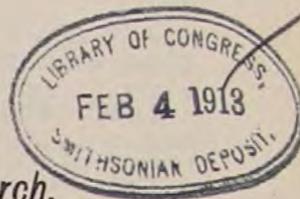


Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,672—VOL. XXXIII. [Registered as] SATURDAY, JANUARY 25, 1913. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

- TUESDAY, January 28th, at 3 p.m.—**
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. CANNOCK.
NO admission after 3 o'clock.
- WEDNESDAY, January 29th, at 8 p.m.—**
Admission 1s.
Seance for Clairvoyant Descriptions ... MRS. M. NORDICA.
- THURSDAY, January 30th, at 5 p.m.—**
Members and Associates only. Free.
Psychic Self-Culture Class. ... Address by MISS SCATCHERD.
'Spirit Photography,' Illustrated.
- THURSDAY, January 30th, at 7.30 p.m.—**
Admission 1s.; Members and Associates Free by Ticket.
Lantern Lecture at Suffolk-street ... REV. LUCKING TAVENER.
'The Spiritual Life as Expressed in Greek Art' (with sixty lantern illustrations).
- FRIDAY, January 31st, at 4 p.m.—**
Admission 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.
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MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.
For further particulars see p. 38.

SPECIAL NOTICE.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1913, which are payable *in advance*, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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- Sunday morning next, at 11 ... MR. E. W. BEARD.
Trance Address.
- Sunday evening next, at 7 ... MR. E. H. PECKHAM.
Trance Address, 'The Spacious Life.'
- Thursday, January 30th, at 7.30 p.m. (doors closed at 7.45 p.m.).
MR. W. J. TULL, Address, 'The Triumph of Personality.'
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Light:

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No. 1,672.—VOL. XXXIII. [Registered as] SATURDAY, JANUARY 25, 1913. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

However backward the Eastern races may have been (until lately) in the matter of material inventions and achievements, they have always been in a more advanced position in regard to psychical matters than Western peoples. Their leading minds have mastered some secrets of Nature of which the Occidentals even yet have scarcely dreamed. In 'The Fighting Spirit of Japan' (Unwin, 12s. 6d. net) Mr. E. J. Harrison, an Englishman who has spent many years in the Far East, tells us that the Japanese system of physical culture, popularly known as jiu-jitsu or judo, includes some psychic secrets known only to the initiated. An adept in the art, it seems, can render himself physically invulnerable to an adversary who has not the occult knowledge, whatever his physical strength and skill. Mr. Harrison narrates how—although a trained exponent of Japanese wrestling—he found himself unable to make any physical impression on a wrestler equipped with occult powers. He was allowed to pull with his utmost strength on his opponent's ears. In ordinary circumstances those appendages would have been pulled off, but secure in his secret knowledge, the occultist remained serene and unharmed. Then he made a pass with one hand which had the effect of depriving the Englishman of his strength.

We have heard many such stories—thoroughly authenticated—of the supernatural powers acquired by Orientals through their psychic studies. One reason why they are sometimes received with incredulity amongst Western peoples is doubtless that such powers are not generally exhibited. The average sceptic argues that if such faculties had a real existence their possessor would use them on all occasions to gain physical advantages over his rivals and incidentally (quite incidentally) to make a fortune. We heard some time ago of a gentleman in India who possessed amazing occult powers, but whom reverses in business had reduced to poverty. Such a thing is incomprehensible to the commercial-minded amongst us. Why, here is a nineteenth century Aladdin with a magic lamp who might call up a genie to bring him gold and jewels and who yet renounces his opportunities. Preposterous! Such is the argument. It would seem that the commercial-minded have yet much to learn. These secrets are not destined to be made marketable commodities or to be exhibited to the crowd, and for very good and sufficient reasons. Some of us might wish they could be made more accessible as evidences of the subtler realities of life. We would like to utilise them as proofs, so that 'all the world might be converted.' But even that is apparently not in the scheme of things.

'Jainism,' by Herbert Warren (Thompson & Co., the Minerva Press, Madras, 1s.), is an excellent little work setting out the principles and practice of Jain philosophy. In his preface the author states that he was brought up in the principles of the Church of England. In early manhood, however, 'the intellect began to work,' and after some fifteen years of reflection and inquiry he found satisfaction in Jainism. Mr. Warren shows none of the fanatic zeal proverbially attributed to the proselyte—bigotry and propagandist fervour, indeed, are no part of the faiths of India—but he sets down in clear and sober fashion the main principles of the Jain doctrine for the benefit of those who may desire information concerning it. The ethical code of Jainism strikes us as a singularly elevated one, although some of the rules of conduct appear better suited to the climate and customs of India than those of colder regions like our own. The cynic who held that religion is a matter of geography was not without warrant. In European countries, for example, most of us have to live where we can and not where we would, so that the Jain rule as to the building and location of a house has no particular bearing on life in the Occident. But these are merely the minutiae of the question. The broad and general moral principles of Jainism leave us little to criticise. The book, which can hardly fail to be valuable to students as a compendium, is to be obtained in London of Messrs. Luzac & Co., 46, Great Russell-street, W.C.

In 'The Grey Ghost Book' (Eveleigh Nash, 6s.) Jessie Adelaide Middleton presents a collection of over fifty stories of ghosts, hauntings and other eerie subjects. There are a number of old friends amongst the narratives—Glamis Castle, the Cauld Lad of Hylton, the Drummer Boy of the Airlies, for examples. But we never object to read a good ghost story twice over. The old stories, no doubt, will be new to many readers, and they are all well told. Moreover, it is only fair to the authoress to mention that she has included some 'modern instances' that have the charm of freshness even to old stagers in ghost-lore, and many of the stories possess a serious interest for the student of psychical research who has outgrown the love of sensation for its own sake. As an admirer of Oliver Goldsmith and his times, we found an especial interest in 'The Jessamy Bride'—the lovely Mary Horneck whose friendship did so much to brighten the poet's life. We are glad to notice, too, that the ghost stories contributed by the late Andrew Lang to 'The Evening News,' in February, 1912, are reproduced. 'The Ghost Bird'—one of the authoress's newer stories—is supposed to carry a solemn warning to those who practise 'spiritualistic experiments.' We seem to have heard of disasters to 'airmen,' but the science of aviation somehow continues unchecked. No 'solemn warnings' have been uttered regarding it. We need not labour the point.

In 'The Open Secret' (Wm. Rider and Son, Limited, 2s. 6d. net), Mr. Charles J. Whitby, M.D. (Cantab.), gives

us in volume form a number of thoughtful essays, first published in the 'Ethical World' under the general title of 'Life and Reality.' As he points out in his Preface, he had not so much as heard of Bergson at the time he wrote this work, yet his thinking had brought him to similar conclusions. Doubtless that is due to the fact that he has used the quality of directive imagination in his work. He clearly sees the error of 'undue limitation of the affirmative expansive instinct of true speculation.' Like Malvolio, he thinks 'nobly of the soul.' Here is a significant passage from the chapter on 'The Ethics of Theory':—

Plotinus, the greatest of the Neo-Platonists of the Alexandrian school, in describing the normal growth of the human intellect, said that its contemplation rises from the material to the psychical plane, and thence to the intelligible or spiritual. I have often thought that there is good reason to suppose that this axiom, translated, perhaps, from its archaic to a modern form, will prove prophetic of the course of scientific development in general—that is, of the development of the mind of the race as a whole.

Dr. Whitby rightly sees that science has now come to the borders of the strictly sensuous world and is peering cautiously into what lies beyond the phenomenal. He perceives, too, that to gain unitary truth we must reconcile the two apparent opposites, the material and the spiritual. His remarks on Haeckel are true and pointed:—

Haeckel is hardly 'in the movement' . . . he remains an atomist and mechanist at heart. Nature, as depicted on his canvas, if no longer a mere marionette, moves like a galvanised corpse rather than with the grace and freedom of a goddess.

The scope of the author's reasoning is well indicated by the following passage:—

The path of the spirit moves not in a blind circle, but with upward and widening sweep. In so far as we discern and identify ourselves with its trend, we share that upward and onward movement; in so far as we are blind or wayward we necessarily lag behind. . . . Only the permeation of Nature (which is impulse) by Spirit (which is free will) can actualise for us the ideal. Thus Nature becomes spiritualised and Spirit naturalised without flaw in the immemorial sequence of cause and effect.

This is excellent. It puts into intellectual form truths discerned by seers and mystics, but needing for their general acceptance the cool diction of scientific thinking.

'The Ladder of Light,' by E. George (L. N. Fowler and Co., 3s. 6d. net), is a record of experiences designed, as the author tells us, with a view to 'adding a small contribution to the beautiful garden of thought now budding and bursting into beauty in the minds and lives of thousands.' We like the devotional spirit of the book, and the incidents recorded will have an interest for all readers familiar with the history of our movement. Much of the work is taken up with conversations between the various characters introduced—for the chronicle is set out somewhat in the form of a novel—and these, as relating to mediumship and spirit ministry and teaching, reveal a wide acquaintance with Spiritualism in its various aspects. Amongst the experiences recorded by the author is a clairvoyant vision in 1870 of trains running without engines and carriages without horses. It is quite as notable a forecast as many visions of the future recorded in ancient days, but there is something about the modern atmosphere that gives such matters a trivial and unromantic appearance. Perhaps it is because so many of the interests of the age are in themselves trivial and sordid. The book cannot fail to be of value in assisting to disseminate a more spiritual outlook on life.

'There is no Death' is the title of a new devotional work by the Ven. Archdeacon Wilberforce, which will be issued shortly by Mr. Elliot Stock. It will contain reverent and illuminating thoughts on the subject of the Life Everlasting and should bring comfort and solace to those who mourn.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 30TH,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. LUCKING TAVENER

ON

'The Spiritual Life as Expressed in Greek Art'
(With sixty lantern illustrations.)

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evenings:—

Feb. 13—Mr. J. I. Wedgwood on 'A Theosophic Conception of the Invisible Worlds.'

" 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'

Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'

" 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'

Apr. 10—Mr. Angus McArthur on 'The Psychic Element in Folk Lore.'

" 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.

May 8—Miss Felicia Scatcherd on 'Psychoplasms and Skotographs': psychic pictures produced in darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 28th, Mrs. Cannon will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. February 4th, Mrs. M. Nordica.

PSYCHIC CLASS.—On Thursday next, January 30th, at 5 p.m. prompt, address by Miss Scatcherd on 'Spirit Photography,' illustrated by spirit photographs.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 31st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—On Wednesday next, 29th, an Evening Meeting will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

DR. A. R. WALLACE'S article on 'Spiritualism and Science' is now ready as a four-page leaflet, which will be found suitable for distribution. We shall be happy to supply copies at the following rates:—12 for 3d., 25 for 6d., 50 for 1s., 100 for 2s., 500 for 8s., and 1,000 for 15s., post free in all cases.

PSYCHIC DEVELOPMENT IN RELATION TO BODY AND MIND.

By PERCY R. STREET.

An Address delivered on Thursday evening, the 16th inst., to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

In opening the meeting, the CHAIRMAN said that, as this was the first lecture of the present year, he proposed to do as he did in 1912, and ask his hearers to allow their thoughts to revert appreciatively to those gentlemen who initiated the London Spiritualist Alliance. They were a small band of earnest and capable men who, led by Mr. Stainton Moses, worked splendidly for the cause of Spiritualism. He wished his hearers to think of those pioneers as still working with them and having the welfare of the Alliance deeply at heart. They would thus have the pleasure of knowing that they were remembered. He hoped that each year special mention would be made of one of them, and that night he would refer particularly to Mr. Alaric A. Watts, who was a poet and philosopher, a long-headed and level-headed thinker, and a thoroughly sympathetic and helpful man. Continuing, Mr. Withall reminded his hearers of how on a former occasion he asked if they would like to share in the joy of helping to give spirit healing to those who could not afford to pay for treatment. To that suggestion they had generously responded. Mr. Street had offered to give such treatment free of charge, but he (the Chairman) had protested that he should permit others to share the pleasure of giving, so they compromised, and Mr. Street agreed to accept half fees. As a result one hundred and forty-five free treatments had been given, but, said Mr. Withall, 'that money is now exhausted, and I want some more.' Most of those who contributed on that occasion were persons who had themselves been healed and felt they would like to help others to secure the same benefit. A friend in the country also sent a considerable sum, which had been carefully and economically expended. Another friend had said to him, 'Do you know anyone who would like to have "LIGHT," but cannot afford to buy it?' and on his replying in the affirmative, she gave him ten subscriptions for such persons. She had done the same thing this year, and he was sure it gave her pleasure to know that her kindness was appreciated. These were ways in which good could be done by those who would like to share in the joy of such helpful service. Mr. Street would deliver an address on 'Psychic Development in Relation to Body and Mind'—a subject which he had made peculiarly his own, as he had conducted many developing classes, both for mediumistic unfoldment and psychical culture, and no doubt the address would be both instructive and helpful.

MR. STREET said: The interest of the world is being increasingly stimulated with regard to those things somewhat roughly denominated by the term psychic, and considerable attention is devoted by certain sections of the community to the discovering of the exact nature and ratio of the psychic element in human affairs. Experiments in this direction have been numerous, and as man exhibits as much of the gregarious spirit mentally as he does physically, it is not surprising to find the declaration of the results of such experiments leading to the formation of various cults and sects and societies, each having its own adherents and being more or less certain of the truth of its claims and the error of the claims of others. The contentions of the psychic schools are just as interesting as the quarrels over the creeds of Christendom, and their position is, in the main, aptly expressed by a Hindoo fable in rhyme, which I recently heard, and of which the first verse is as follows:—

It was six men of Indostan,
To learning much inclined,
Who went to see an elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The fable goes on to relate that the first, coming into contact with the animal's side, declared that it was like a wall; the

second, feeling its leg, was certain of its likeness to a tree; while the third, touching one of the tusks, said the creature reminded him of a spear. The fourth, catching hold of his trunk, contended that the elephant was undoubtedly most like a rope; and the fifth, who grasped the tail, was sure it resembled a snake. The last, on touching the ear, said that 'even the blindest man can tell this beast resembles most a fan.'

So these learned men debated hot and strong, each certain that the others were mistaken and his own conclusion was alone correct—

Though each was partly in the right,
And all were in the wrong.

The moral is thus given:—

So oft in theologic wars
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Which none of them has seen.

So it is in psychic research; the various schools, certain in their opinion, are apt to be intolerant and impatient of the claims of other schools. We should do so much more good and find our sphere of service wider and better in every way if we would try and understand what others mean. In a great measure we are in a realm of theory on this question of the psychic element in human life. It may be that in many respects our theories will have to be corrected by the facts brought to light by later experiences, but at present theory looms large upon the horizon. My own position to-night is clear: I am about to heap upon an already overburdened humanity a fresh load of theory, in the sincere hope that it will prove interesting and instructive, and lead to the stimulating of thought.

There are many difficulties in the way of psychic research, and this has led to the raising of the warning cry, 'Danger ahead! Beware!' That danger may exist is not disputed. Nevertheless, had man stayed his hand in other matters because of alleged danger many of the blessings of discovery which he enjoys to-day—such, for instance, as that of the 'X' rays—would not have been his. If the psychic element in human life is a fact, then it must be more or less intimately related to body and mind, since that which is real, and with which we have contact, necessarily exercises an influence upon us.

Let us note first that in conducting our research the starting point must be in the manifestations themselves; and here I would seek to differentiate between psychic powers and what is known as mediumship. This latter I believe to be a state existing on the psychic plane, in which, consciously or unconsciously, a channel is prepared that can be used by foreign spirits (i.e., incarnate human beings) to manifest their identity and establish communion with earth. The use of psychic powers, on the other hand, would seem to be the use of powers residing within the self-spirit, or 'Ego.' I submit that these two classes of manifestation differ, and should not be confused.

Our next step is to analyse the psychic element with a view to discovering its real nature.

(To be continued).

'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 JANUARY issue of 'The International Psychic Gazette' is an interesting one, the various articles dealing with a large number of topics, considerable space being devoted to the Baháist movement.

PSYCHIC INVESTIGATION WITH ILLUSTRATIONS.

BY H. BIDEN STEELE.

An Address delivered on Thursday evening, the 12th ult., to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 34.)

There is sometimes a considerable amount of confusion in connection with the kind of movement which the table takes on. To a person who has never witnessed such movements it may seem the height of madness to suggest that an inanimate object like a table can in any way individualise itself, but by anyone who has been used to such phenomena the statement that after a few sittings and a little practice it is possible to recognise the presence of a particular spirit simply by the characteristic movements of the table, will be received with respect, and unhesitatingly accepted.

[Here the speaker demonstrated by means of a miniature table the various kinds of movement that might be expected and their respective apparent meanings. It is, of course, impossible without the aid of this ocular demonstration to give the full explanation, but the following remarks by the lecturer will convey some idea of his points.]

Let us assume that everything is in order, and that the table commences to move. It will be found that there are certain definite movements which nearly always occur, and it is well that these should be understood and properly interpreted. There is, of course, no hard-and-fast rule upon the matter. As a general thing, the manifestation commences with a series of slight oscillations which, if allowed to continue, become more and more violent until the table is swinging from side to side, lifted alternately off one pair of legs and then off the other; this is usually in the nature of a 'tuning up,' and should be treated as a kind of trial test by the spirits to see if everything is in order or to work up the power.

When this begins silence should reign, and the movement should not be interrupted for a few minutes, at the expiration of which time the circle conductor should, speaking slowly and deliberately, explain to the spirits that, when they are ready, the oscillations should cease, and the table be raised and kept in that position. The sitters should then wait for this to happen, and it will be found that the oscillations will soon cease and the table be raised and kept in a tilted position. If this is the first sitting, the conductor should next explain the code of signals by which things are to be worked. A useful code is that one tap should be given for NO, three for YES, and two for anything which betokens a doubt. This last signal can be used with very varied shades of meaning; for example, where a question is asked, and the answer is that the spirits do not know, this signal is often given to denote that fact; on the other hand, it may be given to denote that the question is not understood or that the answer to the question is doubtful; a little experience will soon make clear in what sense the signal is to be taken.

At first, it will probably be found that taps will not at once be obtained, and that it will be necessary for the conductor to go through the alphabet, letter by letter, until the spirits show which letter is intended by lowering the table as it is reached, the process being repeated until the word and ultimately the sentence is obtained. This is, of course, a tedious process, but if the letters are ticked off clearly and without hesitation, it can be much expedited, and satisfaction will be obtained. For the opening sittings, at any rate, this method will have to be adopted. Later, when things are more harmonious and the power is greater, a much better and clearer method may be adopted by the spirits, namely that, when they are ready, instead of the alphabet being called over, the table, having been already raised in the aforementioned manner, shall be lowered and raised in rapid succession so that each tap of the leg upon the floor denotes a letter, the tapping ceasing when the letter intended is reached. The spirits thus spell out their own messages. While the tapping proceeds the conductor should not repeat the

alphabet aloud, but should run through it *mentally*, making a note of each letter, and translating it to the circle at each word. A stipulation should be made that directly the particular spirit has finished his message the table should be lowered, it being presumed that he then gives place to the next one who wishes to communicate. As soon as this next one is ready, the table is raised and held suspended, and the process gone through as before.

It is often found that where the sitters appear very dense of apprehension, or ask foolish or double-sided questions, the communicating intelligences will impart a series of movements to the table denoting irritation. This phenomenon is very human and very striking, and should be met calmly and patiently. When conversation is proceeding in the circle, and a violent oscillation of the table takes place, it can, as a general rule, be taken as a signal of displeasure, and the talk should at once cease.

Another and truly remarkable phenomenon is a kind of waltzing movement, where the table, in a series of small circles, endeavours to proceed from one side of the circle to the other. This is a good sign, for it nearly always means that some other class of phenomena is to be expected. Silence should at once ensue, and if raps are anticipated, each hand should be allowed to rest on the table, only the finger-tips and the ball of the thumb touching it, and the palm resting in such a way as to make the hand into a kind of cup. It may be that lights will be brought, and with this I hope to deal shortly. Here I wish to point out that it is not at all essential to the phenomena that the hands of any person should touch those of his or her neighbours. In my opinion, it is by no means pleasant to sit for something like an hour, touching somebody else's hand; but, apart from this, there is a strong argument in favour of each hand being upon the table by itself, and that is that, although the phenomena which follow do not come so quickly, yet when they do come they are much more powerful and lasting. It seems almost as though the table becomes impregnated, and forms a kind of 'field of power.' The position of the hands is immaterial if the fingers and thumbs are on the table, the palms being just off it, and the arms at an easy angle. Care must be taken that no sitter should wear any bangle, neck-chain, or other jewellery, which by coming into contact with the table would be likely to simulate a rap.

If, as sometimes occurs, the table should become restless or violent, the conductor should decisively request that the movement should cease, and that the leader of the other circle should come through and explain. If this is not done, the circle should immediately be broken, for there is evidence that the other circle has been interfered with, and that some mischievous spirit is present. Phenomena obtained under such circumstances are not only useless but are often of a misleading character.

It can be taken as a golden rule that directly the circle gets out of hand it should be broken and reformed shortly. I have just referred to 'the other circle,' and this expression may have struck some of you as being curious. Our President said in his opening remarks that he would much like to know what happens upon the other side at a séance. Had I had the benefit of a chat with him in advance, I might have dealt almost exclusively with this point, which is one of the greatest interest. However, I will content myself with a few observations.

The sitters composing a circle on this side can take any precautions they like, comply with any number of conditions and can sit till doomsday, but they will get no phenomena of any kind unless they have the co-operation of others in the spirit world; and for the purpose of a successful séance there must, in addition to the circle *we* form, be another one formed on the other side, under the direction of a leader, who, from his point of view, knows the laws of communication between his world and ours, in the same way that our conductor should know the laws of communication between this world and that. Such a circle nearly always consists of from five to nine spirit individuals, and it is interesting to find that the spirits forming it are often of divers nationalities, and have lived in widely separate parts of the world. The spirit leader is one, as a rule, who has no personal interest in any one sitter, and it is a splendid thing for a circle when the conductor on this side has no active interest in obtaining messages for himself.

It will further be found that the spirit circle is formed to sit with us for the purpose of preventing any extraneous influence from coming in, and that when we receive a message from a spirit friend, that friend has been admitted into the spirit circle for that purpose at that particular time, or else that the message has been given to us at his or her wish or dictation through the table by the mediation of the spirit leader. If by any unfortunate circumstances the spirit circle is broken, some mischievous spirit may get through, with the result that we may get some of the ridiculous phenomena which are altogether too common at badly conducted circles, and which are responsible, more than anything else, for bringing our grand subject into public ridicule and ill-repute. Hence my advice that our own circle should be broken, and not re-formed till the spirit circle has had time to put its own house in order; for if we are unable to get any phenomena without the concurrence of the spirit circle, they, of course, are unable in their turn to get any phenomena there without our concurrence.

A common objection that is raised to table phenomena is that it is impossible to prove the identity of the spirit communicating. As to this, let us, again, take an example from everyday life. We get a ring upon the telephone, and we lift the receiver off. We are unable to see anybody, and are only able to get the reflection of a voice which, ninety-nine times out of a hundred is quite unrecognisable. We ask who it is, and upon being informed that the speaker is 'So-and-so,' of such-and-such an address, we so far assume that the statement is correct that we enter into discussion, answer questions, or give such information as the nature of the communication requires, and we judge for ourselves on a common-sense basis, from the information we receive, whether it is likely or not that the person communicating is the individual he or she professes to be. Now surely, in dealing with table phenomena, we, as men and women of the world, are entitled to act upon exactly the same lines. If spirits give information which accords with the knowledge that the persons they claim to be would possess, surely we are entitled to assume that they are such persons; whereas if the information they give does not so accord, we are equally entitled to assume that they are impostors or impersonators.

I recollect being present at an address by the late W. T. Stead when he dwelt upon this very point. He gave as an example the case of a man who is shipwrecked and drowning. For a time he manages to struggle on, but, baffled by the waves, he rapidly loses strength, and is unable to reach the shore. A coastguard comes on the scene and throws a rope, which the drowning man grasps. Before proceeding to rescue him, however, the coastguard, who is, of course, typical of our *too* scientific investigator, proceeds to cross-examine the shipwrecked man as to who he is. The swimmer gasps out his name and address, the place where he was born, and the date of his birth. Mr. Stead, in his parable, then went on to wonder whether we should consider the coastguard justified in telling the man in the water to hang on to the rope while he went and verified these particulars before holding any further communication with a man who might be an impostor. Far-fetched as the illustration may appear, it really conveys a good lesson as to the attitude that some people take towards psychic manifestations. Let us judge the question of identity in the same way that we should with visitors on this side. It happens sometimes that a man introduces himself to us as Mr. So-and-so, assuring us as his excuse for addressing us that he knows some mutual friend, or has been mentioned in connection with some particular piece of business. We proceed to check his identification by endeavouring to ascertain his knowledge of our mutual friend or of the business in question, and we act according to the result. This, I suggest, is all that we should do in connection with psychic phenomena; we should let our own common sense have full play and deal with the thing fairly. We might find an even better illustration from physical phenomena than the telephone by taking the wireless telegraph, where there is no voice to be heard, nothing to be seen, and the message is merely received by means of a succession of raps.

It is often argued that the messages received are the outcome of the sitter's own mind or thought. The best way in which the objector can answer his own argument is that he should take

careful note of the messages received, and it is probable—nay, I think it more than probable—that he will soon find that they are entirely outside the scope of his own knowledge or of the thoughts of the sitters in the circle.

It will hardly be believed by one who has never tried it how easy it is to ask a question which cannot be answered by either 'yes' or 'no,' and this is a fact which it is essential the conductor of our circle should remember. I will merely give two examples. The first is a question which was asked by a certain lawyer of a witness who had been cautioned that he must answer the question with a 'yes' or 'no': 'Have you left off beating your wife?' (Laughter.) The other illustrates a form of question which is repeatedly heard at circles: 'Are you uncle John or cousin Mary?' Of course, neither of these questions can be answered in the way suggested.

There is one direction, perhaps, in which Spiritualism has not kept up its reputation, and that is that it has not filled the madhouses. We hear on all sides that these places are full of psychic investigators, but when we come to ask for concrete instances we fail, every time, in getting them. Our madhouses are filled with Kaisers, Kings, Queens, and any quantity of Messiahs, but the Church is not blamed in any way for this; and it will be found on investigation that in this particular, at any rate, the charges against Spiritualism have no support.

My earnest wish in addressing you to-night has been to deal with this subject from a dispassionate point of view, without indulging in rhetoric or treating you to a flow of picturesque language. All I want you to do is to give yourselves the privilege *under proper conditions* of holding these circles, and receiving manifestations for yourselves in your own way, at the same time keeping an accurate record of what occurs, so that evidence may be accumulated. If you do this you will find that the proofs of spirit action and identity are more convincing, more detailed, and more numerous than has been generally imagined, and that the testimony for our facts is stronger and more positive than much of the circumstantial evidence on which, in modern law courts, a man can lose his fortune, be imprisoned for life, or even lose his head. (Loud applause.)

THE CHAIRMAN: We have had a good, practical address. Mr. Steele is quite right in speaking of the old investigators and of table-turning. Many years ago we had hardly any other phenomena than those obtained through the table, direct control of mediums by our own friends, and materialisation. Of course, there are difficulties attending investigation through the table; but if the investigator possesses a large stock of patience I do not believe he will be disappointed. There may be a certain amount of difficulty in securing the conditions Mr. Steele advises—of always using the same room, the same table, the same chairs, &c.—but if you will undertake to do what you can, although you may not get the best, you may get very good results. We are always hearing of people wanting to join a circle, but at the Alliance rooms we cannot provide the needed conditions. If, however, such persons will send their names to the secretary it may be possible for him to put them in touch with others desirous of forming a circle.

MRS. SYMONS said she did not understand the objection to sitting in a room where there had been a meal, provided it was well warmed and well ventilated. The best communications she had received had been at a table at meals. MRS. NORDICA also deprecated insistence on the conditions Mr. Steele advocated. Some of the best tests she had obtained had been given under conditions which were ordinarily anything but spiritual.

MR. STEELE replied that he had only been suggesting ideal conditions for ordinary people in ordinary everyday life. Both the ladies who had spoken were intensely powerful mediums, and wherever they went they created their own surroundings.

MISS MACCREADIE supported Mr. Steele and proposed a hearty vote of thanks to him for his very practical and helpful address. The vote, having been seconded, was passed with applause.

DR. ORCHARD, of Enfield, will contribute to 'The Christian Commonwealth,' on February 5th, an article on 'Religion, your Personal Concern.' This will be the first of a series of tracts intended to show the necessity of religion to our age, and the suitability of Christianity to meet and satisfy modern demands.

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THROUGH A WINDOW.

Clear, practical and scientific, and yet kindled with the light of imagination is the volume* we take for our theme this week. Mr. Sydney T. Klein, the author, dedicates his work to the Right Hon. Arthur James Balfour, and it is not unworthy of such a dedication, for it is the book of a lucid thinker, familiar with the latest and best thought of the time on the deeper problems of life. His chapters are appropriately divided into 'Views,' for he takes as his sub-title 'Through a Window in the Blank Wall.'

In his Preface Mr. Klein makes his position clear at the outset by the statement that his design is to show that Time and Space have no actuality apart from the material world, being merely the modes under which we appreciate motion, or what we call physical phenomena. We have, therefore, he points out, to look behind consciousness, as conditioned by these modes, for the Reality of Being. He finds, as many of us have found after much strenuous thinking, that the key to the mystery is in Introspection rather than in Intellectualism, which is as it should be, for introspection, sanely and scientifically directed, relates us to the world of causes, while intellectualism concerns itself only with ultimate effects, and in that limited range finds scope and temptation for much of dogmatism and 'final decree,' without any real advancement.

In his opening chapter, 'View One,' Mr. Klein takes ground that, incidentally, should be instructive to those who trouble themselves with the problem of Evil. He sees that every Reality has its negative side. Thus we have Light and Darkness, but the darkness is simply a negative—just the absence of light. Good, the positive, makes manifest its negative, Evil, and so we have the Realities, Beauty, Truth and Knowledge, with their negative opposites, Ugliness, Falsity, Ignorance, real, in a sense, but with a reality that belongs only to the world of sensuous perception—the outcome of our mental limitations. But illusory as they are, these shadows of reality have their uses, for it is by examining them and ascertaining their true nature that we ultimately win to a knowledge of the Spiritual, that is to say, the Reality itself. But we have not necessarily to look forth for it. It is always with us, ever trying to express itself through our consciousness, though in the lives of most of us scarcely known or felt, so accustomed are we to confining our attention to the objective world—that shadowland which looks so real to those who can see nothing else. The author illustrates

his point by giving some examples of the illusions of the senses. Here, for instance, is a cannon-ball—hard, heavy, solid. But already Science has discovered the cheat. The cannon-ball is simply a cluster of atoms all in movement, revolving about each other at high speed. As Mr. Klein well says, the apparently solid, motionless cannon-ball might well be likened to a swarm of bees. And after some cogent examples of the fallibility of the sense perceptions in dealing with questions of space and time he remarks:—

With perfect perception we should know that the only Reality is the Spiritual, the *Here* comprising all Space, and the *Now* all Time.

This brings him to the consideration that the interior self of each one of us, being part of the Reality or Spiritual, is independent of Space and Time, and therefore omnipresent and omniscient. That does away at once with the false idea of separateness that is at the root of so much error in the race in its present early unfolding. 'Why am I here?' asks one. 'I was not consulted about being brought into existence—I am the subject of a most ungentlemanly compulsion.' And another victim of the delusion of the senses explains defiantly that his life is his own. If he chooses to make an end of it, that is nobody's business but his. Those shallow sophistries dissolve like magic before the realisation of the unity of all life—everything linked and interdependent, every existence an expression of one absolute Existence, one controlling and all-enfolding Love and Wisdom. In every human being the author sees two 'Personalities'—which, as he says, may be called variously 'the Real and its Image,' 'the Spiritual and its Material Shadow' or 'the Transcendental and its Physical Ego.'

In a deeply interesting chapter on Mysticism and Symbolism, Mr. Klein deals with the expression of the Spiritual Idea, 'the Secret,' in architecture and its geometrical forms, especially as shown in the wonderful old Gothic cathedrals. Here we gain some illuminating glimpses of the way in which the Eternal Verities are expressed in the language of Art, deeper in significance than the written word.

In the chapter on 'Love in Action' (View Four) we are shown the outworking in Nature of the Great Reality through its offspring the Transcendental Ego or true Personality, which in turn expresses itself in the material world in the form of the Physical Ego. The constant and inevitable advance brings each generation

a step nearer to the Spiritual until it can be pictured that at the final consummation there will be nothing imperfect, no shadow left; the full complement of Spiritual Personalities being complete in the Great All-Father.

But at this point we have to indicate a disagreement with the author's views. We quite recognise the need of expressing even partial truths strongly and determinately. Halting and indecisive utterance is the bane of much modern teaching. Yet we cannot go all the way with our author in his view that relativity belongs only to the human spirit in its dealings with our material world, or that Time and Space belong to our conceptions only while we are living in the physical form. It is more than one step from the Relative to the Absolute. A spirit in the higher worlds must be subject to conditions which answer to Time and Space, not as we experience them, doubtless, but still in some way analogous—Time and Space in another order of being.

It is too wide a subject to discuss at length here. We only touch suggestively on the point. All the same we find the book throughout refreshing and stimulating. The author uses simple colloquial language, drawing his illustrations from practical science and everyday experience. There is no appeal to the love of sensation, no 'mystery-

* 'Science and the Infinite.' (William Rider and Son, 2s. 6d. net.)

mongering,' and no flights of rhetoric. It is the aim of every true thinker to gain a view of life that shall be coherent and intelligible, and yet constantly generative of new and higher conceptions. And this is what Mr. Klein has achieved. He finds Spirit to be the one Reality—the Universal Solvent. As he well says in his concluding chapter:—

Each individual has free will to define his own boundaries, his own limitations; he builds up the walls of the house in which he lives, and he has power to brick up or open out the windows through which he may see the Truth. Happy are those whose windows are open, but many, alas, choose to make the wall opaque by confining their attention to the physical shadows, or by strangling their spiritual intuition and preventing all advance in thought by blind subservience to obsolete dogmas.

It is well to open the windows, for not only do we see the more clearly but we let in the fresh air, bringing swift release from all noxious vapours and germs and giving us health of mind and sanity of soul.

THE VOICE PHENOMENA.

MRS. ETTA WRIEDT AT ROTHESAY.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES,

Author of 'Seeing the Invisible,' 'Photographing the Invisible,' &c.

In presenting the following evidences of the reality of voice phenomena occurring through the mediumship of Mrs. Etta Wriedt, I do so with the greater pleasure because the statements made by the intelligences were well substantiated and the voices were in many cases identified as characteristic of the originals while on earth.

Mrs. Wriedt, the medium for this phase of physical phenomena, was a total stranger to the bulk of the sitters, and was only known to Mrs. Coates and myself as the result of a flying visit she paid us in the previous year, accompanied by Councillor Appleyard, J.P., of Sheffield, and Mrs. Appleyard, when for one brief hour we had some pleasant conversation. Neither then nor at any time prior to the nine sittings which were held from July 13th to 17th, 1912—both dates inclusive—was it possible for the medium to learn anything about our private lives, much less the names and characteristics of our departed relatives and friends. Certainly, during the period of these sésances, Mrs. Wriedt, by preference, and as a matter of convenience, was our guest for the hours intervening between the afternoon and the evening sittings, but the conversation between us related mostly to her own experiences and the subject of Spiritualism generally, and afforded little opportunity for speaking of our personal affairs, much less of departed friends.

Mrs. Wriedt was also wholly ignorant of our inner life and relationships as well as of those of the other sitters, whom she met for the first time when they entered the séance-room. These sitters were mostly members of the Rothésay circle, consequently well known to us and to one another, and, in fact, there was only one lady present unknown to us. She, however, was a friend of two of the principal sitters. The undesirable features of the ordinary promiscuous séance were consequently eliminated, and although the medium was a stranger, the circle by its very constitution and harmony offered excellent conditions for the manifestation of her gifts.

The room, in which sittings for research have been held for nearly seventeen years, was denuded of surplus furniture, and, for the purpose of these special sésances, was supplied with a cabinet, made to my order, and a musical box, which had often been similarly employed when we had sésances with Mr. David Duguid, the Glasgow trance painting medium. I propose to reserve my own evidence and that of Mrs. Coates till later on, but would mention, in passing, that Mrs. Wriedt is not merely a trumpet medium for voice phenomena, but has many other gifts; for in

addition to the etherealisation and materialisation phenomena which take place in her presence, she is undoubtedly gifted with clairaudience and clairvoyance, of which she gave unmistakable evidence.

Mrs. Wriedt saw the séance-room half an hour before each sitting, and placed the trumpet in the cabinet till required. The first séance was held on Saturday, July 13th, at 8 p.m. There were several etherealizations, some of which, however, were not recognised by me, although, viewed from other aspects, they were clearer to other sitters. Those which were sufficiently distinct to be identified included Mr. W. T. Stead, Mrs. Ellen Tobin, of New York, an old and favourite aunt of mine, and my step-son, David A. Simpson.

In two or three cases the voices which spoke were not recognised till afterwards, and in some instances the intelligences had to fight their way into recognition, thus furnishing most striking evidence of spirit return and of the genuineness of the manifestations. In several instances two or three voices were speaking at the same time, the words addressed to each sitter being apposite. There were many lights seen, not brilliant or star-like, but mostly of a faintly luminous character, which, from a back or side view, were suggestive of etherealizations. Thus while Mr. and Mrs. Walker were recognising the etherealisation of Mr. Walker's father, or Mr. Galloway that of his son, or Mr. Reid and Mr. Watson that of the face of Cardinal Newman, other sitters could only perceive a luminous cloudy form. The great exception was the clear and unmistakable etherealisation of Mr. W. T. Stead in the ninth séance of the series, when everyone present saw him, Mr. Stead presenting himself and bowing to each sitter in turn. That his was the most vivid and perfect manifestation was not to be wondered at, as he had been in sympathetic touch with the medium and her controls when he was in the body, had already successfully used her mediumship in his old home since passing out, and had in this circle most favourable conditions for manifesting, as the medium and her guides met with earnest men and women, one in spirit and in the common purpose of getting into communion with the departed. Not one of the sitters had 'an axe to grind.' The grand result was that these nine sésances—each lasting on an average one hour and three-quarters—were phenomenally successful. There were no weary waits, no blanks, and absolutely no failures.

Nearly twenty relatives and friends of Mrs. Coates and myself manifested. Reference will be made to some of these. There were others, known to me but whom I cannot classify, who came seemingly to deliver messages for the good of the public rather than specially to ourselves. Mr. Stead's manifestations will be dealt with more fully later on. Among others who manifested I may mention Dr. Andrew Jackson Davis and the Rev. David Macrae. The former was known to Mrs. Wriedt, and the latter to several, and personally to Mrs. Coates and myself.

While the testimony of several of the sitters which I shall now give is of an extraordinary and convincing nature, the best evidence has to be suppressed owing to the private character of the communications. To report each sitting in detail, even without comments, would be to produce a bulky volume. I have therefore decided to submit only the following narratives to the readers of 'LIGHT.'

The following notes by Mr. David Wright sum up his leading impressions as to what took place at the opening séance. Mr. Wright sat almost opposite to Mrs. Wriedt, the cabinet and myself, and what would be merely luminous forms to him would be identified etherealizations to others, and *vice versa*:—

My wife and I arrived at Glenbeg House about 7.50 p.m. on July 13th, and joined the other friends present in the dining-room, where we were introduced to Mrs. Wriedt, whose frank demeanour appealed to me. We shortly foregathered in the séance-room, which will doubtless be described by others.

Mrs. Wriedt, at the invitation of Mr. Coates, took charge of the circle, the friends being seated as directed by Mr. Coates, who had locked the door. Mrs. Wriedt handed round the trumpet for inspection, and, after examination, this was placed on the floor. The gas light was put out, and when Mr. Coates had extinguished his candle, we sat in total darkness, which was necessary for the success of the séance. Mrs. Wriedt, who sat next the cabinet, then remarked, 'We usually open

the meeting by repeating the Lord's Prayer, and immediately began its recitation, all present responding. A few moments of silence followed, broken by the medium suggesting that we should sing. Mrs. Stevenson commenced singing 'Nearer, my God, to Thee,' and while the second verse was being sung we heard other voices than those of the members of the circle. Listening carefully, I distinctly heard several joining in. Mrs. Stevenson recognised four. One was a sweet soprano, and another a contralto. We sang softly, and the voices, now clearer, appeared to come from various parts of the room within the circle, sometimes quite close to me, and again at the other side of the circle. I came to the conclusion that the trumpet had been lifted up by unseen hands and was moving within the circle of sitters. At the third verse the voices still sang on in beautiful harmony with the human singers, when suddenly the stirring notes of a cornet joined in the melody, and my friends stopped singing and listened with straining ears while the voices from beyond the tomb, accompanied by the penetrating notes of the cornet, completed the third verse. The fourth and fifth verses were sung by the same quartette, still accompanied by the unseen musician. Thus several voices and a cornet accompaniment were heard by all. I refrain from expressing an opinion other than that the effect was most impressive. In the silence which followed each one was busy with his or her own thoughts.

Mrs. Wriedt now began to sing a hymn, and before it was finished attention was called to several luminous forms, which I also saw but could not recognise. Mr. Coates and Mrs. Coates called attention to one as that of Mr. Stead; to another as that of a relative of Mr. Coates, an old lady; while a third form was said to be that of Mr. David Simpson, a son of Mrs. Coates, and various comments were being made on these when our attention was riveted by a gentle voice, with an Irish brogue, saying to Mr. Coates: 'How are ye, Jimmie?' Mr. Coates answered: 'Is that someone for me?' 'God love ye, my boy, who else! How are you? Don't ye know me now? I'm your Aunt Ellen.' Mr. Coates recognised the spirit, and they kept up a lively conversation for nearly ten minutes.

While this conversation was going on I was considerably astonished to hear, apparently quite close to me, a feeble voice, which kept repeating, 'Mother, darling; mother, darling! I am here.'

I drew the attention of Mrs. Stevenson (who sat next to me) to the voice, and she inquired, 'Who is there?' The reply came in sweet and lisping tones, 'Mother, darling, I am Florence, your own little one,' and immediately the sound of a kiss was heard, which the medium said was a common feature of the séances. Mrs. Stevenson, naturally, was agitated and overjoyed, but spoke and questioned the voice, which reiterated the words, 'Mother, darling,' and added, 'Father, dear' (Mr. Stevenson sat on the other side of his wife), 'I am Florence, and Lily is here, too, and grandpa and grandma.'

Mr. Stevenson and his wife talked for a time to their little one, and while this was taking place, a third voice struck in and spoke to Mr. Walker. We thus had three different voices speaking at the same time, a most convincing proof of the genuineness of the phenomena and Mrs. Wriedt's mediumship. Each voice was engaged in loving conversation with those in the circle to whom it appealed. The voices reminded the sitters of episodes known only to themselves and the intelligences communicating, or exchanged views regarding life on either side; happy for the moment in the glad re-union and reviving memories of long ago. There was some confusion to listeners, there was little or none to those addressed. While this general conversation was taking place, a strong, almost stentorian voice broke in:—

'Now, then, there are too many speaking at the same time. This leads to confusion. There must only be one speaker at a time.'

The voice ceased, and Mrs. Wriedt explained that the speaker was her principal guide, 'Dr. Sharp,' who controlled the séance on the other side.

A few minutes' silence followed, and then a voice in broken English spoke to Mrs. 'Morris' (I should here mention that the trumpet was lifted up and touched the individual addressed upon the breast). I cannot recollect what was said. Mrs. M., being startled, cried out, and the voice ceased. Another voice spoke to this lady, but she could not understand the message. The spirit became dissatisfied and remarked somewhat tartly, 'You are a stupid woman.' This surprising remark was followed by the strident tones of 'Dr. Sharp,' who peremptorily said to the spirit, 'You must not be impertinent. You will require to go away.' 'Dr. Sharp' explained that the spirit was a little black girl who had something to communicate to the lady, but he could not allow her to continue in view of her conduct.

A soft light now appeared in front of the cabinet about six feet from the floor, and the medium said she thought it was a friend of Mr. Walker's. Mr. Stevenson, at request, took Mr.

Walker's hand, and immediately the light became more distinct and seemed to bow several times in the direction of Mr. Walker (while the light appeared no voices were heard). Afterwards the voices spoke.

A voice addressed Mr. Galloway, and from the latter's questions and remarks it appeared to be the spirit of his son. He spoke to his father in quiet, matter-of-fact tones, asking after his health, and touching on family matters. Mr. Galloway remarked on the absence of his wife (the spirit's mother) from the séance, and the voice replied, 'Oh, yes, I know mother is not here; she is at Coupar Angus,' and, judging from Mr. Galloway's answer, the statement appeared to be correct.

Afterwards, 'Dr. Sharp,' in response to a request from Mr. Galloway, gave an exhaustive dissertation on epilepsy. This had special reference to a friend of Mr. Galloway's, and was both appropriate and convincing to that gentleman.

In the foregoing record I have given abundant evidence for voice phenomena, too startling, perhaps, for acceptance by persons not present. The devotees of Spiritualism are charged with being emotional, but is it surprising in the face of the foregoing? They have reason to believe they hold the key to happiness in the knowledge that these phenomena are genuine. Faith and knowledge are the rocks on which they stand, and I think the claim a reasonable one. (That which was personal to Mr. and Mrs. Wright will appear in due course.—J. C.)

I shall follow the foregoing correct account with evidence from others present, and, where possible, will eliminate repetitions. The quartette-singing, with cornet accompaniment, was not so pronounced in subsequent séances. The cornet was played, and sometimes one or two voices were heard above the circle singing.

A 'FAMILY MAN'S' QUANDARY.

We are requested by a correspondent, for the benefit of others similarly situated to himself, to advise him as to what he should do in the following circumstances: He has been attending circles, and is a member of the committee of a Spiritualist church, has developed his psychic gifts to some extent, and is frequently urged 'to press on with the work.' This he would much like to do, but being a married man, truly 'blessed' with children, he cannot make it appear right to himself to leave his wife and family too much to themselves. He realises that their life at home without him is at best a rather humdrum existence, and feels that they are fully entitled to every minute of his spare time. Hence he is unable to reconcile the two positions—that of a family man with pleasant home ties and duties, and that of a church worker anxious to give the benefit of his experience and knowledge to others—and desires help and guidance as to what he ought to do. Our first thought on reading his interesting letter was, 'Why not take the children to the Lyceum and the wife to the meetings?' Then it occurred to us that probably the children are too young for a Lyceum, and that the mother cannot leave them at home by themselves nor take them with her. We have known instances in which husband and wife have shared the duties and the privileges alternately, taking it in turns to mind the little ones and to attend the meetings. It seems to us that a man's first duty is to his 'wife and weans,' as the Scots say. If in the performance at home of the happy services which both love and duty prompt and require he has to sacrifice his inclination to engage in other altruistic work, let him make that sacrifice cheerfully, and it shall be counted unto him for righteousness. By and by the children will be able to go to the Lyceum or to some of the meetings with him, and his wife will be able to share in the pleasures of the more public work for human good. By disciplining himself to do cheerfully and lovingly the duty that lies nearest at hand, and helping his wife in the work of watching, guiding, and training their beloved little ones, he will be doing good work for mankind, not only conferring a blessing on the children, but gaining educational experience which cannot fail to be beneficial; indeed, it may serve as a means of psychic or mediumistic development for useful service later on. Of course, if our correspondent feels that he is 'called' to become a public medium, to devote his whole time and energies to the spiritual work, as a minister has to do, and the way opens to him, then he must choose whether he will make mediumship his life-work, or whether he will first do his duty as a family man, and then render the best service he reasonably can to help in spiritual propaganda. Let him remember 'example is better than precept.'

THE COMING GENEVA CONGRESS.

The second Universal Spiritualist Congress, organised by the International Bureau of Spiritualism, will be held at Geneva from May 11th to 14th, 1913.

The principal Spiritualist Associations of the entire world have already expressed their sympathy, and several of them have nominated their delegates. The National Spiritualist Union of Great Britain is sending its secretary, Mr. Hanson G. Hey, who organised in so brilliant a manner the International Congress of Liverpool; the German Spiritualist Society will be represented by its directors, the Brothers Feilgenhauer, whose activity as propagators of Spiritualism in their country is so universally known and appreciated; the French Society for the Study of Psychic Phenomena will probably send its president, the celebrated Spiritualist writer, Gabriel Delanne, accompanied by two of his colleagues; from Italy we expect Dr. Falcomer, of Venice, and Captain Chr. Volpi, of Rome, who is well known by his work in Spiritualist photography. The National Spiritualist Association of the United States of America will honour us by sending to the Congress the venerable Dr. J. M. Peebles, of Los Angeles, California, who, in spite of his more than ninety years, consecrates his great talents of writing and speech to the defence of Spiritualist ideas.

The programme of the Congress will be devoted, first, to the discussion of three questions; secondly, to subjects chosen at will by the authors of communications; and thirdly, to the administrative concerns of the organisation.

The three questions forming the principal subjects for consideration will be as follows:—

A.—The place of Spiritualism in the Religious Evolution of Humanity. Sub-Questions: Is Spiritualism the universal scientific Religion? What is the relationship between it and other existing Religions? Can it be assimilated as a cult?

B.—The Practice of Mediumship. Sub-Questions: What is to be done with regard to professional mediums? Is it necessary to institute a school for mediums? Is it necessary to promote protective legislation for mediums? Is it advisable to organise a regular restriction by diplomas for mediums?

C.—The Spiritualist Press. Sub-Questions: How must the Spiritualist Press be directed in order to fulfil in the most useful manner its mission of instruction and to perfect its propaganda? Is it possible to create a universal organ of Spiritualistic information? Does not the Congress afford opportunity for examining questions which form the subjects of controversy in the Spiritualist journals and reviews?

During the sojourn of the delegates at Geneva they will have the opportunity of visiting the studio of the celebrated medium Hélène Smith. The inspirational pictures produced through her mediumistic talent are, as is well known, truly marvellous works.

An International Exposition of Paintings, Water-colours, Pastels, and Designs, and of Spirit Photographs will be open during the Congress. All such works, &c., intended for the Congress must be addressed, as soon as possible, to M. A. Pauchard, 23, Rue Tronchin, Switzerland, and be accompanied by certificates establishing their authenticity or by explanatory notices.

Personal notification of intention to attend the Congress must be sent to the same address. Written contributions must be in French, English, or Esperanto, or be accompanied by a *résumé* in one of the three languages.

‘As all Christian sects have basic principles, or central truths, in common,’ writes Mr. A. K. Venning, ‘and could, by broadening their outlooks, unite with all the rest as one, so all the religious systems of the world are founded upon the truths of Spiritualism: that men are spiritual entities on every plane of being, living in a spiritual universe, or cosmos, capable of intercommunication with such other beings as are in sympathetic accordance with them; and that they are, through trouble and tribulation, seeking God, the great Spirit, and will eventually find Him. The analogy may be carried still farther by realising the possibility, and, in time, the probability, of all the religions of the world uniting as one in Spiritualism, the science of God, and philosophy of life, including all there is and all there ever can be.’

WITCHCRAFT.

Now that the subject of Bible Spiritualism is before us, the following passage from an able article in ‘The Message of Life’ (Levin, New Zealand) will be of interest, and we commend it to the notice of all who oppose modern Spiritualism on Biblical grounds:—

King James’ statute against witchcraft is at the root of all the unjust prosecutions of Spiritualist mediums. It was under the King’s direction that the English Bible was translated, and it is Bishop Hutchison who says: ‘The translation of our Bible being made soon after (the passing of this statute), by King James’ particular desire, hath received some phrases that favour the vulgar notions more than the old translation did. At that time was brought in that gross notion of a “familiar spirit,” though the Hebrew word hath no epithet at all, and should have been translated into some of those words that signify a “cheating ventriloquist.” Some other changes were made besides that.’

‘Thou shalt not suffer a witch to live’ was one of the passages written in by King James’ translators. The word ‘witch’ in his day was a term of reproach, but the correct interpretation is a ‘wise woman.’ Interpreters are at a loss to find what the Hebrew word for ‘witch’ should signify. Look up the passages in the Douay (Roman Catholic) Bible, and you will find no mention of witch, divination, familiar spirit, or necromancer. Here is the evidence that the Protestant translators inserted these notions about familiar spirits, witchcraft, &c., to please King James the First.

This tampering with the text was not confined to the Old Testament. It was carried on in the New Testament. The Greek word *magos*, or ‘wise men’ of the East, found in the New Testament, is translated ‘wise men’ Matt. ii. when they come to pay homage at the birth of Jesus. But after this it is translated sorcerer (hence ‘sorcery’ in Acts viii. 9, and xiii. 6). In all fairness these two should have been rendered the same as that in Matthew, or else ‘magi.’ The word translated ‘witchcraft’ in Galatians v., 20, is an entirely different Greek word, *viz.*, *pharmakeia*. This word is translated ‘sorcery’ in Revelations.

How can we look upon the Church leaders with respect so long as they propagate error?

MIND AND BODY.

Sir Thomas Clouston, late physician superintendent to the Royal Asylum, Edinburgh, contributes a striking article to the new number of the ‘Quarterly Review’ on ‘Mind Cures.’ It may come as rather a shock to some good people to be told, as Sir Thomas tells us, that not only has the cure of cases of palsy been ‘from the most ancient times the most dramatic of all the “mind cures”’ but that ‘the formula “Take up thy bed and walk” was used long before the time of Jesus.’ The following quotations well illustrate both the curative and the harmful effects of mental impressions:—

When the clinical thermometer came into use fifty years ago, I was making a large number of observations at all hours of the day and night to ascertain how the temperature of the body was affected in various forms of insanity; and I had many amusing experiences of the supposed effects of the instrument. New delusions were sometimes suggested; the pain from rheumatism was lessened; imaginary electric shocks ceased; and on one occasion an evil spirit, fully believed in, was exorcised for the time. . . . There is another mental principle which is seen in relation to disease; it is that of expectancy. Who is there that, after a spell of hard work, has not felt the better for the expected holiday several weeks before it came off? The joy of anticipation set the brain-cells to work more vigorously; those cells sent tonic influences to every organ of the body; and so a good result was accomplished. . . . The lowering effect on brain and bodily nutrition of mental depression is well known. I had a patient once who, being intensely depressed, took the idea he would and should die, and was determined to die; and die he did, in spite of all that could be done for him. A mental cause undoubtedly killed him, but it was through the brain arresting his nutritive energy, for he got thinner and thinner in body until he was utterly emaciated, though he was taking plenty of food.

‘THE THEOSOPHIST’ for January is an interesting number, Mrs. Besant’s article on ‘The Bearing of Religious Ideals on Social Re-organisation’ being timely and especially well worth reading. ‘Invisible Helpers and our Soul-Culture,’ by ‘A Theosophist,’ is amusing as well as instructive.

ITEMS OF INTEREST.

'The Essex Times' of the 18th inst., in its report of the funeral of Philip Walpole Hurlstone, aged twenty-two, at Brentwood Cemetery, conducted by Mr. Horace Leaf, states that Mr. Leaf said: 'Hope, like a star, had lit the otherwise sombre heavens; the intuitions of humanity had prompted a belief in a future life; love (the divinest power within us) had refused to succumb to death as the end of all conscious being. This assurance of love, this intuition of hope, this affirmation of the God-consciousness within the human heart, had been supplemented in all ages by spirit ministrations, visions, dreams, trances, voices, inspiration and loving counsels from the unseen; and upon these experiences all religions were based.' Mr. Leaf also quoted Sir Oliver Lodge, among others, in support of Spiritualist teaching respecting human survival after bodily death.

Commenting recently on what are commonly called coincidences, the writer of 'Notes by the Way' in the 'Bristol Times and Mirror' mentioned that on one occasion, at a public luncheon, he sat next to a friend who told him the following incident. Many years before, this gentleman had sat up late to puzzle out the meaning of an important word in an old document, on the interpretation of which much depended at a trustees' meeting on the next day. As he pondered he looked up and saw a strange man standing in the doorway of his library. Being a practical man, he said to himself, 'It's time I went to bed,' and he put away the document and retired. Next day, when he went to see the trustees, there sat his ghostly visitor amongst them—a man he had never seen in the flesh before. That man stated, in the course of the discussion, that he had been carefully studying the very word in dispute overnight and had come to a conclusion. This conclusion, which was accepted by the trustees, was against that of the narrator of the incident. The story was told, says the 'Bristol Times' writer, by a man 'whose testimony the S.P.R. would have accepted, and would accept to-day, without hesitation.'

The 'Bristol Times' writer gives another curious fact. In his 'Note' of January 1st he wrote that the average man, when told that a certain hero was born on January 1st, 1500, would not trouble about 'old style' and 'new style,' but conclude that January 1st, 1913, was the actual anniversary of that hero's birth, and he recalled the fact that the Rev. A. B. Beaven had pointed out that the authors of articles in the Dictionary of National Biography had not been faultless in this respect. Continuing, he says: 'At practically the same time as that was written Mr. Beaven, at Leamington, was penning a letter to the "Times and Mirror," which opened thus: "I have occasionally, both in your columns and elsewhere, commented on the slovenly work which too frequently disfigures the Dictionary of National Biography—the one English work of all others of the last half-century to which we ought to be able to look for the highest standard of accuracy." And then Mr. Beaven went on to give his latest instances out of the biography of Lord Winterstoke, which appears in the last supplemental volume.' A 'curious coincidence,' to say the least! Mr. F. C. Constable, who sends us these 'Notes,' says: 'By increasing the number of recorded cases we decrease the probability that such coincidences are to be explained by chance.'

That one cannot be too careful when theorising is well illustrated in the following story, recently given in 'The Daily Chronicle': 'A friend who had lately been to the Zoo told me how the elephant seal singled him out from his party for special observation, following him about as if he were an old acquaintance. Could it be, he wondered, that in some previous state of existence the creature had known and loved him? But I was able to solve the mystery at once by asking my friend whether he was wearing a silk hat. He was, and that explained everything. Every Zoo frequenter knows the silk-hatted man who is the personal friend of all the animals, not least of this seal, which he feeds with fish. And the appearance of such a hat on any head always raises hopes in the elephant seal.'

'The Daily Chronicle's' Geneva correspondent on the 16th inst. gave particulars of what looks like a case of telepathy. A woman was seen to wrap a shawl round her head and jump over a precipice. It was afterwards discovered that she was a widow named Mme. Simon, who had been greatly distressed because a younger sister, with whom she had lived, had for the last five months been a patient in a Geneva hospital. The news of the suicide did not become generally known in Geneva for several hours, but at about the time of the tragedy the woman in hospital declared to the nurse that her sister was dead, and

she did not wish to survive her. In the nurse's absence she threw herself from the ward window into the street, and was so severely injured that she is not expected to recover. So far as is known no written communication had passed between the two sisters for a fortnight.

'The Message of Life' says: 'Were our private workers ever so obliging, they could only see, because of their home and other duties, a small number of callers, compared with those received by professional psychics. It would be absurd to suppose that private persons could do the vast amount of work done throughout the world by our public workers. If we believe there is any good at all in mediumship why should the public be cut off from it? Do we not know that these paid mediums are making hundreds of Spiritualists every year, and that the phenomena they exhibit have compelled, and are still compelling, acceptance of their reality by minds that, without such evidences, would never listen to a word or read a line of our teachings? . . . To meet the endless demand for convincing phenomena there *must* be professional mediums, who, of course, must take fees until such time as Spiritualists will arrange some other method of supporting them.' As Sir W. Earnshaw Cooper says, in his work on 'Spiritual Science': 'Why deny the poor spiritual medium the right to earn an honest living in an honest way? If it be wrong, in any sense of the word, for a psychic sensitive to earn a living by the exercise of his art—if you prefer to so call it—then the Pope of Rome is wrong, the Archbishop of Canterbury is wrong, the Church's hierarchy is wrong, and every priest of high or low degree is wrong, for all draw a stipend for exercising their art, and none render spiritual service *free of charge!*' The italics are Sir William Cooper's.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

An Explanation Desired.

SIR,—I shall be glad if anyone can inform me as to the cause of lights appearing and disappearing without physical cause for them. My sister sees them occasionally in her room. If due to spirit friends, is there any theory as to their manufacture or as to what they are?—Yours, &c.,

W. J. C.

How Does Physical Injury Affect the Spirit?

SIR,—As a similar idea is conveyed to many minds by similar conditions, probably most people who journeyed by motor-bus in the City yesterday, after hearing of the terrible fatality to a policeman in Ludgate-circus, looked at their fellow-passengers with the odd feeling that they were all—the most solid and substantial-looking as much as the most ethereal and *spirituelle*—so many delicate eggshells, liable at a moment's notice to be smashed out of recognition by some such clumsy engine of man's own devising as that of which they were even then availing themselves. In the case of the people who actually witnessed the accident such a feeling would be intensified. Under the circumstances it would be some relief to be ourselves assured, and to be able to assure others—not merely that the wrecking of our frail physical frame does not involve the extinction of the personality (we as Spiritualists are convinced of that fact)—but that no injury to the casket, however terrible to contemplate, can possibly injure the jewel within. It would be a relief to know whether to the person immediately concerned there is any difference between one form of sudden death and another—between a death from heart disease and one that is accompanied by circumstances of mutilation and disfigurement that shock the eye and sicken the nerves of the on-looker. In both cases the spirit is, as it were, driven out unceremoniously from its earthly tenement—forced to make a sudden exit. Is there, in either case, pain equivalent to that experienced in a lingering illness, or is there only, on awaking on the other side, a sense of confusion and bewilderment (lasting perhaps for some time) similar to that which is experienced on this side when we recover consciousness after some violent shock? The physical nerves can, in any case, stand only a certain amount of shock before unconsciousness supervenes. Do they pass on that shock in the form of agony—whether prolonged or mercifully shortened—to the nerves of the spiritual body, or are these unaffected? Have we any clear consensus of teaching from the other side on these points?—Yours, &c.,

D. R.

January 21st, 1913.

Was it only a Coincidence?

SIR,—The following curious incident may interest your readers.

On Christmas Eve I was in my bedroom dressing for dinner (time 6-35). I was standing with my back to the door, when suddenly I heard the door open rather violently (or so it sounded to me) and someone come hurriedly in. With an exclamation of annoyance I turned round, wondering who could enter my room in such an unceremonious fashion, only to find that there was no one there, and the door shut and bolted. I was utterly dumbfounded for a few seconds, as I distinctly heard someone come in. I have now learnt of the death of an old friend, which occurred in England at that very time. Could there be any connection between the two events?—Yours, &c.,

REGINALD B. SPAN.

Montreux, Switzerland.

A Perplexing Experience.

SIR,—I should be glad to have solved, if possible, a little problem which has come under my notice. Two mediums and their attendant controls are involved. At the meeting I attended a little drama was for some months enacted every Sunday evening by the mediums in question.

Medium A. was controlled by a high and lofty spirit. Medium B. was controlled by a poor miserable soul seeking for help. A. offered up prayers for the poor creature controlling B. but not to any apparent good. Recently, however, medium B. has openly declared that on his part it was pure humbug, that the whole thing was put on, and that never at any time was he controlled by a spirit. Here, then, is the problem: If B. speaks the truth, how is it that medium A., if genuine, was gulled to the extent she was? Why did not medium A. see through the farce and expose it?—Yours, &c.,

AN INQUIRER.

Another Fifty Books on Spiritualism.

SIR,—From the books by American authors I would select 'Nature's Divine Revelations,' 'Inner Life Mysteries Explained,' 'The Magic Staff,' 'Answers to Questions—Spiritual,' 'Views of our Heavenly Home,' and 'Arabula,' by Dr. A. J. Davis; 'The Seers of the Ages' and 'Immortality and our Employments Hereafter,' by Dr. J. M. Peebles; 'The Arcana of Spiritualism,' 'Arcana of Nature,' 'Studies in the Outlying Fields of Psychic Science,' and 'Religion of Man and Ethics of Science,' by Hudson Tuttle; 'Proof Palpable of Immortality,' 'Scientific Basis of Spiritualism,' and 'Planchette; or, The Despair of Science,' by Epes Sargent; 'Universal Spiritualism,' by W. J. Colville; 'Letters and Tracts on Spiritualism,' by Judge Edmonds; 'Primitive Christianity and Modern Spiritualism,' by Dr. Eugene Crowell; 'Psychic Studies and Spiritual Science,' by A. Morton; 'Experimental Investigation of Spiritual Manifestations,' by Robert Hare; 'Inspirational Addresses,' by Mrs. Cora Richmond; 'Automatic, or Spirit Writing,' by Sara A. Underwood; 'Beyond the Sunrise,' by Two Travellers; 'Clock Struck One,' by Rev. Samuel Watson; 'Footfalls on the Boundary of Another World,' and 'The Debatable Land Between this World and the Next,' by Robert Dale Owen; 'Nature's Secrets, or Psychometric Researches,' and 'Is Darwin Right? or, the Origin of Man,' by Wm. Denton; 'Missing Link in Modern Spiritualism,' by N. P. Fox; 'Bridge Between Two Worlds,' by Abby A. Judson; 'Borderland of Psychical Research,' by Dr. J. H. Hyslop; 'Can Telepathy Explain?' 'Psychic Facts and Theories,' and 'Life Beyond Death,' by Rev. Minot Savage; 'People from the Other World,' by H. S. Olcott; 'Encyclopædia of Bible Spiritualism,' and 'Question Settled,' by Rev. Moses Hull; 'The Future Life as Described by Spirits,' by Mrs. E. Sweet; 'Heaven Revised: Personal Experiences after Death,' by Mrs. E. B. Duffy; 'After her Death' and 'The World Beautiful,' by Lillian Whiting; 'Life and Labour in the Spirit World,' by Miss M. T. Shelhamer; 'Real Life in the Spirit Land,' by Maria M. King; 'Spirit Communications,' by Henry Kiddle; 'We Shall Live Again,' by Rev. Geo. H. Hepworth; 'Life's Borderland and Beyond,' by Richard Pike; 'Teachings and Illustrations as they Emanate from the Spirit World,' by Mary T. Longley; 'In Search of a Soul,' by Horatio Dresser; 'In Tune with the Infinite,' by Ralph Waldo Trine; 'All's Right with the World,' by C. B. Newcombe.

Of course I do not suggest that this list is exhaustive, or that the works named are the 'best' books for everyone, but I do think that if inquirers will read such books as attract their attention in this and last week's selection, they will find that Spiritualism has both a phenomenal basis and a valid philosophical claim on their best thought and consideration.—Yours, &c.,

STUDENT.

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.

Spirit Intercourse Permissible.

SIR,—It is well known how some orthodox Christians, when beginning to investigate Spiritualism, are staggered for a while by having certain texts from Leviticus and Deuteronomy prohibiting intercourse with familiar spirits hurled at them. From time to time I have seen comments upon this in 'LIGHT,' and very satisfactory criticisms and explanations of the use and abuse of these texts, but I have not noticed a reproduction of an argument used by William Howitt in his 'History of the Supernatural,' which I have just read. He tackles the point so trenchantly and in a way that would appeal, I think, so strongly to the orthodox or Bible letter-slave, that I venture to send you the following extract from the first volume (pages 196-7):—

Mr. Howitt says: 'I redeem my promise to show that Christ broke the law of Moses regarding "seeking spirits of the dead" so far as good spirits are concerned. This He did in an emphatic manner. . . . It demonstrates, and was, no doubt, planned by our Saviour to demonstrate, that express abrogation of the Mosaic law regarding the spirits of the dead. Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. He conducted Peter, James and John up into the mount . . . and introduced them to Moses and Elias . . . to Moses, the very man who prohibited such an act by the law in question and there on the mount broke the law before his face; and by His example taught His disciples, the future proclaimers of His new law to the world, to do the same. . . . The Lord of life, who was about to become the Prince of the spirits of the dead, broke the law prohibiting the intercourse with the spirits of the dead, and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and at the same time in the presence of those selected by Christ to teach this great act to posterity. The disciples, admitted to a convocation which would have brought the penalty of death upon their ancestors, found it so good for them that they desired to build tabernacles and remain with their illustrious dead. . . . This is a stone of testimony rooted in the eternal ground of the Gospel.'

This point of view should be helpful to those who may be in difficulty over the Levitical prohibition.—Yours, &c.,

RICHARD A. BUSH.

The Bahai Movement.

SIR,—It was in 'LIGHT' that I first read, some years ago, about Abbas Effendi, now more generally called Abdul Baha, 'the Servant of God,' the name he has chosen for himself as best describing his office. Therefore I was sorry to see Bahaimism so erroneously described in the paragraph in 'LIGHT,' for January 11th, taken from the 'Daily Citizen.' No one knows better than Spiritualists that the daily press is not the place to find correct accounts of anything, and though our new 'daily' has no doubt the best intentions, and has not wilfully misrepresented the Bahai teaching, it has evidently but a superficial acquaintance with the subject.

In the first place, it is said it is not a religion, but a purely ethical system. It is true it does not claim to be a new religion, but the revealer of the truths that lie at the heart of all religions—truths that have often not been, as yet, understood; so we may suppose, seeing that they have certainly not been acted on, to go no further than our own Christianity. The great message of unity is more than the ethical principle of the brotherhood of man, though that is one aspect of it; it is that all religions are rays of the one Light; one has one colour, one another; none has reached the 'white radiance of eternity,' as Shelley called it.

As George Mathison's beautiful hymn, 'Gather us in,' has it:—

Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it Heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven.
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam;
Thine is the Buddhist's rest from tossing waves,
Thine is the Empire of vast China's dream.
Gather us in.

There is a distinctively religious note in all Baha'u'llah's teaching—Baha'u'llah meaning 'the glory of God'—this teaching which his son, Abdul Baha, is now bringing to the West, 'for ye are all leaves of one tree.' Witness the importance given to prayer, and the fulfilment of prophecy.

But I want especially to emphasise that his teachings harmonise with Spiritualism. Far from 'not touching upon the immortality of the soul,' Abdul Baha said, speaking in Paris:—

'Though death destroy man's body, it has no power over his spirit—this is eternal, everlasting, both birthless and deathless. . . As to the soul of man after death, it remains in the degree of purity which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy. . . From the moment the soul leaves the body and arrives in the heavenly world, its evolution is spiritual, and that evolution is: The approaching unto God. . . The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance, therefore eternal. It is entirely out of the order of the physical creation, it is immortal! The soul is eternal, immortal!' ('Talks in Paris,' pages 58, 86 and 88) (the word 'soul' here meaning, of course, spirit).

In 'Some Answered Questions,' there is a chapter on 'The Immortality of the Spirit,' in which we read: 'The logical proof of the immortality of the spirit is this, that no sign can come from a non-existing thing . . . a non-existing man neither manifests nor produces anything. Therefore, as long as signs of existence appear, they are a proof that the possessor of the sign is existent.'

The origin of man is also dealt with in the same book (pp. 212-214) and the origin of good and evil (pp. 247, seq.): 'In the creation of God there is no evil; but the acquired capacity has become the cause of the appearance of evil.'

Abdul Baha has addressed audiences of so many different opinions, among them the Spiritualist Alliance of France, always laying stress on points wherein we agree rather than those wherein we differ, that the idea may have arisen that these problems have not been dealt with, but the answers are there for those who seek them.

Bahaism claims to be a revelation, the revelation for our day of the one divine truth that has in different epochs and in different lands by different 'manifestations' or spiritual prophets, been poured out upon humanity as it was able to receive it. Spiritualists have always believed in a continuous revelation. The late Dr. Jowett, Master of Balliol, once said that he thought Babism (as Bahaism was then called) might become the greatest Christian movement since the birth of Jesus himself. Let us listen to its message.—Yours, &c.,

C. JESSIE VESEL.

'RELIGION is being compelled more and more to depend on nothing but itself, and that is really a tremendous gain to religion; while it is being slowly recognised that an unconscious religion lies at the root of all intellectual speculation and all moral aspiration. To make men see that will bring new power to life.'—W. E. ORCHARD.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Ealing Society at the Technical College, 95, Uxbridge-road, Ealing, W., on Sunday, February 2nd. Paper for discussion at 3 p.m., by Mr. G. Tayler Gwinn. Tea at 5 p.m. Public meeting at 7 p.m.; speakers: Messrs. Geo. Tayler Gwinn (President S.N.U.) and E. Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush.

STRATFORD.—An enjoyable evening was spent on the 18th inst. at Stratford Spiritual Church, Idmiston-road, by the Fellowship Association, which meets there on Sundays, at 11.30 a.m., to discuss matters relating to Spiritualism. After tea, and an invocation by Mrs. Hayward, Mr. Wrench, chairman, delivered a rousing speech on 'The Fellowship: Its Objects, Work, and Needs.' Other speeches were contributed by Messrs. Dennis, Hayward, Willmot, and Montague, and Mesdames Neville, Hayward and Shead; and solos were rendered by Miss F. Shead and Messrs. Dennis and Wrench.—W. S. W.

BRIGHTON.—A joyous and large company assembled recently in the newly decorated hall, Manchester-street, at the members' annual tea and social evening. Under the leadership of Mr. I. J. Dench, a strong orchestra, formed by Mr. A. Lacroix, rendered a number of difficult pieces in an accomplished and clever style. The songs contributed by Mr. F. Grimwood and Mr. H. Martlew were much appreciated, the accompanists being Mrs. F. Grimwood and Mr. E. J. Hollands. Many visitors were present and the newly-elected president, Mr. T. G. Clarke, and Mr. H. Everett, the honorary secretary, were to the fore as usual in attending to the needs and comfort of all.

SOCIETY WORK ON SUNDAY, JAN. 19th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. M. Nordica gave an interesting address on 'Man, the Maker of his Destiny,' followed by successful auric readings and descriptions. Mr. A. J. Watts presided—15, Mortimer-street, W.—13th inst., Mrs. Imison gave well-recognised descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Baywater, W.—Mr. G. R. Symons' morning subject was 'The Light of the World.' Evening, Mr. H. G. Beard spoke on 'Let your Light so Shine.' See advt. on front page.—W. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Horace Leaf gave a powerful address on 'Conceptions of the Deity,' and helpful descriptions. Sunday next, services at 11 a.m. and 7 p.m., Mrs. Mary Davies, address and clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Neville spoke on 'Psychometry.' Sunday next, at 7 p.m., Mrs. Harvey, address and descriptions. Circles: Monday, at 7.30, ladies'; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public. Friday, 7, Lyceum.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Gordon gave an address on 'The Truth of the Age' and descriptions. Sunday next, at 7 p.m., Mr. Robert King. Circle: Monday, at 8, Mrs. Sutton (inquirers welcomed); Thursday, 7.30 p.m., members only, Mr. H. Bell, healing; at 8.15, circle.—N. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. G. Tayler Gwinn gave an interesting address on 'The Teachings of Jesus,' and ably answered questions. Mr. A. H. Stoner presided. Sunday next, at 7 p.m., Mr. Thompson, address.—W. H. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Davies gave excellent addresses. Sunday next, at 11.15, public circle; 7, Mr. A. J. Neville. Tuesdays, at 3 and 8, and Wednesdays at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, circle.—A. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter ably dealt with a visitor's question—'What Power has our Thought and Prayer on behalf of Discarnate Spirits?' Sunday next, at 6.30, public service. Usual meetings, Monday, Wednesday, and Friday.—J. S. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Addresses by Mr. R. Boddington and Mr. Brown; evening subject, 'Christian Spiritualism.' Sunday next, at 11 and 6.30, 'Twenty-six Years of Public Work in South London,' Mr. W. E. Long. He especially invites old friends.—M. R.

ILFORD.—45, THE PROMENADE.—Miss Scates spoke on 'The Power of the Spirit from the Minute to the Mighty,' and answered questions. Sunday next, at 11, study class; at 7, Mr. and Mrs. Alcock Rush. Tuesday, at 8, Mr. Brooks. Friday, at 8.30, members, Mrs. Briggs.—H. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis's addresses were much appreciated as usual. Questions were answered and some striking clairvoyant descriptions were given. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance. Tuesday, at 3 and 8, also Wednesday at 3, clairvoyance; at 8, members.—H. J. E.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Mrs. Alice Webb gave addresses and good descriptions. Lyceum met as usual. Sunday next, morning, Mr. Cox; afternoon, Lyceum; evening, Mrs. Effie de Bathe, 'Meditation of a Mystic,' illustrated by original paintings. February 2nd, morning, Mr. Blackman; evening, Mrs. Imison. Thursdays, 8.15, public circle.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. H. Dennis spoke on 'The Future of Modern Spiritualism.' Evening, Mrs. Beaumont addressed a good audience on 'Spiritualism,' and gave descriptions. 16th, address by Mr. J. Wrench, descriptions by Miss Woodhouse. Sunday next, at 11.30 a.m., Miss Woodhouse, clairvoyance; 7 p.m., Fellowship Night; 30th, at 8 p.m., Mrs. E. Neville. February 2nd, Mr. J. Wrench.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Splendour of God,' and gave descriptions. Evening, Miss Morris, Messrs. Percy Smyth and M. Clegg spoke on Lyceum work, and Misses Dorothy Rand and Violet Brennan gave recitations. 15th, election of officers. President, Mr. J. Abrahall; vice-presidents, Messrs. R. Farrant and E. Alcock Rush; secretary and treasurer, J. Forsyth; council, Miss E. Grainger, Miss F. A. Dively, Messrs. Thompson, Eyles, Brennan, and Hagger. Sunday next, at 11.15 a.m., Mrs. S. Fielder; 3 p.m., Lyceum; 7, Mrs. Alice Jamrach. Wednesday, Mrs. S. Podmore.—J. F.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Beaurepaire gave an address and descriptions. Sunday next, at 7 p.m., Mrs. Clara Irwin on 'There is no Death,' also clairvoyant descriptions. Lyceum every Sunday at 3 p.m.

MANOR PARK.—**CORNER OF SHREWSBURY AND STRONE-ROAD.**—Morning, healing service; evening, Mr. A. H. Sarfas on 'The Ministry of Angels,' followed by descriptions. Solos by Miss Muriel Bell were much appreciated. January 15th, annual general meeting. The reports showed a sound financial position and continued progress. The election for 1913 resulted as follows: President, Mr. Thomas Brooks; vice-presidents, Messrs. G. F. Tilby, J. Cockman, C. W. Turner; hon. sec., Mr. A. H. Sarfas; assistant secretary, Mr. Mead; treasurer, Mr. J. Cooté; librarian, Mrs. Harrison; wardens, Messrs. Mead and Wills; seven ladies on committee, Mesdames Buckam, Sarfas, Goater, Plater, Wilkin, Benbow, Ellis. A pleasing incident was the presentation of a handsome silver-plated spirit kettle by Mr. Brooks, on behalf of the church, to our worthy and loved vice-president, Mr. Geo. F. Tilby, as a slight memento on the occasion of his marriage. Both Mr. and Mrs. Tilby suitably responded. After the usual votes of thanks to retiring officers, the meeting closed, with every prospect of a prosperous and progressive New Year.—T. B.

SOUTHAMPTON.—**CAVENDISH-GROVE.**—Mr. Lamsley, of Portsmouth, gave able addresses.—G. L. B.

SOUTHSEA.—**LESSER VICTORIA HALL.**—Mr. E. Frankish gave addresses.—J. W. M.

DUNDEE.—**OPERATIVE HALL, 43, OVERGATE.**—Evening, Mr. Inglis gave an instructive address and Mrs. Inglis descriptions.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. T. Olman Todd spoke on 'The Significance of Spiritual Gifts.'

BATTERSEA PARK-ROAD.—**HENLEY-STREET.**—Mr. D. J. Davis, J.P., gave an excellent address on 'Things that Help Us.'

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Mr. Warner Clark gave addresses, morning and evening.—H. E.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Beattie gave good addresses, and on Monday psychic delineations.—J. R.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick gave an able address on 'Some of the Reasons Why of Spiritualism.'—C. C.

STONEHOUSE.—**ODDFELLOWS' HALL.**—Addresses by Mrs. Joachim Dennis, Mr. Jennings, and Mrs. Cook; descriptions by Mr. and Mrs. Dennis and others.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Hawes spoke on 'A Talk with Friends' and Mrs. Cesar gave psychometric readings. 17th, Mrs. Fielder gave descriptions.

PORTSMOUTH.—**MIZPAH HALL, WATERLOO-STREET.**—Mrs. C. C. Curry gave addresses and descriptions. 15th, healing guild, and address by Mrs. Rex Luckier.—P.

TOTTENHAM.—684, HIGH ROAD.—Mr. R. Boddington spoke on 'Spiritualism: Its Consolations,' and related interesting personal experiences.—N. D.

BIRMINGHAM.—**CAMDEN-STREET SCHOOLS.**—Mr. E. W. Wallis gave addresses; evening subject, 'Three Great Questions Answered by the Spirits.' Monday, Members' Annual Meeting.

CLAPHAM.—**HOWARD-STREET, NEW-ROAD.**—Mrs. Harvey gave an address and descriptions to a large audience, and Miss Heythorne sang a solo.—F. C.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Mrs. Powell Williams gave an address and remarkable descriptions. Usual week-night meetings.—W. G.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD.**—Morning, Mr. Moore gave a reading. Evening, Mrs. Maunder gave an address and descriptions.—C. D.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Miss Amy Letheren and Mrs. Letheren; descriptions by Mrs. and Miss Letheren and Mr. Weslake.—E. F.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mr. Rundle's subjects were 'The Angel of Death' and 'The Duplication of Earthly Things in the Spirit World.' He also gave good psychometrical readings.—C. A. B.

EXETER.—**MARKET HALL.**—Morning, address by Mr. H. Lockyear. Afternoon, Lyceum. Evening, Mr. H. R. Rabbich spoke on 'Man and the Spiritual World.' Descriptions by Miss Tarr.—H. L.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. Woodland, president of Cardiff society, spoke on 'Is there a Future Life?' and on Monday on 'Science and Religion.' Descriptions by Mr. Rudman.—A. L.

MANOR PARK.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, healing service; evening, Mr. Karl Reynolds, on 'God's Revelation to Man.' 13th, ladies' meeting, Mrs. Clarke. 15th, Mrs. Keightley, address and descriptions.

SOUTHPORT.—**HAWKSHED HALL.**—Miss Annis Hibbert spoke on 'Peace I Leave with You' and 'The Ministry of Angels' and gave descriptions. On Monday she elucidated colours and auras.—H. I.

READING.—**NEW HALL, BLAGRAVE-STREET.**—Mr. P. R. Street spoke on 'The Gospel of Happiness' and 'The Psychology of Ghosts,' and Mrs. Street gave descriptions. 13th, Mr. Street gave an address and answered questions.—M. L.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Gambier Bolton spoke on 'The Real Spiritual Life' and 'Do our Dead Return?' and Mrs. Trueman gave descriptions. 15th, Mrs. Trueman gave psychometric readings and Mrs. Summers descriptions.—F. F.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mr. J. G. Nicholson spoke on 'Like an Open Book,' and the president gave fully-recognised clairvoyant descriptions. Mr. Nicholson's visit was much appreciated, as he came against his doctor's orders to aid us in our new venture.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. F. T. Blake spoke on 'The Call of the Spirit,' and 'The New Age—An Ideal of the Future,' and gave clairvoyant descriptions. 15th, Mr. F. W. West replied to points raised in a recent church debate, and Mrs. Croxford gave descriptions.—J. McF.

NEW PUBLICATIONS RECEIVED.

'The Stranger in the House.' By ANTHONY DYLLINGTON. Cloth, 6s. T. Werner Laurie, Ltd., Clifford's Inn, E.C.

'Le Mystère de la Mort.' By J. L. W. P. MATLA and G. J. ZAALBERG VAN ZELST. Paper cover, 8fr. MM. Hector & Henri Durville, 23, Rue Saint-Merri, Paris.

'The Voice of Isis.' By the Teacher of the Order of the 15; transcribed by HARRIETTE AUGUSTA CURTISS and F. HORNER CURTISS, B.S., M.D. 1dol. post paid. Curtiss Book Co., 1,723, McCadden-place, Los Angeles, Cal., U.S.A.

MAGAZINES: 'La Revue Spirite' for December, 1fr., 42, Rue Saint-Jacques, Paris; 'Psychische Studien' for January, Verlag von Oswald Mutze, Leipzig; 'The Vineyard' for January, 6d. net, A. C. Fifield, 13, Clifford's Inn, E.C.; 'Revue Philosophique' for January, 3fr., Librairie Félix Alcan, 108, Boulevard Saint-Germain, Paris.

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'Human Magnetism; or, How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By PROFESSOR JAMES COATES. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 4d.

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