

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. W. B. Yeats' address on "Ghosts and Dreams," a report of which appears elsewhere in this issue, attracted an unusually large audience, numbering many distinguished people. The entry of the famous Irish poet and playwright into the province of Psychical Research, although not a recent matter, has been to some of his admirers a matter of surprise, but his gifts and training give him some excellent qualifications for his task, and his conclusions, though largely tentative, will be of general interest. The address was extensively quoted in the Press, the "Times" in particular giving a lengthy report. Oddly enough all, or nearly all, the papers which reproduced the story of the ghost which was banished to a light-house fell into the same mistake. It was not the *Countess* of Sligo of whom the tale is told, but a woman in the *county* of Sligo. That is an error sufficiently important to call for correction. Reading lately a biographical sketch dealing with Mr. Yeats and his work, by Cornelius Weygandt, we came upon some passages which are curiously apposite to the later development of his work:—

I sometime wonder, is the reason for the poet's holding so devotedly to spiritual things of his kind not the very same holding of his peasant countryman to the folk-tales that take him to a world as rich and gorgeous-hued as the Ireland about him is bare and gray? . . . The poet seeks refuge in his own dream and in contemplation of the life from which he came and to which he will return, and—one almost dare say—in communication with which he now knows such joy.

* * * *

In "Ghosts in Solid Form," by Gambier Bolton (Wm. Rider, Ltd., 1s. net), we have what purports to be a text book of the phenomena of materialisations. It is based on investigations extending over a period of seven years (dates not given) with six "sensitives," and sitters specially selected from the three research societies with which Mr. Bolton was connected. After minutely describing the precautions taken against fraud, the conditions essential to success, and the different phases of a materialisation, the author presents certain test cases, selected from the official records of the three societies, together with extracts from the well-known reports of Sir William Crookes' séances with Miss Florrie Cook. These are followed by a selection of spirit answers to questions relating to after-death experiences, spirit return, the spiritualisation of matter, and the like. Several instances of the materialisation of beasts and birds are given. At one séance a parrot appeared; at another, when Field-Marshal Lord Wolseley was present, a seal showed itself; and at a third a small wild animal from India, recognising

its mistress among the sitters, suddenly left the medium and climbed into the sitter's lap, uttering as it did so the same cry of pleasure that it had made in earth life.

* * * *

Mr. Bolton writes with freedom and assurance. He claims to be in possession of facts, and to be able to "prove them on purely scientific lines." He even goes so far as to say that it would "be rank cowardice" on his part "to keep silence any longer." We appreciate his sincerity and sympathise with his desire for demonstration: but we cannot find that his investigations in any way advance our knowledge of the subject. His striking and interesting test cases are but additional testimony to the occurrence of the phenomenon; they do not elucidate it, and his statements as to the nature and origin of the materialised substance and the building up of the figure are much the same as those made by previous investigators. We found especial interest in the Appendix, consisting, as it does, of a carefully-compiled summary of Baron von Schrenck-Notzing's experiments, carried out in France and Germany during the years 1909-13, with a view to solving the various problems connected with materialisation. Nevertheless, we must confess to a feeling of disappointment, for Mr. Bolton's confident attitude, his wide experience of psychic phenomena, and his unique opportunities for investigation encouraged us to hope for definite conclusions. However, he has at least made some important contributions to the records of materialisation phenomena.

* * * *

A special article in the "Times" recently discoursed of "Sex and the Soul." In this "age of Bergson and wireless telegraphy," the writer of the article contends, the average man has given up the old dualism of matter and mind, body and soul:—

Vaguely, on the rare occasions when he gives such things a thought, the average man believes himself philosophically and scientifically justified in supposing that a soul lurks imperceptible even in the solid wall of brick or the sluggish rock on the beach; while, at the other end of the ladder, souls invisible, spirits impalpable, can yet be felt, or reduced by skilful manipulations to a position in space and time. We are always being frightened by the suggestion that the soul will some day be imprisoned by a victorious chemist—perhaps safely bottled up and shown—by being mixed with an essence not quite so ethereal as itself; as gold is mixed with alloy. Even now the Spiritualists see *auras*, the soul's halo, round the heads of resolute persons.

* * * *

From this consideration the writer of the article in question passes to a severe criticism of those men of science who are determined to locate "virtues, vices, qualities, defects in such and such a bump on the head, in such and such a lobe of the brain," and to prove thereby that there are some qualities which women do not possess and cannot acquire by reason of the shape of their skulls. "Always," says the "Times" writer, "when we hear these arguments from the experts of matter do we seem also to hear derisive laughter proceeding from angels, gods and such other immortals as live beyond the male and female." We agree, except that

we should hardly call the laughter derisive. It would be rather the kindly mirth which is called forth amongst the elder people by the amusing little fallacies which are delivered with pretty dogmatism by children. But can there be sex in soul? That is the question the writer of the article sets out to solve, and finding that men sometimes show very feminine qualities and women reveal on occasion strong traces of masculinity, he (or she—we think it is a woman writer) concludes that sex differences are purely material:—

Only when bodies vanish and souls appear in the air together will it be seen, even by men of science, how hazardous, how inaccurate, this assumption of a sex in souls was.

It is a well-reasoned article, but all the same we do not agree with it. In the first place, the fact that some men are feminine and some women masculine proves nothing, while it confirms that article of spiritual philosophy which teaches us that masculine and feminine principles meet and blend in every soul. As to the question of sex in soul, sex is a much deeper thing than physical form or mental or spiritual qualities. It lies at the very root of things. When we get beyond the primal duality of positive and negative we shall transcend sex, but not until then. Doubtless Pure Spirit is sexless, but Pure Spirit belongs to the Absolute, to reach which we have all eternity before us. In human kind the male and female principles are co-equal and mutually dependent on each other. There will probably be a vast amount of strife and misery before this is generally discovered and acknowledged. But the time will come surely and inevitably.

"Three in One," by J. Bronterre Tetlow (paper cover, 2d., from the author, 7, Ruskin Avenue, Moss Side, Manchester), is a reprint of a thoughtful article contributed by Mr. Tetlow to our pages two years ago. Defining man as spirit, soul and body, Mr. Tetlow discusses their mutual relationship. With regard to the practice of interior or auto-suggestion, he sees nothing necessarily unnatural or unhealthy in it—provided it is carried on in harmony with its own laws and conditions. "Then, as in all other normal operations, good will be attained. Each individual must find his own power by daily practice of self-conscious direction of the interior life in harmony with spiritual principles, and in this way, with unflinching confidence, by persistent aspiration, meditation and concentration he may enter into his kingdom, and not only work out his soul's salvation, but, by becoming attuned to the Infinite, realise his one-ness with God."

COLONEL DE ROCHAS: JUBILEE CELEBRATIONS.

The scientific jubilee of Professor Flammarion and Professor Richet has lately been observed in Paris; and "L'Adriatico" announces that the jubilee of Colonel Albert de Rochas is, at the instigation of Professor Falcomer, of Venice, to be now celebrated. Colonel de Rochas is distinguished for his mathematical and military works, and he has been honoured in Grenoble by the erection of a marble bust in the museum of that city; but his work in psychical research has attracted wider interest, particularly his experiments in connection with the exteriorisation of sensibility which, as "L'Adriatico" points out, is a phenomenon closely associated with Spiritualistic manifestations. It has been denoted diversely as aura, astral body, astral fluid, motricity, sensibility, &c.; it seems to be identical with the *linga-sharira* described by Kapila some hundreds of years before the beginning of the Christian era. It seems to contain the potentiality of form, to be the force by which materialisations are effected, and the luminous substance which has been so often observed in connection with mediumistic persons.

H. A. D,

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 NEXT, MAY 7TH,
ON WHICH OCCASION

MAJOR-GENERAL SIR ALFRED
TURNER, K.C.B.,

WILL GIVE AN ADDRESS ON

"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, May 5th, Mrs. Mary Davies 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, May 7th, at 5 p.m., Miss K. Gresswell will give an address on "The Horoscope" (illustrated).

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 8th, 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.

"LIGHT" AND RECORDS OF MEDIUMSHIP.

In response to inquiries on this subject, it may be well briefly to define our position. We are perfectly willing to print accounts of really striking examples of psychic phenomena and to give the names of the mediums concerned where the cases are sufficiently well authenticated by the names of witnesses on whose good faith we can rely. We recently referred to an instance of the benefits of healing mediumship in regard to Mrs. May A. Hendin, daughter of the late Mr. James Robertson. We gave then what we thought was a sufficient clue to the identity of the healer, but it may be stated more explicitly that it was Mr. A. Rex. In regard to the two examples of verified clairvoyance subsequently given, those who testified are unwilling that their names should be published, and the cases rest upon the statements of a single deponent in each instance. However, we are disposed to make exceptions in these cases, if only by way of proving our rule. The mediums were, respectively, Mr. J. J. Vango and Miss MacCreadie.

ACCORDING TO "THE STELLAR RAY" (Detroit), Robert Louis Stevenson, when a young man, was President of the first Spiritualist society in Edinburgh. It would be interesting to know if this statement can be confirmed by any of our Scottish readers acquainted with the facts of Stevenson's life in Edinburgh.

MAJOR-GENERAL SIR ALFRED TURNER, K.C.B.

AN INTERVIEW.

In his book "Sixty Years of a Soldier's Life," Major-General Sir Alfred Turner, Colonel Commandant of the Royal Artillery, gives the records of a life of action and adventure. It is an account of the career of a man who has studied the world from many standpoints, and who has left his mark upon his time. With wide sympathies, alert and scholarly, mature in experience and judgment, with an administrative skill and practical judgment that have given him a distinguished place in City life, as a director of important public companies, Sir Alfred's views on any subject which he has studied are worthy of consideration and respect. He has made a practical study of Spiritualism, and it was with a lively knowledge of that fact that **LIGHT** recently solicited an interview with him, which he kindly accorded.

"I agree that the word 'Spiritualist' has acquired some unpleasant associations," said Sir Alfred, in reply to a question, "but that fact reflects more upon the ignorance of the outside world than upon any shortcomings of the people who intelligently pursue the subject of Spiritualism. It is difficult to say what other word could be used. One might, of course, say 'occultist,' but that has about it a flavour of magic, while the word 'psychic' seems to me to have no very definite significance. No, we must say 'Spiritualist,' plump and plain, for Spiritualism is simply a direct recognition of the realities—of facts which cannot be explained by any rules of science, and which largely defy the attempts of even the greatest scientists to find for them a purely scientific solution. It would be as vain to attempt scientifically to solve the problem of modern psychical phenomena as to explain in the same way the miracles recorded in Holy Writ, which I presume are accepted more or less literally by most people. As regards the unpleasant associations of the word, I really think these are being outgrown.

"Quite lately, at a séance, I saw Mr. W. T. Stead in a temporarily materialised form. There was no mistake whatever about his identity. To me it was obvious, for I knew him well in his earth-life. All he said was, 'I cannot speak to you, but pursue the truth, pursue the truth.' That is what we have to do, no matter what misunderstanding and opposition we may be subjected to, or what ridicule may be excited by the name 'Spiritualist.'"

"What are your views, Sir Alfred, on the present position of Spiritualism?"

"Briefly," was the reply, "my opinions are these—that common sense is growing in the world. The continuity of life after what is called death has been believed in by all peoples on earth since we have any records at all. There is a growing acceptance of the facts of Spiritualism, which are just the same, neither more nor less, than those which have been known in the East for thousands of years.

"I was giving recently a short address on the subject of the aura, and the different bodies of which the human being is composed. There were present two Hindu gentlemen who seemed quite struck by the marked similarity of the views expressed by me to those which the Eastern people have held from time immemorial. I do not think that unbelievers are so superficial and so blatant as they formerly were, nor so disposed to throw ridicule on facts which have received the support of so many eminent scientists, men whose names and testimonies are so well known that it is needless for me to run over the list. People are beginning to see that life is a very large matter, and there are a great many things outside the range of their sometimes very narrow understanding.

"As you know," continued Sir Alfred, "I am something of a business man, and I can speak for the fact that a good many inquirers into and adherents of Spiritualism are coming from the business world."

"You think, then," interposed the interviewer, "that a business training predisposes a man to take a serious and balanced view of any propositions put before him?"

"I certainly think so," said Sir Alfred. "A business training

enables a man quickly to summarise the points of any subject, and to sift the essentials from the non-essentials. And this means, of course, that when you have business men in any subject their trained minds enable them to seize upon the central facts and gauge their true importance. They are not to be taken in by the clap-trap of the conjurer type, or to jump to the conclusion that a great scientific man like Alfred Russel Wallace would have devoted his attention to, and published his experiences of, what was simply a mass of illusion. The people who are silly enough to believe that are becoming very few.

"Taking the question from the religious standpoint, I am convinced that the broad-minded section of Churchmen are nothing like so creed-bound as they were. They no longer call the Bible to their aid to tell them how, by the Mosaic Law, it was enjoined that all sorcery, divinations and intercourse with familiar spirits were to be crushed out and those who pursued them to be ruthlessly slain. They recognise that if we are to take the whole Bible literally instead of allegorically, and without due discrimination, we shall be very much more misled than if we trust ourselves blindly to the many conflicting statements that reach us through mediums to-day.

"We have to admit that Spiritualism lends itself to fraud in the hands of the unscrupulous, but not one-hundredth part of the phenomena supposed to have been fraudulent is really so at all. It is only imagined to be fraud, owing to the ignorance and eagerness to detect fraud on the part of those who enter into the subject without sympathy or understanding, totally oblivious of the many delicate conditions and subtle laws that are set into operation at a séance.

"My experiences? Well, of course, I have published these on various occasions, and have recounted them in lectures and addresses, but I may tell you now that many years ago I had some psychic experiences with no medium but myself—if I am a medium. It was just after I had suffered a great bereavement, and when I was quite alone in my room at night. I awakened from sleep to find the apartment lit up with a lurid sort of light and the spirit of the departed standing by me. The figure commenced to speak to me, when another form of an indefinite shape tried to push itself between me and the spirit. I waved the thing aside, however, and it vanished. A few nights later the spirit again appeared, but this time it was accompanied by an old man with a long grey beard and dressed like a monk. Apparently he was there to keep off hostile spirit elementals. Another time I awakened to find the room quite light and the face of my departed friend looking at me, as it were, from a picture on the wall—that is to say, the appearance was that of a face inside a frame. It resembled a portrait except that the face had all the expression of life—a living picture, in fact.

"A most extraordinary thing happened at about that time. I awoke one morning to find myself deadly cold, and above me, floating in the air in a horizontal position, was a life-sized figure dressed in black. I thought at first that this was my etheric double, and I have no doubt that such it was; but apparently the intention to quit the body was changed or my fate was changed. It vanished, and I rapidly recovered my former temperature. But this was very like what death must be."

In answer to another question, Sir Alfred said: "Well, as a soldier, I suppose I am naturally pugnacious. I believe in fighting for what I know to be true, and holding stoutly to it through thick and thin. I know that I have facts, as anybody would know who took sufficient trouble to investigate them. People who say that these things are all hallucinations only show their own intense stupidity.

"I may tell you that I am very much interested in the subject of auras. You will remember that in Kilner's book he speaks of auras of three different kinds—the etheric, the astral and the mental—and I think he has lighted upon the truth. Of course he has made the momentous discovery that these auras can be rendered visible without the aid of clairvoyance, and his discovery, too, bears out the idea of the existence of the three bodies—the etheric, the astral and the mental; and that the etheric body cannot rise above the physical plane, the astral body above the astral plane, or the mental above the mental. That, at least, is the theory; but, as I told you, I am more given to facts than to theories."

"As to the function of Spiritualism on the religious and philosophic side, what have you to say?"

Sir Alfred Turner smiled. "I think," said he, "it has a function much more important than even many of its followers suspect. The world has become exceedingly irreligious during the last few years and the churches are being emptied. Now, I believe that Spiritualism is being developed to a very great extent to counteract this intense spirit of levity with regard to all sacred things.

"There is nothing in Spiritualism," said Sir Alfred Turner in conclusion, "which prevents a man from following his vocation or hinders him at all in his pursuits in life. Rather, it forces him to think, and thinking is something which I fear the churches have not hitherto greatly favoured."

G.

SHAKESPEARE AND THE LIFE BEYOND.

It has been occasionally observed that Shakespeare throws no light on the mystery of the future life. That may be so, but, nevertheless, there are passages in his plays which seem to show that he had his convictions on the subject. Some of these passages are effectively quoted by Philip Foster, M.D., in an interesting article in the "Yorkshire Weekly Post" of April 18th. He begins by pointing to the evident indication of the poet's belief in an after-existence and a merciful judgment that is contained in Portia's "quality of mercy" speech, in which Shylock is shown that in his own highest interest, his hope of salvation, he must be merciful. Shakespeare's disbelief in eternal punishment Dr. Foster thinks is equally evident. Here he quotes the ghost in "Hamlet":—

"Confin'd to fast in fires,
Till the foul crimes, done in my days of nature,
Are burnt and purg'd away."

This, being a volunteered and an altogether unnecessary statement on the ghost's part, may be unhesitatingly accepted as Shakespeare's own opinion, and those circumstances weight the utterance. That few will be saved and punishment eternal are conditions irreconcilable with the idea of a beneficent Creator. What the Scripture passages to the effect that few will be saved mean, I think, is that few will be exempt from punishment, and Christ's "To whom little is forgiven" supports the said view. If those passages have been misconstrued, may not the eternal punishment passages? Whether Shakespeare attached a literal or figurative meaning to "fires" must ever remain open to question. My own opinion is that the word was used figuratively, physical punishment not being adapted to a spiritual existence—a consideration which could not have escaped Shakespeare, who believed, as we know from his last will and testament, that the life hereafter will be purely spiritual. Although the form of our punishment has been left open to question, that Shakespeare considered purification to be its object, which makes punishment necessary, and, therefore, consistent with love, he has, to our great indebtedness, put beyond question.

That renunciation of sin must be complete, and include the giving up not only of the sin itself but of its proceeds, is enforced in the same play, "with a wealth and aptness of illustration no other writer has approached," in the prayer wrung from the tortured conscience of the King. The closing words of that prayer will, in the doctor's opinion, "echo for all time the message of the Star at Bethlehem—hope. Had Shakespeare written nothing but that speech, he would have made humanity his debtor; he would have endowed the world with a priceless possession." The article concludes:—

"There is a special providence in the fall of a sparrow," Hamlet's reply to Horatio, puts arrestingly before us the great truth that nothing occurs by chance, that everything, even the fall of a sparrow, is brought about by the operation of God's laws, and, being the special or particular effect of laws so made, is a special providence, that "Whatever is, is right."

And lastly, we have in Hamlet's exclamation, "Or that the Everlasting had not fix'd His canon 'gainst self-slaughter," wrung from him by despair, Shakespeare's view of suicide.

It is not death that kills, but the more living life which, concealed behind the former, bursts forth into new development. Death and Birth are but the struggle of Life with itself to assume a more glorious and congenial form.—FICHTE.

NOTES FROM ABROAD.

The divining-rod continues to attract great attention abroad. In Germany scientific societies, as well as commercial companies, make liberal use of the services of the best known men who possess the peculiar faculty of discovering by the aid of their divining-rod not only water, but also metals and other minerals—in fact, almost anything hidden under ground. Thus we read in the "Berliner Tageblatt" that a prominent "rod-walker" (as these men are styled in Germany), an engineer named Kleinau, has been engaged by some American capitalists with a view to locating certain minerals on a large stretch of land in Canada.

In some places abroad, specially in rural districts, the belief exists that any clothes worn by a person in his or her lifetime will not last much longer after the transition of the wearer has taken place. Quite recently we came across the same statement in "Le Fraterniste." M. Le Roux, writing about this curious idea, remarks: "It often happens that several members of a family purchase the same material for some necessary clothing. Perhaps shortly after one of the family may pass away. His or her effects are distributed amongst the surviving relatives, who will soon find that the clothes left to them will wear out much more quickly than their own made from the same material. There is no trace of moths, or any other defect; the material simply breaks as if it had been scorched." M. Le Roux thinks that the only possible explanation of this mysterious process may be found in the endeavour of the spirits to appear to their former friends. In order to materialise they would try to collect the fluid emanations they sent forth during their lifetime, and in withdrawing these emanations from their clothes which were naturally most impregnated they leave them, in many instances, in a poor and partly corroded condition.

We seldom take up a psychic paper which does not contain an account of some spirit messages received through mediumistic writing. "La Revue Spirite" publishes such communications under the title of "Echoes from Beyond." In the March number we read the following: "Each man is a sower—his thoughts, his actions, his words thrown broadcast in the furrows of humanity will germinate one day. Happy are those who scatter good seeds, but a thousand times unhappy is the careless sower—his harvest will be a bad one. By this occult power of your thoughts and actions you participate in the universal life, however humbly you may be placed. You will discover the immense value of this power after being freed from earthly bonds, when your secret and inmost feelings, your dreams, your desires and aspirations, all the good you may have achieved, will be unfolded before your astonished eyes."

The American daily press of February 14th reported the transition of Mrs. Zoe Anderson Norris, of New York, founder of the Rigged Edge Club, and the publisher of the "East-Side Magazine." It is of particular interest to note that Mrs. Norris foretold her transition in the January issue of her magazine, when she wrote: "I am going to take the journey to the undiscovered country very, very soon, if there is anything in dreams. In the July and August numbers, I said that the good never come back. Well, when you assert such a thing positively the great Deity says to himself: 'I'll just show her how little she knows.' Towards dawn I had a dream. I sat alone wondering—wondering. And then I thought there came swiftly down a long and dusky hall a little woman in black. As she came down the hall the doors swung open and shut for her in a mysterious way, as if blown by winds. Finally, she reached my bed and stood there. It was my mother. I put up my arms and clasped them about her. 'Am I the next?' I asked her, and she said 'Yes.' My screams awakened me. How glad I was that it was light, for, though I had put my arms around my mother's neck, I was afraid of her!"

Commenting on this prophetic dream, the editor of the "Inspirator" remarks: "Here is an undeniable proof for the cause of Spiritualism, acknowledged by a sceptical Press and read by millions of non-Spiritualists. Of course, for Spiritualists there is nothing remarkable about this prophecy, as similar occurrences happen daily in the Spiritualistic circles. The commendable feature is the fact that the same Press that usually suppresses items of this kind has in this instance been obliged to admit the genuineness of the facts. We hope that the ideas will take root and give cause for reflection to many readers."

F. D.

WHATEVER is really true will surely vindicate itself by its beneficence, if we will only wait patiently for final results.—LE CONTE.

SPIRITUAL MANIFESTATIONS—THEIR VALUE TO MANKIND.

On the occasion of Mr. Ralph Shirley's address to the London Spiritualist Alliance on the 2nd ult., Dr. Abraham Wallace called attention to the fact that some of the ideas contained in the address had been given forth so far back as the year 1842, by Andrew Jackson Davis, the Poughkeepsie Seer. The following extracts from "The Present Age and Inner Life," by Davis, may be of interest to those who have not yet made acquaintance with the teachings contained in his unique system of philosophy.

In the chapter entitled "The External Argument," Davis thus sets out the meaning and purpose of Spiritual Manifestations.

NEW LIGHT ON HUMAN NATURE.

In the first place, the manifestations open to our contemplation the immensity of human capability. The opinion that man is "fearfully and wonderfully made" is gaining influence each succeeding day. That man has "some new law of mind," not made manifest in former times—that he is more diversified and subtle in his attributes than the school-men or metaphysicians have been led to imagine—is the conviction of thousands who a few years ago entertained the most degraded opinions of their fellow-men.

A NEWER REVELATION.

In the second place, the manifestations furnish us with insurmountable arguments against the assumptions of the priesthood. The orthodox doctrine, that the portals of heaven were for ever closed at the moment when the last sentence of the Apocalypse was written, is put into an endless sleep by the unfolding light of the nineteenth century. The doctrine proclaimed every succeeding Sabbath, that all necessary revelation is behind us, that we must repose, like unreasonable but confiding babes, upon the bosom of patriarchal and biblical authority, is overthrown for evermore by the thousands of equally good revelations daily made to us.

In the third place, the manifestations constitute a most powerful innovation. They form a positive opposition to the successful spread of ignorance and bigotry.

LIFE UPLIFTED AND ENLARGED.

In the fourth place, the manifestations serve the important purpose of diverting man's attention from the money-getting avocations of everyday life. From the world of effects he turns to the world of causes. . . . The manifestations have the effect to change man's estimate of existence. From the miserable theory of a Godless universe, from the idea that life and time are mere money-making conveniences, from the belief that the doctrine of immortality is but the wild delusion of the poet or the extravagant dream of the enthusiast, the mind is suddenly—sometimes too suddenly—awakened into a conception of the universe of the living whole, and this every-day life as the commencement of an endless existence.

NEW VISTAS, GREATER FREEDOM.

In the fifth place, the manifestations have a powerful influence, as yet quite unsuspected, toward the equalisation or equilibrium of mankind.

We welcome them as the glimmerings of another sphere. We welcome them as a beautiful mystery, without miracle, as a bursting of light through the thin crust of ordinary existence, without superstition, opening new passages in the universe. We welcome them with all their sudden transitions from the grave to the gay, from the horrible to the grotesque and absurd, as a demonstration in favour of freedom. We welcome them as a banner of promise unrolled across the horizon, bearing this glorious device: *Emancipation from all Fear and Superstition.*

"The Present Age and Inner Life" was published in 1853. Progress is slow but sure, and much of the work accomplished under the surface by the manifestations is now emerging into the light as objective reality.

THE WALLIS MEMORIAL FUND.

The amount acknowledged in our last issue was £3 3s., making the total amount of subscriptions at 25th ult., £359 7s. 1d. We have since to acknowledge the following:—

C. v. H. (The Hague) 0 4 0

BISHOP WILBERFORCE AND THE GHOSTLY MONK.

A correspondent having read the story of Dr. Jessopp and his encounter with the spirit of the Jesuit priest, sends us the following as an even better example of the same kind. The tale is not new—we have read it at least once before—but as it may be unknown to many of our readers we reproduce it here:—

The story was told by the celebrated Bishop Wilberforce, of Winchester, in his Memoirs. It is considered by many to be the best authenticated ghost story on record. Bishop Wilberforce was an entire disbeliever in ghosts until this experience befel him. The Bishop—he was then a Canon—was at the time in his usual robust state of health, and not at all in that condition which opponents of ghost-seeing declare to be conducive to seeing visions.

The Canon was staying with a well-known Catholic family in the village of —, in Hampshire; and, as the dinner-hour approached, he went up to his room in the usual way to prepare himself for the meal.

The hour was about seven o'clock, one December evening; and as the Canon emerged from his bedroom and was going down to dinner, he passed a monk going towards the library. As the family were Roman Catholic, he took no notice of him, thinking, of course, that he was a guest staying in the house. The dinner had begun some time, and as Wilberforce did not see the monk there, he casually asked a lady next him if the monk was staying at the house.

The lady turned deathly pale, and then in a stifled way told the Canon that he had seen the family ghost.

The family ghost, it appears, was a monk, who appeared periodically, and not particularly in the dead hours of the night. The ghost was that of a former father confessor to the family, who, it was remembered, had died rather suddenly and apparently in some distress of mind.

Naturally, the Canon was somewhat startled at the time, but, however, the incident passed off and nothing more was said about it. About 11.30 that night, however, Wilberforce, as was his custom, was reading in the library; everybody else had gone to bed, when the door opened and in came the monk. A brave man at all times, the Canon kept quiet, but was really very frightened, and he noticed the monk go to a bookshelf, search high and low for something or other, and, not apparently finding it, take a hasty glance round the room, and then go out, slamming the door after him.

As soon as the Canon could sufficiently recover his senses, he went to bed. Next evening he determined to solve the mystery, and was sitting in the library as usual, when a creak on the stairs told him someone was coming. Then the door opened, and there the monk was again.

A little frightened and scared, Wilberforce was, nevertheless, able to keep his head cool, and when the monk went, as usual, to the bookshelf, by a great effort the Canon asked him what he wanted.

The monk turned round, and, with a smile, said that he was glad that someone had spoken to him, as he was tongue-tied, and dared not speak to anyone before being spoken to. He went on to say that he had come to look for a bundle of incriminating papers he had left on the top of the bookcase before he died, and that the idea had so haunted him that he would never rest peacefully until he had found them. The Canon then volunteered to get them down for the monk, and mounted the step-ladder to do so. Sure enough, at the top of the bookcase, he found a large bundle of mysterious papers, which he handed down to the mysterious stranger. He then came down and asked the monk what he wanted to do with them. With a weird look in his eyes, the latter said they must be burned as they contained important secrets about members of the family to which he was father-confessor, secrets which, if revealed, would no doubt have caused considerable unhappiness to their descendants.

So the two of them put the papers on the fire and watched them burn. As soon as the last sheet disappeared in the flames, the monk took his leave, and was never seen again.

BEYOND THE LIMIT.—An appeal to the public for examples of some particular phenomenon under discussion may result in instances more striking than credible. An Oxford professor interested in the subject of intelligence in animals invited his students to give instances from their own experience. Many curious examples were offered, to the joy of the professor. But when he was told that the sister of one of his pupils had a tame jelly-fish which used to sit up and beg he withdrew his invitation! They were now, he said, going beyond the limits of scientific accuracy.

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THIS IMPERFECT WORLD.

It is really the saving grace of this world of ours that it is so imperfect, so incomplete. Its defects and deformities provide the optimist with inspiration when he assures us what possibilities of renovation and reform lie before it, just as they give occasion to the pessimist to explain how utterly deplorable it all is and how entirely calculated to give every intelligent observer the heart-ache. Of course, if the disciple of pessimism stopped to think, it might occur to him that some of his brethren with a theological bias could not possibly have taken this view or they would not have set their imaginations to work to construct a place of torment in the hereafter with a variety of lurid details of a fiery character. Evidently these pessimists found no difficulty in improving on the horrors of this world and rendering it a reasonably blissful abode by comparison. It is clear, then, that when the present state of humanity is depicted in its gloomiest colours its miseries remain only relative. It is possible to imagine conditions of existence that are infinitely worse, so that the imaginative architects of Infernos show themselves, in a manner of speaking, as glowing optimists in their attitude towards life as we know it.

And yet, as the true optimist—he who has no bias in favour of a place of torture hereafter (for other people)—would be the first to admit, this is none the less a very imperfect world. Indeed, his optimism would have no meaning were it not so. In a perfect world there would be no room for either optimist or pessimist, and no scope for any of the virtues that give us such glimpses of the goodness that lies at the heart of things. There could be no faith, no courage, no patience, no self-sacrifice, no loyalty to a cause—none of the heroic virtues. What place could there be for these things in a perfect world? And there comes in the paradox. Wanting possibilities of the expression of these and other virtues—the contemplation of which to-day makes our hearts glow within us—how could any world be perfect? Now, this does not at all imply an argument for our present abode as the "best of all possible worlds," but rather a suggestion that its imperfections are the best warrant of its being a planned and purposed matter. Looked at as a "training ground of souls"—a place in which man is given the opportunity to co-operate with the Creative Intelligence and enjoy the experience of struggle and achievement rising into higher expressions of life, taking his world with him—then it becomes almost perfect in its imperfections.

To the clear-eyed observer it becomes at last manifest that the spectacle of hopeless misery, indelible evil and

irreparable disaster exists only "in the eye of the beholder." There are certain states of the mind in which the subject feels that the earth under his feet has a convulsive tendency, that—at night—the stars are about to fall; that his fellows are engaged in plots against his welfare, that the buildings he passes are on the point of toppling over to crush him, and everything on the brink of catastrophe. If in this condition he is taken to be examined by a physician the medical man diagnoses the complaint as inebriety, or possibly some kind of "phobia"—in any case, the outcome of a mental condition that has departed from the normal. But this is not to point the text exclusively against pessimists. There are optimists also whose mental condition is not all that might be desired. It resembles that of the French princess in pre-Revolution days who, hearing that the people were starving for want of bread, blandly inquired why they didn't eat cake. One recognises the type in the self-satisfied person who, feeling perfectly comfortable in himself, pooh-poohs the idea that there can be anybody else who is not in similar case. That species of optimist has his parallel in the victim of a peculiar form of nervous disease in which the patient finds the world all sunshine and roses—a symptom which induces the physician to look grave for he knows that the patient must be in a very bad way.

Although properly understood this spiritual movement of ours cannot but supply the strongest foundations for a healthy optimism, both as regards this world and that which is to come, it gives birth at times—such is the imperfection even of a world spiritually apprehended—to an exaggerated enthusiasm and to hopes that outrun discretion. Angels, angels everywhere—a new world just about to dawn, a great manifestation of the reality of Spirit, and then a sudden Millennium! But Nature, as these unregulated optimists discover at last, does not (in these matters at least) progress by jumps. The years roll on and we continue to open our eyes each morning on an imperfect world, the only difference being that, on an impartial investigation, it is seen to be a little less imperfect than it was. Even if the wails and lamentations of the world-weary to-day are a little louder than usual the discovery is not falsified. It is only confirmed. It means that the human consciousness has become a little more sensitive than it was and that certain evils which it formerly tolerated with a thick-skinned indifference are now beginning to hurt. Pain is a healthy symptom—it means that the nerve centres are active, and in the result the imperfect world gets rid of another imperfection, remaining, however, not the less perfectly adapted to the purpose for which it was so clearly designed—the evolution of a humanity whose misery endures but for a time but whose happiness is assured in ever increasing measure in worlds imperfect only by contrast with a perfection that is unattainable, being absolute.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 3RD, 1884.)

THE LONDON SPIRITUALIST ALLIANCE.—A large number of invitations have been issued for the inaugural meeting of this society, to be held in the Banqueting Hall, St. James's Hall, Regent-street, on Monday next, May 5th, at 8 o'clock, and it is not a little encouraging to the Members and Council of the Alliance to note how cordially Spiritualists of all shades are making a common meeting ground of this new departure in the history of Spiritualism in England. It is hoped that this gathering will tend to cement Spiritualists together more than has been possible in the past. The statement of the views of the Council will be made at the meeting, and we feel sure that as a result we shall be able to announce that the numerical strength of the Alliance has been largely increased thereby.

GHOSTS AND DREAMS.

BY MR. W. B. YEATS.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 23rd, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

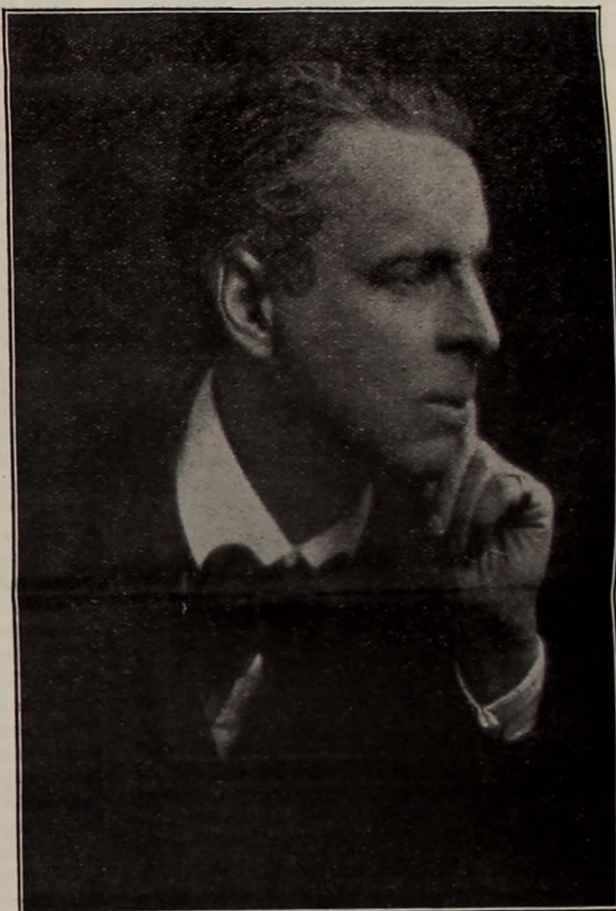
THE CHAIRMAN, in the course of his introductory remarks, said that there were certain people who, through their heredity or through other means, had a power of observation quite different from that of the ordinary run of humanity, and these people, sometimes by the aid of concentration, developed psychic sensitiveness whereby they came into contact with a world more subtle than that of everyday life. They were able to pierce beyond the ordinary phenomenal aspect of things and to perceive the reality behind it. If they further developed this faculty, such people could come into rapport with Nature itself. Mr. Yeats was one of those persons. He was gifted with that faculty of the artist which, seeing something beyond the ordinary ken, endeavoured to express it. In his earlier career Mr. Yeats tried with paint and brush to express some of the things he saw, but did not know how adequately to describe them, because in the strict sense they were really inexpressible. Still, he made the attempt, but after some time, becoming dissatisfied with painting as a medium of expression, he devoted himself to poetry. But poetry was not simply a work of imagination; it was rather a work of image-making—making images of that which the poet was unable to describe in any other way. Mr. Yeats accordingly wrote poetry, and through it was enabled to express much which he desired to convey to make the world acquainted, to some extent, with what he felt and saw of the inner life of things. It was largely to him that literature owed what was known as the Celtic renaissance. That he was present that night to discourse on dreams and visions was due to the fact that he knew a great deal about such things.

MR. W. B. YEATS, who was received with applause, said: I am going to-night to tell you of certain theories, certain hypotheses which have come to me in connection with my investigations into Spiritism and kindred phenomena. I have for many years been investigating psychic subjects—Spiritism, Folk-Lore and the whole mass of modern psychic phenomena. Our subject has only become susceptible of serious scientific examination of recent years, because it is only of recent years that we have had a mass of facts arranged and attested by men of known discrimination and integrity. I do not mean to say that the Spiritist movement of forty or fifty years ago did not produce even more important facts, but these facts were not attested by the same great number of men of known probity and known authority. To-day we have this vast aggregation of facts—or, at any rate, what a great number of intelligent men assume to be such—dealing with the relation between men in this world and "ghosts" and similar phenomena.

Proceeding, Mr. Yeats alluded to the investigations and reports of Maxwell, Lombroso, Dr. Hyslop and Aksakoff, the last named of whom was the author of a most exhaustive book on Spiritism—a book which preceded and to some extent probably inspired the great work of Mr. F. W. H. Myers, "Human Personality and its Survival of Bodily Death." In addition, there was Professor Flournoy, the Swiss psychologist, and a great host of other investigators who recorded their observations and discoveries. Of late years there had arisen a school of investigators who had made most sensational discoveries, and laid down generalisations which it was impossible to apply

in the earlier days of the inquiry. At first sight the case for Spiritism appeared to be overwhelmingly strong; indeed, no one could study the work of Aksakoff impartially without feeling how strong the case was. In regard to apparitions at death it had been objected that these could be covered by telepathy, but there were certain instances in which the theory did not apply—as, for example, cases in which some particular vision conveyed information which could not possibly have been in the mind of the person whose apparition was seen. As an example, Mr. Yeats cited a well-known case recorded by Dr. Alfred Russel Wallace.

Then there were the extraordinary and thoroughly authenti-



MR. WILLIAM BUTLER YEATS.

The well-known Irish poet and dramatist was born in Dublin in 1865, and is the author of several books which have become famous—notably "The Celtic Twilight," "Cathleen ni Houlihan," with much other work in prose, poetry, and the drama. Like some other distinguished authors, Mr. Yeats has devoted considerable time and study to the problems of psychical research, and the results of his labours will in due time be published in a volume.

cated cases of "speaking in tongues." They had the testimony, for instance, of the Serbian ex-Minister, M. Myatovich, to the fact of his receiving communications in the Serbian language. There were now three mediums through whom M. Myatovich had received communications in his own language within the last three or four months, and he (Mr. Yeats) had himself had experience of mediums speaking in languages unknown to them in their normal state. Professor Flournoy had advanced the theory of telepathy to account for these cases, holding that the recipient of the message, knowing the language in which the message was expressed, had himself unconsciously furnished it. "I believe myself," said Mr. Yeats, "that theory is untenable. I have private evidences to the contrary. They are most valuable evidences, but being purely private, one can never make any use of them. Nevertheless, the theory of telepathy would undoubtedly cover the facts to a large extent."

When one came to the case against Spiritism, one found a case which was, on the face of it, equally powerful. Probably many of the cases of visions and apparitions appearing at the time of death could be accounted for by telepathy. There was a plausible anti-Spiritistic explanation of most of the facts familiar to Spiritists, who were too much given to form their opinions on the small ground of their own experiences, and to ignore the value of the facts quoted and observed by other people.

The movement in England was undoubtedly held back by general ignorance of the results of the work of foreign investigators, who investigated the physical phenomena. In the works of Ochorowicz and other great investigators of whom he had spoken we gained overwhelming evidence of the reality of the facts of Spiritism, and it was important not to ignore the group of phenomena which appeared to point entirely away

and was the cause of his making many successful ventures, the amount of the profits being accurately forecasted and at the instance of the spirit devoted to various charitable objects, information being given regarding people in need of the stockbroker's benefactions.

In the end, however, the stockbroker speculated largely in French Rentes. The spirit would not allow him to sell out, and being cut off from the telegraph at the outbreak of the Franco-German War he was ultimately ruined. The stockbroker evidently thought he had been deluded by an evil spirit. That was the only case Mr. Yeats had come across that tended to justify the attitude of the Latin Church to Spiritism. It was the type of case from which the ideas of that Church on the subject had been derived.

If we were to account for that case by a lying spirit, could we in the same way account for trance cheating? There was a certain American medium to whom Dr. Hyslop referred as Miss Bruton. At twenty she was put under the charge of the American Society for Psychical Research, having won a great reputation as a materialising medium. Dark séances were held at which objects were moved without contact. Presently séances were held in the light. At one séance she said a spirit was touching her face, when it was seen that she was touching it herself with her own hands. In the dark, with her hands tied, she took up a tambourine with her teeth and, with incredible skill, threw it into the air, timing the action to the exact moment when the flashlight photograph was taken. Here, manifested in trance, was a physical precision which would have been notable in a trained juggler. Dr. Hyslop was convinced of the genuineness of the trance. One of the arms of a boy medium became anaesthetic, but that arm performed juggling feats which deceived both the boy himself and the sitters. Another case, in which a medium hid a piece of wire in her stays, indicated that even premeditated jugglery was done in trance. Taking these instances of Hyslop's with innumerable others Mr. Yeats concluded that trance cheating was as well established as any other fact. Of course, there was such a thing as dishonesty on the part of mediums, but much that passed for dishonesty was not so in reality. Some decent God-fearing man, it may be, developed physical mediumship and one day was caught cheating. He protested his ignorance of the matter, but the evidence was overwhelming and the man was ruined. Yet all the time he was perfectly honest. It seemed that "spirits" sometimes cheated in a manner suggestive of the irresponsibility of a child. The powers employed exceeded those of an ordinary clever juggler because the senses were in an abnormal condition. In a certain state of brain the hands could be moved with incredible rapidity and subtlety.

When Spiritualists looked for a theory to account for these facts they had two mutually dependent means of arriving at the truth. One was that of self-investigation. By discovering the conditions on which all life existed we might learn something of the conditions of disembodied life. The other was tradition—the ideas which in all ages and times had been expressed by those who had believed in and held direct intercourse with the spirit world. Perhaps from that universal vision we could arrive at an all but infallible standard of truth, of which the infallibility of the churches was a symbol.

There was a tendency to believe too much in the logical mind—to rely too much on deductions from an experience and not enough on the experience itself. It seemed to him (the lecturer) that we should go to the poor and the simple for the tradition of an invisible world rather than to the interpretation of the learned. Spiritism found its doctrine everywhere where that tradition had been given expression.

Concerning Shintoism Mr. Yeats said it was nothing but simple Spiritism. There was no doctrine in Spiritism today that was not in Shintoism. It was in the beautiful philosophy of the *Noh* drama of Japan. Mr. Ezra Pound had lately been reading out to Mr. Yeats unpublished translations of these Japanese plays, and Mr. Yeats found that every play was based on the exposition of some doctrine of Spiritism, so that it might be claimed that this belief was the oldest in the world, and the one belief that had survived all illusions and changes of thought. Old nations like China and

from the Spiritistic theory. As regards the origin of the facts it was necessary to put the conception that the dead man came back and gave authentic information side by side with the fact that some spirits gave information which turned out to be entirely false.

Such cases could not be covered by the theory that communications were made by lying spirits, because, after all, the liars could not be so much more numerous in the next world than they were in this. There were curious cases in which the information given seemed to be too purposeless to warrant the idea of deliberate lying. The Spiritistic investigations of M. de Rochas, a most careful, painstaking, scientific Spiritist, were not very exhaustive, but the facts he collected did not support the idea of spirits, and his belief was based on certain facts of hypnotism.

At this point Mr. Yeats related how M. de Rochas on one occasion extended an article on heraldry by the playful method of inventing new heraldic mottoes, appropriating one that struck him as being rather charming for one of his ancestors. Some time afterwards, at a séance, the sitters, of whom M. de Rochas was not one, received a visit from an entity claiming to be an ancestor of M. de Rochas, and giving the imaginary motto as a test of his identity. In another instance a spirit claimed to be a member of a distinguished French family, and referred the sitters for an account of himself to a certain magazine, on reference to which it was discovered that he was a character out of a novel. He gave the information, the lecturer believed, by signs rapped on a table, thus producing physical effects external to the medium.

Then there was the case of a French stockbroker who purchased a statue of the Madonna and took it home—an incident which appeared to be the prelude to the outbreak in his house of astonishing physical phenomena, followed by the development of trance-mediumship by his wife and one of his servants. Communications were obtained from a spirit who gave good advice and accurate predictions as regards the future, took an interest in the stockbroker's speculations,

Japan found in Spiritism the final and simplest form of religious truth. They had worked through everything else and at the end clung to Spiritism.

Turning to one of the main issues of his theme, Mr. Yeats referred to the fact that in trance or sleep we were apparently without our bodies or at any rate most free from the limitations of our senses. In states of trance it was found that the mind was infinitely suggestible. The hypnotist could tell his subject he was Julius Caesar and the subject would behave as he thought Julius Caesar would behave, and, according to M. de Rochas, a clairvoyant present would see the astral body of the subject changing itself into the likeness of Caesar or of any other character that might be suggested. In our dreams, Mr. Yeats contended, we were suggestible to ourselves, there being no difference between the suggestion of hypnotism and dreams, except that the suggestion in hypnosis came from without. There was reason to believe that suggestibility did not cease with death.

(To be continued.)

THE UNSEEN COUNSELLORS.

In the "Hindu Spiritual Magazine" (Calcutta) for February, under the title of "Revelations through Spirit Voices," appears the continuation of an account of a clairaudient girl of twenty who (like Joan of Arc) heard "voices" addressing her. From one of the recorded messages the following extracts are taken, as illustrating the elevated character of the teaching received by the subject of the experiences.

The Spirit Voice said :—

God sees the heart. Nothing can hide the truth from Him. He is within the heart and knows its every beat. There can be no hypocrisy or glossing over or excusing to that inner spirit which you all know is within you; and if, before death, you can become honestly at peace and forgiven to yourselves by yourselves, you may consider that you have accomplished your forgiveness—which is God's. Your own souls are your own judges. You cannot forgive yourselves until you are worthy. Heaven will give you sympathy, tenderness, courage, instruction and all manner of help. The task is not hopeless, and you know you may accomplish it; and the eagerness with which you set about purifying yourself will be as wings to your feet. Your own spiritual will—the highest and divinest part of you—alone can attract a spirit in your presence. When you come to us, gently borne upon the current of heavenly will, you will find nothing to frighten you or render you otherwise than perfectly at ease. If it occurs to you to think of your friends at first and to wish for them, it will not be an instant before you see them—just as you expect to see them or desire to see them. Like the bud, the half-blown rose, the rose in its perfumed splendour—each beautiful and perfect in its stage—are those beings who, not any more assuming the indefiniteness of change as in earthly life, are at all times perfect as to form according to the glory within them. Ask not, then, to know whether the germ or the saint has a celestial body. No language could describe to you what no mortal eye hath seen. Rest assured that no one shall be dissatisfied in this land of satisfaction where every pure craving of a tender soul meets with its exquisite and divine fulfilment out of the inexhaustible bounty of God.

It is not, it cannot be, a matter of organisation, atonement, conviction, which elects and chooses and calls men and women to a higher sphere. It is loving and worshipping the Father, loving and being kind to all fellow-creatures, to dumb animals and to the wicked and the unfortunate alike; it is the right exercise of every power and the loyalty to honest purposes and high aims; the self-sacrifice for others, the ordering of life with a view to a nobler and better state of existence hereafter, which leads the soul on and up into a state of beatitude and bliss. Goodness! That is all the conversion needed to bring you here, and to profit by every advantage of heaven. Be a heathen and love your highest ideal—the ideal which means God to you, even if it be a rock or a stick, and we will welcome you with the same joy; and God will grant you the same love as if you sought Him before the altar of the most orthodox Church. Bear it in mind that whoever uttered words of love in the flesh is inevitably somewhere in the Spirit; and if Christ exist in the Godhead, do you doubt that he is as active now as he was two thousand years ago? Can he be blind and deaf to the cries of humanity? His ministering angel still bears His message of peace to earth. Is not His name as potent, His will as strong, His compassion as tender, His consideration as deep, His comprehension as broad and His love as perfect as when He condescended to tread your planet centuries ago? Do you think His invisible influence is not as persuasive as was His visible? . . . Speak aloud—shout the word "Goodness" in the ears of men. This is the creed worth having and the only one to hold the Spirit.

THE PHANTASM OF A DOG.

In the "Saturday Westminster Gazette" of the 25th ult. appears an interesting article, "The Ghost of a Dog," by Horace Hutchinson.

Mr. Hutchinson commences with a reference to the well-known story concerning the late Judge Austin and his spaniel. After the dog's death the Judge visited a friend at Clifton, and sat talking for a while in the drawing-room. After he had left, a young Scottish lady, who happened to be staying in the house, inquired who the gentleman with the dog was. She was told that it was Judge Austin, but that he had no dog with him. She, however, described the dog she had seen, giving a faithful picture of the old spaniel, including even its favourite attitude when resting beside its master.

In the course of the article the writer says :—

My faith in the dog story is made the easier for me because I have a friend to whom happened an incident, quite off the normal lines of Nature's processes, nearly identical. The canine ghost in this instance was of a dachshund, greatly beloved in life, and lately deceased. The owner called at the house of a friend. With the friend, whom she found at home, was another visitor whom the caller had not met before, but to whom she was introduced. This other visitor was staying in the house. As soon as the caller had left them, the guest said to the hostess. "Does she always bring her little dog with her, calling? And how quiet it lay!" "Dog!" the hostess repeated, much surprised; "there was no dog." "Oh, yes," the other insisted; "didn't you see it? You must have. She brought it in with her under her arm. Why, it was on her lap the whole time she was here talking to us. You must have seen it!" Then the hostess, greatly mystified, asked her guest to describe the dog that she had seen, and the description given exactly fitted the deceased and much-lamented dachshund, which, in point of fact, it had been the habit of its mistress to take out calling with her, to bring in under her arm just as the narrator supposed that she had seen it, and to let lie in her lap while she talked.

Mr. Hutchinson comments on the fact that in each case the apparition was made manifest, not to one who had been familiar with the dog in the flesh, nor to one who was a friend of its owner, but to an utter stranger.

He proceeds :—

What makes this fact, that the canine ghosts revealed themselves to strangers, the more worthy of note is that, far from being exceptional, it is actually typical of a large number of instances of the like psychic manifestations when the apparitions have taken human form. Again and again it has been noted as remarkable, in the case of the appearance of persons at the point of death to others at a distance, that the recipient of the impression has not been one who has been united in close ties of friendship with the human personality which has thus revealed itself. Often the appearance has been perceived by one who was quite indifferent and even rather antagonistic to the other in life; while it is not revealed to those who, for affection's sake, would dearly welcome it. The manifestation, therefore, whether of a canine or human form, appears entirely independent of our normal sympathies. If an explanation may be hazarded at all, it seems as if it must be rather in the direction of effect produced, quite unconsciously, by a concentration of the thought of one person investing its object with something so like material reality that it is possible for another, in a peculiarly favourable psychic condition, to be cognisant of it. It is somewhat thus that Sir Oliver Lodge has expressed the opinion that it is possible for the "ghost," of even so trivial a material thing as a child's doll to become a phantasm. And if such an explanation or conjecture may account for the doll, so also might it give account of the dog. In each of the instances cited it will be observed that the dog had lately died, that in life it had occupied a great place in the affection of master and mistress respectively, and therefore that it would be the object of much regretful thought. Every condition is present to fit both these cases to the conjectured explanation. It is not, of course, to be pretended that the explanation is one which makes the case, as seems to be demanded by etymology, "plain." The most we can say is that they fall into line with human manifestations of a like kind, and that such account as we are able to give of the one may apply equally to the other. It is an account which, perhaps, does not carry us far, but at least it seems as if these cases were subject, like all phenomena, to the rule of law. It is not quite so perplexing as if they showed defiance of all law. But the law itself as yet eludes our discovery.

It is the conviction that the law will not always elude our

discovery which stimulates the efforts of all those who are seriously investigating the psychic side of life in the interests of humanity at large.

THE ANCIENT MYSTERIES.

ALL RELIGIONS PHASES OF ONE TRUTH.

The title of the Rev. Chas. H. Vail's book, "The World's Saviours : Analogies in their Lives Examined and Interpreted" (cloth, 1d. ; paper boards, 75c. ; Macoy Publishing Company, New York, and L. N. Fowler & Co., Ludgate Circus, E.C.), suggests the character of the work. The author takes a list of great personages who have received divine honours and have played a part in their respective religions practically identical with that ascribed to Jesus of Nazareth in the Christian religion, and examines at some length the similarities in their lives, similarities which not only extend to the important events—the virgin birth, crucifixion, resurrection, ascension, &c.—but to the moral and spiritual teaching, the rites, ceremonies, symbols, and the display of supernormal powers. He holds that these resemblances are far too close to be accounted for by mere coincidence, while the theory of copying one from another is hardly valid owing to the universality of the traditions.

There must have been a common origin and the identities must have been purposely designed to teach certain religious truth. Now, there was one institution in the ancient world which was universal, and whose method of instruction was by symbol and myth—the Ancient Mysteries. These Mysteries were to be found in all parts of the world. Every great Teacher passed through its portals. All religions originated from the teachings of this great brotherhood. The similarities we are considering are traceable to the solar myth and Rites of Initiation—symbols made use of by the Occult Hierarchy as types, first, of cosmic realities ; second, of the unfolding of the human spirit. . . . What He [Jesus] is we shall become. We see in Him and in all who have attained the Christ state a promise and pledge of our own attainment. All such are the first-fruits of human evolution. They become the Saviours of men—saviours who save not by substituting themselves for others, but by sharing with them the fullness of their life. . . . The story of the Gospel biography, as well as that of the other great world-teachers, sets forth in allegory the life-history of every initiate.

So the sun myth story mingled with the lives of the world's Saviours and crystallised about each as historical happenings, but this fact does not militate against the historical existence of those Saviours.

Those great personages actually existed and played the part assigned to them in the work of human evolution. These stories are particularly applicable to the great world-Teacher, the One who, age after age, as the ambassador of God, comes with inspiration and power for the guidance of men.

Mr. Vail has no sympathy with proselytism. It is not, he holds, the business of one religion to conquer all other religions. This idea is based upon the unwarranted assumption, negatived by the study of comparative religions, that there is only one true religion, and all others are false.

What the people of the East need is not a new religion, but a revival of their own religions—precisely what the Christian nations of Europe needed in the Middle Ages, and still need for that matter. The Buddhist needs to be taught to be a better Buddhist and the Brahmin a better Brahmin, &c.—each to seek out the spiritual truth in his own religion and live it.

The writer's style is noticeably clear and direct, condensing much information, together with the conclusions arrived at, into a very small compass. We had hardly opened the book, however, before we noted several slips in spelling and grammar—too common a feature in American works issued from American houses.

THERE IS A DIVINE SEQUENCE running throughout the universe. Within and above and below the human will incessantly works the Divine will. To come into harmony with it, and thereby with all the higher laws and forces, to come then into league, and to work in conjunction with them, in order that they can work in league and in conjunction with us, is to come into the chain of this wonderful sequence.

SIDELIGHTS.

Mr. P. Thomson, J.P., who left Scotland for Uitenhage, South Africa, nearly forty years ago, and has served the municipality of that town as town clerk and treasurer for over thirty years, sends us an interesting account of a sitting held at his residence on the 6th of February last, the medium being Mr. G. Van Kerken, an educated Dutchman, and one of the original pioneers of Spiritualism in Uitenhage. After a Hindu spirit had given Mr. Thomson a healing treatment and had been followed by an Egyptian, a third control manifested, who claimed to be Mr. E. W. Wallis, of LIGHT, and expressed the interest he had felt in the work in that locality since the date when the medium had written to him. It appears that some seven or eight years ago Mr. Van Kerken wrote to our late editor and received in reply a very kind letter containing much useful advice and a list of books to read. Whether Mr. Wallis has really manifested to these South African friends we have, of course, no means of judging, but we thank Mr. Thomson for his communication and also for the cordial good wishes which he expresses and which we heartily reciprocate.

"M. C. K." (Dublin) whom we suspect, though we are not certain, of belonging to the gentler half of humanity, writes us a kindly letter owing to much interest in our paper and its teachings, but expressing at the same time a little sense of disquiet at the tone of some of our correspondents in regard to the attitude to Spiritualism taken by the Churches—especially the dislike of it felt by the Latin Church. That dislike, she reminds us, is perfectly natural : "Spiritualism," she says, "is in its infancy—not indeed its first infancy, for it has appeared before ; but as yet it is only being reborn into a more educated age, in which old superstitions are gradually dying out of the minds of the educated and saner classes. For a number of years the material growth of the Church has proceeded almost unmixed with spiritual elements. Religion to the individual is merely an accident of birth ; and having been reared in the prejudices of the creed we were born in, we find it difficult to free ourselves from our early teachings."

Our correspondent continues : "Like the evolution of all material things, Spiritualism must take its time, and the best way to hasten its progress will be to welcome from all creeds those who are desirous of inquiring, and not to blame any particular Church for not adopting the new theories at once. All merely human and material edifices will fall in turn, but this means time and evolution ; new edifices will rise in the meantime, built with better material and cemented with a stronger and more binding mortar, the spiritual more intermixed with the material ; and as time goes on the spiritual will become predominant. As with our thought edifices, so with the human race itself. Our grosser selves will be slowly submerged, and the gulf which now lies between us and eternity will be gradually narrowed. Our lives may yet become so spiritual that the change from earth to heaven will be looked on as the golden gate and happy exit from the sorrow and pain which, to some extent, must ever be inseparable from mortality. Meanwhile I would suggest that Spiritualists should be careful—remembering that we are all God's children—not to give needless offence to any class or creed."

Mr. James Hall, president of the Edinburgh Association of Spiritualists, writing on the subject of spirit identification, says : "Here is another proof to add to the many. At a small circle held in Edinburgh a few days ago, one of our best Scottish mediums—Mrs. Ogilvie, of Dundee—was controlled by the late Mr. Anderson of this city. Addressing me he stated that I had at my place of business been taking exception to his method of promulgating Spiritualism, and he proceeded to give reasons in justification of the course he had pursued. That course was based on his belief that Spiritualists upon enlightenment should not leave the so-called orthodox churches, but rather remain in them, and try to influence the members towards more advanced ideas. He had been consistent in practising these principles, for, although attending our meetings for many years, it was only during the last few years of his earth life that he became an actual member. As regards his communication to me through the medium the explanation is as follows : One of my employees, in no way connected with Spiritualism, is a member of the church that Mr. Anderson had attended. We were talking on the previous morning about him, and I expressed my dissent from his peculiar views. My remarks were merely casual and regarded as such by the person to whom I was speaking—neither of us giving the matter a second thought. Imagine my astonishment, then, to have my arguments met in this unexpected fashion ! Truly what is spoken in secret is liable to be proclaimed from the housetop. The moral is so pointed that it needs no pressing home."

Clever dogs and calculating horses, to say nothing of hunters who show an uncanny power over wild beasts, have brought the subject of animal psychology to the front. An amusing leader in the "Times" lately deals with educated dogs, taking as its text the reasoning dog of Mannheim, who does sums and dictates letters by the wagging of his tail. The writer urges that the discovery of natural genius in dogs has its drawbacks. The learned dog, although on more intimate terms with his master, would earn the suspicion and dislike of stupid and illiterate dogs. "The sanctity of dog-club life would be gone, if once it were felt that the most private barks might be carried away and translated wag by wag into a master's ear. It might even be, indeed, that the clever dog would be distrusted by men as well as by his fellows, for the position of an interpreter upon whom neither side has any check is one open to grave abuse. On the whole it seems better for both parties that we should confine to its present and legitimate uses the 'Tail that gratulates again or deprecates offended law,' and that, if our dog shows any signs of wishing to go beyond the language of symbols, we should pretend not to understand him."

Miss E. P. Prentice, in the course of a letter on religious differences, remarks that one of the great errors in the modern attitude is the ignoring altogether of the redemptive work of God as proceeding to-day in connection with the whole race of mankind. The present need, she considers, is for an ideal of a new and perfect life closely related to this. From the conception of a Deity outside of the universe and of a state of future rewards and punishment mainly arise the different and frequently hostile attitudes towards religion—as, for example, materialism and idealism. She pleads for a faith that shall stand for "identification of the physical and the spiritual as phenomena and fact." She is certainly right in protesting against any form of religion which averts its face from any aspect of life, and, like the Laputa philosophers, can only see what is at a distance.

Miss F. M. M. Comper has edited and turned into modern English the fifteenth century translations of the "Incendium Amoris" and the "De Emendatione" of the father of English mystics, Richard Rolle, Hermit of Hampole. The following extracts relate to experiences not unknown to many later mystics: "I was sitting forsooth in a chapel, and while I was mickle delighted with sweetness of prayer and meditation, suddenly I felt within me a merry and unknown heat. But first I wavered, for a long time doubting what it could be. I was expecting that it was not from a creature but from my Maker, because I found it grow hotter and more glad."

On another occasion when at worship in the same chapel he heard the sound of singing from above. And as he fell to praying with all his heart, he felt within him the noise of song—the "Melody of Love." And then he says: "My thought was changed to continual song of mirth, and I had as it were praises in my meditation, and in my prayers and psalms—saying I uttered the same sound, and henceforth for plenteousness of inward sweetness I burst out singing what before I said but forsooth privily, because alone before my Maker."

MR. CHARLES BAILEY TO VISIT SCOTLAND.

Mr. James Coates, of Glenbeg House, Rothesay, Scotland, informs us that Mr. Charles Bailey, the Australian apport and materialising medium, left Melbourne on the 15th ult. for Rothesay. He will visit Rome *en route* for a short stay, after which he will proceed to Scotland. It is not his intention, however, to give séances except in Rothesay, where a series of sittings will be held under the conditions customary at the Rothesay circles. These séances will not be open to the public and no one will be admitted on the grounds of being able to pay a fee; "nevertheless," writes Mr. Coates, "we hope to have some interesting sittings, and to have something of interest to communicate to the Press."

Mr. Bailey is just recovering from the attack made upon him in connection with the alleged exposure in Sydney, which Mr. Coates characterises as "a disgraceful affair," and one which involves another "warning to mediums for these rare phenomena not to sit in promiscuous circles." It is to be hoped that the results of the experiments in Scotland will support Mr. Coates' contention, and vindicate the good faith of the medium,

PHANTOM GARMENTS.

In its column of notes, "At Random," the "Observer," of the 26th ult., remarks:—

Mr. Yeats, in his lecture on Thursday night, told a story (which he had from an old man in the West of Ireland) of a ghost which "was miserable because it was stark naked," and of how its discomfort was removed by the gift of a suit to a beggar in the street, which suit, in its astral form, the spectre was seen to be wearing on its next visit. The tale deserves the attention of the collectors of ghost stories, which contain very few accounts of naked ghosts. The late Mr. Andrew Lang, a famous authority on the subject, knew of only one case of the kind, which was deposited to at the trial of two Highlanders for the murder of Sergeant Davis soon after 1745.

Inquirers have given much attention to this matter of the clothes of ghosts, but without any satisfactory result. The winding-sheet of tradition seems to be very rare; and apparitions in shrouds (north of the Forth, at all events) are of persons alive, but about to die. The ghosts in the "Odyssey" wear their bloody armour, and the *Dhuine Mor* of Ballachulit, when last seen, was attired in a full suit of Viking mail, correct to the smallest detail. But these visions are sadly inconsistent. There is a well authenticated case in which the spectre appeared in dripping clothes and announced that he had been drowned on the voyage home from Australia. "The fact was duly noted, but the owner of the spectre returned in excellent health, and had never been upset into ocean." We have evidently much to learn about fashions for ghosts.

LETTERS TO THE EDITOR.

"Letters from a Living Dead Man."

SIR,—Will a few questioning doubts of the logic contained in "Letters from a Living Dead Man," by Elsa Barker, intrude on your valuable space? The heights attained by one who has been "over the border" such a little while, his immediate endorsement of the idea of reincarnation, and his daring theory of individual will, which, in places, he claims can supplant that of God Himself, are so disturbing to my quiet belief in gradual progress as to make me inquisitive regarding his views while here on earth and his works, if he wrote any. I am curious as to his identity, whether he was an emphatic believer in reincarnation, what were his philosophies of life, and how far they have entered into the text of his spirit letters.

The theory running throughout the letters is that what we like to dream or build of our own wills we can attain irrespective of laws of probation and education for spiritual progress; he makes his realisation of spirit life so much a creation of the individual will that one is apt to think that he lies in repose in that happy little house of his by the singing stream and *dreams* many of the higher flights of this perception of spirit life, and that his dreams are perhaps consequent on philosophies formed in the mind while on earth. On the other hand, he gives us very valuable advice and knowledge of the lower planes of life, which help much those of us whose glimpses of spirit life have been fogged by the idea of the retarding power of evil spirits, whom he warns us so much against. There is much that we know to be truth in this book, and one can often see the Master to whom he so often refers speaking as it were through two mediums, which may also account for much of the superior knowledge which we can scarcely credit to a spirit who has been over the border such a short time.

What I can scarcely credit is the very rapid reality of every creation of the will. There are hard passions to be controlled, blunders to pay toll for, vices and vanities to be gradually erased from the living mind, and all selfishness to be subdued before these heavens can be realised; progress is gradual and very slow, as he himself many times admits. I know that we build our spirit as we live our material life, brick by brick as life proceeds, according to facts of disposition and the ethical laws which help us to surmount selfishness and passion, but I never knew we could *dream* our spirit life; if we can, I am inclined to think it is a dream which will end in man awakening at last to the eternal reality of law.

His theory seems to be freedom of will, no law, or life a law unto itself. I understand life as a power of the will in accordance with law, and cannot accept the theory of reincarnation, for there are so many cogent arguments against it. The statement that "we neither have beginning nor end" is vague, for it is hard to imagine anything without a beginning. Still, truth will reveal itself to those who are fitted to receive it, and there is much in the book which will do that.

Warsash, Southampton, April 23rd, 1914.

W. ROWE.

Thought Power or Will Power, Which?

SIR,—Ralph Waldo Trine in "What All the World's A-Seeking" says: "Thought is the great builder in human life; it is the determining factor" (p. 164).

"Nothing is more subtle than thought, nothing more powerful, nothing more irresistible in its operations when rightly applied and held to with a faith and fidelity that is unswerving—a faith and fidelity that never knows the neutralising effects of doubt and fear" (p. 168).

"Will is the means for the directing, the concentrating, the focussing, of the thought-forces. Thought under wise direction—that it is that does the work, &c." (p. 176).

Charles B. Patterson, in his "A New Heaven and a New Earth," says just the contrary.

"Will is the great executive power of the universe. Every faculty of the mind and every organ of the body is dependent on the will" (p. 21).

"Thought is not a power in and of itself; it is rather that which gives shape and form. Thought limits energy to some particular work or works. Thus, when we feel and think we express outwardly, yet it is possible to do a great deal of thinking and very little expressing.

"The force in expression is the energy that is back of the thought. It is clear thinking, clear mental vision, that gives a perfect form through which energy finds its perfect expression."

Which is correct, or are both more or less in error, and is the force or energy behind will and thought something still more subtle and occult, which uses both—the divine spark within seeking expression in the outer world?

Is it not a mistake to try to divide up human nature into watertight compartments? Human nature is a unity—faculties overlap and combine to assist one another.—Yours, &c.,

Los Angeles, Cal., U.S.A.

A. K. VENNING.

Francis Grierson.

SIR,—My attention has been drawn to an article in your valuable paper of February 28th last, dealing with Francis Grierson, the essayist and musician. The psychic nature of his musical gift has several times been demonstrated to my own satisfaction. Here is an instance, not the most conspicuous, but certainly significant:—

One member of a little family group—to which Francis Grierson is an occasional visitor—occupied himself one afternoon in singing and whistling Scottish airs and melodies. An enthusiastic Scot, he was, as he remarked afterwards, in a peculiarly Caledonian temper of mind that day. Some time after the mood had passed came Francis Grierson, and in the evening signified his willingness to "make music" for the household. Sitting down to the piano he improvised melody after melody in the Scottish vein. "Why," said his friend, "you are expressing in music all that has passed through my mind this afternoon." "Very likely," replied Mr. Grierson. "I often play what is in the atmosphere at the time." His strange musical gift, therefore, is at once an outcome and an interpreter of the psychic conditions with which he comes into contact. Indeed, as an American musical critic remarked of him, "He is the most authentically psychic musical personality of his time."—Yours, &c.,

BELSIZE.

How Fairies are Seen.

SIR,—Apropos of "F. V. H.'s" letter on p. 180, the following short description of the fairies or little people by our Monica (of "Across the Barrier") may be of interest to your correspondent and others. I give it in her own language and spelling—just as she gave it to us:—

"I wanted to tell you about what you wonder'd—about the peoples who's very little. Well, there is lots, but the ones who sees them don't often see us. I did ask. Well, now, I was told it's like difrent sorts of specktickles the eyes is, and they see difrent things—some the bigger ones, and some all the teeny little ones, and everybody's got two lots of eyes, but some can only see with one lot. Some can see with both at once, and some with only one lot at the time, see? You know when your eyes is shut, but your just waking up, you don't see the room, but you see other things. Well, that's our eyes—the eyes what only sees the room is your eyes, see? Mum sees by both sometimes, but not often both together—mostly one at the time. The times she did both, was in the light and her eyes open, see? Now, you'll know now, won't you?"—Yours, &c.,

"MONICA'S DADDY."

[Monica is the name of a child in the unseen of whose communications with her parents and friends a deeply interesting account is contained in the book referred to, "Across the Barrier," by Miss H. A. Dallas, with a chapter by Mr. H. B. Marriott Watson.—Ed.]

SOCIETY WORK ON SUNDAY, APRIL 26th, &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.*—Well-attended meeting. Useful address and convincing clairvoyant descriptions by Mrs. Mary Davies. Mr. W. T. Cooper presided. April 20th, Mrs. Cannock gave successful descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Baywater, W.—Morning and evening, addresses by Mr. Horace Leaf. For next week's advertisement, see front page.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Jeffreys gave a good address. Sunday next, at 11 a.m., circle; 7 p.m., Mrs. Podmore. Thursday, at 8, Mrs. Brown.—M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: morning, spirit teachings; evening, address by "Terence." Sunday next, at 11 a.m., Mr. W. E. Long, mystic circle, personal messages; 6.30 p.m., Mr. G. T. Brown, address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. H. Wallis gave addresses, morning and evening. Sunday next, Mr. C. J. Stockwell, sen., on "The Use of Spiritualism."—J. W. H.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. G. Scholey gave an address. Sunday next, Mr. G. Prior on "Passing Conceptions and Permanent Realities"; soloist, Mr. Owen. Members' circle.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Addresses by delegates from the Union of London Spiritualists. Sunday next, Mrs. M. H. Wallis. Thursday, at 8.30 p.m., meeting for members only.—L. P. G.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Cannock gave an inspirational address and descriptions. Sunday next, address by Mr. C. J. Stockwell. May 6th, "Social" and dance.—E. C. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Arthur Lamsley gave good addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington, addresses. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles. See advt. for Royal Pavilion meeting, May 7th.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon, addresses, descriptions and messages. Sunday next, 11.15, public circle; 7, Miss Violet Burton and Mrs. Curry. Tuesday, at 8, Wednesday, at 3, clairvoyance. Thursday, 8.15, public circle.—A. C.

WOOLWICH AND PLUMSTEAD.—Morning, circle; evening, Mrs. Podmore, address and clairvoyance. April 22nd, Mrs. Webster, address and descriptions. Sunday next, 11.15 a.m. and 8.30 p.m., public circles; 3 p.m., Lyceum; 7 p.m., Miss M. Woodhouse, address and clairvoyance. Wednesday, "Social."—A. E. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—In absence of booked speaker Mrs. M. Clempson gave an address and descriptions. Sunday next, at 11.15, answers to questions; at 7, and on Monday, at 8, Mrs. Cannock, addresses and clairvoyance. Thursday, at 8, address and clairvoyance.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson's interesting address on "The Light that Lighteth Every Man into the World," and Mr. Geo. Tibby's able answers to questions were much appreciated. Miss E. Shead presided. Sunday next, Mrs. M. Clempson, address.—W. H. S.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Services conducted by Mr. and Mrs. Baxter, the subjects submitted by the audience were ably treated, and many questions answered. Sunday next, 11 a.m., young people's service; 6.30 p.m. and Wednesday at 7.30, public services. Other meetings as usual.—J. L. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, Mrs. Roberts, address; Mr. Roberts, clairvoyance. April 23rd, Mrs. Bradley, address; Mr. J. Wrench, clairvoyance. Sunday next, 11.45 a.m., discussion; 7 p.m., Master Turner, the young trance medium. Thursday, at 8 p.m., Mrs. Harrod. Sunday, May 10th, Mr. W. E. Walker.—F. H.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. A. Panter gave "Experiences of Spirit Return" and convincing descriptions. April 22nd, Mrs. S. Fielder gave psychometrical readings. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 7, Mrs. E. Neville. Wednesday, 8.15, Mrs. E. Webster. 10th, Mrs. Mary Davies.—J. F.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman gave an address and descriptions; evening (Mrs. Imison having again failed us), Mrs. F. Sutton kindly gave descriptions. Sunday next, 11 a.m., Mr. Mitchell will open discussion; descriptions by Mr. G. Dougall; 7 p.m., Mrs. Mary Davies, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 8 p.m., members'.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Parker gave an instructive address on "Is Life Continuous?" and Mrs. Parker gave convincing descriptions. Sunday next, Mr. Olman Todd, address and descriptions. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'. Thursday, 8, Mr. Horace Leaf.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. Brown spoke on "The Higher Powers" and answered questions; evening, address on "Inspiration" and descriptions by Mrs. A. de Beaurepaire; after-circle, Mr. Williams. April 23rd, Mrs. M. Gordon answered questions and gave descriptions. Sunday next, 11.30 a.m., Master Turner, trance address; 3 p.m., Lyceum; 7 p.m., Mrs. M. E. Orlowski. 10th, at 7, Mrs. A. Jamrach.—G. G. B.

COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Trance address by Mr. F. A. Hawes, descriptions by Miss Evelyn Fry. Sunday next, 7, Miss B. Hammon.—262, Dalston-lane, Hackney.—Trance address by Mr. W. Clifford Coote, descriptions by Mrs. Webster. Sunday next, 7, Mr. Walker, address and clairvoyance.—Broadway Hall, Hammersmith.—Trance address on "Mediums and Seers," by Mr. T. M. Melini, clairvoyance by him and Mrs. Beatrice Moore. Sunday next, at 8, Mr. Melini and Mrs. Moore.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Geo. F. Douglas gave addresses morning and evening.—H. E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave addresses; evening subject, "Fear Not."—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Robert King on "More About the Other Side."—N. D.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Wallace gave trance address, followed by descriptions from Mrs. Sharman.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns on "Fear Not"; solo by Mrs. Joachim Dennis; descriptions by Mrs. Short.

WHITLEY BAY.—Mr. J. Abbott spoke on "How and Why I Became a Spiritualist." After-meeting, conducted by Mrs. Dowling.—C. C.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mrs. A. Boddington gave addresses and descriptions. 20th, psychometric readings and clairvoyance. 21st, healing.—M. L.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Addresses on "Ethical Truths" and "Spiritualism" and descriptions by Madame Beaumont. After-circle conducted by Mr. Rundle.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address on "The Mystery of Perception," by Mr. C. Tarr; evening, Mr. F. Parr spoke on "The Tree of Spiritualism."

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

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Professor Short spoke on "The Mystical Christ"; evening, address by Mrs. Grainger, of Exeter. Usual weekly meetings.—W. G.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.—Mrs. A. Jamrach gave an address on "Psychic Development," followed by well-recognised clairvoyant descriptions.—S. E. W.

BOURNMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning, Mr. F. T. Blake, address and descriptions. Evening, Mr. Lloyd, of Southampton, address; Mr. Blake, descriptions. April 23rd, Mr. F. T. Blake, address and descriptions.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mrs. Graddon Kent on "Realities of the Unseen." 23rd, Mrs. Barton gave psychometric readings; Mrs. Ensor addressed the Liberty Group on "Influence of Personality."—H. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mrs. Trueman, descriptions by Mrs. Summers. 22nd, interesting address by Sister Bessie Skinner, descriptions by Mrs. Trueman and Mrs. Summers.—A. W. C.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-ST.—Morning, healing; afternoon, Lyceum; evening, address and descriptions by Mrs. Harvey. 22nd, Mrs. Rest spoke on "Astronomy and Astrology" and answered questions.—P.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Robert Davies gave inspiring addresses and convincing descriptions. April 20th and 23rd, meetings conducted by Mrs. France, Mrs. Martin and Mrs. Reid.—W. L.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Miss A. A. Barton on "Spiritualism, the Helper of Humanity," and "The Trinity of Life"; descriptions by Miss Barton and Mrs. Wood; also on Monday.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning and afternoon, Lyceum Anniversary; evening, address on "Habits," by Mr. Stephens; descriptions by Mrs. Marriott. 20th, ladies' meeting, address and psychometric readings by Mrs. Marriott. 22nd, address on "Ministering Angels" and descriptions.—E. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, conducted by Mr. Geo. F. Tilby; afternoon, Progressive Lyceum; evening, address by Mr. D. J. Davis, "Conscious Spiritual Co-operation." Anthem by the choir. April 23rd, Mr. H. Wright, address, "The Ministry of Spirit," followed by descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy gave addresses and descriptions. April 21st, 22nd and 23rd, Mrs. M. A. Stair conducted meetings, giving an address on "Mediumship," and clairvoyant descriptions.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mrs. Stair, of Keighley: morning, "The Value of Spiritualism"; evening, "Spiritualism—Its Relation to Religious Life," followed by clairvoyant descriptions. Thursday, April 23rd, address by Mr. Newton; descriptions by Mrs. Harvey.

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