

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The interesting Address on Folk-Lore, by Mr. Angus McArthur, which has just appeared in 'LIGHT' may well be supplemented by the following extract from an article on 'Second Sight in the Far North,' which appeared in 'The Scotsman' of April 19th. The writer, 'W. F. C.,' after saying that, 'in this age of materialism, it is refreshing to find that the dwellers in the solitary places still retain their belief in the supernatural,' goes on to give a number of dream and other experiences of a premonitory and clairvoyant character. He concludes his interesting article with a rather curious story relating to an acre of ground that is said to have been blighted by a curse, and which is still known as the 'Death-rig':—

Tradition says that it was once the holding of a poor widow, who was evicted by a tyrannical landlord. Ere leaving the place, she cursed the ground, and declared that whoever attempted to cultivate it after her would meet with dire misfortune. The first tiller of the soil lost most of his animals during the following winter; then one of his family died suddenly; and subsequently he himself passed away. The next man who rented the place shared a similar fate. The people of the neighbourhood now began to think that there was something in the old woman's curse after all, and the patch of land has never been cultivated since.

In his little book 'The Problem of Life' (C. W. Daniel, Limited, 1s. net), Mr. Ignatius Singer has done what for many people is a very necessary work, in connection with the discussion on the origin of life arising out of Dr. E. A. Schäfer's presidential address at the last meeting of the British Association. His object, as he tells us, has not been to take up any partisan attitude, but to demonstrate the barrenness of the ground on which the discussion has been carried on. We are between the materialistic theory of life, which holds by a self-potent matter or substance, and the opposing theory which assumes a supreme self-conscious 'spirit' or 'will.' And 'the one is as untenable as the other.' But that leads us into deep waters. It is clearly as vain to cry 'All is Spirit' as to proclaim that there is nothing but matter. The gulf has yet to be bridged to the satisfaction of Science. To us Spirit, the Absolute, will never be known except as expressed through substance, but we must perforce go on speaking of spirits and a spirit world when referring to after-death states. To the scientist who is familiar with psychic phenomena a larger world is opened, but the problem on its scientific side remains a problem.

In dealing with the main question, Mr. Singer displays

remarkable ability and a wide acquaintance with current science. He shows how we can trace the mechanism of life from cell to oak or cell to man. But life itself? That remains constantly elusive:—

As I contemplate the problem before me I am spell-bound by the display of—what? I have not even a name for it. I have called the mysterious power 'persistence' or 'habit.' Men more learned in Greek or Latin than myself will be able to suggest some more pretentious, more classical-sounding, perhaps even more appropriate name. But it will not help us to pierce the secret.

And in demonstrating the fact that life in itself is a great mystery Mr. Singer completely disposes of any pretensions that may have been made to the discovery of its origin. And incidentally he reveals the arrogance of those who would assign any limits to its range and activities. In that direction the most uninstructed mind that has gained evidence of a future life can teach them something,

Novels of modern life by the best novelists are excellent mirrors of the thought and temper of the time. In the old romances the introduction of the ghostly element meant the heightening of the interest by the machinery of the supernatural. To-day the novelist, with a maturer knowledge of things, fits his psychical events closely and naturally into the picture. We were pleasantly struck with this change of method in such books as 'The Conscience of Coralie,' by F. Frankfort Moore, and 'Benedict Kavanagh,' by George A. Birmingham—to mention but two of many examples. To take the latter one first, we are shown how when Benedict Kavanagh, a young Irishman, is taking a train journey at a critical juncture in his life he is impelled to speak to a fellow-passenger, a priest, who is travelling in the same carriage. His fellow passenger is a complete stranger, and Benedict, who is a sensitive and self-conscious youth, at first resists the impulse.

"Speak to him, speak to him; never mind what you say, but speak." It seemed to Benedict that a voice from outside, someone else's voice, was issuing an order to him which very soon he would be obliged to obey. He did obey, in fact, and thus opened a new and delightful chapter in his life's experiences, for the priest proved to be a man of large mind and deep spiritual experience. As we read, we thought how many times such an episode has occurred in real life, signifying an influence at work in the concerns of mundane life more significant of the reality of the soul than many 'physical manifestations.' In 'The Conscience of Coralie' the supernormal is introduced in a more impressive but less pointed fashion.

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CLAIRVOYANCE.—On Tuesday, May 20th, Mrs. W. F. Smith 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.

PSYCHIC CLASS.—On Thursday next, May 15th, at 5 p.m. prompt, Mr. Robert King on 'How the Stars Affect Us.'

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, May 16th, 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.

MRS. MARY SEATON'S LECTURES.

Special Afternoon Lectures will be delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, on Wednesday, May 21st, at 3 o'clock, on 'The Control of the Body; or, Mental and Spiritual Healing,' and on Wednesday, May 28th, on 'The Real and the Unreal; or, The Unfolding Consciousness.'

ADMISSION 1s.

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members of the Alliance to attend these meetings free of charge.

A PERSONAL NOTE BY MR. E. W. WALLIS.

'The Daily News' of Monday last stated that

Suffragette incendiaries are believed to be responsible for a fire at the house of Mr. E. W. Wallis, editor of 'LIGHT,' in Stanhope-avenue, Finchley, on Saturday night. The family were away for the week-end, and the house having been entered, the carpets were piled together and set alight. 'Votes for Women' placards were found in two rooms, one being pinned to a sideboard. Fortunately the outbreak was discovered in time to prevent any serious damage being done.

On my return home from Blackpool I found that the facts were much as stated above, except that papers had been piled up on the carpet and set on fire. But for the timely discovery by a police constable, and his promptness in extinguishing the fire, serious results might have ensued, as holes had already been burned through the floor. Although the words 'Votes for Women' had been written with soap on two mirrors, I am loath to think that Suffragettes have done me this injury, and am strongly inclined to the belief that it was not their work. Will those friends who have written about this please accept my sincere thanks for their kind sympathy?

E. W. WALLIS.

THE twelfth Annual Convention of the Union of London Spiritualists will be held at South-place Institute, Finsbury, E.C., on Thursday, the 29th inst. At 11 a.m., Dr. J. M. Peebles, the veteran author, lecturer, and traveller, will speak on 'The Rise and Progress of Modern Spiritualism'; in the afternoon, at 3 o'clock, clairvoyant descriptions will be given by Mrs. Place-Veary and Mrs. E. A. Cannoek; and at 7 p.m. Mr. Geo. Tayler-Gwinn (president of the National Union) will take the chair at a mass meeting, to be addressed by Dr. Peebles, Mr. E. W. Wallis (Editor of 'LIGHT'), and Mrs. Place-Veary, who will relate her recent South African experiences. Soloist at the afternoon and evening meetings, Madame Violet Charlton; organist, Miss Mabel Gwinn.

her ancestors themselves. They visit her at night, these old warriors and chieftains, and contemplate the sleeping girl with pride and affection. They see that she is a descendant who worthily represents the spirit of their race and one of them bends over and kisses her, a fact of which she is dimly conscious in her sleep. The whole episode is treated in a delicate, reverent and yet entirely natural way. It falls into its place as part of the story. There is nothing forced or abrupt. One feels that it might easily have happened. Both the books deal with Ireland and the Celtic spirit, and both, we believe, were written by Irishmen.

We have spoken of two examples of the psychic element in current literature, but even as we write we happen upon a third contained in a volume of essays and sketches, 'The Inn of Tranquillity,' by Mr. John Galsworthy, famous as a dramatist. It occurs in a charming study entitled 'Memories,' dealing with the life of a favourite dog. The dog died, but he 'came back.'

It was Old Year's Night, and she [the dog's mistress] was sad, when he came to her in visible shape of his black body, passing round the dining table from the window-end to his proper place beneath the table at her feet. She saw him quite clearly; she heard the padding tap-tap of his paws and very toe-nails; she felt his warmth brushing hard against the front of her skirt. . . . He stood pausing pressed against her; then moved out towards where I generally sit, but was not sitting that night. She saw him stand there as if considering; then at some sound or laugh she became self-conscious, and slowly, very slowly, he was no longer there.

C. E. Jefferson, writing in 'The Atlantic Monthly' (U.S.A.) hits militarism hard. We doubt whether it will make much difference, but it is everybody's duty to sow the good seed. The effect will be seen 'after many days.' But here is the new American Jefferson's seed:—

Militarism has foisted upon the world a policy which handicaps the work of the Church, cripples the hand of philanthropy, blocks the wheels of constructive legislation, cuts the nerve of reform, blinds statesmen to dangers which are imminent and portentous, such as poverty and all the horde of evils which come from insufficient nutrition, and fixes the eyes upon perils which are fanciful and far away. It multiplies the seeds of discord, debilitates the mind by filling it with vain imaginations, corrodes the heart by feelings of suspicion and ill will. It is starving and stunting the lives of millions, and subjecting the very frame of society to a strain which it cannot indefinitely endure. A nation which buys guns at seventy thousand dollars each, when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same Divine wrath which shattered Babylon to pieces, and hurled Rome from a throne which was supposed to be eternal.

Modern palmists and other practitioners of the 'occult' may thank their 'lucky stars' that they get let off with a fine or a few weeks in prison. Had they lived two or three hundred years ago they would have received very different treatment. 'The Daily Chronicle' recently said:—

If a belief in witchcraft does still linger in England, no great harm is done by it. But there are countries in which the execution of women as witches is only a thing of yesterday. For the last instance of witch-burning occurred as recently as 1888 in Peru, and in other parts of South America cases continued to occur until well into the second half of the nineteenth century. Our own last conviction for witchcraft took place at Hertford in 1712, and Scotland condemned a witch ten years later, while Spain and Germany retained a judicial belief in witches and the justice of killing them until 1782 and 1793.

A CORRESPONDENT who is investigating coincidence in connection with known natural laws, and attempting to form a law, desires to know where he can 'obtain instances of the spiritual appearance of the living, brought by those who desire their appearance—i.e., do the living materialize at wish of others?' Can any of our readers assist him?

AN INTERVIEW WITH THE AMERICAN MEDIUM, PROFESSOR REESE.

Dr. von Schrenk-Notzing, one of Germany's most distinguished students of the occult and a careful and reliable investigator of psychic phenomena, has published in the 'Psychische Studien' the result of an interview he had in the beginning of last March with Professor Reese of America, who was then staying in Paris. The gentlemen were strangers to each other, and met for the first time on that occasion.

Professor Reese is an elderly man, thick-set, of short stature, and with a prominent, well-developed forehead. His keen eyes, the spirit which animates his utterances, as well as the elasticity of his movements make him appear much younger than he is in reality. When a mere child of six he began to show his clairvoyant faculty, and it has never, according to his own assertion, misled him throughout his long career. By his intuitive perception he was enabled to discover for Rockefeller many important oil-springs, and thus assisted materially in laying the foundation stone of the latter's vast fortune. Edison, too, has consulted him for the last twelve years, and some of the foremost scientists of America have publicly come forward to attest to his extraordinary mediumship.

Professor Reese (himself a wealthy man) never uses his psychic gifts professionally, or for mere gain. When Dr. von Schrenk-Notzing inquired why he did not put his services at the disposal of European scientists, he gave as his reply—by no means a very complimentary one—that titles and position were not always synonymous with real intelligence, and that he had other aims in life than to refute silly objections, or to let himself be annoyed by the want of courage and strength of character unfortunately prevalent amongst some of the European scientific men.

Dr. von Schrenk-Notzing having little time at his disposal when interviewing the medium, the latter went straight to the point, and asked, 'Have you a letter by you addressed to yourself?' He received a reply in the affirmative. On the envelope being handed to him, he immediately cut it into five small strips. 'In what month were you born?' was the next question. 'In the month of May,' replied the interviewer, who was then requested to write on the first slip of paper the Christian name of his mother, and on each of the four remaining ones any question he might choose. 'I shall leave the room meanwhile, and only return when you have folded up the papers,' remarked Professor Reese whilst passing through an ante-room into the corridor. Two closed doors thus separated the two gentlemen.

Dr. von Schrenk-Notzing gives the following detailed account of the further proceedings:—

On the first slip of paper I wrote 'Meta,' the name of my mother; on the second I put the question: 'When will you come to Germany?'—on the third, 'Shall I be successful with the book I am writing at present?' The fourth slip contained a personal question which for various reasons I cannot divulge, but on the fifth I asked for the name of my eldest son. Having folded the five slips I put them on a table before me. When Professor Reese re-entered the room, he asked me to mix them up. Having done so, he seized one haphazard, struck a match, and burnt the paper without having glanced at its contents. At his request I put three of the remaining slips into my waistcoat pocket, and the fifth I held tightly in my hand. Meanwhile, Professor Reese took a postcard which lay about, traced on it with a pencil two rows of hieroglyphics (Hebraic?) and asked me to cross one in each row. When this cabalistic ceremony was ended, he placed my hand in which I held the paper on his forehead and wrote at the same time, 'I shall be in Germany on the sixteenth of this month.' On opening the paper I had in my hand, I discovered that I had received an answer to the question it contained. Without any further bodily contact and the necessity of taking the papers out of my pocket, the medium continued to write: 'Your book will have a greater success than you anticipate.' My astonishment reached its height when Professor Reese read unflatteringly—as from an open book—the personal question I had asked on the fourth paper which was still hidden away in my pocket. He entered minutely into this matter, giving me some excellent advice. Just then we were interrupted by a visitor, and in consequence Professor Reese could not give me a reply to the fifth question. On taking leave of him, he remarked casually: 'Your mother's name was Meta; I could

easily see that.' Subsequent comparison of the papers showed that the one on which my mother's name was written had been burnt by the professor.

Throughout the interview the medium seems to have acted in a simple, straightforward manner, with the exception of the cabalistic incident, which, as Dr. Schrenk-Notzing remarks, was quite useless, and perhaps only an ornamental addition in compliance with American usage. It seems impossible that Professor Reese could have become aware of the questions by any trick or manipulation, neither could it have been a case of thought-reading, as the interviewer could not know himself which particular strip of paper contained any of the questions he had put. Besides, when reading question number four, Professor Reese pronounced one word wrongly; he was either mistaken, or it may be attributed to an insufficient knowledge of the German language. Dr. von Schrenk-Notzing had to correct this word in order to give the sentence its proper meaning, but this correction is the only instance of interference with the medium's work.

After a lengthy scientific discussion on the genuine clairvoyant gift of the medium, and declaring that this interview had furnished a new and important proof of the existence of occult powers slumbering in the human soul, Dr. von Schrenk-Notzing remarks that in America Professor Reese's mediumistic powers are often successfully called into requisition for the discovery of crime, especially that of theft, but that he mostly puts his services at the disposal of commercial magnates to find for them earth's hidden treasures, and that he does not neglect his own interest in these proceedings.

Whenever Professor Reese wishes to get into the clairvoyant state (in his everyday life he is always normal) he has to make a special will-effort. Scepticism or even involuntary opposition has a fatiguing effect on him, and the presence of strangers acts as a disturbing element; he consequently prefers to be alone with the prospective investigator. When he has called forth his mediumistic faculties, his eyes protrude and seem to flash, and his body trembles as if undergoing some great physical exertion. He himself says of this state: 'I have the sensation as if a door in my forehead, which remains shut whilst I am in a normal state, had been opened.'

A further interesting report, from the pen of Dr. L. Maxwell, who also interviewed Professor Reese, appeared in the March number of 'Les Annales Psychiques.' We shall give an account of it in next week's issue of 'LIGHT.'

F. D.

REMARKABLE SPONTANEOUS MANIFESTATIONS.

The following remarkable story, which appeared in 'The South Wales Daily News,' will be of interest to the readers of 'LIGHT.' It is told by an Ebbw Vale lady, and is corroborated by her husband and several independent people. She says:—

Some weeks ago I was sleeping in this room (meaning a bedroom) with a Mrs. —, when about midnight I was awakened by her whispering to me in a horrified tone, 'See, who's looking at you?'

Half asleep and half awake, I raised myself on my elbow, and there, in the imperfect light from without, I saw a figure—I could see the shoulder covered with an old black shawl with tassels.

I immediately recognised the shawl as belonging to a former occupant of this house.

Mrs. — saw the whole figure, which, she said, was that of a little old woman, but I only saw the shoulder and shawl.

These visitations went on for some time, but one night I was sitting in the room with my husband when I heard raps at the door, and immediately a hand—and it was a lovely hand—appeared in the air, and seemed to beckon to me.

I prayed to God to help me, and as I prayed the form became clearer and clearer, until ultimately I saw the whole figure, which I recognised as —, who died in this room years ago.

I have seen the hand several times since, and it beckons me to follow it, but I have not done so.

I have tried to speak in English and Welsh, but all to no purpose.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 214.)

REMARKABLE STATEMENTS.

July 17th, 2 p.m. The trumpet touched Mrs. Duncan. A voice came, giving the name 'Brown.' Mr. Duncan, speaking for his wife, said: 'That is a very common name.' 'My name is John Brown.' 'I don't know you.' 'Yes, you did a long while ago. I shot myself.' In addition to Mrs. Duncan getting a bit of a fright through the sudden impact of the trumpet, this lady did not catch what was said, and that was the reason why Mr. Duncan spoke for her.

Still there was no recollection. The voice almost shouted: 'John James Brown. You used to call me Jemmie.' Still Mrs. Duncan could not recollect.

'We were at school together. Oh dear, do you remember the teacher? She is dead. There are so many dead since then. I shot myself, through the trouble I had. I could never get out of the rut. I had a blind brother,' &c.

Thus, bit by bit, this spirit voice at the other end of the psychic-phone afforded the listener convincing evidence of his identity.

'My, how you have changed!' said the invisible to Mrs. Duncan. 'I can remember you well. You were the prettiest girl in the neighbourhood. You are just as nice as ever.'

'Where?' 'At Bankhead, of course,' snapped the voice. 'You remember why I killed myself!'

'Were you not sorry?' asked Mr. Duncan. 'No,' said John James Brown.

I am better off than when on earth. Why should I not put an end to it? Everything I did went wrong. There was no getting out of the rut—the same old rut day after day. Why not? I am better off now. (All this in Braid Scots.—J. C.)

Mr. Duncan was—as were most of us—horrified at this cool advocacy of self-destruction, and he told the voice not only of his convictions on this point, but how it had been condemned not only by the best thinkers, but by those who had returned to this world, who had acted that way.

It was no use, John James, or 'Jemmie,' stuck to his guns, and left with kindly expressions to both Mr. and Mrs. Duncan.

While talking over this, the loud voice of 'Dr. Sharp' rang out, saying:—

This man committed suicide because he had to. He was the victim of conditions over which he had no control. Those who were responsible for the conditions were responsible for this man's death. Mothers are not properly treated. Motherhood is not understood. When mothers are properly treated and motherhood better understood, there will be fewer suicides. During the first three months of pregnancy, the mother's influence is most potential for good or ill. Many a child is brought into the world, and the mother doesn't want it. It is hated and unwelcome before it is born. Growing up, it cannot shake off the psychological depression with which it is handicapped. It was 'in the way' before it was born, and is made to feel 'in the way' many times afterwards. The time comes when it cannot resist the malign influences, and suicide is the result. The poor man who addressed you is quite right; he is not responsible for committing suicide, and for escaping the evils he was unfitted to bear.

The Doctor went on to explain that this man committed suicide, being born under the 'planet of destruction.' I do not remember the planet and cannot say I followed his line of argument. I am not an astrologist. Had one been present something might have been obtained.

I give the gist of what was said. To say I did not understand, might be both a true and a polite way of putting it. It is conceivable that the thoughts of anger and of self-destruction entertained by the unhappy mother might so re-act on the unwelcomed fetus as to become actualised later in life in the offspring. It is a thought-provoking subject. Whether the Doctor is right or not is not the question. What is of moment is that one John James Brown, familiarly called 'Jemmie,' a forgotten schoolmate of Mrs. John Duncan, was able through the psychic-

phone, to make himself known to his old schoolmate by bringing before her many long-forgotten incidents.

'Ah, telepathy, my dear boy!' exclaims the psychical researcher. 'Fraud, pure fraud,' asserts Dr. Sneerwell, the eminent expert—in his own estimation. 'Fudge,' says the thoughtful thinker, 'phrases do not explain.'

Facts, however, exist independent of explanation. We heard the voice of a man, in animated and argumentative conversation with Mr. Duncan, giving at each effort names, incidents, the fact of his suicide, and his views in self-defence, and all as in direct evidence of his own identity. The telepathic theory—stretched to its utmost—and the wisdom (?) of experts, prove to be little more than hypothetical conceptions, having no basis in actual research. We who were present refrain from assumptions, as we were sure of the following facts: There were seven persons sitting in a room to which there was no access save through the door. That door was locked. There were no other persons in the house. The voice heard belonged to none of us, not even the medium, who frequently spoke, encouraging Mrs. Duncan and Mr. Duncan to speak freely to their old friend and help him to speak as long as possible, and finally by *direct voice* this long-forgotten person established his own identity to the satisfaction of the friends—Mr. and Mrs. Duncan—to whom he had specially come.

Several times we have had the experience of two spirits speaking at once, and the medium asking for less conversation that we might hear what the spirit friends were saying.

After John James Brown, of Bankhead memory, had left, we had an incident of the kind mentioned, Miss 'Arrol's' father speaking to her while Mr. Duncan's daughter, Lizzie, was speaking or trying to speak to her mother. If it were not for the seriousness of it all, I could smile at the naturalness of the whole. Who has not been present when a roomful of persons were all engaged in conversation, talking about themselves, and in a hurry too, as if anxious that not one item of the important information they were conveying should be lost? It is all so natural, but by no means profitable to the understanding or conducive to sweetness of temper in any unwilling hearer of this 'confusion of tongues.'

That Miss 'Arrol' was delighted to hear the voice of her father once more, after nearly three decades of silence, and to know from him that he had met with her mother, whom she had lost a few years back, can be well imagined. That her tears should flow unbidden is not surprising. Only those who were present were in a position to, partly, realise the import of the phenomena and their effect on those conversing with their dear ones of long ago.

Miss 'Arrol's' father, referring to private matters and the change which these would bring into the family circle, concluded by saying: 'God bless Mrs. Coates and her good husband for enabling me to come to you so often here. God bless you, Nan, and tell the girls I have been. Good-bye.'

(To be continued.)

MR. ALFRED VOUT PETERS IN SCOTLAND.

Under the auspices of the Scottish Spiritualists' Alliance, Mr. A. V. Peters has just completed a record tour, extending over four consecutive Sundays. He addressed twenty-two public meetings, and travelled over four hundred miles from Glasgow, visiting the societies at Glasgow, Edinburgh, Dundee (Forrester's Hall), and Greenock. Useful propaganda meetings were held at Motherwell, Falkirk, Dunfermline, and Aberdeen, where no societies exist. Reports received indicate that everywhere the meetings have been very successful, the audiences being much impressed with Mr. Peters' marvellous gift of psychometry. The tour has been of incalculable value, and has given a great impetus to the cause in Scotland.

Mr. Peters had to travel direct from London to Glasgow, and he is likely to return home again direct from Belfast. It is thought that a worker of his capability could have served with advantage many societies on the way up and on the return journey. If his work as a convincing demonstrator of the continuity of life were more widely known, he would not require to spend so much of his time on the Continent.—J. M. STEWART, Hon. Secretary S.S.A.

MESSAGES FROM THE UNSEEN.

The tone and spirit of 'Messages from the Unseen' (cloth, 2s. paper cover, 1s., C. W. Daniel, Ltd., 3, Amen Corner, E.C.), are just such as we should naturally associate with the sweet womanly face which greets us from the frontispiece of the book. They are, as explained in the prefaces, from a loving and loved wife and mother to her husband and family, and, as regards the great bulk of them, have been received by automatic writing through her daughters. They read so simply and naturally that it is difficult to entertain any doubt as to their authenticity. In her first message, the released spirit thus addresses her husband:—

I am very close to you and the children, and I do not want you to feel that I am far away from you all. You must be as ready to come to me in all that you would like to consult me in as ever. I shall always be here; I shall never leave you again until the time comes for me to welcome you across the river. May that tide be as gentle for you as it was for me; I knew nothing of the crossing. I must have slept long, though I did not know it, and when I opened my eyes I found I was myself again—my true self—just as I was when I was a girl, only so much brighter, and better, and happier. All that time of sickness seemed like a dream—an evil dream that I had shaken off—and all that remains is the love of my dear ones, who tended me so devotedly, and the rich experience that my soul has gained.

A beautiful passing—'no moaning at the bar,' but 'such a tide as moving seems asleep!' Little wonder that in the next recorded message, received a fortnight later, we find it reverted to, and dwelt upon more fully.

I do not know what the experience of others may be who have crossed over the river which divides our worlds, but mine was an awakening that even now fills my heart with rapture. Do not fear death, it is nothing to fear; all the pain, all the sorrow, all the ugliness are on the physical side; on the other all is love—Divine love and glory unspeakable. I awoke, my dear ones, to a vision of loving faces—faces that I had known in years long past, and loved since childhood, but which had long gone out of my earthly life—and to the sounds of the sweetest music it had ever been my lot to listen to. There was no sudden change, no abruptness; I was asleep, and gradually I awoke to fuller consciousness, and to the knowledge that I was *well* and *free*—free from my wretched old body that had acted like a clog for so many weary years. How can I express to you what that knowledge meant to me? Only those who have suffered and waited, as I have, can realise. I was perfectly well and young and buoyant, and when I awoke to answer the greetings of those around me, I knew that it was not a dream, that I had really entered the spiritual world—that I was *dead*. 'Dead?' that word is a mockery; oh, my darlings, never speak of me as *dead*. I am alive—alive as I never was before—with added energies and capacities for love and happiness that make me realise that life in these spheres must be one long delight. It was worth it all; worth all the waiting and striving and suffering to have attained *this*. For to me now I seem to have lived a dream life on earth—*this* is the real, *that* is the shadow—only you are real to me on earth, and my dear husband and children will be my one care on earth. . . . The heaven which encircles me is the atmosphere of perfect love and harmony which prevails, and which culminates in a pure and palpitating glory of light that fills the heart with feelings of delight. In this atmosphere thoughts take the place of words, and they not only vibrate in unison with our own souls but they assume the most beautiful colours and sounds so that there is an ever-varying symphony around us of beauty in every degree.

Here are some striking passages from other messages:—

I want to tell you about the wonderful music I have been listening to, an experience which seems unique in my memory that came to me soon after I came here. It was not I alone who was the privileged auditor, for many, very many others enjoyed the glorious strains that swelled as from a great central organ, and went vibrating out into space in great rolling waves of harmony. It seemed as if all the universe must hear it, so great, and mighty, and penetrating were those waves of sound. And yet as I listened it seemed playing for me alone. It seemed like a voice speaking to my soul, telling my innermost nature the wonderful secrets of my being and teaching me in a new and hitherto undreamed-of way that music may carry the exposition of grand truths. . . . If you ask me where the instrument was, from whence the music came, or who was the musician, I cannot tell you. It came unheralded and unsought, but I know that it was a step forward in my initiation into the wonders of this world. . . .

One great charm of this world is that, though there are certain underlying features which never change, yet there is a sort of super-world, if I may use such a term, which is ever changing. We are all able to put our creative faculties into operation, and our every change of mood brings a corresponding change in our surroundings. The garments we wear are of our own making; we fashion them out of the surrounding elements. I do not yet exactly understand the process; but with different occasions and different dispositions we manifest the inner in the outer, and to those who have lived here long the apparel is a symbol which reveals the wearer of it. . . .

Though the nature of this world is different from that of the earth, they are related. It is finer and more spiritual—that is all, and the world of atoms that goes to make up the beautiful forms and colours that yield us so much pleasure on earth is still a world of atoms here, only rarefied and etherealised to a very high degree so that they are sensitive to the faintest contact with spirit.

There are some beautiful descriptions of scenery, and the whole book is delightful reading, but we must not conceal the fact that reincarnation is present. In quite an early message we have this passage:—

Strangely enough, although all seemed so wonderful to me, yet often I have a feeling that is familiar, or, rather, that is not new, and my dear ones here tell me that gradually I shall find my memory of things extending far back beyond the limits of my earthly life, to the time when I was a denizen of the spirit world, which is our true home—the home of every one of us, and I already feel this to be true.

Later in the book this teaching becomes much more emphatic.

In reference to reincarnation, I do not want to go into a long discussion on the subject, but simply to state what I know to be the facts, and they are that my own dear boys and others, too, whom I have met since entering these spheres, know and testify to their previous lives on this planet, and even I myself am beginning to have recollections of phases of an existence previous to that I have just left on earth; but whether on earth or some other planet I am unable to be sure. But this I know, that I had a physical body very similar to my old earthly garment.

The communicating intelligence, however, does not narrate any special incident she is able to recall of her earlier experiences in the spirit world or during previous incarnations. All we can say is that the mere sense of familiarity with spirit surroundings hardly seems sufficient ground for the belief, seeing that in our earth life we are all, during the hours of sleep, probably familiarising ourselves with those surroundings, though we can recall nothing of such experiences in our waking hours. Occasionally with some of our earthly experiences we have a strange sense of familiarity. But such cases seem to be but instances of coming scenes or events casting their shadows before, for often they are things that could not possibly have belonged to the past of this planet.

A USEFUL EDUCATIONAL ENTERPRISE.—The receipt of three small booklets, issued by the Garton Foundation (Whitehall House, Whitehall, S.W.), calls our attention to the existence of a movement which we regard as of vital importance to this and other countries, *viz.*, that for promoting the impartial study of international polity—that is to say, 'of the facts which concern the relations of States and the principles upon which their conduct to each other should be based.' The aim of the Foundation (as explained in one booklet) is to encourage in three ways the study of these subjects: First, in connection with educational institutions, by assisting the formation of study circles and by the offer of prizes; next, by forming societies in the chief towns of the country, and arranging for lectures; and lastly, by making the Foundation a centre for co-ordinating all similar efforts by other organisations and co-operating with similar foreign organisations, especially in France and Germany. 'The Need for Study Circles, and How to Form Them,' is treated more fully in the second pamphlet; while the third, in view of the importance of understanding both sides of a question, gives 'The Case for War' as set out in a collection of passages from recent militarist writings, the salient point of each passage being taken as the basis of a question, which also gives a hint of the most useful line of investigation to follow. It is quite refreshing to find after some long and eloquent argument a brief question in italics, the answer to which must, it would seem, inevitably knock the bottom out of it. But hasty judgment is to be deprecated. We trust that the Garton Foundation will fully achieve the object of its existence. We are glad to know that 'study groups' are already in working order in connection with many Spiritualist societies.

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A TEACHER OF MAGIC.

The name of Eliphaz Lévi is well known to those who have studied the literature of Occultism. Alphonse Louis Constant, to give him his true name, was born in Paris just over a century ago. He was designed for the priesthood, but love intervened, and a runaway marriage put an end to any prospect of a career in the Church. He then 'turned author,' and produced a 'Dictionary of Christian Literature.' This was followed by explorations into the realm of Magic, and the production of books on the subject, with the result that Constant, under the pseudonym of Eliphaz Lévi, acquired an almost European fame. The son of a poor shoemaker, he had become a magician, a mystic, an adept, combining a practical knowledge of the 'mysteries' with a brilliant literary gift. But there was something of the rocket about his flight into the heaven of celebrity. In the end he recanted all his brave words. 'Magic' was not imposture—to say that would be to admit that one had been imposed upon. No, it belonged to the abyss of evil and delusion; it was part of sorcery and witchcraft. And Eliphaz Lévi returned to the Church—which clearly he ought never to have left—and died an orthodox Catholic.

All this may to some of us appear considerably to discount the claims of Eliphaz Lévi as an authority. But in the translation of one of his works* now before us, with its illuminating preface by Mr. Arthur Edward Waite, we found much of value and interest. Lévi (or Constant) contrived to make many valuable contributions to the study of Magic in spite of that underlying bias which led ultimately to his repudiation of it. It was a mind of rare ability that applied itself to the work; the limitations for the most part came from the very human love of display, mystery and power. Robes and rites, ceremonial adornments and the smoke of censers—these are well if they promote reverence of spirit and the sense of sublimity; but too often in religion, as in magic, they obscure the reality, and Nature becomes overlaid by a stuffy artificialism. Finally there comes revolt, due to the lack of daylight and free air, and truths and fallacies alike are discarded.

The 'History' is a massive book, and testifies eloquently to the patience and ability of its translator, as well as to the historical faculty of the author, who traces the course of Magic from the apocryphal Book of Enoch down to the clairvoyants and crystal-gazers of Paris during the middle of the last century. And as regards these modern wizards we were struck with the author's references to Edmond the cartomanciat, who, from the description given, must have been a clairvoyant and psychometrist of rare gifts. The past and future of those who came to consult him were manifested

to his senses in sights, sounds, and odours. One lady who brought 'an atmosphere of murder and prison' he begged would leave him. She admitted that she had just previously been imprisoned on a charge of infanticide. To an occultist, a disciple of Lévi, who visited him incognito, he stated he could say nothing, 'for whatsoever I might say you would know already as well as myself.' Edmond clearly had a penetrative faculty. Would he, we wonder, have recognised a detective? There is much discernment in the author's remark regarding the wearisome and disenchanting nature of Edmond's business:—

With how many disordered brains and diseased hearts must he be continually in relation, and the imbecile requirements of some, the unjust reproaches of others, the tiring confidences, the demands for philtres and spells, the obsession of fools all combine in making him gain his income hardly.

That was written more than sixty years ago, but it applies equally well to-day, as every public practitioner of the so-called occult arts will testify.

Being, for the moment at least, more interested in the central doctrines, as expounded by Eliphaz Lévi, than in the historical side of the subject, we turn to the 'Summary and Conclusion' in the final chapter, and find recorded there his conviction that 'Magical science is the absolute science of equilibrium.' And he adds that it is essentially religious, and has been 'the nursing mother of all civilisations.' There is a reminder of Hegel's 'marriage of contradictions' in 'the formula of Equilibrium,' where we are told that 'Harmony results from the analogy of contraries.' But that there was a 'fatal facility' about some of Eliphaz Lévi's judgments is apparent from a somewhat caustic note affixed by Mr. Waite to the author's declaration that 'the entire occult philosophy of the Zohar might be termed the science of equilibrium.' As Mr. Waite shows, this was absurdly narrowing down the meaning of the Zohar. But the author rises to a higher plane when he says:—

The most intemperate and absurd of all faiths is to believe that there is no universal and absolute intelligent principle. It is a faith, since it involves the negation of the indefinite and indefinable; it is intemperate, for it is isolating and desolating; it is absurd because it supposes complete nothing in place of most complete perfection.

And again, he says:—

The abnormal character of certain phenomena is only a proof of our ignorance in the presence of the laws of Nature. When God designs to communicate the knowledge of Himself He enlightens our reason and does not seek to confound or surprise it.

We wonder whether these quite reasonable views were included in the recantation of Eliphaz Lévi. Was it a real recantation? Mr. Waite, we observe, has his doubts. He was once inclined to think it possible that Eliphaz Lévi had attained certain grades of knowledge in a secret school of the mysteries, and that he was 'brought to a pause because of disclosures contained in his earlier books,' and 'set to unsay what he had said therein.' We should doubt the authenticity of any school of the mysteries that authorised or permitted any such jesuitical practices. Mr. Waite doubts it now, on other considerations, and to us it seems more likely that Eliphaz Lévi was not strong enough to withstand the influence of his earlier training and succumbed to fear. One needs the strong, clear light of Reason to walk safely in the paths he chose. His want of depth is shown in the ' manifold inaccuracies ' in his references, to which Mr. Waite alludes. An expert in the ancient schools of Occultism, Mr. Waite has scant respect for Lévi's deliverances on Hermetic Magic and Magic in India: 'incompetence' is the word. And yet, as we have indicated, Eliphaz Lévi has many true and good things to say, and it is because of these that we found 'The History of Magic' a far from unprofitable study.

* 'The History of Magic.' By ELIPHAZ LEVI. Translated, with a Preface and Notes by ARTHUR E. WAITE. William Rider and Son. 18s. net.

THE 'STING' OF DEATH.

The phrase 'There is no death' is one that is frequently used by Spiritualists, and in a certain sense it is undoubtedly true, but it is not wholly true. We speak also of 'the incident of death,' but what a tremendously significant incident it is! One day a Pierpont Morgan is a living force in the world's affairs. He wields a potent influence. For good or ill, his thoughts and actions interest and affect millions of people and become determining factors in their lives. To-morrow he is silent and still. No longer can he interfere. Other men with other plans and projects take up the tale, but he has dropped out and does not count. Love or hatred, use or disservice, are no longer possible to him on this side, and, to use the old expressive phrase, 'The place that knew him shall know him no more.'

These thoughts have been awakened by the reading of a pathetic letter from one who recently passed through a sad bereavement, and who, addressing a friend, wrote:—

With the exception of making life physically more bearable, this winter has not been a happy one for me. I do not believe much in the healing efficacy of time, though I suppose the healing efficacy of absolute faith is undoubted; but how few possess it! I miss W. more and more instead of less and less, and this, curiously enough, although I am as certain of his continued existence and even nearness to me as I am of my own existence. But never to see the dear, kind, familiar face again of one who helped me and others over so many of the rough places of life—that is where the sting of death lies. Certainly there is no day, scarcely any hour of the day, when I do not think of all his goodness and patience, and I think those words, 'the sting of death,' exactly describe the futile longing to have one's friend once more *just as he was*, even if only for a day! Let him be a shining angel, or archangel, later, but, just as a concession to human weakness, to have him once more on the other side just as one knew him here, that is what the heart cries out for and will not be comforted.

How true that is, how human, and, ah, how sadly futile! We cannot have the departed back. Our hearts crave for 'the touch of the vanished hand and the sound of the voice that is still'; but that cannot be. The feeling of solitude oppresses us. The thought that never again can we render to our loved ones the little tender acts of affectionate help and loving service, that never again shall we listen to the voices we loved to hear, overcomes and unmans us. Aye, death is death, indeed—on this plane it is, indeed, the end. Never shall we have opportunity to clear up misunderstandings, to win forgiveness, to say the things we left unsaid that would have helped and brightened the way for those who have gone. We are left lamenting: 'If I had only known that we should never see or speak to each other again, how differently I would have acted! I did not know it was the last time—I did not know!' But regrets are useless, repinings vain.

We all know what the practical person says in such circumstances, and, although we may revolt, still we may thank God even for him, because, in spite of ourselves, he helps us to realise and accept the facts.

It was in vain that Tennyson asked that there might not be any 'moaning at the bar' when he put out to sea. While love is love and hearts are true and tender, our moans will not be altogether stilled! But, thank God, even in our darkest hours, hope stands by our side and presents us with the assurance that we shall meet again! 'So long as the lips of Love shall kiss the lips of Death,' so long will the idea and hope of immortality live and give strength, comfort, and renewal to the bereaved mourners of earth. Aye, and it is here that Spiritualism—simple, unsophisticated, and undiluted Spiritualism—renders its greatest, its divinest service. It *does* give us evidence of the survival of our friends and loved ones. If we are fortunate, it enables us to realise their spirit presence, to receive their thoughts, to feel and respond to their assurances of undying affection and of happy reunions in the beyond. We shall never truly apprehend our Spiritualism, or comprehend its supremest significance, or profit to the full by its ministry until, dropping all artificialities and subtleties, sophistical philosophies, and metaphysical hair-splittings, we acknowledge the facts of spirit communion, become as little children, and, like children, accept love and its services as the most natural, as they are the most

sacred, the most heavenly, and yet the most human, of all the revelations of the Spirit.

'The voices' at our séances do not speak in what are supposed to be angelic accents, neither do they indulge in learned disquisitions; they speak naturally, humanly, lovingly, and those who hear them thrill with delight when they realise that it is their *very own* loved ones who thus break the great silence and bridge the gulf. Surely, surely here is 'the Great Revelation'! We do not claim that a solution is propounded to all the puzzles of existence. We do not receive angelic revelation, perhaps, surpassing all human understanding; but, then, our friends were human beings, and they demonstrate that they are still themselves over there, and thus the greatest problem is solved in the most natural manner possible.

If Spiritualism be true, human survival is a fact, and survival means the natural going on, as human beings, of those who lived here. The law of continuity holds good, and we now know that the departed do not suddenly alter into stained-glass angels or sullen and soulless fiends, but have entered upon another stage in their educational career. We have friends, comrades, co-workers, loved ones over there! They are just such people as we are. We, too, shall be ourselves when we get there. We and they will meet again and know each other there. Whatever other changes may occur, love will not cease to be love, and love-links will strengthen rather than break. Love in both worlds is the redeemer, the reconciler. Love opens all the gates of heaven and lifts us out of the hells. Heart speaks to heart, and joy leaps to life.

What avail all our philosophies, our speculations, our 'higher plane' posturing, our scientific or theological dogmatising? In the face of death all the seemings are stripped away and we are struck dumb and despairing unless Spiritualism comes to our aid. We then get down to realities and simplicities, and when our 'dear departed' manifest their presence and speak to us, we forget our learning and delightedly talk the old familiar 'trivialities,' the dear common things—the things that remind us of the past and give us back our 'dead'—that enable us to wipe away our tears and smile once more with the joy of living, for we know that we and they are alive for evermore.

LUX.

HANDS OF FAMOUS PEOPLE.

ADDRESS BY 'CHEIRO.'

On Thursday evening, 24th ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, 'Cheiro' delivered an Address on the above subject (with lantern illustrations) to the Members and Associates of the London Spiritualist Alliance. The occasion drew together an unusually large audience, the Salon being filled to its utmost capacity.

MR. H. WITHALL, the vice-president, occupied the chair, and in the course of some introductory remarks said that Spiritualists believed that they were spirit-beings now, having a spirit-body in addition to the physical body. That physical body was created and maintained by the spirit, which impelled the various organs to perform their functions. Spirit-man was therefore the creator of his body, and as every creation took the semblance of its creator, our physical bodies to a large extent represented ourselves. If we were sufficiently close observers we could, by looking at our fellows, discern their character, and, therefore, it was not at all unreasonable to suppose that in those parts of the body in which there was the highest organisation—the palm of the hand, for example—the character might be read by those who knew how to interpret the signs. Some persons believed that it was possible to predict the future by studying the palm of the hand, but Spiritualists held, as a rule, that one could not tell the future by this or any other means, but could merely tell the *probabilities* of the future, and *there* was the difference. If they could only make people understand that the future was not fixed and ordained, they would not go to a palmist and alter their lives because of what was predicted for them. If one went to a doctor for advice he would probably say, 'Take one or two bottles of this medicine and you will be well.' Now that was apparently

'telling the future,' but it was really only dealing with probabilities based on the symptoms of the patient and the nature of the medicine. The palmist might by observing what had happened in the past tell you the probabilities of the future. He could not reveal the future—he could only make certain deductions from the past, and if only that were done then there was no reason why the law against fortune-telling—which was in the main a good law—should not remain as it was. They had with them that evening a gentleman who was an authority on chiromancy and whose reputation was such that his appearance on their platform had attracted the largest audience of the present session. 'And I think,' said the chairman, 'he will tell you, as I have told you, that the future is unknown. There is no danger in the scientific study of character by the hand, because through that study you may learn how to avoid dangers, and also how to succeed by following certain lines of action, and in that way the knowledge may be useful to you.'

'CHEIRO,' who was received with great applause, said that he was deeply touched by his cordial reception, and hoped it would prove an incentive to him to give them an address worthy of the occasion. 'I want us,' he said, 'to understand each other at the very outset. I don't want you to regard me as anything out of the ordinary—a weird, uncanny person of the blue flames and brimstone order. (Laughter.) I want you to regard me simply as an old class-mate who has risen up to-night in life's schoolroom to tell you of certain things to which I have devoted many years of study while you, perhaps, were engaged on other things—the higher mathematics, or, it may be, the gaining of money and experience in some other great field of activity. When I was at school I learned my first great lesson on the subject of concentration upon a single idea in a somewhat curious manner. We had an old-fashioned kind of master who would take half a dozen boys, and say to them, "Now go out to the fields and highways and pick up specimens of wood, stone, or plants, study them, and next Saturday bring them here, and give a lecture on all you can find out about the objects you choose." I shall never forget how on one occasion a boy whom we all regarded as an utter dunce brought in a leaf and gave the most interesting lecture I ever heard in such circumstances on its origin and nature. It made such an impression on me that I determined to profit by the example when I took up the study of *my* leaf, which was the human hand.'

Proceeding, 'Cheiro' referred to certain wonderful arts and discoveries which had been lost to the world. There was, for instance, the beautiful art of encrusting steel with gold. That art had been so completely lost that only a few years ago as much as £15,000 was paid for a suit of armour inlaid with gold—it was the only complete specimen of the work left. Then there was the art of producing malleable glass, which was lost in the time of the Romans. These were but two examples out of many which might be used as illustrations of the fact that chiromancy was itself, to some extent, representative of a lost art. For its beginnings one had to go back to the very confines of civilisation; back to ruined civilisations, to ancient India which had given us her wonderful Vedas, her rich stores of philosophy, art and poetry. The sages of the East studied chiromancy as earnestly as we in the West studied machinery and the science of slaughter. They had a science called *Samudrika*, the science of the lines and movements of the body, and as this study progressed they evolved another—a more concentrated form—called *Hastrika*, the science of lines of the hand. From time immemorial this study existed in India, and while we in the Western hemisphere felt that we were well-nigh omniscient, yet this marvellous Oriental race were our forefathers and teachers in almost all sciences that require method and calculation. History told us that it was they who discovered the precession of the Equinoxes which, as astronomers knew, must have occupied over two thousand one hundred and forty years to find out, since it is only completed in about two thousand one hundred and forty-six years. From India the study of palmistry spread far and wide into other races. One could trace it in ancient Egypt, Persia, Greece, and Rome. It was, indeed, at the time of the ancient Greek civilisation that the study was considered to have reached its acme. The old Greek philosophers were, as we knew, men of marvellous learning.

To-day we sent our sons to colleges and schools to study the wisdom of the ancient Greeks. Was it wise, therefore, to say that the study of the hand had no value, remembering that Anaxagoras taught and practised it about the year 400 B.C.? We learned, too, from history that Hispanus discovered on an altar erected to Hermes a book on chiromancy, written in gold letters, which book he sent to Alexander the Great, as 'a study worthy the attention of an elevated and inquiring mind.' History told us also that such great minds as Aristotle, Paracelsus, Pliny, Cardamis, and Albertus Magnus pursued the study of the hand.

But when the Early Church began to rule, the science fell under suspicion, for it had to be sorrowfully admitted that the history of the Church was the history of opposition to all knowledge that did not proceed from the Church. Spiritualists knew something of the spirit of prejudice and persecution that came from that direction, and against which they had had to fight during the last half-century. In this connection 'Cheiro' read a paragraph from a daily paper announcing that a commission of inquiry had been appointed to investigate the conduct of a Yorkshire vicar 'in preaching Spiritualism,' the spread of which had 'occasioned some concern in the diocese' and 'alarmed many persons.' (Laughter.) 'Cheiro' then alluded to the pleasant practice of the Church in the past in putting down forms of knowledge of which it did not approve by burning the books containing them, and confiscating the goods of those who pursued such knowledge. It was so with Chiromancy, and yet when he visited the Vatican library at Rome he had found there no fewer than four hundred and eighty magnificent works dealing with that much abused study. (Laughter.) It was a curious fact that with the invention of printing the first book printed after the Bible was a book on the study of the hand, and about three hundred copies of it found their way to this country. Most of these were confiscated and burned publicly in the streets, but a few remained to keep the science alive amongst the studious, although under Henry VIII. the practice of the art was denounced as a machination of the devil, and its followers put into the stocks, their goods confiscated and themselves expelled from the country.

'Now' (said the speaker) 'you know why this study has languished under disadvantages; but I want to show you by practical illustration how much truth to Nature there is in it, and I trust you will find in my lecture not only interest but useful knowledge; so that by looking at your own hands you will find proofs of what I am about to tell you. I am going to show you on the screen some pictures of famous hands, and I am going to ask you to concentrate your attention upon them, because I am only allowed an hour and a-half, and although that may be quite sufficient for some of my audience, I can assure you it is not half enough for all I could say on the subject.' (Applause.)

The lantern illustrations commenced with the display of pictures of the seven types of hand, introductory to which 'Cheiro' alluded to the ability of those judges of horseflesh who by glancing at a horse can detect its various 'points'—its elements of strength and weakness, even to the extent of judging what races it should win. The seven types of hand were supposed to represent the seven races of mankind, and although in England the people were a mixture of races, yet it was a fact that the leading characteristics of a given race always stood out prominently, however much interfusion there had been with other races.

The types presented were:—

1. The Elementary hand, the hand of the primitive type lacking in the finer qualities of mentality and organic quality.
2. The Square, or Useful hand, a higher grade shown by greater length of the fingers.
3. The Spatulate, showing an advance of nervous development, giving the hand a quality of energy, the fingers longer than the preceding types.
4. The Philosophic, characterised by knotty fingers, captive of reasoning powers, and with indications of senseness and artistic impulses. The fingers show an increased length, and the owners of these hands display a keenness for knowledge.

5. The Conic, in which the artistic faculties are more fully developed.

6. The Psychic. This hand did not necessarily denote psychic gifts, but represented a finely-developed psychic temperament which sometimes overbalanced the influence of the more practical qualities. The possessors of these hands were often highly-strung people who shunned the rough and tumble of life, and found their sensibilities jarred by the rough side of things. Many suicides were found amongst this type.

7. The Mixed Hand, partaking more or less of the qualities of all the others, and generally representative of a large section of the community. People with these hands were often very versatile, but there was a tendency to variability. They 'went from one thing to the other.' Such hands, of course, were deficient in the polarity of the purer types.

Deeply interesting were the lecturer's remarks on the thumb, which was full of vital meaning. Medical science had discovered that there was what might be called a thumb-centre to the brain. A thumb that trembled and twitched was eloquent of disease, and if an operation were performed, its success would be determined by the effect on the thumb, which would become normal. A clubbed thumb, too, was indicative of brain disease. Small, imperfect thumbs were characteristic of weak-minded persons.

Next came a study of the nails and their bearing on health and disease, certain types of nail unerringly pointing to diseases of the lungs, heart, or nerves.

The lines of the hand were next illustrated by diagrams, the lines of head, heart, and fate, or individuality, being the main subjects of consideration. When well marked, they had a corresponding significance in the life. The line of the Sun (or Apollo) also came in for attention, this line, travelling from the line of individuality running vertically in the centre of the hand and proceeding to the base of the third finger, relating to distinction gained by the subject in some branch of knowledge or activity. The influence of the various lines was well illustrated by the production on the screen of a photograph of the hand of Mme. Sarah Bernhardt, in which the markings were of an extraordinary kind, accurately denoting from the standpoint of chiromancy the genius of that great personality.

In the course of his interesting comments during the display of photographs, 'Cheiro' stated that the discovery of the connection between the lines of the hand and the character was due to the ancient Hindus who noticed, for example, that a certain line (the line of the head) was deficient or badly marked in the hands of imbeciles or those of low mental power, and similarly that cold and selfish people possessed hands in which another line (that of the heart) was absent or but slightly shown. Lines in abnormal positions were indications of abnormal tendencies in the character, a statement which was well illustrated in the photograph of two hands widely different in their markings, one being that of Dr. Meyer, who had been found guilty of over eighteen murders prompted by love of gain, and the other that of a suicide, showing the line of mentality or head-line taking a direction indicative of hopelessness and utter distaste for life. Other types of hand, showing the line of mentality and its extraordinary variety of positions, were those of General Sir Redvers Buller and Miss Frances Willard, the pioneer of the Women's Reform Movement in America.

Dealing with the highly organised nerve structure of the hand, 'Cheiro' alluded to Meissner, the famous German savant, who in 1853, in a book published in Leipzig, showed that corpuscles were to be found in the tips of the fingers and running in straight rows in the red lines of the hand, that these corpuscles, which contained the end of the important nerve fibres from the brain, gave forth during life certain crepitations or vibrations, and that by the variations in the tiny sounds thus created, the approach of illness or death could be determined years in advance. The discovery was taken up by medical men in Paris, but as unusually acute hearing was required to detect the sounds, the services of a blind man credited with

powers of hearing remarkable even in the blind, were requisitioned. After a little training this man by merely listening to the vibrations of the corpuscles could determine the sex, age and temperament as well as the state of health of the subject of an experiment.

Amongst the other notable hands shown were those of Madame Calvé, the famous singer, Sir Arthur Sullivan, Lord Leighton, Mr. W. T. Stead, Professor Max Müller, Mr. Joseph Chamberlain, Mr. Austen Chamberlain, Mr. A. J. Balfour, Sir H. M. Stanley, Lord Kitchener, General Kurino, and Mr. W. E. Gladstone. The peculiarities of each hand were explained with special reference to the character and career of the possessor of each, and in some instances the lecturer pointed out certain markings in particular parts of the hand indicating critical events in the career occurring at a corresponding period in the life. As a notable example of a fulfilled prediction based on a study of the hand, 'Cheiro' referred to the case of General Kurino, whom he met in New York some years before the great Japanese had become distinguished. The prediction of coming greatness then seemed a most unlikely one, but shortly afterwards the Chino-Japanese war broke out, and in that and the Russo-Japanese campaign which followed Kurino rose to fame.

The hand of Mr. Stead was naturally of special interest to the audience, and its 'points,' as expounded by 'Cheiro,' were carefully studied. As to whether the famous journalist could have avoided his fate, the lecturer remarked that he did not believe in any absolute destiny. He held that knowledge is power, and that by knowledge we may avert a threatening evil. If an engine-driver were warned of a broken bridge a few miles ahead, he would, if he were a man of wisdom and experience, pay attention to the warning and proceed warily. But then he might not believe that the bridge was broken, and rush ahead to destruction. Had Mr. Stead been distinctly warned, and had he believed the warning, he might possibly have avoided the fatal voyage, and his life would have gone on. But it was not easy to generalise on these matters, and it was difficult to determine the limits of destiny. The will of God over-ruled all, and He knew what was best for us and the world generally.

Of Professor Max Müller 'Cheiro' had some interesting reminiscences. He had told the Professor after a study of his hand that he must have begun life as a poet before turning his attention to science. 'What you tell me,' said the Professor, 'is a thing almost unknown, but it is a fact that in my early life my greatest happiness and pleasure was in writing poems.' He showed a keen interest in 'Cheiro's' studies, bringing him books on the subject and even translating old Sanscrit works to assist him.

In the hands of the two Chamberlains, father and son, the lecturer drew attention to the influence of heredity as revealed in similarity of markings. 'Cheiro' had pointed out the fact to Mr. Joseph Chamberlain, who observed that it was a remarkable thing, for Austen was the only son who had shown any desire to follow in his footsteps.

In Mr. Balfour's hand the lecturer traced indications of a desire to pursue the quiet paths of science and philosophy rather than face the arena of public life; and in the hand of Sir H. M. Stanley an eventual distaste for the life of travel and adventure, and a desire to withdraw from the outside world—a development of character borne out by a visit paid by 'Cheiro' to the explorer.

Lord Kitchener's calm, strong, unemotional nature was shown to be reflected in the line of mentality running straight across the hand, while the line of individuality was also remarkably developed, foreshadowing a wonderful career. 'When I met him,' said 'Cheiro,' 'it was in 1894; he was then only Colonel Kitchener.'

Mr. Gladstone's hand showed a line of mentality of enormous length, but not straight as in Lord Kitchener's hand, and the versatility of his genius was also clearly indicated. The line of the sun (there were, indeed, several of these lines) began early in this hand, and, as everyone knew, Mr. Gladstone came to the front when quite a young man. Two lines of life were also shown indicating unusual vigour and vitality.

In the course of his concluding remarks 'Cheiro' pleaded for the practical and educational side of his science. 'You will find,' he said, 'that it is not so difficult as it probably appears to pursue this study if you go quietly to work and carry out these observations for yourselves, and you will find in an incredibly short time you will be able to grasp the main principles.' The study of character was of enormous importance, but it was strange and regrettable how few people showed any interest in it. And the study of character as expressed in the hand was not only interesting, but contained a truth of incalculable value to human beings. He ('Cheiro') had no personal end to serve in advocating the claims of his science, for he had seen during the last few years the curtain of destiny descending slowly on his career as a reader of hands, and had now been called to wider fields of labour. This was the last time he proposed to appear on a public platform—in connection with his present subject, at least—and with five hundred persons before him he could not resist the temptation to say a word on the deeper side of his philosophy. Every human being hungered and thirsted for happiness, and the message he felt impelled to give was this: That by right living and the endeavour on the part of each to do the best that lay in his power that happiness was surely to be attained. To some of them it might seem that God was unjust—they had to suffer and struggle to what might seem an extent totally undeserved. But by degrees as they went on the true meaning of life became apparent, and they would realise that instead of God being unjust they, by their ambition and impatience, would almost prevent Him helping them as they would be helped. Every man and every woman had a place and purpose in life. Everyone filled a certain niche that could be filled by him or her alone, and by living up to that idea, realising alike the dignity, the privilege and the responsibility it conferred, each might secure the birth-right of happiness here and hereafter. Concluding, 'Cheiro' said: 'I thank you extremely, ladies and gentlemen, for the opportunity of delivering what will probably be my last lecture on the subject of the hand and its meaning, and for the privilege of giving it from the platform of the London Spiritualist Alliance.' (Applause.)

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

THE BIRMINGHAM BAZAAR.

Permit me, through 'LIGHT,' to thank the councils of the seven societies and the friends who kindly forwarded donations of money; also the members of other societies and friends who sent goods to assist our Ladies' Committee. The Bazaar at the society's hall, John-street, Villa Cross, was opened on April 24th, in the absence of the Mayor of Walsall, who was called from home on municipal business, by the Mayoress, Mrs. Venables, and on the second day by Mrs. Taylor Woodall. After deducting expenses, a net amount of about £62 will be available for the reduction of the debt of £145 15s., leaving a balance of £83 15s. A similar effort will be made during the coming winter to wipe out this balance, when it is hoped that societies and friends unable to assist us this time will be able to do so.

JOHN HOWARD ROSS,
248, Lozells-road, Birmingham. President.

TRANSITION.—In far-away Durban, Natal, the cause we love has sustained a loss by the passing to the higher life of Mrs. McLaren, the dearly loved wife of the president of the Durban Society. For some years she had been an earnest worker for Spiritualism. She ably and sympathetically aided her husband in his work both in the society and in the Lyceum, of which he is conductor. She will be much missed, for she had endeared herself to the hearts of all who knew her. An earnest Christian woman, when she learned the truths that Spiritualism has to teach she became just as earnest a Spiritualist. Mrs. McLaren passed to the care and keeping of the angel world on Easter Sunday, a fitting tribute being paid to her memory by Mr. John Wilson who, with Mrs. Wilson, has lately arrived from New Zealand to conduct a six months' mission in South Africa. Mr. Wilson's subject for his evening address was 'The Arisen Christ,' and his references to the arisen sister were peculiarly apropos. The interment took place at Stellawood Cemetery on Easter Monday. The Rev. A. S. McPhee held a brief service at the house before removal, but the whole of the graveside service was conducted by Mr. Wilson, whose earnest address touched all hearts. There was a large attendance of Lyceumists, society members and friends, which was in itself indication of the love and respect in which the dear one was held.

A STUDY FOR A PSYCHIST.

A DEAR DEPARTED SOUL IN VISION.

'Yes, it is she—her very self glorified!' I thought. It was between the fourth and fifth hour of the day. I had been lying in my bed half awake when suddenly, though still conscious of my physical environment, I found myself in my 'astral body,' in my home in India, standing face to face with my dear departed wife, who only a few months before had left us all bereaved by her sudden death. A halo of heavenly beauty encircled her pure pale features, and celestial grace attended her every movement. Passively subject though the mind usually is to visual impressions, I could yet remember that she had died and did not belong to our world. Overcome with delight at seeing her so radiantly beautiful, I could not but address her, though my eyes spoke more than my lips as I asked: 'How fare you, my darling, in your present abode? You seem to be quite happy and contented.'

'Quite,' she replied. 'God has been so gracious to me. You people on the earth-plane cannot even imagine the extent of His blessings here. Your world cannot approach ours in happiness and grace.'

'Indeed,' I remarked, 'and you seem to be quite satisfied.' 'Undoubtedly,' she said. 'When you leave this world you find yourselves in the arms of His mercy.'

'Then you never think of us!' I cried. 'Well'—with a little smile on her lips—'I do feel anxious sometimes, especially for my children who are left behind.'

'And you have come to see them to-day,' I said, 'but otherwise you are happy?' 'I was never so happy when in your world,' was the reply.

'But are others also happy like you?' I inquired. 'God's mercies are open to all,' she said, exultingly, her face shining with a lustre I have never seen before or since.

A new thought flashed into my mind which made me a little uneasy; but I could not resist the temptation to give it utterance. 'Do women on your side marry?' I inquired, adding with some reluctance, 'I ask especially concerning those who leave their husbands behind.' Again, for an instant, a slight smile hovered round her lips, but at once she became thoughtful as she replied, 'I do not know very much about it.'

I paused and did not like to put a direct question which was lurking in my mind, but her inquiring smile encouraged me and I asked hesitatingly: 'Are you there married to —?' 'Oh no, dear, no,' she exclaimed abruptly, waving her hand vehemently as if to silence my further curiosity, while ripples of amusement played over her innocent face. After a little pause she said: 'I must go now.' 'Where?' I inquired. 'To my present home,' was the reply. 'Shall I come to see you off?' I asked. 'Yes, you may,' she said. And then we left the house and I accompanied her to a big mosque in our native town, as if the mosque were the gateway to one's heavenly destination. She entered and I followed. She reached a minaret in the mosque, and my horror knew no bounds when suddenly I saw her face become pale and her glorious beauty fade. Seeing me perplexed she calmly said: 'It is nothing; my soul is leaving the earthly body I had assumed in this visit, and carries all its grace with it.' The body withered; I saw something ascend and disappear in the skies. I moaned a little. The vision was gone, and I was in my bed in London, with a thrilling sensation affecting my whole body.

KHNEAJA KAMALUD DIN,
Editor, 'Muslim India, and Islamic Review.'

TO CORRESPONDENTS.—'A. V.'—The opinion of a scientific writer regarding Spiritualism, unless he has investigated, is of no more value than that of any other man who is ignorant of the subject. Sir William Crookes attested facts which he had witnessed—phenomena which occurred under crucial test-conditions. He, therefore, like one of old, can say, 'I speak what I do know and testify to what I have seen.' His positive evidence is infinitely more valuable than the adverse opinions of hostile critics who were not present. Sir William's testimony was confirmed by other witnesses, and since his day many other shrewd observers have testified to the reality of similar phenomena. The evidence is truly 'overwhelming.'

ITEMS OF INTEREST.

The annual report of the Marylebone Spiritualist Association is a cheerful document. The year's work, ending March 31st, has been increasingly successful, and there can be no doubt of the need for this centre of spiritual activity with its Sunday services. Our Marylebone friends are doing an important and valuable work, and we congratulate them on their growing usefulness to the cause of Spiritualism. The meetings at Shearn's Restaurant, in Tottenham Court-road, on Sunday evenings, and the séances for Members and Associates at 15, Mortimer-street, W., on Monday evenings, have been well attended, and the sales of literature at the bookstall, including copies of 'LIGHT,' have been encouraging. This latter is a very important feature of the educational work of the society, and one which might well be adopted everywhere.

'Christianity and Spiritualism' is the title of a thoughtful paper by the Rev. B. F. Austin, prepared by request for the International Congress of Spiritualism at Geneva, and issued in pamphlet form (price 10 cents) by the Austin Publishing Co. of Rochester, New York, U.S.A. Mr. Austin contends that Spiritualism is to-day the great bulwark of true Christianity; that they are sister religions, essentially one in their teachings, and each buttressing the other. But, then, by 'true Christianity' Mr. Austin means not the orthodoxy of the Churches, but the simple, unpolluted teaching of Jesus, 'briefly summarised in Divine Fatherhood, human brotherhood, and a life characterised by spirituality and charity.' As to the old theology—'practically dead in the minds and hearts of men and in the pulpit teaching'—it seems 'impossible that it should continue much longer to live even in the creeds and symbols of the Church. There is no possible hope of saving so-called orthodoxy under the combined attacks of science on the one hand and Spiritualism on the other.'

The April number of 'The Journal of the Alchemical Society' is devoted to a report of the society's fourth general meeting held at the International Club, Regent-street, on April 11th, when Mr. Gaston De Mengel read a paper on 'The Evidence for Authentic Transmutation.' In the discussion which ensued, the Chairman, Mr. Stanley Redgrove, expressed himself as much impressed with the historical evidences of transmutation, though he was not prepared to follow the lecturer in his theory of the apparently miraculous creation of the philosopher's stone by the power of spirit. The lecturer, in his reply, claimed that, since the nature of man was in part spiritual, it was conceivable that he might act directly upon Nature by the operation of his free spiritual activity, and even communicate this activity to some extra-human substances.

The following paragraph, cut from the 'Daily Citizen,' is worth reproduction in 'LIGHT': 'Returning from a tour through Europe, Mr. Martin concludes that the French are the happiest of European nations, because, on the whole, there are the fewest idlers among them. That is a very just observation. Happiness lies in self-fulfilment on the basis of that natural aptitude which in a greater or less degree is vouchsafed to every human being. Just as the evil of poverty is that it stunts self-fulfilment, so the evil of riches is the illusion that self-fulfilment may either cease or be perverted into channels of unintelligent "pleasure." The moral, of course, is obvious. A more equal distribution of wealth means a step towards the common well-being of rich and poor alike. When the first Napoleon, in his Code, enacted the sub-division of estates he was doing more for the French people than perhaps even he suspected.'

One of the most significant signs of the times, perhaps, is the fact that at the recent May Day gathering in Hyde Park, attended by people of all classes and of many nationalities, some twelve thousand persons assembled and voted with acclamation in favour of co-operation with the workers of other countries to maintain harmonious relations between the European Powers, protested strongly against the increase in armaments which is being made, and expressed a 'strong desire for a steady disarmament of naval and military forces in all countries as the only right principle to adopt.' The meeting also declared in favour of a general strike in the event of war, the workers realising that they are the folk who suffer most at such times. It was resolved to send fraternal greetings to workers throughout the world. The newspapers have not given much heed to this demonstration, but it is worthy of attention, for surely the fact that so many thousands of earnest men and women with strong convictions appeal to other thousands in all civilised communities on behalf of better social and spiritual conditions is a portent of good for the future of humanity.

FRIENDS IN COUNCIL.

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

Impressions of Mr. Stead's Hands.

SIR,—During the interesting lecture given by 'Cheiro' recently, he stated, when showing an impression of Mr. Stead's hand, taken by himself on July 28th, 1894, that he believed it was the only one extant. Will you kindly allow me to say that I have in my collection several autographed impressions of Mr. Stead's hands which I took personally on two occasions—*viz.*, on June 28th, 1901, and February 27th, 1911. These impressions show important alterations in the markings, and I shall be happy to submit them to the inspection of any students interested.—Yours, &c.,

C. W. CHILD.

6, Netherford-road, Clapham, S.W.

Violet Leaves and Cancer.

SIR,—In 'LIGHT' for April 26th (page 203), there is a letter from 'M. C.' recommending violet leaves as a cure for cancer.

May I remind you that the late Lady Clancarty (*née* Belle Bilton), who succumbed to this scourge a few years ago, was reported at the time to have been treated with the above-named remedy, but to no purpose. Having lost more than one near and dear to me from this fell disease, I am keenly interested in everything put forward as a cure, but am bound to say that, as a result of inquiries in many quarters, I can find nothing to support the assertion contained in 'M. C.'s' letter.

Further, I am under the impression that the late King Edward's offer of £10,000 for the discovery of a cure is still open to be won. *Verb. sap.*—Yours, &c.,

SECRETATOR.

SIR,—Lady Margaret Marsham, who still lives (although invalidated by age), was permanently cured of cancer in the throat by the use of violet leaves in 1901.

My best and dearest friend passed over two years ago with the terrible disease. His friends tried the remedy for a short time, but they made up their minds not to continue to prolong the misery. They lacked faith, which I believe to be very essential, and, aided by prayer, there is little that cannot be achieved. I may add my loss was the means of a revelation to me, bringing me in touch with Spiritualism and its blessed truths and hopes.—Yours, &c.,

C. HINDS.

SIR,—A friend of mine, a very healthy person, had cancer of the breast, and carried out the violet cure (so-called) fully, both in outward application in the form of poultices, and eating the leaves, with full confidence that it would cure, but in spite of all, the deadly disease soon completed its work.—Yours, &c.,

J. FOOT-YOUNG.

72, Lansdowne-road, Holland Park.

SIR,—In this district violet leaves are believed to cure cancer; it is the belief that matters. Belief—*i.e.*, conviction beyond a doubt—will cure anything. My wife has lived a year beyond the utmost limit given her by a materialist specialist in this disease simply because we would not admit fear. Violet leaves must surely be as good as saliva! When the physical body is not worn out, spirit will heal it, and though the body be nearly worn out to start with, while spirit inhabits its temple and recognises itself (the greatest of all discoveries is the discovery by man of himself), it will impart to it a beauty of livingness surpassing all merely natural health.—Yours, &c.,

Kidderminster.

THOMAS RAYMOND.

[The following recipe for infusion of violet leaves for use in cases of cancer has been sent to us by a correspondent, who says that cultivated leaves are best. 'Take a handful of fresh green violet leaves and pour about a pint of boiling water on them, cover them and let them stand about twelve hours, until the water is green, then strain off the liquid. Dip a piece of lint into the infusion, of which a sufficient quantity must be warmed, put on the wet lint hot wherever the malady is, cover the lint with oil-silk, or thin mackintosh, change it when dry or cold. Use flannel, not oil-silk, for open wound, and in cold weather. A fresh infusion should be made about every alternate day. The infusion may be taken internally; in that case it should be made fresh daily, and one wine-glass-full taken three times a day, gradually increasing to one pint daily. The infusion can, if wished, be mixed with water, or with port wine.' We should be happy to know the fact if any reader derives benefit from this treatment.—Ed. 'LIGHT.]

[West End Palmistry Convictions and Spies' Evidence.

SIR,—Referring to the remarks in 'LIGHT' of April 26th (p. 202), quoted from the 'Daily Telegraph' respecting the recent West End palmistry convictions, allow me to say that the 'Telegraph' is at present the journal least to be relied on for fairness of reports of such prosecutions. As each of the ladies convicted is well known to me, and their cases were closely watched by me, I know them to be incapable of the 'intent to deceive,' with which alone the law is concerned; but so long as the Press is prejudiced and gullible enough to accept spies' evidence in face of the denials and protests of victimised defendants, so long must the latter suffer from an additional injustice.

After fifteen years' experience in defending more than a hundred such cases, I recollect only one out of more than two hundred police spies who returned to court with an unvarnished tale. Your readers will always judge fairly, in reading such cases, if they recollect the words of Mr. Hopkins, the Stipendiary of Westminster, uttered on June 28th, 1900: 'I have only the expert testimony of two witnesses who went there for no other purpose than to tell lies about themselves, and to hear anything which you might say to them from your side.'—Yours, &c.,

J. DODSON,

Secretary and Hon. Solicitor to
the College of Psychologists.

23, Coulson-street,
Sloane Square, S.W.

Questions Regarding Life after Death.

SIR,—I have read and thought a good deal about Spiritualism, but am not an investigator, i.e., I have had no personal 'experiences,' nor can I say that I particularly desire them, but to me the evidence of the truth of the survival of the human personality after bodily death is so overwhelming that I accept it as proved, as I would accept any other scientific fact deposed to by a number of sane men of science in the witness box.

There are, however, many things that puzzle and perplex, many questions I would like to ask, and one is, 'What is the environment and daily life of the ordinary work-a-day business man after passing into the Beyond?'

We are told that he passes over with his equipment of mind experience and character, and, if we are to judge by the séance-room, with all his tastes and idiosyncrasies, virtues and vices. In fact, peeled of his earthly skin, he is the same man as the man with whom we shook hands yesterday, and with whom we discussed politics and the weather. How, then, do the hardy son of toil, whose whole time and thoughts were of necessity absorbed by honest manual labour, and my leisured chum, whose chief ambition was to perfect himself in golf, respectively occupy their time in the 'Beyond'?

We are told that the countless millions who, since Life and Consciousness have evolved, developed and died upon this globe are now on different planes (a mystic word to most of us) and, to somewhat misquote Miss Stead, that the caterpillar must, *pro tem.*, remain in ignorance because it cannot expect to understand the glory of the jewelled butterfly on its flower-strewn pathway. I admit that if the parable is appropriate she may be right, but surely if we are practically the same beings, here and hereafter, some disembodied intelligence on a par with our own could at least try to describe the environment and daily occupations of himself and his spirit friends. We would at least do our best to understand him.

Again, according to your issue of the 12th ult., Mrs. Witley, from 'Within the Veil,' makes no attempt to describe the other world because 'it is impossible to do so in earthly language, inasmuch as there are no analogies to use.' Candidly, I cannot accept this statement. If it means anything, it means that those who have 'shuffled off this earthly coil' have landed into a state which is indescribable. To me this is incomprehensible. If they are the same beings (minus the shell) who shook hands with me yesterday, surely they can describe their occupations and surroundings.

Can any student of this fascinating subject answer my question—not guess at it—or refer me to a reliable authority?

I do not ask anyone who will tell me that the use of the word 'daily' shows my ignorance, and I do not want the dreams of a visionary.—Yours, &c.,

A BELFAST LAWYER.

A Question Regarding Materialisation.

SIR,—Can any reader inform me of an instance of materialisation while the body of the person is living elsewhere? Why not a 'livin' mullo' be felt and seen, as in Watts-Dunton's 'Aylwin'? I think Sir Professor J. J. Thomson, who has written

to me on his discoveries on electrons and disintegration of matter, is nearing a scientific explanation of materialisation.—Yours, &c.,

J. F. E. CHEVALLIER (B.A. Oxon.).

SOCIETY WORK ON SUNDAY, MAY 4th, &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.*—Mr. Robert King's helpful address on 'Control' was greatly appreciated. Mr. Leigh Hunt presided.—15, Mortimer-street, W.—Mr. Leigh Hunt kindly gave successful clairvoyant descriptions. Mrs. Trotman ably presided.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. Frederic Fletcher took as his subject, 'Yoga'; evening, Mr. W. E. Long spoke on 'The Communion of Christ.' Miss B. Rand sang two solos. For next week's services see front page.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Stenson gave successful descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Keightley. Thursday, at 8, Mrs. Gradden Kent.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Davies gave an address and descriptions. Sunday next, Miss Florence Morse will give an address and descriptions, and sing a solo.—J. W. H.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Symons spoke on 'A Voice from Heaven.' Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mrs. Eric Vesa. Monday, at 3, ladies' circle. Thursday, at 8, public meeting.—F. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. T. Olman Todd's fine address on 'My Spiritualistic Experiences' was much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. E. W. Beard.—G. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, questions answered; evening, address by Mr. G. T. Brown on 'What is Man?' Sunday next, at 11 a.m., Mr. W. E. Long, personal messages; at 6.30 p.m., address. 25th, Dr. J. M. Peebles.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service; evening, Mr. G. Prior gave an address on 'The Spirit of Worship.' 1st, Mrs. Neville spoke on 'Prayer' and gave descriptions. Special visit of Dr. J. M. Peebles on the 21st, at 8 p.m.—A. L. M.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Jamrach gave good addresses and well-recognised descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday at 3 p.m., circle.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Miss Violet Burton gave a good address, and Mrs. Curry descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Gordon; also Monday, 8 p.m., 1s. each. Tuesdays, 3 and 8, Wednesdays, 3, clairvoyance. Thursdays, 8.15, public circle.

BRISTOL.—144, GROSVENOR-ROAD.—Subjects, 'This same Jesus shall Come again in like Manner,' and 'As a Man Thinketh so is He,' were ably treated by Mrs. Baxter and Mr. Brunt, and many questions answered. Sunday next, public service at 6.30. Usual week-night meetings.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Miss A. V. Earle's interesting address 'Happy is the Medium who Findeth Wisdom and Getteth Understanding' was much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. A. H. Sarfas, address and descriptions.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. R. G. Jones gave an address on 'Spirit Guides' and descriptions; evening, Mr. A. J. McLellan gave his psychic experiences and descriptions. Sunday next, at 11 a.m., open circle; at 7 p.m., Mrs. Judge, address and descriptions. Thursday, at 7.15 p.m., Mr. H. Bell, healing; 8.15, circle, members only.—R. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Afternoon, the infant son of Mr. and Mrs. Underwood was named by Mrs. Clegg; evening, address and descriptions by Mrs. Podmore, followed by members' quarterly meeting. Sunday next, morning, circle; afternoon, Lyceum; evening, Mr. Macbeth Bain and Mr. Barton. Whit-Monday, excursion to Orpington. 15th, Mrs. Webster. 23rd, Dr. J. M. Peebles.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall, address on 'The Spiritual Aspect of Life' and psychic delineations. Evening, Mrs. Annie Keightley, address on 'All who have Seen the Light' and descriptions. 30th, Mrs. E. Neville spoke on 'Spirit Influence,' and gave descriptions; Mr. E. Alcock-Rush sang a solo. Sunday next, at 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. E. Webster. 24th, Social Meeting.

STRATFORD. — IDMISTON-ROAD, FOREST-LANE. — Morning, Mr. Cattanach spoke on 'Is Spiritualism a Sufficient Religion in Itself?'; evening, good address by Mr. J. G. Nicholson, descriptions by Miss Woodhouse. 1st, Mr. J. Wrench, address and descriptions. Sunday next, at 11.45 a.m., Mr. Hayward, healing; 7 p.m., Mr. E. Neville. 15th, at 8 p.m., Mr. J. Wrench. 18th, Mrs. A. Keightley. 26th, Dr. Peebles.

SEVEN KINGS. — 45, THE PROMENADE. — Morning, Mr. Turner led the discussion class; evening, Mrs. Roberts spoke on 'Spirit Teachings,' and Mr. Roberts gave descriptions. April 29th, Mrs. Mary Davies answered questions and gave descriptions. Sunday next, at 11.15 a.m., Mr. C. E. Sewell; 7 p.m., Miss F. M. M. Russell. Tuesday, 8 p.m., Mrs. A. Janrach. 18th, Mr. L. J. Gilbertson. — C. E. S.

EXETER. — MARLBOROUGH HALL. — Addresses by Mrs. Thistleton; descriptions by the speaker and Mrs. Letheren. — F.

SOUTHSEA. — LESSER VICTORIA HALL. — Mrs. Mitchell gave an address on 'Spiritualism.' — J. W. M.

NOTTINGHAM. — MECHANICS' LECTURE HALL. — Mr. Frank Pearce gave addresses morning and evening. — H. E.

TOTTENHAM. — 684, HIGH ROAD. — Mr. Lund spoke on 'Religion,' and Mrs. Lund gave descriptions. — N. D.

WHITLEY BAY. — 137, WHITLEY-ROAD. — Mr. James Hall gave an address on 'The Vision of God.'

SOUTHEND. — CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA. — Mr. Horace Leaf spoke on 'The Philosophy of Life' and gave descriptions and messages. — S. E. W.

EXETER. — MARKET HALL. — Morning, address and descriptions by Mrs. Vincent; evening, address by Mr. C. V. Tarr, descriptions by Mrs. M. A. Grainger. — H. L.

PLYMOUTH. — ODDFELLOWS' HALL, MORLEY-STREET. — Mr. Blamey gave an address and Mrs. Short descriptions. April 30th, successful social meeting and dance. — E. F.

BOURNEMOUTH. — ASSEMBLY ROOMS, TOWN HALL AVENUE. — Addresses and descriptions by Mr. H. Mundy, and on the 1st by Mr. F. T. Blake.

PORTSMOUTH. — MIZPAH HALL, WATERLOO-STREET. — Addresses and descriptions by Mrs. L. Harvey. April 30th, address by Mr. A. Spiller; descriptions by Miss Jerome.

KENTISH TOWN. — 17, PRINCE OF WALES' CRESCENT, N.W. — Mrs. Webster gave an inspiring address and good descriptions. 2nd, Mrs. E. Cornish. — J. A. P.

SOUTHAMPTON. — CAVENDISH-GROVE. — Morning, Mr. J. Kilby dealt with 'Spiritualism and the Future Life.' Evening, Miss Green, President Theosophist Society, spoke on 'Theosophy and the Future Life.' — G. M.

CHATHAM. — 553, CANTERBURY-STREET, GILLINGHAM. — Mr. G. Tilby gave an address and answered questions. April 29th, members' circle, Mr. C. J. Stockwell. 1st, paper by Mr. Smethurst on 'The Greatness of the Mind.' — E. C. S.

READING. — NEW HALL, BLAGRAVE-STREET. — Mr. P. R. Street spoke on 'The Vision' and 'Hullo, Ragtime,' and Mrs. Street gave descriptions. April 28th, Mr. Street gave an address on 'Has Spirit Identity been Proven?' — M. L.

BRISTOL. — THOMAS-STREET HALL, STOKES CROFT. — Mrs. Powell Williams continues to render efficient service, giving addresses, descriptions, and psychic readings, and Mr. Edwards successfully conducts a healing circle. — W. G.

SOUTHPORT. — HAWKSHEAD HALL. — Miss Waghorn discoursed on 'Spiritualism: is it Dangerous?' and 'Biblical Spiritualism,' gave descriptions and answered questions. On Monday Mrs. Annie Smith held two meetings.

STONEHOUSE, PLYMOUTH. — UNITY HALL, EDGUMBE-STREET. — Mrs. Joachim Dennis gave an address on 'Salvation,' Mr. Adams also spoke, Miss Stephens sang a solo, and descriptions were given by Mr. J. W. Dennis, Mr. Hoskin, Mrs. Cook and Miss Uren. — E. D.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Mr. F. T. Blake, president of Southsea Union, gave splendid addresses on 'The Modern Christ' and 'The Coming Religion'; also recognised descriptions. April 30th, good address and descriptions by Mrs. Richardson. — J. MCF.

BATTERSEA PARK-ROAD. — HENLEY-STREET. — Enthusiastic meetings under the auspices of the London Union of Spiritualists. The speakers in the park were Mr. H. Boddington (chairman), Messrs. Gwinn, Rush, and Scholey, and Mesdames Gordon and Boddington. Tea followed. At the evening meeting in the hall, a welcome addition to the company was the Rev. Grimshaw, of U.S.A. Mr. and Mrs. Rush ably rendered solos.

WOOLWICH AND PLUMSTEAD. — PERSEVERANCE HALL, VILLAS-ROAD. — Afternoon, Lyceum open session, platform was covered in flowers, solo by Miss Lilly Drieselman; evening, Mrs. Neville dealt with the 'Duties of Children to Parents, and vice versa,' gave good descriptions, and named a baby. Miss L. Drury and Miss Shead sang solos. April 30th, interesting lecture on 'Phrenology,' by Mr. Dayes. — C. D.

THE SPIRITUALISTS' NATIONAL UNION: AN OFFICIAL DISAVOWAL.

We have been requested to publish the following resolutions, which were passed at a meeting of the Council of the Spiritualists' National Union (Limited), held at Manchester, April 26th, 1913:—

(1) That the Council of the National Union strongly disavows and condemns the reprehensible practices referred to in 'L'Eucharistic.'

(2) That the foregoing resolution be published in our English papers, 'The Two Worlds' and 'LIGHT.'

(3) That this Council, having heard the explanation of the Secretary, in respect of his having been reported as endorsing the statements in 'L'Eucharistic,' completely exonerates him from all and any suggestions of supporting such teachings.

(4) That the Secretary take steps to furnish a copy of these resolutions to Le Chevalier le Clement St. Mareq and Mr. Geebergen, and also to place the matter before the Congress at Geneva.

Certified to be a true copy of the minutes of the meeting before cited.

GEO. TAYLER GWINN, President.
HANSON G. HEY, Secretary.

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