences Psychiques" makes the announcement that its director, Professor Charles Richet, has been nominated a member of the "Institut de France." Investigators of psychic phenomena will undoubtedly rejoice at the honour conferred on their distinguished colleague.

As was to be expected, the two books on "Phenomena of Materialisation," recently published by Dr. von Schrenck-Notzing and Madame Bisson respectively, have aroused a lively controversy, not only in the psychic but in the general press as well. The hostile attack is being led by Madame Barclay, who in a series of articles in the "Psychic Magazine," seeks to demonstrate that the supposed phenomena are based on fraud. On the other hand, many scientific and medical men have united in commendation of these two remarkable books and their authors, who have devoted much time and labour to trying to solve the mysteries of materialisation.

Dr. von Schrenck-Notzing has sent an open letter to the "Pyschische Studien," in which he replies to his critics, especially to Dr. Ferd. Maack, who has published an antagonistic article in the "Hamburger Fremdenblatt." Dr. Maack has headed his article by the somewhat curious caption, "Ruminating Mediums," basing the title on the supposition that the medium, previous to any sitting, had swallowed cuttings from illustrated papers, chiffon, &c., and subsequently, by some means best known to herself, had brought up these various articles for producing the alleged fraudulent manifestations. Space will not allow us to enter more fully into these accusations, nor into Dr. von Schrenck-Notzing's splendid refutation of them. If we are rightly informed, the doctor is prepared to continue his investigations with the aid of the much discussed medium, Eva C—.

Under the heading of "Psychic Phenomena in Java" the following curious incidents are related by J. B. T. Mulder, in "Het Teekomstig Leven." They occurred during his stay in Sidoarjo, close to the Chinese quarter. The natives who lived there were nightly, and in some instances even during the daytime, greatly disturbed and terrified by stones, bricks, heads of fishes, and other refuse being thrown about, apparently by an invisible hand. Mr. Mulder was an eye-witness of these disturbances, and declares that the current reports were in no wise exaggerated. The stones fell vertically on the front part of the roofs of the houses and the pavement below, but although a large number of people were often congregated together, not a single instance is recorded of anybody being hurt by the missiles.

A Chinese baker who suffered much by these mysterious disturbances asserted that they were occasioned by a terrible "susah," a malicious enemy in the spirit world, and related that one day, as he was on the point of putting the dough into the oven, a shower of sand and gravel spoiled his entire baking for the day.

Mr. Mulder himself and his wife were the victims of one of these "susahs." On a certain night, when the whole household had retired to bed, they heard a peculiar noise in the adjoining bath-room. It sounded as if somebody were engaged in washing linen. The servants rushed from their rooms armed with all sorts of incongruous weapons, thinking that burglars had entered the house. The bath-room door was found standing wide open, the bath itself filled with water to overflowing, and some small articles floating on it. Mr. Mulder could find no reasonable cause for this disturbance, the bath being in perfect order, but when he told a Chinese lieutenant of it, the latter remarked smilingly that he knew all about it, the house having belonged to him formerly, but that he had to sell it on account of these nocturnal occurrences.

As in all such cases, the police were called upon to discover the offenders, but their efforts proved useless. Perhaps it would



have been more advisable, as someone remarked on a similar occasion, to have summoned the aid of the "spirit-police." They would have known better how to deal with such mischievous spirits than our own guardians of the peace.

F. D.

### SIDELIGHTS.

From an article entitled "The German Professor," by Sidney Whitman, in a recent issue of "Everyman," we take, at the request of a reader, the following extracts: "Alas! it is a well-authenticated fact that there is no arrogance, no conceit—neither that of birth nor wealth—which can vie with that of the learned 'prig'; albeit learning should teach us humility in face of the vast unknown."

Later in the article, which deals with the virtues and the shortcomings of the German Professor, Mr. Whitman makes the following quotation from Schopenhauer: "How can a man be expected to devote himself to the search of Truth who is obliged to seek an honest livelihood, not merely for himself, but also for wife and child into the bargain? Truth has at all times been a dangerous companion—an unwelcome guest everywhere. She is represented as a naked woman, probably because she brings nothing to bestow upon others, and is only to be sought for her own sake. To serve two such different masters at the same time as the World and Truth, who have nothing in common, is impossible; the attempt to do so leads to hypocrisy, to time-serving, to servility." We give the above extracts, it need hardly be said, not because of their application to German professors, but because they bear very forcibly on certain aspects of the modern spiritual movement.

"The Londoner," in his pleasant column of gossip in the "Evening News," recently discoursed on the subject of dreams. "Every night," he writes, "I dream, and every morning I wake from the pain of dreaming. To-day at noon I was still heavy with last night's dream. . . The nightmare and the terror of darkness had no part in that dream: it was as commonplace a delusion as ever came out of the ivory gate. In my vision I was moving my household goods to new quarters within a set of old chambers. I had lived there, it seemed, in bygone days. Every corner was familiar; every panel and shelf woke memories. Here, I said, I will put the great oaken chest, and I stepped into a room whose every foot of floor-space was known to me. The wainscot had been repainted, but I could see the dent made when the bookcase was clumsily moved on a day long ago."

When he awoke, he explains, he knew that he had dreamed. "I came suddenly to sane wakefulness. That last household-fitting was, I knew, mere dream-stuff: I woke leaseholder of a house and garden that I would not leave for a peck of white money. Yet those chambers of my dream are still as clear in memory as the room where I took this morning's breakfast. I know now that I have never seen them with waking eyes. But that they exist somewhere, that my dreaming ghost has dwelled in them at some former time, are things that I cannot doubt. A little more and I should wander out to look for those chambers that my ghost has haunted, to ask the tenant whether he has ever been worried by my ghost." It is a fruitful study, that of dreams, and will form no small part of the psychology of the future, when tons of volumes of sterile theology and metaphysical word-spinning have gone to their own place—limbo.

In view of recent comments on the need for greater efficiency in platform utterances and the lack of a reverent tone in some Spiritualist meetings, our readers will be interested to learn that the Union of London Spiritualists have taken the matter in hand. A Platform Committee, of which Mr. P. Scholey is chairman and Mr. C. J. Stockwell secretary, is at work compiling a list of speakers, mediums, &c., for the guidance of societies and in the interests of organised Spiritualism. While the Union will not be in a position to guarantee those whose names it publishes as Union of London speakers, every effort will be made to ascertain their capacity and *bona fides*. All workers whose names appear in such list will be expected to become (if they are not already) members of the above Union or of some other Union affiliated to the Spiritualists' National Union. Classes for instruction and developing circles are also being formed. The Union looks for the co-operation of all other Unions in this great work, and confidently expects as a result such a stimulus to the movement that in a few years' time there will be no town without its Spiritualist Church.

The secretary of the Society for Psychical Research at The Hague, writing on the 6th inst., informs us that the five public sances given there by the Rev. Susanna Harris have been exceedingly successful, spirits speaking in Dutch, German, and French, and giving evidential communications. There have also been the customary apports of flowers and kindred phenomena.

The "Sydney (N.S. Wales) Telegraph" contained in its issue for March 6th an account by a local gentleman, Mr. R. Towns, of an incident which took place at a materialisation séance on the preceding evening with the well-known medium Mr. Charles Bailey, which he evidently regards as an exposure of trickery on Mr. Bailey's part. We forbear to make any comments till we are in the possession of fuller details. No doubt the next number of our excellent New Zealand contemporary "The Harbinger of Light" will contain information which may possibly place a quite different complexion on the matter.

We have to thank Mr. Arthur L. Howard, of New York, for a copy of the programme of the special services held on Sunday morning and evening, March 29th, by the Spiritual and Ethical Society of that city in celebration of the sixty-sixth anniversary of the advent of modern Spiritualism. Mr. Howard writes that the hall (142, West 125th-street) was beautifully decorated with palms, foliage and flowers, and that a magnificent address was given by Mrs. Helen T. Brigham (whose name is so well known in England) on "The Spiritual Message of the Spring." Miss B. V. Cushman also gave an enlightening discourse, and the remainder of the programme included a number of musical selections and brief addresses by members and friends of the society. We have pleasant recollections of a visit to this country by Mrs. Brigham a good many years ago and of the eloquent and uplifting nature of her oratory. Moreover, tidings of the progress of our movement on the other side of the Atlantic are always welcome.

A writer in "The Christian Commonwealth" for the 8th inst. points out that "in none of the historic religions of the world is death conceived to be the termination of an individual's existence; there is a widespread, practically universal belief in the existence of the soul after death." In proof of this statement he proceeds to give extracts from the literatures of other religions than Christianity—mostly from pre-Christian sources—Egyptian, Indian (the Upanishads and the Bhagavad Gita), Greek and Persian. That the Egyptians believed that they would meet their relatives in the next world and be known by them is clearly indicated by a picture (reproduced in the article) taken from the papyrus of Anhai, a priestess of Amen, who lived in Egypt about 1000 B.C., which represents the deceased woman entering Paradise and bowing down in greeting before two figures, over the first of whom are written the words, "Her mother, Nferitu." The writer suggests that the other is probably intended for her father. He mentions that a similar idea is expressed in "The Antigone" of Sophocles (b. 495 B.C., d. 406 B.C.). The poet puts into the mouth of Antigone the words: "But a good hope I cherish, that, come there, my father's love will greet me, yea, and thine, my mother—and thy welcome, brother dear."

A correspondent (F. V. H.) calls to our notice a remarkable experience narrated in "Pearson's Weekly" by Madam Lydia Yavorska (Princess Bariatsky), the actress, who says: "A curious thing happened in connection with 'L'Aiglon.' While I was studying the part of the young Duc de Reichstadt, I became aware that I was growing more and more like a man in walk, in build, in feeling, until when I played in the first night I practically felt that I was a man. When I played Mercia in 'The Sign of the Cross' an even more extraordinary experience befell me. I had been studying the part on classical lines, and prepared classical dresses for it under the influence of severe Græco-Roman and Christian tradition. One night as I was working—not very late—the door of my study opened, and there walked into the room a woman dressed in a white robe, with a very dark blue cloak, that covered her head like a Madonna of Murillo. 'I am Mercia,' she said. How long she stayed I do not know, but when at last I realised that she had gone, I knew that I had been mistaken about her, and that she was as simple and as modern as an unspoiled girl of to-day, gay, merry, with the joy of life in her veins, and not at all like the sad earnest martyrs of legend. I felt instantaneously how the part must be played. I followed my visitor's guidance in every particular, dressed as she was dressed, and Mercia was one of the greatest successes of my career. I do not pretend to explain the nature of my experience, but I am certain I was not asleep when it happened."



On Wednesday, the 15th inst., a bust of Mr. W. T. Stead was unveiled in the reading-room of the library at the Palace of Peace at The Hague by Mme. Francken Dyserinck, a member of the Stead Tribute committee. Among those present were the Minister for Foreign Affairs, the American Minister (Mr. Van Dyke) and other members of the diplomatic body. Sir Alan Johnstone, the British Minister, was unfortunately unable to attend. After the ceremony speeches eulogistic of Mr. Stead's character and career were delivered by Lord Weardale, president of the Interparliamentary Union, M. Finot, the noted French publicist, and others. Mr. Van Dyke recited some original verses on the loss of the "Titanic," and the proceedings closed by the company singing "Nearer, my God, to Thee."

Some interesting features are manifested in the correspondence on Spiritualism started in "The Camberwell Borough Advertiser" by Mr. J. G. Huxley. In the issue for the 9th a lady writes to testify her gratitude to Spiritualism and Mr. Huxley for the cure of tuberculosis of the neck. After an unsuccessful operation in the hospital she took the advice of Mr. Huxley's guides and went to a magnetiser, and as the result of his treatment the tubercles are disappearing. Mr. Walter C. Hart, in the course of an excellent letter, in which he adduces the evidence of leading scientists and others in support of the facts of Spiritualism, mentions the fact that, among the early Christians, visions, trances, apparitions, healing gifts, and spiritual marvels abounded, and quotes the following passage from Tertullian: "We had a right to anticipate prophecy and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophesy. There is a sister among us who possesses the faculty of revelation. Commonly, during religious services, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and ministering to such as require it." Mr. Hart points out that the writings of the other Christian fathers abound in similar instances.

The "Daily Chronicle" of the 17th inst. contained an interview with Mr. J. W. Holden, a one-time famous conjurer, now ill and poor and living in a back street in Hackney on a pension of 5s. a week. Describing a performance he had once given before Queen Victoria, the old man said that after one of his tricks "I noticed the Queen bite her lip and flush, at an utterance of mine to the effect that some persons thought it was effected by Spiritualism, but for my part I thought Spiritualists were direct descendants of Balaam's ass. . . And it was afterwards that Lord Suffield informed me that her Majesty believed in Spiritualism!" The Queen, of course, would not dispose of the conjurer by making any retort, or she might have pointed out that his allusion was not so uncomplimentary to Spiritualists as he intended it to be, seeing that in the Bible story the prophet, the recognised oracle of truth, was in the wrong, while the ass, despite the abuse and ill-treatment to which it was subjected, was altogether in the right.

There is nothing new under the sun. Colour-therapy, it seems, was practised by John of Galleston, who in his "Rosa Medicea" tells how he cured the son of Edward I. of small-pox by the use of red blankets, hangings, tapestries, gargles of red wine and draughts of the juice of red pomegranates. This treatment, however, would not suit the natives of India, who, as the "Hindu Spiritual Magazine" tells us, will not permit anyone wearing anything of a red colour to go near a small-pox patient.

It is well to lay aside our dignity on occasion, and enjoy the refreshment of a little nonsense. The man who is afraid to make a fool of himself has already achieved the thing he dreads.

THE ALL-EMBRACING SPIRIT.—Astronomy using modern appliances, mainly photographic cameras fixed to giant telescopes, has made over one hundred million stars visible, and there may be, possibly, a thousand millions. Few people can form any clear conception what a million is, and no human mind can realise what a hundred or a thousand millions mean. Think of it only, if you can, as so many universes of different sizes and ages, for in the world of stars there also is infancy, maturity and decay, as there is in our world. Think of it, if you can, so many millions of solar systems with suns, planets, and satellites. Countless worlds with countless numbers and modes of teeming forms of life. The Power that sustains this stupendous All, a Power so prodigal in its Almightiness, is surely sufficient to help us in our little troubles, whatever these may be, for the self-same Spirit that holds countless suns in their courses is the very Life within us.—From "The Faithist."

## 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.*

### "Jeanne D'Arc: Her Visions and Voices."

SIR,—The letter by Audrey Mary Cameron is obviously based upon the first instalment only of my lecture, which appeared on March 28th. If your correspondent had waited to read the lecture in full before penning her letter, I doubt if it would have been written at all. Now that the letter has appeared, however, I crave space in which to deal with her criticisms.

First of all, I must express my wonderment that at this time of day one of the Maid's own sex should be found to belittle the mission of Joan and its effects. Every student of Joan's career knows (or should know) that several of her own countrymen have endeavoured to explain, or to explain away, her visions and voices—if not to traduce her memory. Thus Voltaire, it is said, "occupied thirty-two years of his life writing, re-writing, polishing and re-polishing a poem, the whole object of which appears to be to vilify her memory." If, as "a student of history," your correspondent chooses to accept the statements of the critics of Joan, and to reject those of her sympathisers and admirers, she is at perfect liberty so to do, but she must be prepared to extend to others a like freedom, and for myself I find it "impossible to believe" (1) that Joan "failed," (2) that "Heaven deserted her in her greatest need," (3) that her voices at any time told her an "untruth," or (4) that "when she found that she had been deceived she broke down utterly."

Into the various points of history raised by your correspondent I cannot enter in detail. The statements of fact made by me are readily confirmable, and Andrew Lang himself can hardly be surpassed either in his tribute to the Maid or in his execration of those who did her to death. As to Andrew Lang's "redemption," I refrained, by intent, from attempting to define what Sir William Robertson Nicoll meant precisely to convey when he made use of the word "redeemed." Apparently your correspondent gives to it a significance which neither Sir William nor myself would desire to attach to it. The point was put by me, as a matter of fact, in the form of a suggestion rather than an affirmation: "Are we not turning more and more to women as the redeemers and saviours of the race?" Audrey Mary Cameron says, "Women have had the making of the world in their hands from the beginning and failed in that making." All I ask at the moment is, Have *men* succeeded?

As to what is termed my "gratuitous attack on the Catholic Church," once more I plead not guilty, and in my turn must "protest" against the suggestion that I approached the subject of my lecture with a biased mind. Your correspondent appears to have overlooked my statement at the commencement that "I rejoice that the great and noble soul of Joan found in the Roman Catholic religion—or at any rate in association with it—solace and support for the mighty task to which she was called." True, I had something to say concerning "ecclesiasticism and its exemplars," but my language was carefully chosen and deliberately restrained.

Audrey Mary Cameron attempts to defend the Bishop of Beauvais and other Romish priests. They sorely need defending! I could give instance after instance of language used by Andrew Lang, Mark Twain, Mrs. Oliphant, and others expressive of abhorrence of the bias (!) of Joan's judges, but I limit myself to just one case to justify my claim that my own utterances were designedly restrained. In her book on "Five Famous French Women," Mrs. Henry Fawcett, LL.D., refers to Joan as "a supremely beautiful soul, one who spontaneously and without effort breathes forth nothing but what is pure, true, just, honest, brave, and lovely." Concerning the trial and the judges, Mrs. Fawcett says:—

"All through the long, weary account of the protracted trial down to her cruel death, her character shines like a bright star out of the dark record of superstition, cruelty, and avarice that brought her at last to the stake. . . . The first trial at Rouen, when she was tried by sixty-two judges, all her enemies, chosen from among the most learned lawyers and ecclesiastics from the University of Paris, was hardly what we should call a trial at all; her so-called judges were really her prosecutors, and were fully determined on her death before the trial opened at all. . . . From January to May they behaved to the unfortunate girl in their power with indescribable ferocity and cruelty. . . . The Bishop of Beauvais, the president of the court, was Joan's most inveterate enemy among her judges."



To round off Audrey Mary Cameron's description of the Catholic Church as "the Church of saints and martyrs innumerable," we need to add "and the Church which has made martyrs innumerable." I am not a member of the Catholic Church, but I am a member of the Church catholic. The Roman Catholic Church, indeed, is one of the most uncatholic of institutions: it has proved itself one of the greatest engines ever manufactured for the infliction of cruelty and the destruction of human life; but its outstanding offence has been and is that it claims to come between the soul of man and his Maker, and that not only in this world but in the next.

But, sir, I have felt all the time, while penning this letter, how greatly beside the main point all this discussion is. In my lecture I set out to consider not so much the historical circumstances or personages associated with Joan, as "the meaning and the value of her personal experience, firstly to herself and then to ourselves and the life of to-day," and it was upon my interpretation of Joan's character, particularly along the spiritual side, that I desired attention to be concentrated. The main thing to us to-day is not what Joan did or did not effect while she dwelt in the body—still less whether the Dauphin of France was or was not an "unmitigated scoundrel"—but what is the spiritual content and value of her life, translated into the terms of the present day in our individual experience.—Yours, &c.,  
L. V. H. WITLEY.

SIR,—In reading Mr. Witley's lecture on Joan of Arc, I note that the question is raised whether the spirits who appeared to Joan were really the saints she said they were. Living as I have done, and am now doing, in Russia (and the Russians, be it noted, are not Roman Catholics, but members of a part of the Eastern Orthodox Church), I for one do not doubt it, for here the appearance of the saints to help humanity is a thing that is accepted by all save the most materialistic, the so-called "modernist" men and women. As showing that the popular belief is not without warrant, I propose to narrate some incidents related to me by persons of intelligence of whose honour I have no doubt. Before doing so, however, I think it right to state that the ordinary foreigner would not hear of these things, as they belong to the inner life of the people, who are naturally reserved about their more intimate religious ideas and experiences. I was asked one day by the Baroness T.—to lunch with her. After lunch a lady friend of hers called, and a small sacred picture (or icon) wrapped in a sheet of tissue paper was given me to psychometrise. I told the lady that I felt it to be very old and—though I could not understand the fact—it somehow had the power of healing. Then I was told this story. A rich relative of our visitor was dying. Nothing that medical science could do had proved of any avail; the doctors had given her up, when a member of the family, remembering that this old icon was reputed to heal the sick, slipped it secretly under the pillow of the now unconscious patient. Thereupon, to everybody's surprise, the apparently dying woman revived and said she had had a dream in which one of the saints (the identical saint, as it transpired, whose picture was under her pillow) appeared to her and told her she would get better. The prediction was fulfilled in the invalid's complete restoration to health. Now, this was told me, not by a peasant but by a lady moving in the highest circles of society and who speaks and writes four languages. Here is another instance: A lady friend of mine here, who is a Spiritualist, made the sad discovery after her marriage that her husband was subject to epileptic fits. Her trouble was increased by the fact that during these fits he treated her with great violence. One night she dreamed that two of the saints appeared to her and promised their aid. Acting under the inspiration of her dream she put the pictures of these saints in her husband's bedroom and from that time the fits ceased.

As Spiritualists, why should we doubt these and similar incidents? The saints were (and are) men and women who when they were in the body helped their fellows. Why should they not do so now that they are in the spirit world? I know from my own daily experience that the veil between the two worlds is very thin, and the older I grow and the more I come into touch with the spirit people, the more I am assured of the reality of their presence to aid humanity. A simple mind like that of Joan of Arc would be untroubled by any questionings in the matter. She had no theories to prove, no doubts to overcome, no scientific people to please. The presence and loving care of incarnate friends was to Joan, as it is to some of us, a matter of positive knowledge. May I intrude here a little bit of my personal experience? The first occasion on which my work for Spiritualism took me from England was in 1901, when I went to Stockholm. The weather turning suddenly cold I became very ill with rheumatism. One night, unable to sleep, I thought "I am a foreigner, alone in this house and ill, and now even the spirit people have deserted me." At once on the mirror in the room came three loud raps, and I knew that I was not alone; and after that night I never went to

sleep without hearing three raps on the mirror. A small thing! Yes, I grant it, but to me very real and comforting. Here in Moscow, on one occasion, I was in my room with one of the servants in the daytime, when the electric light was suddenly turned on. The switch was outside in the corridor, the door of the room was open, and no one else was near. When I am quite alone my things are moved, and again I get tiny raps every night from my helpers as good-night wishes. In hundreds of similar ways we mediums are made aware of the presence of our spirit friends, and most mediums with whom I have spoken have told me that they regard these as their sweetest and most consoling experiences.

So it was with Joan of Arc. She never doubted the nearness of her spirit helpers, save for a little time when the wretches who were trying her brought their dark conditions to bear upon her. Joan had a mighty work to do for her country: she did it. What mattered it whether she ended her mortal career at the stake or on a bed of sickness? She did her duty, and now, after so many years, she is part of the great cloud of witnesses to bear testimony to the fact that there is a realm of spirit near and around us—a realm whose bright inhabitants are ever engaged in helping humanity forward and onward to find Light and Truth.—Yours, &c.,

Moscow.

A. VOUT PETERS.

SIR,—As regards Joan of Arc, I thought every unprejudiced historian conceded (1) That when she appealed to the Church, as such, she was completely exonerated. (2) That the Pope knew nothing of her trial; she appealed to Rome as before, but this time her message was not taken. (3) That the Earl of Warwick and his infamous tool, the Bishop of Beauvais, called together a local court with no ecclesiastical right to condemn anyone, and hurried the whole horrible business through lest the proper authorities should get wind of what they were about. Far and away the most reliable account of Joan of Arc is the life written by one of her soldiers and edited by Mark Twain. In it these facts are well brought out.

Even as regards the Earl of Warwick and the wretched creature in his pay, the Bishop of Beauvais, we must be just. Witchcraft was in those days a great danger. It was fully understood how very easy it was to get communication with the lower regions, and what appalling results might follow. Also, burning was then, and for hundreds of years afterwards, the universal punishment for witchcraft. Multitudes of unhappy women suffered it under the Puritan Pilgrim Fathers. It was not at all likely that Warwick would allow that Joan was inspired against England by Heaven; the natural inference was that her inspiration came from hell. What else could he or the bishop think?

The sin of the bishop was in allowing himself to be in the pay of the English, and their tool; from this all the rest of necessity followed.—Yours, &c.,  
J. S. HYDE.

#### Visibility of Ghosts.

SIR,—In LIGHT of April 11th you comment upon my defence of the theory that spirits, to be visible, must be materialised; and also upon the theory of "shells" or thought-forms. I supplied two ghosts and you supplied two theories. I regret that I limited my ghosts to two, else LIGHT might have been enriched with many more theories!

I deduce the necessity for materialisation from the common experience of the sudden vanishing of ghosts and from the facts of spirit-photography. When Dr. Jessopp moved his arm the spirit disappeared. Why? Because the motion, or perhaps the doctor's emotion, disturbed the materialising particles. It may, on the other hand, be that his mental condition was disturbed and his power of seeing spirits lost for the time. But this would not apply to the ordinary cases where the ghost vanishes. You are following it along a road and it suddenly becomes invisible, though nothing has happened to cause a change in your mental state. And this is exactly what happens in the séance-room. A boy is gazing at his materialised grandmother, who suddenly melts away, much to his surprise, this not being the kind of experience he is accustomed to. The grandmother has dematerialised because the particles can hold together no longer. You object that such instantaneous building and rebuilding is difficult to conceive, but it is no more rapid in the case of Dr. Jessopp's ghost than in the cases where matter passes through matter, or where, as Miss Bates records, a materialised spirit suddenly appears between two people. I may add that spirits are not visible at séances unless they are materialised, and it is proved that they are able to take up "material" from mediumistic persons by the poltergeist phenomena, with which such a person always seems to be connected, the movements ceasing on his (or, more often, her) departure.

But the strongest evidence is photography, the reality of



which I think we must admit. It is well known that the camera will take spirits only in the presence of certain people. Now unless we adopt the theory of subconsciousness in camera lenses, which, in your words, is difficult to conceive, we must suppose that their presence is required to render the spirit "visible" to the camera. And how is this done? By materialisation!

There is a type of ghost that haunts buildings or localities, is generally connected with some crime, and whose nature it is to go through stereotyped and rather senseless performances. Your second objection applies to these. Are they ordinary spirits, thought-forms or psychometrical illusions? The last is a favourite explanation and has the fact of psychometry to support it. But it seems to me that to expect a psychic impression of a violent emotion to do the work of a gramophone and cinematograph combined is asking too much. Why does the performance so often begin at the same hour? I think it is simpler to assume some sort of real entity of automatic nature and sub-human intelligence than to believe that all who see them are gifted with the psychometric faculty.—Yours, &c.,  
N. G. S.

### "Services" or "Meetings"?

SIR,—In your issue of the 11th inst., the correspondent who, in a kindly way, criticised the anniversary meeting of the Marylebone Spiritualist Association would, no doubt, hardly need to be reminded that a critic—and a kindly critic withal—should gain some information, at least, from the promoters of the particular meeting he essays to criticise before writing to *LIGHT* or any other periodical. If he had written to the president or any other official of the particular association referred to, he would have doubtless been informed, among other things, that the meetings of the Marylebone Spiritualist Association are open to all kinds of thinkers, and discretion has to be exercised in the conducting and general management of such meetings, whether they are—as suits the occasion—called "services" or merely "meetings."—Yours, &c.,

LEIGH HUNT.

Dollis Hill,

April 14th, 1914.

### The League of Defence.

SIR,—Yourself and readers will be interested in the result of Good Friday's Conference at Manchester, and a word or two will place you in possession of the facts. At the outset it was quite evident that there was a unanimous desire for incorporation with the S.N.U., and a resolution, moved by Mr. R. H. Yates (Huddersfield) and seconded by Mr. R. A. Owen (Liverpool), to that effect, was adopted, further proceedings being deferred till the decision of the Annual Conference in July is obtained. Great interest was manifested, a goodly company of friends attending. Up and down the country, too, much sympathy exists, Scotland taking a particularly active part in the nomination of representatives. Altogether, over two hundred and forty letters and cards reached me in less than a fortnight. The following were elected as a committee *pro tem.* to deal with any questions arising between now and July: Messrs. Dobson (Barrow), Hepworth (Bury), Thompson (Ashton-under-Lyne), Owen (Liverpool), Yates (Huddersfield), Mr. J. J. Morse (Manchester) treasurer, and Mr. J. Lawrence (Newcastle) secretary.

That vigilance and prompt action are needed is evidenced every day. Only this morning I have a cutting from Rochdale, relative to an attack by the Vicar of Wardle, an astonishing feature being his intimation that he will not reply to criticism. I immediately took steps to challenge him to debate. This, with the keen controversy in a Cheshire paper, is indicative that intolerance still survives.

With thanks for many favours extended,—Yours, &c.,

JAMES LAWRENCE.

### National Fund of Benevolence.

SIR,—The donations for March were as follows: Maskell-street, Manchester, £1 1s.; Mr. W. Haywood, £1 1s.; "E. S.," 2s.; A Friend, Madras, 5s.; total, £2 9s. Disbursements, £12 9s. 5d. I wish to thank once more those friends who remember the dear old folk who are dependent upon this fund to keep them out of the poor-house, and I would again appeal to those generous donors who usually send during April to repeat their former kindness. The fund lost a generous subscriber in the passing to the higher life of our dear comrade, Mr. James Robertson. Who will fill his place?—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley.

### SOCIETY WORK ON SUNDAY, APRIL 19th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Cannock gave successful descriptions to a large audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. E. W. Beard gave trance addresses—morning, on "Value of Spiritualistic Knowledge," and evening, on "Spirit Influences." For next week's services see front page.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. P. Scholey gave an inspirational address followed by descriptions. Sunday next, Mrs. Cannock, address and clairvoyance.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. Robert King delivered a helpful address. Sunday next, Mr. Gerald Scholey, of Croydon.—T. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. H. Boddington gave an address on "Realities." Sunday next, annual conference and public meeting, at 7. Thursday, meeting, at 8; members' circle afterwards.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. T. Brown gave a much-appreciated address, "From Orthodoxy to Spiritualism." Miss E. Shead presided. Sunday next, Miss A. V. Earle, address.—W. H. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave address and descriptions. 13th, well-attended "Social." Sunday next, 3 p.m., Lyceum; 7, Mrs. Clempson, address and clairvoyance; usual circles. Thursday, at 8, Mr. Horace Leaf.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: morning, circle and personal messages, much appreciated; evening, address by "Douglas." Sunday next, Mr. W. E. Long: 11 a.m., Answers to Questions and Personal Messages; 6.30, trance address, "The Communion of Saints."

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. L. I. Gilbertson spoke on "Adeptship and Christhood." 14th, address and descriptions by Mrs. Jamrach. Sunday next, 11.15 a.m., study class; 7 p.m., Mr. and Mrs. Alcock Rush. Tuesday, Mr. Neville.—H. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Addresses by Mrs. Jennie Walker on "Harmony" and "Where Does Spiritualism Lead to?" followed by descriptions and messages. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley, addresses and clairvoyance. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. A. Punter gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Gordon; also Monday, at 7; 1s. each. Tuesday, 8, Wednesday, 3, Mrs. Curry, clairvoyance. Thursday, 8.15, public circle.—A. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Horace Leaf gave an address on "Spiritualism and Modern Thought," followed by descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. Wright, address and clairvoyance. Thursday, at 8, Mrs. Neville, psychometry. Sunday, May 3rd, Mrs. Cannock.—F. C.

WOOLWICH AND PLUMSTEAD.—Morning, circle; evening, Mrs. M. E. Orłowski, address and good descriptions. 15th, Mrs. Peeling, address and psychometry. Sunday next, 11.15 and 8.30, public circles; 3 p.m., Lyceum; 7 p.m., Mrs. Podmore, address and clairvoyance; Wednesday, Mrs. E. A. Cannock, address and clairvoyance.—A. C. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. G. Tayler Gwinn, address and answers to questions. Sunday next, Mrs. M. H. Wallis: 11 a.m., at 14, High-street, Teddington, address, "The Gifts and Graces of the Spirit," and descriptions; 7 p.m., at the Assembly Rooms, Hampton Wick, Answers to Questions.—J. W. H.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Evening, Mrs. A. Keightley, address on "Pride," followed by descriptions. 16th, Mr. Turner, trance address. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. and Mrs. Roberts. 30th, at 8 p.m., Mr. W. Willmott. May 3rd, Master Turner, the young trance medium.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Scott, "Spiritual Insight," followed by discussion. Evening, Mrs. Mary Gordon, address; after-circle. 16th, Mr. Angus Moncur, jun., gave a short address, followed by clairvoyance. 18th, Mrs. Peeling gave several psychometric readings at the Fancy Dress Social Dance. Sunday next, 11.30 a.m., Mr. G. Brown, trance address; 3 p.m., Lyceum; 7, Mrs. A. de Beaurepaire. 30th, Mr. H. J. Stockwell. May 3rd, Mrs. M. E. Orłowski.



**HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning,** Mr. Murch gave an address, and Mr. Dougall descriptions; evening, Mrs. E. Bryceson spoke on "The Inner Light," answered questions and gave descriptions. Sunday next, 11 a.m., open circle; 7 p.m., Mrs. Inison, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 8 p.m., members.—H. B.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning** and evening, addresses by Mrs. Place-Veary on "If a Man Die Shall He Live Again?" and "Out from the Dead Ashes of the Past," also convincing descriptions. 15th, Mrs. L. Barton gave psychometrical readings. Sunday next, 11.15 and 7, Mr. A. Panter. Wednesday, Mrs. M. Maunder. Saturday, May 2nd, Social Meeting. 3rd, Mrs. E. Neville.—J. F.

**BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning,** Mrs. Baxter addressed young people on "God is Love," and gave spirit messages. Her evening subject was "The Soul that Sinneth Shall Die," followed by descriptions and answers to questions. Large congregations. Most successful Easter services have been held. Sunday next, at 11 and 6.30, also on Wednesday at 7.30, public services. Other meetings as usual.—J. L. W.

**THE COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Mr. W. Clifford-Coote** gave an address and descriptions. After-circle, conducted by Mrs. W. F. Smith and Mr. T. M. Melini. Sunday next, at 7, trance address by Mr. F. A. Hawes. Descriptions by Miss Evelyn Fry.—262, Dalston-lane, Hackney.—The secretary gave an inaugural address, followed by a trance address and descriptions by Mr. W. E. Walker. Sunday next, 7, trance address by Mr. W. Clifford-Coote. Clairvoyance by Mrs. Webster.—Broadway Hall, Hammersmith.—Sunday next, at 8 p.m., opening address by the secretary. Trance address by Mr. T. M. Melini on "Mediums and Seers." Mrs. L. Gappers: Clairvoyance and Psychometry. Silver collection, and after-circle 6d. at each meeting.

**WHITLEY BAY.—Address** by Mr. W. Horsley on "Spiritualism—the House Built Upon a Rock," and descriptions.

**TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies** spoke on "What is a Medium?" and gave clairvoyant descriptions.

**BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Noyce** gave an address on "Revelation."—A. B.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning,** Mr. Sellick; evening, Mr. Parry. 16th, public meeting conducted by Mr. Ford.—W. G.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address** by Mr. Rooke on "Power," solo by Mrs. Caffin; descriptions by Mr. Joachim Dennis.—G. H. K.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. Mayo** gave addresses and Mr. Bellamy descriptions, morning and evening.—H. E.

**FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address** by Mr. Symons on "The Glory of God." 16th, Mr. Fielder spoke on "Life's Greatest Failure."—H. C.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address** and descriptions by Mr. F. T. Blake. Thursday, 16th, answers to questions and descriptions by Mr. H. Mundy.

**READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street** gave the addresses at 11.30 a.m. and 6.45 p.m. on "The Making of a Ghost."—M. L.

**SOUTHPORT.—HAWKSHED HALL.—Mrs. M. Gilbert** spoke on "Saviours" and "The Spiritual Aspect of Life"; descriptions by Mesdames Gilbert and Wood.—E. B.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.—Morning,** address by Mr. E. Harker; evening, inspirational address by Miss Violet Burton on "Faithful Service."—J. W. M.

**MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Evening,** address on "Thought as a World Religion," by Mr. Lund; descriptions by Mrs. Lund. Good meeting and after-circle. 15th, Mrs. Greenwood gave an address.—E. M.

**EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses** by Mrs. Harvey, of Southampton, on "The Purpose of Life" and "The Power of Thought," followed by descriptions. 20th, address and descriptions by Mrs. Harvey.—C. T.

**SOUTHEND.—SEANCE HALL, BROADWAY.—Address** by Mr. Rundle on "The Difference between the Earthly and the Spiritual Atmospheres," and "Do the Elements affect our Spirit Visitors?" followed by descriptions; after circle.—C. A. B.

**BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Bernard Old** spoke on "Evolution and Involution," and Mrs. Firkins gave descriptions. 20th, Mrs. Firkins conducted both meetings.—T. A.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses** and descriptions by Mr. Lamsley—morning subject, "Thoughts on God and Life"; evening, "The Art of Personality." 16th, address and descriptions by the President, Mr. F. T. Blake.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. M. H. Wallis** gave an address on "Revelation and Inspiration," following with clairvoyant descriptions and messages. Large after-circle, at which Mrs. Matthews gave tests.—S. E. W.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. M. A. Stair,** of Keighley, gave addresses on "The Value of the Invisible" and "The Aims of Spiritualism," also clairvoyant readings. 15th, Mr. Lamsley gave an address on "Meditation" and Miss Hilda Jerome gave convincing descriptions.—J. McF.

**MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning,** healing; evening, Mrs. Podmore, address, "Life and its Varied Manifestations." Anthem by the choir. 16th, Mr. Geo. F. Tilby spoke on "Mediumship." Mrs. Longman gave descriptions.—A. L. M.

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