

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,742—VOL. XXXIV. [Registered as] SATURDAY, MAY 30, 1914. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

MONDAYS, WEDNESDAYS, and FRIDAYS only. 11 a.m. to 2 p.m.—(by appointment).

Diagnosis of Disease by Spirit Control, and Magnetic Healing,
By MR. PERCY R. STREET.

The MARYLBONE SPIRITUALIST ASSOCIATION, Ltd.

Hold SUNDAY EVENING MEETINGS at

THE ARTS CENTRE, 93, Mortimer St., Langham Place, W.
(close to Oxford Circus). Large Hall on Ground Floor.

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. PLACE-VEARY, Clairvoyance.

June 7th—Mr. Walter Howell, Address, "What is Man?"

Doors open at 6.30. Inquirers cordially invited. Admission Free.
Collection. No admission after 7.10 p.m.

THE LONDON SPIRITUAL MISSION, 13b, Pembridge Place, Bayswater, W.

Sunday morning next, at 11 ... MISS VIOLET BURTON.
Trance Address, "Spiritual Spiritualism."

Sunday evening next, at 7 ... MRS. MARY GORDON.
Address, "The Gift of the Spirit."

Thursday, June 4th, at 8 p.m.: Meeting for Members only.

Doors closed 10 minutes after commencement of each service.

NEW LIGHT ON IMMORTALITY.

BY

E. E. FOURNIER D'ALBE, B.Sc. (Lon.), M.R.I.A.

"Mr. E. E. Fournier d'Albe, who has written some profound and original works dealing with the constitution of matter and the possibility of the existence of other universes on various scales of magnitude as compared with our own, has now approached the subject of immortality from a new point of view. After discussing the wider problems of immortality as distinct from what might be only a temporary survival, the author collects and marshals his assumptions to form the groundwork of a 'new psychology,' and shows how they explain the observed supernatural phenomena of mediumism, automatism, thought-transference, psychometry, human magnetism, &c. This section of the book is of high interest and importance, for it contains an excellent account of the phenomena observed by Sir William Crookes with Florence Cook, and portraits of the medium and of the spirit visitant, Katie King."—LIGHT.

Only a few Copies for sale. New Copies.

Cloth, 334 pages. Published at 6s. net; offered at 3s. 10d. post free.

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

SPIRIT PSYCHOMETRY

And Trance Communications by Unseen Agencies.

Given to the World through a Welsh woman, and Dr. T. D'autre Hooper. A practical study in psychometry.

Fully Illustrated. Cloth, 160 pages, 3s. 10d. net., post free.

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

CLEARANCE SALE OF BOOKS.

SEE SUPPLEMENT AND BACK PAGE.

The Theosophical Society in England and Wales.

Central London Lodge.

Kensington Town Hall,

High Street, Kensington, W.

LECTURE BY

Mrs. Annie Besant

(President of the Theosophical Society) on

THEOSOPHY AND SOCIAL WORK.

Tuesday, June 9th, 1914, at 8 p.m.

Seats—Numbered—5s., and 2s. Admission, 1s. and 6d.

Apply to: The Theosophical Publishing Society, 161, New Bond Street, W.; The Theosophical Society, 19, Tavistock Square, W.C.; The Order of the Star in the East, 290, Regent Street, W. To be followed by a Series of Lectures on Pressing Social Questions by prominent speakers. For particulars see handbills.

Now Ready.

An Egyptian Story by FREDERIC THURSTAN, M.A.

THE ROMANCES OF AMOSIS RA.

Two dramatic tales giving new revelations of the ancient Wisdom Teaching of Menes and of the guidance of human affairs by Celestials.

Order at Once. 4s. 6d. net.

(Francis Griffiths, 34, Maiden Lane, Strand, London.)

THE COUNTRY FAIR.

Botanical Gardens, Regent's Park, N.W.

IN AID OF

"OUR DUMB FRIENDS' LEAGUE"

(A Society for the Encouragement of Kindness to Animals).

June 12th and 13th.

Tickets: Afternoon, 2s. 6d., Evenings, 1s., can be obtained from Arthur J. Coke, Secretary, 53, Victoria-street, London, S.W.

You are Invited

TO CALL AND INSPECT THE LARGE SELECTION OF
PSYCHIC, MYSTICAL, AND GENERAL NEW AND
SECOND HAND BOOKS,

NOW on Sale, from 3d. and upwards, at
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

AN AFTER-LIFE FOR ANIMALS.

By Ernest Bell, M.A.

PRICE TWOPENCE, POST FREE.

Published by the "Animals' Friend" Society, York House, Portugal Street, London, W.C.

NOW READY. NEW CHEAP EDITIONS.

THE WORLD BEAUTIFUL.

By LILIAN WHITING.

Twentieth Edition. (All previous editions have been 3s. 6d. net each).
Cloth, pocket size, 190 pages, 1s. 3d. post free.

THE POWER OF SILENCE.

An Interpretation of Life in its Relation to Health and Happiness.

By HORATIO W. DRESSER.

Ninth Edition.

Cloth, pocket size, 264 pages, 1s. 3d. net post free.

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

A WONDERFUL PENNYWORTH!

THE LONDON PROGRAM

A Daily Index of Forthcoming Events and
Fixtures of General Interest in London.

Gives full particulars of Concerts, Exhibitions, Lectures, Entertainments, Public Events and Social Functions, Sales, Sermons and Religious Services, Theatres, Books, Music, Excursions, Shows, Museums, Picture Galleries, Picture Palaces, Public Places of General Interest, Meetings, Sports, Plays (West End and Suburban), &c.

PUBLISHED EVERY SATURDAY.

On sale at all bookstalls, price 1d., or 1½d. post free from
LONDON PROGRAM OFFICE, 120, Bank Chambers, 329, High Holborn, London, W.C.

GHOSTS IN SOLID FORM

AND

WHAT THEY TELL US.

An Experimental Investigation of certain little-known Phenomena.

BY

GAMBIER BOLTON, F.R.G.S., F.Z.S.

Author of "Psychic Force."

Full-form materialisations in gas-light—Materialisations of beasts and of birds—Holding a "form" in the arms—Experiments in a Government Building in London—Notable experiments by Sir William Crookes, President of the Royal Society, London—The conditions proved to be necessary for success in this little-known field of research—Precautions against fraud—Interesting questions answered by the entities, &c.

This text-book contains in plain and simple language the results of a series of experiments carried out during a period of seven years. In addition to this the author cites the well-known records of Sir William Crookes, and briefly deals with the latest Continental work on the subject, "Materialisationsphenomena" by Dr. Schrenck-Notzing, which has attracted so much attention in Germany.

Illustrated Paper Cover. Price 1/2 post free.

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

NEW BOOK JUST PUBLISHED.

WHERE TWO WORLDS MEET.

BRIDGING THE GULF
BETWEEN MATTER AND SPIRIT.

By **SIR WILLIAM EARNSHAW COOPER, C.I.E.**

CONTENTS.

Man: From Animal to Super-Animal—The Birth of Religion—Know Thyself—The Super-Physical in Man. What is it? What is its Destiny?—In the Next World—Deliberate Sin and Sin Committed in Ignorance—Mode of Punishment—Man Must Forgive Man—The Perfect Automatism of Divine Forgiveness—Belief in a Personal God—Blind Leaders of the Blind—The Powers of Good and Evil—What is Spiritualism?—The Need of Mediumship—True Spiritual Science—Messages from the Unseen—Spirit Healers: Seen and Unseen—Conclusions.

Cloth, 316 Pages. 3s. 10d. net, post free.

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

SEASIDE AND OTHER APARTMENTS.

Advertisements under this head, not exceeding twenty-four words (three lines), will be inserted for three months for 13s.; six for 7s. 6d.; single insertions 1s. 6d.

"Beaumont," Shoreham Beach, Sussex (near Fort).—Board-lodging. June, 11 weekly; July, 25s. weekly; August, 30s. Hot bath and sea bathing free.

Douglas, Isle of Man.—Mrs. Arthur Stead, "Dalton House," 7, Belgrave-road, Port Jack, Douglas, Isle of Man. Apartments, with or without board; home comforts. Grand view of sea and bay.

Hunstanton.—St. Edmunds Private Hotel. Two minutes from the sea; excellent cuisine. For terms, address Mrs. Stanley Watts.

Shoreham.—Bungalows (semi-detached), to be let furnished. One large and one small.—Apply Mrs. M. H. Wallis, Beachholm, The Beach, Shoreham-by-Sea, Sussex.

NEW BOOK JUST PUBLISHED.

LETTERS FROM A LIVING DEAD MAN.

Written Down by **ELSA BARKER.**

(By Automatic Writing.)

The alleged Communicant occupied in life a high position in the legal profession, and his attitude towards all questions in relation to the other world was of the broadest kind. He enters it, according to his own account, in the spirit of an explorer, seeking new fields of knowledge, and his report of his experiences is as refreshingly broadminded as it is original and free from bias. The authoress observes that the effect of the letters has been to remove entirely any fear of death which she may have ever had.

Cloth, 309 pages, 3/10 net, post free.

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

Now Ready. **Cloth, 461 pp. By post, 5s. 4d. net. (Colonies and Foreign Countries. 5s. 8d.; U.S.A., 1dol. 40c.)**

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts
of Sittings for the Direct Voice in 1912-1913.

BY

VICE-ADMIRAL W. USBORNE MOORE.

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

Cloth, 666 pp.: 7s. 6d. net, by post 7s. 10d. Foreign and Colonial, 8s. 2d. U.S. of America, 2dol.

GLIMPSES OF THE NEXT STATE.

By **Vice-Admiral W. USBORNE MOORE.**

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherealizations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions. Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

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

SPIRITUAL SCIENCE

HERE AND HEREAFTER.

A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life.

By **SIR WILLIAM EARNSHAW COOPER, C.I.E.**

INTRODUCTION BY **WILLIAM LE QUEUX.**

Cloth. About 400 pages. 9 by 5½ in. 3s. 10d. net, Post free.

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

MR. PERCY R. STREET

(Superintendent of the Old Rectory Home of Rest) has taken
RESTHOLM, READING,

and is prepared to accept Resident Patients for Rest Cure under his personal care and treatment. Terms on application.

PERCY R. STREET, Frances Cottage, Caversham, Reading.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Gloucester House, 16-18, Gordon-st., Gordon-square, London, W.C. (close to Endsleigh-gardens). A Home from Home; Quiet and Comfortable; Perfect Sanitation; Central for Business and Pleasure. Weekly Terms; **TARIFF** (per day)—Single Bedroom and Breakfast, 4s.; Double Bedroom and Breakfast, 3s. 6d.; Dinner, 1s. 6d.; also vegetarian table.—Miss Cornwell, Proprietress.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,742.—VOL. XXXIV. [Registered as]

SATURDAY, MAY 30, 1914.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	253	Psychic Element in the Greek	
Some Evidential Experiences. By		Te-tament	259
Lillian Whiting	254	"Evil Influences": Their Human	
Sir Alfred Turner's Séances.....	255	Origin	260
The May Meetings	256	The Psychological, the Spiritual and	
"M.A. (Oxon)" on Mediums and		Spiritual Progress	261
Mediumship	257	The Enchanted Room	261
The Magic of Life	258	With What Body do They Come? ..	262
		Sidelights	263

NOTES BY THE WAY.

Mr. J. Godfrey Raupert's article on "Modern Necromancy: The Baneful Side of Psychological Research," which appeared in the "Daily Chronicle" on the 14th inst., was eloquent of the straits to which that gentleman is reduced in these latter days. A full half of the article is devoted to showing that "abnormal phenomena, utterly baffling to science and escaping all scientific analysis," actually take place, and there is much reference to the experiments of Professor von Schrenck Notzing. In the course of his observations Mr. Raupert makes the following remarkable statement:—

It will have to be admitted, therefore, that for the mind which is not hopelessly entangled in the net of conventional or constitutional scepticism and which will take the trouble to study the evidence, the entire question as to the reality and objectivity of these mysterious phenomena may now be regarded as settled.

It need hardly be said, however, that Mr. Raupert did not write to the "Daily Chronicle" merely to enforce the lesson of the reality of psychic phenomena. His true intent was to call attention to the undermining of health and character which is associated with them, and then to quote from various authorities statements regarding the drain on the vitality of mediums caused by sitting for physical manifestations.

One thing about the article struck us curiously: there was no allusion to devils and powers of evil behind the phenomena. Probably Mr. Raupert has discovered that devils are out of date as explanations of any natural phenomenon. That sort of theory belongs to savage races or very backward theologians. In substance the article simply amounted to a half-hearted attack on psychical inquiry because it occasionally resulted in injury to mediums. Lame and impotent as it was, it seemed to call for some notice and we addressed a reply to the "Daily Chronicle" which for reasons of its own the paper rejected. The fact occasioned us no chagrin, however, for the egregious Mr. Raupert scarcely needed controverting. It was only necessary to emphasise the importance of his admissions, to point out that many mediums live long, hale and healthy lives and to chaff him gently for his guileless idea that it is possible to frighten investigators in any realm of Nature to-day by such puling methods as he adopts. It would be amusing to hear Mr. Raupert raising an alarm about the risks attending the use of radium or the X-rays. Both are probably more dangerous than psychical research, but in the case of each of them the dangers may be avoided by care and commonsense.

Mr. G. Herbert Whyte, the author of "Is Theosophy Anti-Christian?" (6d. net, The Theosophical Publishing Society) claims, as one of the best evidences of the increasing force of the influence of Theosophic teaching, the number and the violence of the attacks made upon Theosophy and the Theosophical Society and its leaders. One form these attacks have lately taken has been the endeavour to show that Theosophy is anti-Christian.

It has been urged that (a) it leads people away from a sane mode of life into paths of darkness and of magic; (b) it seeks to lessen the greatness and the unutterable beauty of the life of the Founder of Christianity by exalting the Founders of other great religions; (c) it interferes with the work of Christian missionaries in India; (d) it leads people away from the Church and the Faith into which they have been born, and which is the sweetest and the best for them.

The purpose of Mr. Whyte's little book is, he tells us, to show that such fears are groundless, that "there is nothing in Theosophy, when it is rightly understood, which warrants them." He begins by dealing, in his first chapter, briefly, but cogently, with each of the above accusations and then proceeds in the five following chapters to glance at some of the teachings of Theosophy "with the view of showing that they are, in no instance, foreign to the spirit or the Scriptures of Christianity."

The subjects which Mr. Whyte discusses are "The Nature of Man," "Reincarnation as a Christian Doctrine," "The Christ as God" and "The Christ as Man." He concludes by inverting his title and affirming that

Theosophy is one of the forces which is aiding the Christianity of to-day to shape itself anew and, under the guidance of its Glorious Head, to take its rightful place as the leader of thought, science, art and philosophy.

The reader is asked to remember, however, that true Christianity is "a living, growing thing and not a formal set of doctrines," and to recognise that "in the other faiths of the world the Christ has also expressed the One Truth which is behind all religions."

We have seen in our time many of the barriers thrown down which have divided nations one from another; barriers of language, distance and time every year are of less importance, and the world is more consciously one than ever before. May it not be that the mind of the Master-BUILDER of Religion is shaping anew a faith to be the inspiration of the coming age, into which shall be gathered the best of all that has gone before, and that in His good time He shall declare it?

For frontispiece the book has a beautiful "Christ Head" by H. Schmiechen.

In the course of a lengthy communication on the general outlook, Mr. William Strong, of Hamilton, Canada, writes of the general amalgamation of races and religious creeds which is going on just now. That this process of fusion is accompanied by much friction and disorder Mr. Strong attributes to

that element of selfishness which leads so many teachers to work for the building up of a sect or church. When men come to see that religion is too sacred a thing to be dealt with as mer-

chandise the deplorable conditions which now exist will disappear. . . . The struggle of the ages has been to get religion separated from the State, or, in other words, from politics.

But from that point Mr. Strong proceeds to the thorny question of the money element in religious work, and contends that "a church on the basis of free voluntary service may be made a success," and he offers a similar argument in regard to mediumship. Well, there are many mediums who give their services freely, having other means of support. But in the case of mediums who, having no private means, devote all their powers to their gifts it would be churlish indeed to grudge the needed financial recompense. It will require a tremendous alteration of the economic condition of the world to bring about the ideal of "without money and without price." Meantime we are glad to learn from Mr. Strong that Canada boasts a large band of religious teachers who, having secular employment, take no money for their ministry.

The following protest, which we quote from the "Christian Commonwealth" of the 20th inst., is another welcome sign of the times. Mr. Horder's allusion to the feeling that pervaded the service to which he refers recalls the similar feeling stirred at the Baptists' Spring Assembly in connection with the transition of Dr. Newton Marshall, and which was the subject of Mr. Witley's eloquent comment in *LIGHT* last week on page 249:—

A needed protest is made by Rev. W. Garrett Horder against the misconceptions and misstatements perpetuated in the hymns which are still sung in most of the churches. Mr. Horder writes us that he is impelled to protest against the use of the hymn which closed the otherwise beautiful memorial service for the late Mr. Silvester Horne at the City Temple last Thursday. "The entire service was pervaded," Mr. Horder writes, "by the feeling that this greatly beloved leader was still alive and active in the Unseen, as he had always been in the Seen—a feeling which every now and then found distinct expression. But this was followed by the singing of

'Now the labourer's task is o'er,'

which, from beginning to end, pictures the departed as asleep, and asleep not for a brief time as sleep should be, but until a far-off resurrection day. . . . Of all men it is impossible to think of Silvester Horne as asleep for such an extended time. I know not how it may be with others, but my conviction is that we shall live right on—that life lives on and death is dead. And I raise an emphatic protest against all hymns which consign our departed to some age-long sleep."

A GENERATION AGO.

(FROM "LIGHT" OF MAY 31ST, 1884)

We live in times that would seem strange to our forefathers. Not so long ago a haunted house would have been to its owner a fearsome possession. He would have suppressed all mention of the ghost, and have kept it rigidly out of view. But we—the Society for Psychical Research—have changed all that. We advertise our haunted houses now in the "Morning Post," and count the ghost as a marketable commodity. Before long we shall become as curious in spectres as our fathers were in port wine, and then we may expect to find the ghostly appanages of decayed old families put up for auction, like the Duke of Marlborough's heirlooms, by some impecunious scion. A headless spectre, or one with chains (warranted to clank), or one that appeared only when something nice was going to happen, might fetch fancy prices. A particularly gruesome ghost, calculated to shock the most sceptical, or a phantom of regular habits, warranted to appear when any member of the Haunted House Committee of the S.P.R. was present, might be useful. The following advertisement clipped from the "Morning Post" shows how far we have got on our way to this desirable goal.

HAUNTED HOUSE.—Required for the summer months, house and garden in the country; about seven bed and two sitting rooms; haunted house preferred.—Address, E. C. G., Farnborough Station, Hants.

—From "Notes by the Way," by "M.A. (Oxon)."

SOME EVIDENTIAL EXPERIENCES.

BY LILLIAN WHITING.

The name of Mrs. Mary A. Livermore is familiar to all on both sides the ocean as that of the greatest woman lecturer ever known in the United States—one of the great reformers in the Boston group, associated with Garrison, Whittier, Wendell Phillips, Julia Ward Howe, and others whose names still touch and thrill the people. Mrs. Livermore worked for the abolition of slavery; for the political emancipation of women, and for temperance—in which last cause she was closely associated with Frances Willard. During the Civil War Mrs. Livermore was at the head of the Sanitary Commission, and there was no movement for human betterment with which she was not in active sympathy. With her splendid poise and common sense, her marvellous eloquence, her broad sympathies, her lofty and noble outlook, she was one of the most eminent as well as most valuable forces of the age in which she lived. Born in 1822, she died in 1905, after more than sixty years of active service to humanity.

In narrating some of the convincing experiences connected with Mrs. Livermore, it is almost impossible to avoid intimate colloquialisms. The reader can hardly deprecate this infringement of taste and delicacy more than I do; but to eliminate these, even to the use of Christian names and all the absolute frankness of expression in the communicants and in Mrs. Livermore's letters, is to eliminate just that element of naturalness that contributes so largely towards the evidence itself; so with this *apologia* I shall venture to trust to the charity and the sympathetic comprehension of the *clientèle* of *LIGHT* and record *verbatim*. After all, this *clientèle* is almost as a wide circle of friends, in more or less personal counsel and mutual confidences, and the study of a great spiritual law takes precedence with us even over the usual ethics and restrictions of literary style. With this slight explanation I shall venture on the kind indulgence of the reader.

In the summer of 1899 the Rev. Dr. Livermore, the husband of Mary A. Livermore, passed into the life more abundant. In the following December I was having a sitting with Mrs. Piper, the chief communicating intelligence being my friend Kate Field. I knew that she had known Mrs. Livermore, but as to whether she had also known Dr. Livermore, when here on earth, I did not know. I asked the question. "Oh, yes," was the reply, written through Mrs. Piper's hand; "he is over *here* now, you know, Lillian." This was the simple, colloquial expression written out. I asked if she could bring him, and she wrote that she would try. Mrs. Piper's hand dropped the pencil, made motions around in space, and finally, picking up the pencil, wrote: "He is here, now; but he cannot communicate; I will write for him."

I asked for a message for his wife; and one was given, but, though entirely natural, it did not yet contain any actual test that it was from Dr. Livermore. So I begged that he would give one that his wife would *know* was from him; that would include some personal identity. Then he wrote, "Tell her I am much with Mrs. Norton."

For some reason this disappointed me greatly, seeming of so little significance that for a few days I did not even send it to Mrs. Livermore; but finally I did (influenced, I had subsequently little doubt, by someone in the unseen), and to this Mrs. Livermore replied:—

Melrose (Mass., U.S.A.),

December 12th, 1899.

DEAR LILLIAN,— "Mrs. Norton" was one of our dearest and most treasured friends, who passed out of earthly life in Arlington (Mass.) nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. He is a remarkable man, physically, morally, mentally, spiritually.

I cannot remember when I first met Mrs. Norton. I was three years old, she a trifle younger, and we were sent to the same infant school (they called it then) to be amused and kept out of mischief, to sing, and to play. I remember no other child in that school but Eliza Abrahams; she was then a pretty, delicate, timid, loving little thing and an affection was enkindled then that lasted through life. My husband knew her, through

me, before our marriage; was always happy with her, and it would be like them to gravitate towards one another in the other realm. I have said in the family again and again, "Papa has met Eliza Norton before this time, I am sure. I shall ask when I have another sitting with a good medium." Her beautiful picture stands in my room ever before me, as does that of her husband, and mine. She was inexpressibly lovely, spiritual, and believed as you do in Spiritualism. You shall see her lovely face when you come here.

Why, Lilian, that is a great test, greater than I can make you understand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it. . .

The remainder of the letter referred to other matters.

A year later I was having a séance with Mrs. Piper, and it occurred to me to ask again for Dr. Livermore, and to beg him to give a message that would be a test to his wife that it was actually he who was speaking. The message came, and it requested me to ask Mrs. Livermore if she remembered the "Browning" he gave her. If anything, I was more disappointed in this message than in the one before, as gifts of the different volumes of the poems of either Robert or Elizabeth Barrett Browning are so numerous and frequent as, in my mind, almost to invalidate such a reference considered as a test. However, I communicated to Mrs. Livermore this reply, on which I received from her the following letter:—

Melrose,

December 11th, 1900.

DEAR LILIAN,—You say that Mr. Livermore asked me, through Mrs. Piper, if I remembered the Browning he gave me.

Two days after our marriage, that is on May 8th, 1845, he gave me two volumes of Mrs. Browning's poems, entitled, "A Drama of Exile and Other Poems." This is not a mere matter of memory, I have copied the date from the fly-leaf of the volumes, where my name is written, for I own the books, which are so much worn by reading and so marked by my husband and myself, as we read, with marginal notes, &c., that I could not loan them to anyone. Robert Browning had no recognition, in this country, at that time.

The "Drama of Exile," by Mrs. Browning, was the only Browning Mr. Livermore ever gave me, and the only Browning he ever read. He tried to read Robert Browning, but found him too obscure. I regard this as a good test. You need to know it all. You see we were young, just married, and poor. We could only muster eight hundred dollars in money between us, and his salary was but six hundred dollars. I earned one hundred and fifty dollars or two hundred dollars more by teaching special classes at our rooms and by writing stories and little books for children. We wanted to go to housekeeping immediately and have a home of our own, a pretty one but simple, and had agreed to economise in all ways, and especially not to buy new books, except such as were absolutely necessary in his profession. And yet in two days he came in with an armful for me, two of which were Mrs. Browning's poems, and was as gleeful over it as a boy.

I kept a sort of watch over him after that, and he did not buy any more books immediately. He would say, "It is four weeks" (or six, or more, as it might be) "since I brought home Mrs. Browning's poems; can't we afford another new book now?"

You see there was occasion for his remembering Mrs. Browning's poems—and I feel confident that was the book referred to. . . .

In this letter the remainder refers to other matters. The letters explain themselves too well to require any further elucidation.

One special experience of my own stands out among many as especially lending itself to comprehensive narration. It is this:—

For months after the passing of Kate Field into the unseen I had tried the experiment of writing a brief letter to her each night, and laying it on a little table near my bed. One night I had omitted this, and about 2 a.m. I was awakened by that "psychic call" that so many experience; and I felt (rightly or wrongly) that she was there looking for her letter. At all events, I arose, and passing into my sitting-room wrote the little letter, and then, attracted by the beauty of the night, I sat down for a little while before the window, watching the moonlight that lay in a flood of silver over a church tower that was near, and finally went to my room and to sleep. Nor should I have ever recalled anything of all this save for what occurred the next day. It was

one of Dr. Hodgson's days for his séance with Mrs. Piper, and when he returned to the city in the afternoon (Mrs. Piper's home being eight miles out, in a suburb), he sent me a special delivery letter in which he wrote: "I do not know anything about this, but Kate Field came this morning and wrote: 'Lilian forgot me last-night, but I spoke to her, and she got up and wrote me my letter; and then she sat for a while looking out into the night and then went to bed and lay thinking of me; and when she was asleep I left the room.'"

Now there are three hypotheses we might set up to account for this message through Mrs. Piper's hand: one that the medium, as a powerful clairvoyante, looked into my room in the dead of the night and saw not only what I was doing, but also what I thought, and that she wrote it out to Dr. Hodgson with intent to deceive—an hypothesis not tenable because of the long series of scientific experiences with her psychic gift; another, that my own spirit, unconsciously to myself, wrote this message, eight miles away, through the hand of Mrs. Piper; and the third that Kate Field, as purported, wrote it. In either of these three cases we have to deal with spirit independent of the bodily organism, and the line of least resistance is that of the spiritual being who has withdrawn from the physical body.

In this series of séances with Mrs. Piper I had many attestations of the power of those in the unseen to hear, or to become aware of, conversations here, of letters read aloud, and kindred phenomena, but further instances would too greatly extend the present record.

SIR ALFRED TURNER'S SEANCES.

At our request Miss Mack Wall has kindly supplied the following notes of her remarks at the close of Sir Alfred Turner's recent address:—

Even the smallest confirmation of any statement made respecting Spiritualistic or general Psychic phenomena being of some value in the present stage of investigation, I venture to add the following experience of my own to the interesting account which Sir Alfred Turner has given us, this evening, of some of the happenings to him in the séances he has had in his own house with a well-known medium.

Whilst I was able to accept the invitations with which Sir Alfred kindly favoured me to attend those séances, it sometimes occurred that I was placed between him and the medium. On these occasions, when the friend of whom Sir Alfred has told us came to him, she invariably placed a hand on my shoulder—that nearest to Sir Alfred—and kept up a continuous tapping on it, as if in that way she was able to draw the power necessary for the conversation in a low undertone which she was having with him. Probably, that power had been drawn from the whole circle, then had been passed through the medium to give it that cohesiveness which an old sea captain, the control of another well-known medium ("stickiness" he called it), once told my séance circle it was the special function of a materialisation medium to impart, and then, by passing through my woman's organism, had become more easily assimilated by this spirit of the same sex.

Once, this spirit gave me a flower, with a warm pressure of the hand, as if in appreciation of the service I had so involuntarily, but so gladly, rendered her. I thus sensed by two faculties—those of touch and hearing—the presence of Sir Alfred Turner's visitor.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

THE MAY MEETINGS.

Addresses at the Evening Meeting of the Thirteenth Annual Convention of the Union of London Spiritualists at South Place Institute on the 14th instant.

ADMIRAL USBORNE MOORE's paper, "Notes on Some Fallacies in So-called Spiritualism," was of a distinctly controversial character. He commenced by the statement that the name "Spiritualism" involved "a presumptuous error," as it implied that only those were spiritual who professed themselves to be members of the large body of persons who called themselves Spiritualists. This was a mistake, for there were millions of devout Christians who, knowing of the cult of Spiritualism, declined to join it, and yet who were intensely spiritual, basing their faith on what they considered to be the revelation of God through older seers, apostles and prophets. By way of illustrating his point the speaker referred to Dr. Ellicott, the late Bishop of Gloucester and Bristol, who was the most spiritual man he ever met.

He told me of a case where he had been preserved from sudden death by an impression forced upon him by his guardian angel, of whose presence and identity he was certain; "but," he added, "I require no séance-room to confirm my knowledge of the fact." It is well known that Dr. Ellicott was one of the greatest scholars of the nineteenth century and presided over the committee of eminent men who revised the New Testament.

The speaker alluded to the fact that the present President of the Royal Society, who was at one time largely interested in psychical research, never labelled himself "Spiritualist." The seven principles of Spiritualism, the speaker described as being as old as the hills and capable of being grouped together under the common name "Christianity." He also censured the low standard of education frequently found in Spiritualist services. From these considerations he passed to the question of doctrines apart from the tenets of Spiritualism which the Spiritualist was under some obligation to adopt, such as anti-vivisection, anti-vaccination, and opposition to capital punishment. Following came an allusion to the case of the portrait of the mother of the Venerable Archdeacon Colley, which was afterwards identified as being the portrait of another lady. The subject has already been dealt with in the Spiritualist Press. In this connection the Admiral said:—

Nothing is so easy as fraud in spirit photography. This particular deception is one of the most vulgar and contemptible kind. I resent it, because I know that to obtain photos and simulacra of people who have once lived on this earth is possible, and therefore a counterfeit is to me abominable.

The speaker took exception to the term "the cause" in connection with Spiritualism, observing "There is no cause that I know of, except the cause of truth, and we do not require a new sect to teach us anything about that." He was similarly opposed to the idea of Spiritualism having any philosophy. In conclusion the Admiral said:—

The more demonstrations we have of phenomena which afford evidence of the unseen world around us to the identity of our friends who have passed over the better. Well-attested facts of this sort will, I expect, become some day of the highest benefit to religion. The time for assimilating the proofs of Spiritism by the various churches has not yet arrived, but it will not be long before the ministers of religion will fall into line with verities which are so much in harmony with what they design to teach. The standard work of Spiritualism is the Bible.

MR. PERCY SCHOLEY said that Admiral Usborne Moore had told him before the meeting that he was going to speak a few home truths, and hoped he would forgive him if anything he might say offended him. In response he freely forgave the Admiral and he hoped that that would be the spirit of any present whose feelings had been hurt. The Admiral had not come simply to pick holes. Was there anyone prepared to say that the cause did not need some drastic treatment or who was satisfied with the way in which it was unfolded and the progress it had made? Surely they would realise that the words that had been uttered that night in all their bluntness would do great good. It would not say much for the progress of the movement if they did not recognise that they had blemishes, but they were

there to help one another to get rid of them, and that could only be done by absolute unity. They realised in their home-circles and their churches (if he might call them churches) that unity was essential to getting that which they were seeking. Only as they got unity in their circles could they realise the descent of the Spirit. Therefore they would thank their brother for saying what many of them would have liked to say had they had the courage. But would they consent for one moment to put people down because they had not a high degree of polish or the right use or misuse of the letter "H"? They did not judge, in Spiritualism, a man by his grammar or the clothes on his back, else it would be a poor brotherhood. (Applause.) They were aiming at brotherhood, and could leave the rest of the seven principles if they liked. Let them get brotherhood and they would get heaven on earth.

The spiritual movement was barely in its infancy yet. It mattered little what the world called them, and it did not matter much what they called themselves—Spiritualists or Spiritists, or "ists" of any kind. What did matter was that they should be able to present Spiritualism to the world in the way that the world could take it in. They did not want their meeting-places to be done away with but beautified and made fit temples for the Holy Spirit, so that every individual, whether Jew or Gentile, could come and benefit. They wanted to see their meetings such that any persons could enter and take away something that would bring them again and again. Mr. Scholey impressed on his hearers that on them lay the responsibility for presenting their great truths in a palatable form. It was not for them to pick holes in other religions till they had something better to take their places. They were there not to tear down only, but to build.

True Spiritualism meant self-sacrifice all the world over, and how few of them were ready to make that sacrifice! They had a glorious possibility within each one of them. It mattered little whether their English was unexceptionable so long as they were striving to live the true life of the spirit; nevertheless, he would like all their speakers to give the spirit world its due by preparing themselves for their ministry. The better prepared the messenger, the clearer would come through the message. They knew that the spirit world was only able to use the material given it. Let them see that that material was of the very best. They had a grand truth, great possibilities, and the Eternal Father was watching their every effort. Let them do all in their individual power to perfect their own lives here on earth that they might be presented faultless at the last. (Applause.)

MR. BLAKE, referring to Admiral Moore's paper, said that he felt he should congratulate them on the patient way in which they had taken their chastisement, the more so that he felt it was not entirely justified. His mind went back while the Admiral was speaking, and he reflected on what he had heard and read of former days. It seemed to him that had the established religions of those days realised their duty to mankind and to God there would perhaps have been no occasion for the existence of Spiritualism. (Applause.) It was a well-known fact that in the middle of the last century the aspiring soul found very little to give it hope. But something happened about that time—a small thing it seemed, but it was the means of throwing a light upon the dark pathway of the soul, a light whose radiance had grown until its beams were now cast in every part of the world. That light was known as modern Spiritualism. (Applause.) "If, then," said the speaker, "my statement is true, then the Admiral's cannot be. Some of us were brought up in the tenets of orthodoxy. I was, for one, and well I remember it. I remember how those things which pertain to a future life were prescribed for us as a tradition handed down from father to son, and given by the priest to the congregation. We were not allowed to think for ourselves in these matters. We were severely limited, held strictly within circumscribed lines, and some of us revolted. Spiritualism, with all its failings as an organisation—and it has many—has helped each one of us within its ranks to break away from the old limitations and to experience for ourselves through our own developed powers those things which belong to our spiritual welfare as men and women. (Applause.) There are those here to night who find themselves better able to fight

the battle of life because of what they have learned of their spiritual powers. They have found in their Spiritualism a hidden source of strength and courage, giving to life a new meaning, banishing despair and dispelling the fear of death."

For all this (proceeded the speaker) they had to thank their old pioneers. Not only had Spiritualists benefited, but they found to-day amongst religious bodies the same spirit of freedom at work. They had seen a conspicuous instance of this recently in the movement going on in the Church to gain for the laity the right to decide for themselves on questions of doctrine and to use their own spiritual perceptions in resolving the problems that beset them. That movement owed much to the influence of Spiritualism, which, it was not to be forgotten, had broken down the materialism which had formerly prevailed in organised religion. It had shown the spiritual reality underlying the whole of Nature, and that was sufficient to justify its name—Spiritualism. Referring to the odium which had been borne by Spiritualists in the past Mr. Blake alluded to Mr. John Walker, of Bournemouth. Becoming convinced of the truth of Spiritualism Mr. Walker did not hesitate to advocate its claims in public. He was assailed with ridicule but persevered undaunted, relying not on his own strength but that which he derived from the Source of all strength. Through his life and example his Spiritualism at last became respected and he gathered many friends around him. The truest way to extend the influence of their movement and to make it a power for good was by a life of active, individual effort. In the course of his concluding remarks Mr. Blake said: If what our friend the Admiral has said to-night has struck us rather hardly here and there, let us remember that plain home truths are always worth hearing, and if as a result we so examine our position and our relationship to the movement as to find scope for improvement and a method of presenting a worthier front to the outside world, then the Admiral's words will have been of great service to the movement. (Applause.)

MRS. M. H. WALLIS, having intimated her desire to speak, said:—

My principal desire is to emphasise that this great movement was inaugurated by spirit people, that it is an expression of spirit power, that because spirit people return to bear witness Spiritualism has come to stay. And as regards mediums, whether they are employed to speak or to act as instruments in the production of phenomena, and whether they are educated or uneducated, I want to make this claim—that they have been developed by spirit people who seek to bear witness through them. Mistakes may be made. We are all learners. After forty-one years in Spiritualism I have still much to learn. My first experience as a medium was when I heard the voice of the spirit and was called to the work I had to perform. I do not think that those who called me asked whether I could pronounce correctly, whether I was well equipped with learning, but only whether I had the power to voice their message, and I have known in numberless instances hearts comforted and tears wiped away when the glad message has been given through uncultivated mediums.

I hold that mediumship is a sacred office and that mediums should be mindful of the great work they have to do. It may be only to speak words fraught with truth to someone who asks, "Where are my dead?" I exhort my brother and sister mediums to hold their gifts as sacred and to make themselves worthy of their calling. Nevertheless, I do hold that it is not only through the cultured and educated that truth can be given. Even though aspirates may be dropped wise counsel may be given.

In conclusion Mrs. Wallis said:—

The spirit people will not cease from their efforts, whether these efforts be made through cultured or uncultured minds, until all doubt is removed, until the revelation has been made to all that death is only a change and life real and continuous. (Applause.)

THERE is nothing so bad but that it may be good by comparison with that which is still worse; and there is nothing good but may be bad by comparison with that which is still better.

HUMANITY is becoming more and more sensitive. The physical senses have become keener and more pliable. All the people, even the least cultured, are beginning to think, and to do their own thinking without regard to what some eminent person may give out.—"The World's Advance Thought."

M.A. (OXON.) ON MEDIUMS AND MEDIUMSHIP.

The question of the susceptibility of mediums to the psychic influences of those by whom they are surrounded, referred to in the interview with Sir Alfred Turner and in the discussion which followed Mr. W. B. Yeats' address, is well worth pursuing. We take the following from the appendix to "Higher Aspects of Spiritualism" by M. A. (Oxon.):—

The medium is a mesmeric sensitive, and as such is amenable to every dominant influence brought to bear on him. He is the receptacle of the several positive influences of the circle. If there be present a positive mind filled with doubt, it reacts on the medium. If there be a scoffing, jeering spirit amongst those present, it cuts into him like a knife. If an over-clever person thinks he has detected or suspected fraud, that suspicion bites into the medium and "the iron enters into his soul"—precious rusty iron it is, too! If vice be present, it reacts on him. If fraud suggests itself, he feels it. He is the "wash-pot" into which the collective feelings and sentiments of the circle are collected. And more than this. He is the link between them and the spirits that their mental states attract. The communications are pretty sure to be the representations of the mental state of the sitters: unless indeed a powerful controlling spirit is charged to protect and neutralise adverse influence. On the medium first of all devolves the effect of the conditions under which the sitting is held. If the minds be harmonious and the intentions pure, he is calm and passive and a fit vehicle for corresponding influences. If suspicion and evil tempers are predominant, he is influenced in corresponding ways. A mesmeric sensitive, he comes under the dominant influence, and too often represents the wishes and thoughts of those who surround him; or, rather, becomes the unconscious vehicle for spirits who so act.

When will investigators learn the simple truth? A medium is a mesmeric sensitive controlled by spirits unembodied. These spirits are, in the vast majority of cases, attracted by the circle; and in order to elevate and purify our communications we must exercise supervision over those whom we admit to our circle. A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seeing that he absorbs their influence, and becomes charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications. He should even be guarded from mixing with other people, seeing that each human being is surrounded with his own atmosphere, and that the medium, by virtue of his sensitiveness, readily enters into the sphere of those with whom he comes in contact. He should be isolated; kept from the possibility of being dominated by any earthly influence; trained in habits of temperance, sobriety, and chastity; placed outside of the range of vulgar temptation, and kept "unspotted from the world."

I think I hear the laugh that greets this statement. A medium is a charlatan, an impostor, who produces one's grandmother for five shillings, a noxious and "elusive wild beast," to be crushed and trampled out! Yes, I am aware of it. *Hinc ille lacryma.* It is for this reason that our circles are crowded with phenomena at best equivocal, too often apparently or really fraudulent. It is for this reason that we have such cause to blush for the puerilities and imbecilities, the frauds and tricks that are perpetually being brought to light. The most delicate of all conditions, the most obscure of all subjects, the most fugitive of all phenomena are dealt with on principles that may do for blasting rock or clearing virgin forests, but which defeat their object when applied to cases where precise knowledge and delicate care are the first requisites. The best results will always be obtained in harmonious family circles, where jealousy, mistrust, and the grosser passions find no place. It would seem as if these spiritual plagues take form and shape in some open circles: as if the mental obliquity of some of the sitters caused equivocal phenomena. This is a wide question. Before we can hope to obtain results at all commensurate with what is possible, we must learn somewhat of the nature of mediumship and of the conditions under which it may be profitably exercised.

That was written so far back as the year 1880. We have made great advances since then, but there is still much in the above statement which will bear repetition, and there are many to whose attention it may be profitably commended.

NEVER bear more than one trouble at a time. Some people bear three kinds—all they ever had, all they have now, and all they expect to have.—LORD AVEBURY.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 30TH, 1914.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

THE MAGIC OF LIFE.

The little wonders hold us; the great wonders pass unnoticed. The tricks of the stage wizard attract and dazzle thousands who never reflect that his most astonishing feats are but clumsy imitations of a Wonder Worker at whose enchantments only a few ever stop to look, because to the unthinking they are common everyday affairs. In a world of diamonds the homely pebble becomes a rare and curious object.

The conjurer, by clever mechanical devices, aided perhaps by a little illusion, causes an object apparently to float in the air—wonderful! Elsewhere an inventor by the aid of electrical repulsive force causes a mass of steel to hover in space or a train of cars to move without visible means of support—we read of it with amazement. All around us at the same moment are vast spheres of unimaginable weight—millions of millions of tons—floating in the ether as lightly as thistle-down—hardly worth stopping to think about.

Wonders of poise and equilibrium, of transformation, of evanishment and re-appearance, all the marvels and mysteries of the magician's parlour or the scientist's laboratory, performed at first-hand by Life, the greatest Wizard of all, are held in light esteem in comparison with small, pale imitations produced with much fret and labour by Life's imitators.

Let us suppose that we were without all the many evidences which have been accumulated to-day in favour of a future life, a world beyond the one we know, an unseen world populated by the men and women who have joined the "great majority," we should still have some warrant for a belief in its existence. A new world, a new life, is not really more wonderful than the world in which we find ourselves to-day. The Magical Power which produced us and that vast and splendid fabric of visible Nature in which we find ourselves might well be trusted not to have exhausted its possibilities with that one demonstration. It would be strange to think that with that manifestation it was at the end of its resources. True, there have been some who have fallen into that degree of limited thinking, making their foot rule the measure of infinity, and declaring that anything beyond it was "only imagination." Only imagination! And it was imagination of the divinest kind that was at the back of all the wonders about them, and of all the possibilities to which they were blind.

But Life is not only the great Illusionist—it is likewise the great Revealer. The doubters demanded a sign, some-

thing they could see and, wondering at it, believe. And Life, with its inexhaustible magic, responded with generous indulgence. There were demonstrations of intelligence "without brain," levitation of objects without visible agency, transmission of thought without apparent means of communication, and materialisations of forms imperceptible to sight or touch. Life the Magician provided them all, and those who saw believed, or were at least incited to think more deeply, while some of those who did not see or believe wrote many volumes to prove how impossible it all was, using the magic powers with which Life had provided them to show how incredible it was that any such thing as magic could exist. There were phenomenal "voices" too, and by the aid of still more wonderful voices the unbelievers expressed their entire incredulity regarding the lesser wonder of the "direct voice," while at the same time, equipped with bodies the materialisation of which was one of the greatest marvels of Life the Magician, they also derided the idea of temporary and artificial duplications of the same manifestation. Standing upon a globe resting lightly upon nothing tangible, they pointed out the utter absurdity of the levitation by no visible agency of objects weighing even an ounce.

However, some saw and wondered, and the great Magician's purpose was in part achieved—the imagination which would not respond to the great miracles embraced with eagerness the small ones. All the wonders were to be witnessed free outside that magic cabinet, the séance room, but they had become somehow dull and unconvincing. They needed imagination to understand, and the imagination was not there; otherwise its possessor would have seen in the world around him all the "materialised spirits" necessary to support his faith in a spiritual world.

But whether in the great or the small things, the normal or the supernormal departments of its wizardry, Life the Magician is still far from being at the end of its powers, even in the case of those who, unconscious of the great wonders before their eyes, are narrowly suspicious of the less important but more special and isolated marvels the evidence for which rests on the testimony of their fellows. The demonstrations consequently are now to be more numerous, more varied, more easily accessible. Life the Magician, catering for all grades of intelligence and having no supercilious dignity, will condescend still further in the matter of "parlour magic" until the world-audience is satisfied of his powers. And after having witnessed the small mysteries and learned the necessary lesson the spectators with enlarged minds will be able to go out and understand something of the greater mysteries, and awe and reverence will take the place of flippancy and unbelief, for Life is very patient and mindful of the needs of the humblest and most wayward of its children.

THE GREATEST ADVENTURE OF ALL.

One cannot help feeling that—whatever collateral drawbacks there may be in death—in the way of painful illness, parting with friends, disturbance and abandonment of plans, and so forth—the experience itself must be enormously interesting. Talk about starting on a journey; but what must the longest sea voyage be, compared with this one, with its wonderful vista, and visions, and voices calling! And again, since it is an experience that all must go through, and that countless millions of our fellows have gone through and are still going through, for that very reason alone it has a fascination; and one feels that had one the opportunity to avoid it one would hardly wish to do so.

—From "The Drama of Love and Death,"
by EDWARD CARPENTER.

THE PSYCHIC ELEMENT IN THE GREEK TESTAMENT.

ADDRESS BY MR. ANGUS MACARTHUR.

[COPYRIGHT.]

(Continued from page 243.)

The third appearance was to St. Peter, but beyond the bare mention of the fact by St. Luke and St. Paul (Luke xxiv., 34, 1 Cor. xv., 5), we have no details. The fourth appearance was to the two of His disciples (one Cleopas, the other unknown to us) on the way to Emmaus. I need not add the details of the story. If, as part of Christian literature, it had done nothing more than inspire Lyte's "Abide with me," it would remain a priceless and imperishable part of the heritage of humanity. But I desire, as with the other post-Resurrection episodes, to look behind the curtain of the English for a moment, in an endeavour to see if there is not in this history more than meets the un-psychic eye. The incident is only fully recorded by St. Luke (Luke xxiv. 13 *et seq.*), though there is the briefest allusion to it among those last few verses of St. Mark (Mark xvi., 12 and 13) which, according to the best modern opinion, formed no part of the original gospel, but were added by another hand. The time was the close of the Resurrection day, the eventide of the world's first Easter Sunday. The two disciples talked as they went and Jesus came and joined them, though they were prevented from recognising Him. The word for "prevented" is the same Greek verb (*καταέω*) as we have already encountered when we read of the two women clasping or *seizing* His feet. The antique English of our Authorised Version (which is preserved in the Revised Version) is the best of all—"their eyes were holden that they should not know him." In psychic terminology, there had been, during the course of the Raster Day, an accession of "power," of materialising skill, so that the materialisation was now so good that, so far from supposing Him to be "the gardener," his companions must infallibly have recognised Him, if psychic means had not been adopted by the spirit band around Him to prevent it. The two disciples told their new friend of all that had occurred during the past few days, and then

They drew nigh unto the village whither they went; and he made as though he would have gone further.

But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

There are two points here to which I desire to call your attention. The first essential of a successful materialising circle is complete harmony on the part of sitters. They must blend—and the simile is very apt indeed—they must blend like the notes of a chord in music. The more intimately they blend, the more successful the conditions. In this instance the conditions were good throughout—so good that it was necessary to *prevent* recognition of the materialised spirit form. The conditions would improve as the fellow travellers, in earnest discussion, came into closer and more cordial sympathy with each other; so much we know from the reluctance of the two disciples to part from their new friend, and the pressure which they employed to induce Him to stay with them for the night. So that there were in operation two separate lines of psychic action, two different psychic forces, the one represented by the efforts of the controlling spirits to prevent recognition, and the other the strong tendency towards the increasing perfection of the materialisation as the three participants of this marvellous episode drew more and more into harmony and sympathy. One of these forces was bound, in the long run, to triumph. At last the crisis came. He took bread and blessed it and brake it and gave to them; and in that supreme act of sacrifice and remembrance, the loving harmony of the little circle reached its climax, and the materialisation became simultaneously perfect. Their eyes were opened, and they knew

Him; and then the "power" faded, and He vanished out of their sight. How natural it all is—how exquisitely life-like to those who have witnessed the process of materialisation and know the truth of that survival, of which it is the evidence!

In the course of the next verse we get a very instructive insight (palpable in the Greek, and very happily and naturally preserved in the Authorised Version) into St. Luke's meaning when he says that "their eyes were holden" that they should not know Him. After telling us that their eyes were *opened*, and they knew Him, St. Luke goes on to record the mutual reminiscences of the two disciples: "Did not our heart burn within us while he talked with us by the way, and while he *opened* unto us the Scriptures?" The opening of the eyes and the opening of the Scriptures are the same word (*ἀνοίγω*) in Greek and English. The Greek word means to open by drawing aside or asunder some obstacle which has previously been in the way, and hence to clear the vision and the mind by drawing aside something which has been an interruption to the activity of the perfected operation of both. The Scriptures had been as dim and obscure to the minds of these disciples as the figure of the risen Lord to their eyes; and both were *opened*.

Finally, we have the curious expression in which St. Luke records the fact of disappearance. It is rendered both in the Authorised Version and the Revised Version, "he vanished out of their sight." There is nothing about *sight*, save inferentially, in the Greek text. Dr. Weymouth's version is therefore nearer the original—"he vanished from them." But the precise sense of the words is not conveyed even by this rendering, and I am the more anxious to bring it home to you because I believe that here, as in the earlier instance of his account of the Transfiguration, St. Luke deliberately cast about for an expression which would exclude possible misapprehension and indicate the actual character of the incident to those of his Greek readers who had any acquaintance with psychic phenomena. What St. Luke really says, is that "he became invisible from them." Now the ordinary Greek construction here would have been the same as the English—He became invisible *to* them. The anomalous use of *from* is noticed by Alford, who finds in it an indication that this was not only a disappearance of the apparent physical frame, but an actual removal of the personality away from that spot to another. Is it not at least as likely that St. Luke was here endeavouring to convey the idea of dematerialisation? He became invisible from them—that is, He gradually dematerialised until nothing was left where a few minutes before there had been a palpable presence? I have seen the phenomena of materialisation myself, and so have many of you, and the description "he became invisible from them" is, to my mind, extremely apt to the circumstances which this hypothesis contemplates.

When we go on to the séance at which Thomas was invited to attend, the Greek becomes very suggestive. "Reach hither thy finger and behold my hands," says the Authorised Version. "Reach hither thy finger and *see* my hands," says the Revised. Neither is quite a satisfactory rendering. The verb *ὀρέω*, used here for "behold" and "see," is the one employed of vision in the intellectual sense—to discern, examine, to observe, to become acquainted with a thing by experience. Where the significance is merely that of looking—a single look—at a thing just to note its existence or presence the sacred writers use another verb, *βλέπω*—as, for instance, in the record of the Ascension—"When he had said these things, as they were *looking*, he was taken up." These considerations led the late Dr. Weymouth to render the passage, "Reach hither thy finger and *feel* my hands"—that is to say, assure yourself by actual touch that I am what I seem to be, a material form, reproducing the conditions as you knew them on Calvary. In the presence of eleven powerful mediums—for such, undoubtedly, the apostles were—the spirit becomes overwhelmingly confident, and so far from forbidding the act of touch, as had been done only twelve or fourteen hours earlier, now invites it and commands it. The implied promise of the morning that there would be abundant opportunities of touch before He ascended to the Father, was in course of fulfilment. This incident of Thomas, as it stands, is

utterly inconsistent with the traditional interpretation of the words "Touch me not, for I am not yet ascended to my Father."

So, once more, at the final scene of the Ascension—"as they were looking up, a cloud received him out of their sight." The Greek word *νεφέλη*, whence comes the Latin word *nebula*, familiar enough to us all, might just as well mean a mist or vapour. The word is the same as that which we encountered in our study of the Transfiguration. It was, I take it, simply a screen for the process of dematerialising the materialised body, thus levitated in accordance with the operation of a psychic force familiar enough to the saints of the Middle Ages, and well within the experience of modern investigators—for instance, in the case of the late D. D. Home. There is no need to invoke the miraculous, to imagine the departure of a physical body to a physical heaven. Levitation and dematerialisation cover all the facts and meet all the necessities of the case. Modern astronomical science knows the *nebula* as the gigantic fire-mist out of which the planetary systems slowly materialise. The New Testament writer uses the same word to describe the psychic mist in which the materialised form dematerialises; and one Supreme Power employs both—the fire-mist that spreads over immeasurable distance of space, and that which simply floats along the mountain side—for its inscrutable purposes.

In looking at these phenomena as within natural law, rather than as exceptions to it, "do we not better understand at once the uniqueness and the reality of the Christian revelation itself, when we regard it as a culmination, rather than an exception—as destined not to destroy the cosmic law, but to fulfil it?" So said the late F. W. H. Myers, and again he added:—

Then first in human history came from the unseen a message such as the whole heart desired—a message adequate in its response to fundamental emotional needs, not in that age only, but in all ages that should follow. *Intellectually* adequate for all coming ages that revelation could not be; given the laws of mind, incarnate alike and discarnate—the evolution, on either side of the gulf of death, of knowledge and power.

"No one at the date of that revelation," said he, "suspected that uniformity, that continuity of the universe which long experience has now made for us almost axiomatic."

No one foresaw the day when the demand for miracle would be merged in the demand for higher law. This newer scientific temper is not confined, as I believe, to the denizens of this earth alone. The spiritual world meets it, as I think our evidence has shown, with eager and strenuous response. But that response is made, and must be made, along the lines of our normal evolution. It must rest upon the education, the disentanglement, of that within us mortals which exists in the invisible, a partaker of the undying world. And on our side and on theirs alike, the process must be steady and continuous. We have no longer to deal with some isolated series of events in the past, interpretable this way or that, but in no way renewable—but rather with a world-wide and actual condition of things, recognisable every year in greater clearness, and changing in directions which we can better and better foresee.

"I venture now," said Myers, towards the end of that matchless epilogue to "Human Personality," in which he sums up the available scientific evidence for man's survival of bodily death—

I venture now upon a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it.

That forecast may seem to you all the more probable of fulfilment in the light of the few considerations I have offered to you this evening. The view I urge upon you is that the Resurrection was no miracle in the sense of being a suspension or abrogation of physical law. To bring it home, as a pregnant fact, to the minds of men, the more effective method is to demonstrate its complete accordance with natural law and with known scientific fact. If it can be demonstrated that the recorded phenomena of the Resurrection are in complete accord with operative and observable physical and psychical forces, all the historical objections vanish like a morning mist.

In that case, we as Spiritualists are building better than we know, and we can turn with an added interest to the New Testament narratives.

In conclusion, let me say that, in my remarks to you this evening, I am very much in the position of a man who puts the key into the lock of a golden treasure-house without opening it. I have just briefly indicated to you what enormous resources there are in the New Testament, and how it reveals to us the working of an immutable psychic law which stretches all through the ages, and which is destined to carry us on not only to the time of our passing from earth, but through the endless ages and illimitable realms that lie beyond.

"EVIL INFLUENCES," THEIR HUMAN ORIGIN.

It is supposed by most people that the evil influences referred to in connection with psychic investigation are of some foreign importation let loose on this world to pester its inhabitants; but the fact is that they are entirely of human origin, all entirely indigenous to this planet; and will be finally subject to the law of soul evolution; consequently if such men and women are "devils" they cannot remain "devils" for ever. Some of us, it is true, are more highly developed, further on the way toward perfected humanity, but we are all in one bond of kinship reaching from the highest to the lowest.

There is a law, not sufficiently known or acknowledged, whereby obsessions by invisible influences are only possible to persons who offer, by their own ignorance or disorderly conditions, opportunities for the invasion. It does not matter in the least how good and true such subjects may seem to be. As long as human beings are so undeveloped that they can be psychologised by any influence outside of themselves they will be the prey of other minds, both in the material body and in the more subtle spirit form.

We are admonished to "overcome evil with good," and the less we think of the undeveloped and submerged portions of the race—excepting to help where we can—and the more our minds dwell upon the manifestations of the power and love of the great All-Good, the more certainly we shall help on the everlasting processes of growth and salvation for all. If we believe in God—under whatsoever name or title—we must think that the Creator knows why things are as they are.

The foundations of human existence are not laid on soft and easy lines, but they were deeply implanted in the very world-stuff of which this planet is made; in order that the children of this earth should partake of its qualities and of its terrible powers. The way up to the spiritual conquest of the heavens was intended for all, so that men should gain all the possibilities of soul-development through the infinite variety of experiences, good and bad alike, which belong to material life.

Leadership is necessary, from the most minute animal kingdom up throughout all the degrees and ramifications of life; is a natural established law that gives to the most gifted and powerful the opportunity to go to the head and keep the affairs of life constantly moving, and if those who are thus elected could have the wisdom to see, and lead in the right direction—that is, for the upbuilding of humanity in a knowledge of individual moral responsibility—all would be well with the world.

It would be too much in the present state of public education to demand of any of the chosen leaders of men that they should try to save their followers from the effects of undue domination, the tendency to rely on the leader, and to shrink from independent thought and action. But if they could understand the law of justice between souls, they would know that every acceptance by them of loving fealty from those whom they thus attract, brings to them added responsibility, and that some time this obligation must be met. A recognition of this obligation here and now would save many an earnest leader from untimely downfall and reproach.

ATHENIA.

WHEN we burn our boats the victory is half won. This is emphatically true in spiritual life, and what is the matter with a great many of us is simply that we refuse to burn our boats. We are never sure that the realm of the higher life will reward our exploration, and we always want to see our way back again quite clearly before we start.—MAY KENDALL.

THE PSYCHICAL, THE SPIRITUAL, AND SPIRITUAL PROGRESS.

In his article on "Spiritual Progress," "A. G." affirms that the distinction which I drew between the psychical and the spiritual is "open to debate." Instead of debating the distinction or the difference, however, he proceeds to assert the identity of the two terms. I believe that the distinction which was drawn by me was well understood, or at any rate appreciated, by those who listened to me and by those who have read the lecture; and I question whether one out of a thousand of the readers of *LIGHT* will agree with "A. G." in claiming that the psychical and the spiritual are one.

To speak, as "A. G." does, of "the bad spiritual man" and "the good spiritual man" will seem to most people, surely, in the first case a contradiction of terms, and in the second, tautology. We should always be ready to give greater or deeper significance to a word, but it is a different matter entirely to ask us to emasculate or to throw away the meaning of a word which has ever stood for something good and great. To endeavour to take away from the word "spiritual" the signification of "saintly" or "good," is not only to go against the authority of the lexicographer, and against the usage of centuries, but to attempt the unwise and, indeed, the impossible. What is the good of saying that "people who use the terms spiritual and saintly as equivalent are in error," when a reference to a reliable dictionary proves that they are right? although their own sense of "rightness" can scarcely need the support of book authority. To raise "psychical" to the meaning of "spiritual" is impossible; it is equally impossible to lower "spiritual" to the meaning of "psychical."

The "spiritual" in man has been recognised always as that by which we are most closely in touch with, and allied to, the divine and to God. The "psychical" (a term which has, of course, a technical significance of its own to Spiritualists) in man is, to me, neither moral nor immoral, but non-moral; is it not a process, a method, just as walking, digesting, thinking, are processes and methods? Of course, the results of the "psychical," just as the results of exercise, of digestion, or of thought, may be—and, indeed, must be—directly or indirectly spiritual, *i.e.*, moral; and when we come to morality, we are dealing with personality and with character.

To take one example out of hundreds which could be adduced, T. H. Green, in his "Prolegomena to Ethics," says: "The spiritual progress of mankind is an unmeaning phrase unless it means a progress of personal character and to personal character." Here we get the word "spiritual" used in its right relationship and with its right significance. We could not substitute for it the word "psychical," just because the psychical is not cognate with, and cannot connote, character.

Further, I do not like the way in which we are more or less shut up by "A. G." to "guides," be they good, bad, or indifferent. I should be the last to deprecate or to depreciate spiritual inspiration and ministry.

Without the friendship of the happy dead,
How should we bear our strife?

Nevertheless, I believe that we are as free to accept or reject monitions and suggestions from the spirit world as we are in this world. I think it a bad thing, and not a good thing, for those in the body to rely upon those out of the body. Spiritual growth comes, not by leaning upon others, but by educating and developing our own powers, and particularly by recognising our own potential and inherent divineness.

"A. G.'s" article is headed "Spiritual Progress," yet I fail to find one direct reference to God or the Divine. To me, the spiritual connotes, not simply the holy, the saintly, the pure, but the Divine; and I have grave doubts of spiritual progress apart from the definite recognition of the co-operation and the co-working of the great Divine Spirit, who is above all, and through all, and in all. "Guides" we may do without; God we cannot do without. "Guides" we may be conscious of; God we must be conscious of.

Seneca believed, nearly two thousand years ago, that in every man there dwelt, as a principle of good, a God or Holy

Spirit who, belonging to a higher world, sought to make the Divine more fully known to man and to aid him in all his strivings upward. "God is nigh thee," he said; "He is with thee, He is within thee." And since Seneca there have been many testimonies to the possibility and to the actuality of this immanence and indwelling of God within the human spirit. Take George Fox as one instance, when he affirms: "As I walked towards the gaol the word of the Lord came to me, saying, 'My love was always to thee and thou art in my love.' I was ravished with a sense of the love of God."

"The great spiritual evolution of mankind" has little significance to me unless it be interpreted in terms of the Divine—unless we recognise that behind and within and beyond the "evolution," imparting to it its meaning and value, is the great Evolver.

L. V. H. WITLEY.

THE ENCHANTED ROOM: A VISION.

In a dream which was more than a dream, I found myself in a wonderful room. It was semi-circular in form, and all around it were windows hung with violet curtains of the most delicate texture, by which the light was mellowed and, at the same time, enriched. At each window stood an exquisitely moulded vase of Oriental design. The chamber was filled with that softened splendour which belongs to the outer court of the House of the Spirit, for violet light signifies spiritual inception.

In this room of mystery and vision I stood awhile entranced, for its atmosphere was one of ineffable peace and beauty. Ere long the impulse came upon me—an impulse from the restless curiosity of the lower world—to draw aside the curtains and gaze at the wonders that lay beyond the "magic casements." But as I moved towards one of the windows a voice from one unseen broke the silence, but with no accent of reproach—"Not yet." . . . In another dream I entered the enchanted room once more, this time to find it even more richly furnished. Amongst the additions were musical instruments of various kinds, symbolical as I knew intuitively of harmony—a golden harp was amongst them. And in the centre of the room stood a table spread with flowers and viands "on golden dishes and in baskets bright of wreathed silver." High over all the floral decking was a great golden bowl of crimson roses, each with its message—for every secret of Beauty lies "hid in the heart of a rose"—and in shining characters above the table was inscribed the word "Welcome." Silently I inquired the meaning of the vision, and in "the tongue that spirits use" came the answer that by constant and earnest endeavour to fill the lives of those around us with the influences of harmony we should become fitted to enter the room and be partakers of its delights. And as I listened to the message, lo! the curtains parted to right and left as by enchantment, and I caught a glimpse of skies of deep unclouded blue and a land fairer than a summer's day—"a land of benediction and of peace." And I knew that I had gazed on the celestial country.

Only they who bear within them the secret of that land may enter it. That secret—the passport of all who dwell there—is harmony,

That passes ever beautiful across
The hot distraction of the world's long dream.

Those who possess it pass through the enchanted room of my dream, and become at last dwellers in the country beyond the gates—that country which I beheld for a moment from the window, and which I now know to be more real than any land of earth.

JULIE SCHOLEY.

THE MAY MEETINGS.—We are informed that the collections at South Place Institute on the 14th inst. amounted to £18 14s. 4d., which included £2 10s. taken at the doors for the Fund of Benevolence. The work undertaken in connection with the Convention was entirely voluntary, and the surplus, after deduction of expenses, will be devoted to propaganda.

WITH WHAT BODY DO THEY COME ?

THE SPIRIT CLOTHED UPON WITH LIGHT.

BY H. A. DALLAS.

Are we better able now to answer this question than St. Paul was when he wrote to the Corinthians? We must confess that we cannot claim to answer it in detail. Science has discovered many wonders regarding the atomic body with which we are all familiar, but concerning the future organism modern research has discovered little. But research has begun, and speculation has some well-attested facts to base itself upon.

Some persons object to the statement, "I believe in the resurrection of the body," which they consider affirms merely the resuscitation of the flesh. It is true that for the most part those who framed the Apostles' Creed and those who have used it have understood the words in this material sense; but behind the materialistic ideas of an unscientific age lies a fundamentally true principle, a principle to which the affirmation, "I believe in the resurrection of the body," has borne witness throughout the Christian era, and to which it still bears witness, however crudely it may be interpreted.

That principle is the essential nature of man as an embodied spirit. Those who speak of "disembodied spirits," implying the possibility of the survival of the human spirit in an altogether bodiless condition, are employing language for which they can find no support in Nature or in Scripture. Nowhere in the Universe have we any examples of disembodied existence; it is a gratuitous assumption. For what is a body? It is an instrument whereby intelligent beings are able to manifest themselves and to relate themselves with their environment, and it is inconceivable that in any individualised state of existence spirits should be without some such organ of expression. The more developed the spirit the finer we should expect the organ of expression to be; but we cannot conceive of a spirit entirely without a body of any sort.

M. Gabriel Delanne in his interesting book, "*L'âme est immortelle*,"* has pointed out that many of the early Fathers of the Church recognised that spirits are never bodiless. St. Paul's statement that man has another body not made of flesh is familiar to us all. "There is a natural body and there is a spiritual body" (1 Cor. xv. 44); but it is not so well known that Origen and other Fathers of the School of Alexandria held that the bodies of the elect are incorruptible.

In an interesting article by Mr. G. R. S. Mead in "The Quest" he makes the following quotation from Origen, who, he says, called those who held a materialistic interpretation of the resurrection "flesh-lovers":—

Another body, a spiritual and ethereal one, is promised us; a body which is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, and which shall be metamorphosed according to the variety of regions in which it shall be.

Origen calls this body the *seminarium*, or "seedplot," and, as Mr. Mead suggests, he seems to regard it as being not so much "a body in immediate sequence with the physical body" as "the source of every possibility of embodiment—the germ-ground, or *seminarium*, from which all such bodies could be produced." Mr. Mead also states that the term "light emanation" was used symbolically by Gnostic schools for the germ of the spiritual man; and that the literal translation of the term *spīnthermos*, used symbolically in Greek for the spermatie principle, would be "emission of sparks."

The whole of this interesting article deserves careful attention. ("The Quest," January, 1910.)

St. Hilary says that there is nothing in the creation, visible or invisible, which is disembodied, that souls possess a corporal substance inherent in their nature. St. Cyril taught that God alone is without body. St. Bernard said that God's nature alone requires "neither for its own sake nor that of others, the assistance of a bodily instrument." St. Ambrose of Milan spoke in a similar manner: "We must not suppose that any being is wholly immaterial in its composition, with One only exception."

* Translated by myself under the title "Evidence for a Future Life." (Rider & Sons.)

Tertullian and St. Augustine believed that angels have bodies. ("Evidence for a Future Life," pp. 15, 16.) All these statements seem to imply that death makes no break in the continuity of embodied existence.

There are facts which justify us in taking another step and venturing to speculate further as to the nature of the body which will be our future instrument. These facts are too numerous to be quoted fully, but a few examples may be given. They seem to indicate that our future bodies will be luminous.

Perhaps science will eventually confirm this, and the beautiful idea set forth in the Kabbalah will be actually verified. There we are told that just as the soul, when sent to earth, "puts on an earthly garment to preserve herself here, so she receives above a shining garment in order to be able to look without injury into the mirror whose light proceeds from the Lord of light" (Sohar I, 65). Here the idea is clothed in the language of poetry; but it is well to remember that poetry need not be mere fancy, it may be prophetic intuition. Science can be poetry, too, and the mysteries it reveals are wonderful enough to warrant the loftiest imaginations and the most splendid hopes.

All matter, we are told, is built up of electrons and is electrical in origin. It is therefore in line with what we know of the constructive forces of Nature to surmise that the new body will be electrical also in its origin, that the forces which will manifest in bodily form when this "earthly tabernacle is dissolved" are latent within us and that their luminous effects are arrested only by the materiality of our present organism. Dr. Ochorowicz's experiments led him to conclude that the forces of his medium, which were used to effect materialisations, were the same forces which at other times manifested as light, and that this is why he did not obtain luminous phenomena and materialisations simultaneously.

The traditional representation of saints with aureoles has probably some foundation in psychic manifestations. The following interesting account, given by a sensitive of her own experience in a night vision, has been corroborated by other experiences.

I thought myself to be suspended in the air without material form, but all vapour and all light. . . Then gradually that light which I felt to be myself approached the corpse, entered it as I recovered my senses, exhausted as after a long, trying magnetic sleep. ("Evidence for a Future Life," by Gabriel Delanne, p. 38.)

Here is another experience:—

At every pass you make I see little columns of fire-dust emanate from the tips of your fingers and incorporate themselves in me. . . I am almost surrounded by an atmosphere glowing with this same fire-dust.

The writer from whom the above is quoted also reports the statements made by the same somnambulist as to an experience during natural sleep:—

As to myself I appear like a luminous vapour, and I feel myself thinking apart from the body; in this condition I understand and I see many things as in somnambulism, when the thinking faculty is operating without my being separated from my organism; but after a few minutes have passed, a quarter of an hour or more, the luminous vapour approaches to my body nearer and nearer; I lose consciousness and the ecstatic state is over. (*Ibid.* 37.)

Colonel de Rochas' experiments corroborate the conclusions we may draw from these quotations. He has said that the emanations given off from the body of his subject "spread themselves in a manner analogous to light." He recounts an experiment in which he employed a clairvoyante to observe the condition of a mesmerised subject. She was able to perceive round this subject a luminous enswathement before she was mesmerised, and from the moment when her normal sensibility began to disappear this seemed to dissolve into the atmosphere, then reappeared at the end of a short time as a light mist which little by little condensed, becoming more and more brilliant until it definitely took "the appearance of a very thin layer following, at the distance of three or four inches from the skin, all the contours of the body."—Quoted in "Evidence for a Future Life," p. 137.

So far, modern research tends to confirm the traditional description of angels and the records of transfigurations, and these manifestations no longer assume the character of unaccountable exceptions, but rather they appear to be typical cases, typical of humanity, not as we now meet it in its present husk of matter, but as it potentially is, and actually shall be, when this corruptible has put on incorruption, and this mortal is robed in immortality.

Perhaps these reflections carry us but a little way towards the answer to the question, "With what Body do they Come?" but even that little way is full of suggestive possibilities; for in light, as we know it in our present state, lie limitless possibilities of beauty and of power, of creative energy, and intercommunication: to be clothed with light as with a garment may mean that all these possibilities shall become our own.

SIDELIGHTS.

Our venerable and venerated friend, Dr. Peebles, informs us that he is now on his ninety-third climb to the century mark. In some musings, written on March 23rd (the eve of his birthday), he says: "On this balmy and beautiful day in California the blest, walking among the roses, the white plumed lilies, and inhaling the fragrance of orange blossoms and working many hours each day in my library, I am younger now than when at fifty. It is a foolish habit to grow old." To the inquiry how it is that he has lived so long and kept so vigorous, he replies: "It is because of my unbounded faith in God, my rigid obedience to Nature's laws, my purpose to help my fellowmen, my vegetarian diet for over sixty years, and my activities in all the leading reforms that have graced the last seventy years. 'Why do you not rest now?' asked my intimate friend—'why not recline in your rocker and read your library volumes?' What strange advice, to rest!—to rest when every atom, every electron in the universe is in motion! Rest is the paralysing compeer of laziness, the prophet of rust and the brother of death. . . . When the illustrious Cato was nearly ninety he took his first lessons in Greek. Sophocles wrote his grand 'Edipus' when beyond his fourscore years. Goethe was past eighty when he completed 'Faust.' 'Often,' said Cicero, 'the oldest trees bear the choicest fruits.' Rest—bodily rest? Never, no trees, till the summons comes: 'Put off thy sandals, drop thy pilgrim staff, and move forward to the higher life!'"

Amongst the readers of LIGHT who have called our attention to Mr. Raupert's article in the "Daily Chronicle"—to which reference is made in "Notes by the Way"—is Miss E. P. Prentice, who writes: "In the near future I am confident that spirit-communion, mis-called 'Necromancy' by the ignorant, will be the order of the day, a natural, not acquired, gift. The testing experience of most people comes unexpectedly and unsought—a divine influx awaiting the assured response, 'Speak, Lord, for thy servant heareth.'"

At an inquest held at Westminster on the 15th inst. on the body of a young man who had committed suicide by shooting himself, it transpired that the deceased, ambitious to elevate himself from his position of valet and waiter, had been receiving lessons from an "Institute" on hypnotism and success in life, and that he had also dabbled in crystal-gazing. Nothing seems to have been stated as to whether he had shown any signs of mental aberration before he interested himself in these subjects, but even if this was not the case, the tragedy does not necessarily reflect on the study of occult phenomena from right motives, as unhealthy minds have been unbalanced by over devotion to almost every study under the sun. The distinctly unwholesome feature of the case lies in the suggestion that the study was entered upon for the purpose of material gain.

It was stated that in one of the books sent the deceased by the Institute, there was a picture of a young man, who had apparently failed, sitting in a garret, and there were the words, "Not lack of intelligence, but ignorance of mental laws makes for failure." Then there was another picture of a man in evening dress, smoking a cigarette in a luxurious room with a beautiful woman and a gorgeous servant, who was handing them coffee. Now there can hardly be any words too strong to condemn flaring appeals of this kind, which encourage people to aim at the possession of psychical powers for the mere sake of obtaining mastery over their fellow-creatures, and thereby gaining wealth. This is one of those perversions of the proper purpose of occult study which LIGHT has always denounced.

We regret to hear that Mr. Cecil Husk, the well-known medium for materialisations, who is now an old man, is reported to be very ill and feeble. It is pleasant, however, to learn that a fund is being promoted on his behalf amongst his many friends.

We have visited by invitation an Exhibition at the Ryder Galleries, Conduit-street, W., of some seventy "mystical paintings, drawings and designs from another plane to Florence Seth." As with most psychic pictures, it is difficult for the dweller on this plane to make head or tail of them. The foregoing colloquialism must not be interpreted literally, since in one or two cases human heads are distinctly visible, and the drawings generally might be described as "all tail," being bewilderingly involved arrangements of interlacing lines of brilliant colour. But they resemble nothing that we are acquainted with in the material universe, unless it be the markings on the wings of some gorgeous butterflies. The word "design" seemed to us a misnomer, since we could discover no definite plan or pattern. One fact, however, struck us as really remarkable and worthy of note, viz., that though the most brilliant and widely contrasting hues are employed in close proximity to each other, they never appear to clash or to produce any displeasing impression on the eye; the colouring, though in the highest degree vivid, is harmonious.

Referring to the address dealing with Mrs. Wriedt's mediumship given by Admiral Osborne Moore at the morning meeting at South Place Institute on the 14th inst., "Z.R." writes: "I see that the Admiral said that the 'blank sésances are about one in five.' Surely this must be a mistake. I have had seventy-one private sittings with her and only had a 'blank' once."

"Fortune Tellers and Society" is the title of a chatty, pleasantly written article in the "Times" of May 21st. "From what 'charity' bazaar," exclaims the writer, "from which of those other charities that 'begin at home' is the palmist absent? She or the crystal-gazer is a certain 'draw.' . . . How 'simply wonderful' to be told that not long ago we experienced a great sorrow, a great passion, a great surprise, a great disappointment, a great anything that makes us interesting in our own eyes. Of course, we recognise the truth, or our memory rakes out the nearest approach to it." After a little amusing perisillage of this kind we come to an admission and a quiet note of warning.

The article thus continues: "Our soothsayers is not always vague. She will tell us that we have relations in a certain remote latitude, that we are connected with definite walks of life, that we have been in precise situations. These are not guesswork. Somehow she sees them, somehow she is *en rapport* with us and our experience. If only she would stop there, if only her inspiration would not urge her further. Above all, if only she would not insist on reading the future! For here it is that tragedy may enter. Or rather, if we would only not insist that she should do so, and thus open the door to misfortune." We need hardly say that we emphatically agree. We can see no possible benefit, but much harm and unsettlement, as likely to accrue from a present knowledge (either real or fancied) of the joys or sorrows, fortunes or misfortunes, which the future has in store for us. Moreover—and the writer of the article quotes a sad case in point—prophecy is but too apt to influence the conduct of the subject (sometimes in very harmful ways) in the direction of its fulfilment.

INTUITION.

We have to develop our means of acquiring knowledge; especially important will it be to develop the acquisition of knowledge by intuition. It is in intuition that poets and women especially excel, and it is this faculty of intuition the race particularly needs to develop—it is thus rather than by reasoning that the inmost truths are reached. Intuition is the Discoverer, the Inspirer. Intuitive power requires more attention than it receives at present, and those with the gift of intuition should be cherished as the bright leaders of us all. The higher men and women, we may expect, will reach the truth by swift intuition rather than by massive reasoning. They will not be men of iron, but men of light and heat. Imaginative, flowing, mobile, quickly and intensely expressive—and always full of the tenderness of love—they will lead, not by stamping their wills, not by forcing men by millions into the self-same mould, but by insuring for each individual freedom to fulfil himself. Then, maybe, a pure God-child will arise, and intuitively he—or perhaps she—will see into the inmost core of things.—(From "Within," by SIR FRANCIS YOUNGHUSBAND, K.C.T.E., LL.D.)

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Mr. J. Arthur Hill and Psychical Research.

SIR,—Referring to your kind remarks in last week's *LIGHT* about my article in "Science Progress," I should like to say that my reply to Mr. Shelton was entirely on my own initiative and responsibility. Your remark about my lieutenantcy to Sir Oliver Lodge, and that you do not envy my task in "having to" reply to ignorant critics, may give the impression that Sir Oliver authorises or suggests my replies, or even commissions me to tackle on his behalf the smaller gladiators whom he is not disposed to attend to himself. This is not so. I have the honour to be associated with Sir Oliver Lodge in certain matters, but my writings are in defence of psychical research in general or my own opinions thereon, and are in no way inspired by anyone else, nor is anyone else in the remotest way responsible for anything that I may say.

It is a small matter, but seems worth making clear, lest misconceptions should arise.—Yours, &c.,

J. ARTHUR HILL.

SIR,—I, too, have read Mr. J. A. Hill's excellent article on "Criticism of Psychical Research" in the current issue of "Science Progress." In your "Notes by the Way" in *LIGHT* this week, you speak of Mr. Hill as having shown "that in some cases [of trance and clairvoyance] the hypothesis of telepathy seems to be nearly, if not quite, excluded." You are, of course, alluding only to the cases which have come under Mr. Hill's own inspection, because many of us have had experiences which negative the telepathic idea altogether. But this raises another question—the scope of the telepathic idea. No doubt both you and Mr. Hill use the theory as denoting simply the idea of thought transference between incarnate human beings. But how about discarnate humanity—spirits? May there not be telepathy between them and us? In that case, of course, the telepathic idea would be quite consistent with the Spiritualistic position. I fully realise that for a critic of psychical research to extend the telepathic theory to admit of telepathy from spirits would practically be to surrender his whole position, but it would be interesting to know Mr. Hill's opinion on the point.—Yours, &c.,

W. J. GOULD.

May 26th, 1914.

How Do We Appear to Spirits?

SIR,—In the leader, "Some Explanations and a Moral," in your issue of the 23rd inst., the writer deals incidentally with the question of the appearance we may present to spirits. I quite agree with the view that, supposing the "ghost" to have had no experience of earth life, we earth-dwellers would appear to him as very inane creatures with quite delusive ideas of our own importance and our relation to reality—"a flock of chattering shadow shapes excitedly concerned about trifles." But do the inhabitants of the spiritual world really see us at all, or is their perception of us as rare and transitory as is our own perception of them? Of course, having lived on earth, they *know* we exist, but can they see us any more easily and clearly than we can see them? Is not some kind of clairvoyance required in their case as in ours? Perhaps some of your readers who have acquired information on this point will be able to enlighten Yours, &c.,

INQUIRER.

Bushey Heath, May 25th, 1914.

Seance Conditions.

SIR,—I am constantly hearing that the mind of the medium or the sitters colours and limits all that is given from the unseen side. And yet I have been at seances when sitters and medium alike have been dominated by some spiritual presence which in the kindest and wisest way eliminated elements of confusion, refusing assent to erroneous ideas, or to be hampered in any way by the errors and limitations of those present. Perhaps these cases were the exceptions that proved the rule, but why should they be so rare?—Yours, &c.,

May 25th, 1914.

J. CLYDE.

WILL Mrs. J. S. Hyde kindly send us her full address?

SOCIETY WORK ON SUNDAY, MAY 24th, &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.*—Mr. Horace Leaf gave an interesting and helpful address on "The Difficulties of Spirit-Communion," followed by successful clairvoyant descriptions. Mr. W. T. Cooper presided. 18th inst., Mr. Leigh Hunt gave fully-recognised descriptions and spirit messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. Percy Beard gave inspirational addresses: Morning subject, "Clothed with the Sun"; evening, "Towards Betterment." For next week's services see front page.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. Robt. King addressed a large audience. Sunday next, at 7 p.m., Mr. E. W. Beard, address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Miles read an interesting paper. Sunday next, Miss Morse, address and clairvoyance.—W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Symonds gave an inspiring address on "Crowns." Sunday next, 11 a.m., circle; 7 p.m., Mrs. Milne. Thursday, at 8 p.m., Mrs. Neville.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: morning, spirit teachings and personal messages; evening, splendid address. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., trance address on "Pentecostal Outbursts."

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. J. C. Thompson's interesting address, "Spiritualism the Need of the Age," and answers to questions, were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. G. Tayler Gwinn, address.—W. H. P.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Gordon, address, "Life Abundant," followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. A. Keightley, address and clairvoyance. Thursday, 8 p.m., public circle. June 7th, Mr. Symonds.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Wallis gave excellent addresses. Sunday next, 11.15 and 7, Mr. Frank T. Blake (President S.C.U.), addresses and clairvoyance. Tuesday at 3, private interviews; at 8, also Wednesday at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. G. Prior gave illuminating addresses. Sunday next, 11.15 and 7, Mrs. Annie Boddington. Also Monday, 7, 1s. each. June 7th, Mr. Arthur Lamsley. Weekly meetings as usual.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, address by Mr. Karl Reynolds. 21st, Mrs. M. E. Orlowski, address and clairvoyance. Sunday next, 11.45 a.m., discussion; 7 p.m., Mr. and Mrs. Kent, address and clairvoyance. Thursday, at 8 p.m., address and clairvoyance. June 7th, Mr. and Mrs. Pulham.

WOOLWICH AND PLUMSTEAD.—Address on "The Psychic Field," and psychometric readings by Mrs. Harard. 20th, Mr. G. Brown spoke on "Realisation," and answered questions. Sunday next, 11.15 and 8.30, circles; at 3, Lyceum; at 7, address by Mrs. Roberts, descriptions by Mr. Roberts. Wednesday, Mrs. Webster, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman conducted the meeting; evening, Mr. Otto Kottnitz spoke on "The Utility of Spiritualism" and answered questions. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Tuesday, 7.15, healing, Mr. H. Bell and Mrs. Brichard. Thursday, 7.45, members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Parker spoke on "The Basic Principles of Our Knowledge of a Future Existence," and Mrs. Parker gave good descriptions. Sunday next, at 11 and 7, Mrs. Harvey, of Southampton, addresses and clairvoyance. Circles: Tuesday, 8.15, members; Thursday, 8.15, public.—H. W. N.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. Crowder delighted good audiences with her remarkable addresses on "Art Thou He that Troubleth Israel?" and "Now Let My Lord Speak," also well-recognised descriptions. Sunday next, 11.15 and 7, Mr. A. Punter. Wednesday, meeting as usual. 7th, 11.15 and 7, Miss Florence Morse. Lyceum every Sunday at 3.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. M. E. Orlowski, address and clairvoyance; evening, Mr. G. Tayler Gwinn, address, "Spiritual Laws," and answers to questions. 21st, Mr. G. Brown gave an address, and Mr. A. Moncur descriptions. Sunday next, 11.30, Messrs. Drury and Abethell; 7 p.m., Mr. Harry Stockwell. June 6th, 8 p.m.; 7th, 11.30 and 7 p.m.; 8th, 3 p.m., Mrs. Butterworth (Bradford).—C. J. W.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Davies, address, "Mediumship," followed by descriptions. Sunday next, Mr. G. R. Symonds. Thursday, at 8, special meeting for members only.—L. P. G.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Jamrach, address, "Spiritualism: Is It a Religion?" followed by clairvoyance. Crowded meeting. Sunday next, Mrs. Maunders.—E. C. S.

THE UNION OF LONDON SPIRITUALISTS will hold their annual conference at "The Chestnuts," 684, High-road, Tottenham, on Sunday, June 7th, at 3 p.m. Paper for discussion by Mr. Thos. Brooks, entitled "Healing." At 7 p.m., addresses by Messrs. G. Taylor Gwinn and Thos. Brooks. Soloists, Mr. and Mrs. Alcock-Rush. Tea provided. Weather permitting, the conference will be held on the lawn.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish, followed by descriptions.—E. F.

PAIGNTON.—MASONIC HALL.—Address by Mrs. Christie on "Understandest Thou What Thou Readest?" and descriptions.

WHITLEY BAY.—Address by Mrs. Brittain on "Eternal Progress," and descriptions; after-circle.—C. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Estelle Stead gave addresses morning and evening.—H. E.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Stockwell spoke on "The Evolution of Mind" and Mrs. Stockwell gave descriptions.—S. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Inspirational address by Mr. Adams. Duet by Mr. Yeo and Mrs. Dennis. Descriptions by Mrs. Joachim Dennis.—G. H. K.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses, morning and evening, by Miss Morse, and descriptions; usual meetings.—W. G.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. J. G. Huxley on "Spiritualism the Consoler," and answers to questions.—N. D.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle; morning subject, "Life and Death." Good descriptions at both services.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 21st, address by Mr. Fred Smith; descriptions by Mrs. Harvey.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Sixth anniversary, addresses by Mr. Percy Smyth, of London; spiritual vision by Mrs. Letheren, of Exeter.—J. W. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder took both services, his subjects being "Orators" and "The Religion that Matters."—H. C.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Boddington gave an address, "Following the Light," and numerous fully-recognised descriptions and messages. Large after-circle.—S. E. W.

SOUTHPORT.—HAWKSHED HALL.—A special evening service in memory of one of our vice-presidents, Mrs. Watson, was conducted by the president, Mr. E. Beardsworth and Mrs. Whitaker.—E. B.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr on "The Cosmic Consciousness." Evening, Mrs. M. A. Grainger spoke on "What Spiritualism Teaches us about a Future Life," and good descriptions.—C. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Blamey; descriptions by Mrs. Trueman. 20th, Mrs. Trueman and Mrs. Summers gave descriptions. 22nd, members' circle.—A. W. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Taylor Woodall gave addresses on "Bearing the Cross" and "Reaping as We Sow." 21st, service and circle, conducted by Miss Reid.—J. H. R.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mrs. Podmore spoke on "The Basis of Spiritualism" and "Spiritual Gifts" and gave descriptions. 21st, address and descriptions by the President (Mr. F. T. Blake) on "Life is the Beginning of Death, but Death is the Beginning of Life."

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. Geo. F. Tilby; afternoon, Lyceum; evening, Mr. R. Boddington on "The Consolations of Spiritualism," anthem by the choir. 21st, address by Mr. David Hunter on "The Peace Message of Norman Angell."

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Addresses by Mr. Lennard on "Cosmic Consciousness" and "The Spiritual Interpretation of Nature." Descriptions by Mrs. Cotton. 21st, enquiry circle, conducted by Miss Randall. 25th, Mrs. Cotton conducted both meetings.—T. A.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, service shared by Mr. A. Lamsley and Miss Jerome; evening, memorial service for Mr. Spiller, conducted by Mr. F. T. Blake. Sergeant Bruner gave 'cello solos, and Mr. Frankling sang a solo. 20th, Mr. Abbott spoke on "In Quest of the Infinite," and Miss Jerome gave fully recognised descriptions.—J. McF.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—11 a.m., Lyceum; 7 p.m., address by Miss Violet Burton on "Devotional Life." 18th, ladies' meeting, address and phenomena by Mrs. Lund. 20th, Councillor D. J. Davis spoke on "Despise not the Time of Small Things" and answered questions.—E. M.

LIVERPOOL SPIRITUALIST INSTITUTE, NO. 1.

The annual general meeting was held at Eberle-street, on the 21st inst., with the President, Mr. R. A. Owen, in the chair. The minutes and correspondence were followed by the president's address, which consisted of a *resumé* of the work done since the inauguration of the Institute. Mr. T. P. Kent's secretarial report breathed an optimistic spirit throughout, and like that of the president, submitted many suggestions for the future. The treasurer's report indicated financial success, a small balance being in hand. The election of officers resulted as follows: President, Mr. H. Taylor; Vice-President, Mrs. Ruth Darby; Treasurer, Mrs. Davies; Secretary, Mr. R. A. Owen, and a committee of five. A useful discussion ensued with reference to next session's work. Hearty votes of thanks were accorded to the various lecturers who have assisted in the Institute's programme, to retiring officers, and to LIGHT and "The Two Worlds" for their support and generosity in inserting reports, &c.

Mediumistic & Psychical Experiences

BY

ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future Extracts from Pamphlets; Directions for Beginners re Séances.

61 pages. Bound in stiff boards. 6d. post free.

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

'THE NEXT ROOM.'

By DORIS and HILARY SEVERN

Experiences, Visions and Adventures of two Clairvoyantes.

SOME OF THE CONTENTS:

The Closed Door—A Hand Stretched from the Middle Ages—In the Flower of his Youth—In the Grey World—The Vaulted Room—Help given through the Veil—De Profundis—The Spiritual Body—The Spiritual Eucharist—The Twin Existence—Sight to the Blind—Suicide—The Children's Home—The Garden of Rest—The Passing, &c.

Cloth, 136 Pages. 1s. 3d. net, post free.

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

'PLANCHETTE.'

Invaluable for Developing Writing Mediums.
MOVES EASILY. WRITES RAPIDLY.

Those unacquainted with it would be astonished at some of the results that have been attained through its agency. All investigators who desire practice in writing mediumship should avail themselves of these Planchettes. They are complete with box, pencil and directions for use. Polished oak board, with ivory and brass mounts.

Price 3/9, post free, foreign postage extra.

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

REMINISCENCES:

By THE LATE ALFRED SMEDLEY,

Including an account of Marvellous Spirit Manifestations.

THE MEDIUM IN A CAGE.

Spirits materialise, hold conversation with the sitters, and then dematerialise in full view of all present.

The Spirits make wax moulds of their feet, &c., &c.

Illustrations of the plan of the room, of the cage and cabinet, and of the wax moulds; also portraits of 14 of the principal persons present are given.

The work is beautifully bound in cloth.

Price 1s., or 1s. 2d. post free.

London: Office of LIGHT, 110, St. Martin's Lane, W.C.

FURTHER REDUCTIONS.

BOOKS AT CLEARANCE PRICES.

Many Quite New Copies.

For Sale, in good condition, except otherwise stated. One copy only of each of the following Books is for Sale. To secure them an early application must be made, accompanied by remittance. Books cannot be sent unless remittance accompanies order. Post Free at prices quoted. Many Books at less than a quarter of the published price

Call at the Book Room and inspect the Book Bargains. We cannot describe them fully. Second-hand Books from Threepence each.

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

The Cabala: Its Influence on Judaism and Christianity.

By Bernard Pick, Ph.D., D.D. Cloth, 114 pages, new copy, 1s. 10d.

A Romance of Two Worlds. By Marie Corelli. Cloth, 1s. 9d.

The Alleged Haunting of B— House. Edited by A. Goodrich Freer and John Marquess of Bate, K.T. New edition. Cloth, 244 pages, scarce, 2s. 4d.

Human Magnetism, or How to Hypnotise. A Practical Handbook for Students. By Professor James Coates. Cloth, 253 pages, 2s. 10d.

Deuxieme Congres Spirite Universel. At Geneva, Switzerland, 1913. Full report, 244 pages, 1s. 3d.

La Rincarnazione Inchiesta Internazionale Dott Innocenzo Calderone. 348 pages, 1s. 4d.

Longley's Beautiful Songs for Public Meetings. Ninety Compositions. Words and Music. Cloth, 2s. 10d.

A Dispute Between the Woman and the Powers of Darkness. (Southcott Publication.) 128 pages, 1s.

The Boomerang. A Novel. By Miss E. Katharine Bates. Published at 6s. New copy, 3s. 6d.

The Quest of the Spirit. By a Pilgrim of the Way. Published at 4s. Cloth, 189 pages, new copy, 2s. 3d.

Problems of the Spiritual. By the Rev. Arthur Chambers. Cloth, 248 pages, 2s. 9d.

Our Life After Death. By the Rev. Arthur Chambers. 2s. 3d.

The Secret of a Star. An Occult Story. By Eva M. Martin. Cloth, new copy, 189 pages, 1s. 4d.

Perpetual Youth. An Occult and Historical Romance. By Henry Proctor, F.R.S.L., &c. Cloth, 123 pages, 1s. 9d.

Volio, or the Will. What is it? How to Strengthen and Use It. By Arthur Lovell. Cloth, 148 pages, 2s.

In the Heart of Democracy (Cosmic Man). By Robert Gardner. Cloth, new copy, 189 pages, 1s. 9d.

On Hallucinations. A History and Explanation of Apparitions, Visions, Dreams, Ecstasy, Magnetism, and Somnambulism. By A. Brierre de Boismont, M.D. Cloth, 455 pages, 2s.

Divine Love and Wisdom. By Emanuel Swedenborg. Parchment boards, 278 pages, 1s. 9d.

Commentary on the Revelation of St. John. By the Rev. William Bruce, Swedenborgian. Cloth, 453 pages, 1s. 4d.

The Lord's Kingdom. Sermons on the Lord's Prayer. By Rev. R. L. Tafel (Swedenborgian). Cloth, 9d.

Self-Reliance. Practical Studies in Personal Magnetism, Will Power, and Success through Self-Help or Auto-Suggestion. By James Coates, Ph.D. Cloth, new copy, 300 pages, 4s.

Rudolf Eucken's Philosophy of Life. By W. R. Boyce Gibson. Cloth, 182 pages, 1s. 9d.

Annual Report of Smithsonian Institution, Washington, U.S.A., containing special illustrated articles by eminent scientists on many subjects, including Ether and Matter, Achievements of Chemical Industry, Glacial Lakes, Organs and Living Tissues, Ants and their Guests, Life: its Nature, Origin and Maintenance, Life on Worlds. Cloth, 780 pages, 2s. (postage 1s. extra abroad).

The Valley of Shadows. By Francis Grierson. With 13 coloured illustrations by Evelyn Paul. Published 5s. net. New copy. Cloth, 315 pages, 3s. 6d.

The Year Book of Social Progress for 1913-14. A Summary of Recent Legislation, Official Reports and Voluntary Effort with regard to the Welfare of the People. Invaluable to reform workers. Cloth, new copy. 595 pages, 1s. 10d.

The Man Made World, or our Androcentric Culture. By Charlotte Perkins Gilman. Cloth, published 4s. 6d. net, new copy. 269 pages; and paper copy of "Women and Economics," by same author, 3s. 10d., the two books.

Hypnotism and Suggestion in Therapeutics, Education and Reform. By R. Osgood Mason A.M., M.D. Cloth 344 pages, 2s.

Hypnotism or Animal Magnetism: Physiological Observations. By Rudolf Heidenhain, M.D. Cloth, 103 pages, 1s. 3d.

Animal Magnetism. By Alfred Binet and Charles Fere of Caenpierre. Cloth, 378 pages, 2s. 4d.

Apparitions and Thought Transference. An Examination of the Evidence or Telepathy. By Frank Podmore, M.A. Cloth, 401 pages, 2s.

Thought Transference. A Critical and Historical Review of the Evidence for Telepathy. By Northcote W. Thomas, M.A. Cloth, 214 pages, 1s. 8d.

The Mastery of Death. By A. Osborne Eaves. Cloth, 96 pages, new copy, 1s. 4d.

The Occult Sciences. A Compendium of Transcendental Doctrine and Experiment, embracing Magical Practices, Secret Sciences in Connection with Magic, Professors of Magical Arts, Modern Spiritualism, Mesmerism and Theosophy. By Arthur Edward Waite. Cloth, 292 pages, 4s.

The Lays of the Pharisee. By W. E. C. Being a volume in verses, together with poems in blank verse, telling of the things that are in the modern life of to-day; critical, satirical, political. With 46 full page plate illustrations by Zoffany Oldfield. New copy, Cloth, 150 pages. A remarkable book. 2s. 6d.

Your Child To-Day and To-Morrow. Some problems for parents concerning punishment, lies, fear, imagination, wild reasoning, adolescence, heredity, &c. By Sidonie Matzner Gruenberg. With 12 illustrations. Published 5s. net. New copy, 234 pages, 2s. 6d.

The Vital Balance. A survey of some of the more important aspects of health. By Albert Gresswell, M.A., M.D., &c., and George Gresswell, B.A., &c. Published 2s. net. Cloth, new copy, 186 pages, 1s. 4d.

My Kalender of Country Delights. By Helen Milman. Illustrated by Donald Maxwell. A delightful book. A page for every day in the year. New copy. Cloth, 368 pages, 2s. 6d.

On Dreams. By Professor Dr. Sigm. Freud. With Introduction by W. L. McKenzie, M.A., M.D., LL.D. Cloth, new copy. Published at 3s. 6d. net. 110 pages, 2s. 4d.

The Book of Destiny and the Art of Reading Therein. By Grand Orient. Cloth, new copy, 277 pages, 2s. 4d.

Pharaoh's Daughter. Drama on the Plan of the Mystery and Parable Play developed from Herodotus's Narrative of the Spoliation of the Treasury of Rhampsinitus, the Monuments of Thothmes III., the Song of Songs, &c. Very scarce. Newly bound copy, with curious notes and appendix. 334 pages, 3s. 10d.

Stories from the Children's Realm. By George Bedborough (London Vegetarian Association). Cloth, plate illustrations. 100 pages. New copy, 1s.

Our Nurses, and the Work They Have to Do. By H. C. O'Neill and Edith A. Barnett. Cloth, 197 pages, 1s. 3d.

The Art of Health. A Primer of the New Hygiene. By Upton Sinclair and Michael Williams. Published 5s. net. Cloth, new copy, 250 pages, 2s.

What is Music? A Brief Analysis for the General Reader. By H. Heathcote Statham, F.R.P.S. With Photogravure-plate of Beethoven. Cloth. Published at 3s. 6d. net. New copy, 2s.

The Year 1913 (Illustrated). A Record of Notable Achievements and Events. Fine illustrations, including portrait of Sir Oliver Lodge. Cloth, 189 pages, 2s.

How to be Beautiful. By Marie Montaigne and others. Illustrated. Published at 3s. 6d. net. Cloth, new copy, 143 pages, 1s. 9d.

The Heart of Spain. An Artist's Impressions of Toledo. By Stewart Dick. With illustrations in Colour and Black and White by the Author. Cloth, 155 pages, 1s. 3d.

Jackson's Handbook for Tourists in Yorkshire and Complete History of the Country. With 220 illustrations. Cloth, 670 pages, 1s. 10d.

Primeval Man Unveiled, or the Anthropology of the Bible. By Rev. James Gail. A further development of the book, "The Stars and the Angels." With 18 illustrations. Cloth, very scarce, good copy, 372 pages, 2s. 10d.

The Book of the Child (what is in the Minds of Children). By Frederick Douglas How. Cloth, 189 pages, 10d.

Marriage on Small Means. By Mrs. C. S. Peel. Published 3s. 6d. net. Cloth, new copy, 193 pages, 1s. 9d.

Lady Mabel's Beauty. A Dog's Story. By M. Lushington Milne. Published 3s. 6d. net. Cloth, new copy, 160 pages, 1s. 2d.

The Woman Without Sin. A Story of Passion. By Pharal Smith. Published 6s. Cloth, new copy, 324 pages, 1s. 4d.

Eothen. By A. W. Kinglake. With Introduction and Notes. Pocket edition. New copy, 312 pages, 1s.

Holiday Papers. By the Rev. Harry Jones, M.A. Cloth, 431 pages, 1s. 4d.

The Brain Book and How to Read It. Being an Exposition of Phrenology in Theory and Practice. By H. O. Donovan. Just published at 5s. net. New copy, cloth, 519 pages, 4s.

Problems of Psychological Research. By Hereward Carrington. Published at 7s. 6d. net. New copy, cloth, 412 pages, 6s. 2d.

A Visit to Venice and Paris and Other Sketches; also the Art of Collecting. By W. Woodroffe. Published 2s. 6d.—nine illustrations. Cloth, new, 1s.

Culpeper's Complete Herbal. A Description of all Herbs, with their Medicinal Properties and Directions for Compounding them. Published at 5s. net. New copy, cloth, coloured illustrations 430 pages, 3s. 6d.

Stepping-Stones to Spiritual Health. By W. J. Colville. Cloth, new copy, 112 pages, 1s. 10d.

The Creed of the Christian. By Chas. Gore, M.A. Cloth, 109 pages, 1s.

The Views of Vanoc. An Englishman's Outlook. By Arnold White. Boards, 419 pages, 1s.

The Beaten Track in Italy. A guide to the cities and districts of Italy. 29 full page illustrations. Published 3s. 6d. Cloth, 120 pages, 2s.

Shower of Roses, 1912, and the Little Flower of Jesus. Some of the graces and curves of 1911. 2 vols., paper covers 2s. 3d.

Hymns Ancient and Modern. New 1904 edition. Cloth, 6d.

Domes and Fancy Cats. By John Jennings. Illustrated, 8d.

The Airedale. By Williams Haynes. Published 70 cents. Cloth, 102 pages, 9d.

The Wide, Wide World. By Susan Warner. With six illustrations. Cloth, 464 pages, 8d.