

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	277	Evidence of Persistence: Its Im-	283
Love's Redeeming Power	278	portance. By James Robertson	283
A Disclaimer	278	May Meeting Messages	284
Spiritualism: A Philosophy of		To Correspondents	285
Life. By W. H. Evans	279	Mrs. Besant's Experience with	
Some 'Good-Bye' Words from Dr.		Mr. Husk	286
Peebles	280	Items of Interest	286
The Genesis of the Ego. By R. A.		Clergyman's Vision of Psychic	
Bush	281	Violets	287
Still a Child? or Grown Up?	281	A Suggested 'Love-Offering' to	
The Lighter Side	282	Dr. Peebles	287

NOTES BY THE WAY.

The letter which appeared in 'The Spectator' of the 7th inst. dealing with a vision of phantom violets on a grave in the Protestant cemetery at Rome, and which we reproduce elsewhere in this issue, is a notable contribution to psychic records. However it is to be explained, there is something strangely beautiful about it. It is the kind of vision which should delight the heart of Maeterlinck whose charming fantasy, 'The Blue Bird,' showed us a graveyard suddenly transformed into a garden of lilies under the influence of the magic jewel carried by the two children around whose doings the play revolves. The story told by the Rev. J. C. Winslow concerning the vision of violets reminds us that flowers have a fine natural psychic influence, and their presence aids the manifestation of spiritual powers. We were once at a religious service at which were present several clairvoyants. Although it was still winter the atmosphere of the place suddenly became filled with the odour of spring flowers. A whisper ran round amongst the audience, for there were no flowers in the place. But the clairvoyants smiled. They had seen a spirit enter carrying a bouquet of flowers. It was a charming experience, and not (as we learned at the time) at all uncommon in certain gatherings of believers in the reality of the unseen world.

Reading lately an article in a Theosophical contemporary by a lady who advocated the claims of the eternal feminine in no uncertain terms, we found involved in the argument certain references to 'the Masters' and their teachings. It struck us as a little curious (we advance the point with diffidence) to find the existence of 'the Masters' alluded to in reverent terms in connection with an appeal for recognition of woman's place in spiritual evolution. And it is in no flippant spirit that we put the inquiry as to whether there may not be also 'Mistresses of Wisdom.' Surely the mighty souls who are at the head of the world's evolution (according to our Theosophical friends) are not all of the sterner sex. Such an admission on the part of the fair champions of the women's movement is—shall we say?—a little disconcerting. We feel—as being ourselves sympathisers with the cause of feminine advancement—that there should be room for female influence in the healing of the nations, even on the transcendental planes to which the Mahatmas belong.

'How to Reach the Cosmic Mind' is the exalted theme of a pamphlet by Mr. A. Osborne Eaves ('The Talisman

Publishing Company, Harrogate, 2s. net). We cannot say that we are much impressed by the literary style, which shows traces of crudity here and there. We are told that 'man consists of seven vehicles called in the East skandahs, sheathes' (*sic*); and there are a number of platitudes such as, 'If you are inclined to be taciturn, reserved, self-centred, mix with your fellows more.' The reference to well-known Theosophical writers as 'A. Besant' and 'C. W. Leadbetter' (*sic*) does not inspire confidence. Nor are we much impressed with scientific formulæ for 'obtaining the vision' or receiving inspiration. Nevertheless, there are some useful hints on psychic development, derived from various authorities. After quoting an 'exercise' which is recommended by Dr. Rudolf Steiner and which consists in meditating in front of a plant which has attained full development, the pamphlet thus concludes:—

Then the student has reached the point which the unfoldment above depicted relates to the will be in a position to direct his further evolution himself, or, if he choose, he may take the steps which will bring him into touch with a Master of whom he will learn at the proper time. Everything is in his own hands, and his evolution depends entirely on himself.

We quote the paragraph as an example of the style of the pamphlet. So great a theme as the cosmic mind needs worthier treatment. Possibly the printer's 'reader' is partly to blame for the jumbled sentence, as, if we alter 'Then' in the first line to 'When' and 'the' in the second to 'he,' it becomes at least comprehensible.

Our appetite for romances of 'the occult' has become somewhat jaded, and it is with a feeling akin to cynicism that we turn over the pages of some of the 'transcendental' type of novels we receive. The supernormal events are sometimes dragged in by the head and shoulders, there is an infusion of Oriental jargon, and a little high-faluting 'philosophy' to lend an air of plausibility to some of the tall stories related. Not that it matters very much. The bulk of the readers of such works know even less of occult science than some of the authors, and they are duly thrilled and impressed, which, after all, is the purpose to be attained. And it is, perhaps, hypercritical to look for a close adhesion to truth and a profound acquaintance with occult doctrine and practice in the case of a romance. 'Into the Unseen' (William Rider and Son, Limited, 6s. net) is a novel of Indian occultism to which the foregoing strictures, however, have no particular application. Mr. G. H. Lusty, the author, writes well and attractively of adventures in India, and the occult side of the narrative is treated with dignity, refinement and knowledge. There are adventures with tigers and fakirs, visions, trances, signs and wonders, and a love interest rendered fascinating by the mystical framework in which it is introduced.

'Perceptions,' by Robert Bowman Peck (Elkin Mathews, 2s. 6d. net), is a volume of verses, slight in texture, but with a sufficiency of original turns of thought to redeem it from the charge of mediocrity. On the technical side there are

flaws not to be lightly passed over. 'Health' and 'self,' 'rime' and 'mine,' 'moan' and 'home,' 'lamp' and 'descant' do not rhyme, and the effect of such conjunctions is disfiguring. And occasionally the sense is sacrificed to the rhyme:—

When the rogue wind in gleeful rill
Gives distance to the colour thrill,
And lure of fairy sheens distil
That well may mock all pigment skill.

Nevertheless, as we have indicated, Mr. Peck achieves at times effects that compensate for deficiencies of technique. There are evidences of strength and vision, wanting only a more finished craftsmanship. There is, however, nothing in the book that has any particular application to our own subject, so that we do not feel justified in devoting any space to lines that strike us as meritorious.

'Theosophy and the Woman's Movement,' by Mrs. C. Despard, and 'Nature's Mysteries and How Theosophy Illuminates Them,' by Mr. A. P. Sinnett, are the latest additions to the Riddle of Life Series (Theosophical Publishing Company, 6d. each). The first-named booklet will have an especial interest to our readers, in view of Mrs. Despard's address on the same subject before the London Spiritualist Alliance, as reported in these pages in March last. Needless to say, it is a powerful appeal on behalf of womanhood, and of the right of women to take their true place in social and spiritual evolution. The relation between Theosophy and the woman's movement is also considered. Mrs. Despard finds a significance in the fact that the two movements have grown up to a certain extent together, and regards both as examples of a great spiritual awakening. The little book ends on a note of hope and assurance:—

I take comfort in the midst of much that distresses and bewilders us, from the knowledge that, although far off, we have beheld the vision, and that the spiritual forces which have ever made for its manifestation are behind us.

The book is adorned with portraits of Mrs. Despard herself, Madame Blavatsky and Mrs. Besant.

Mr. Sinnett's contribution to the series deals, as shown by the title quoted above, with Theosophical solutions of some of the problems of life. Very early in the book we find the author testifying to the reality of Spiritualism and the fact that 'spiritual séances are sometimes—very often—attended by invisible beings who are actually the departed souls of people who once lived in the body.' And he adds, 'Persons who deny that are as ignorant as they are silly.' We welcome the statement, although the reference to disbelievers is perhaps a little strong. We are disposed to be tolerant of mere scepticism, remembering our own past. We cannot assent to the proposition that 'Spiritualism has not explained the destinies of the human soul after death.' Many volumes in the Library of the Alliance exist to prove the contrary. The best of them describe a human, natural and progressive life in the hereafter. In view of some of the remote, painful and ingenious systems with which it is endeavoured to displace those accounts, we can only conclude that some things are too simple to be understood. Mr. Sinnett's description of Atlantis and Lemuria, which is illustrated with maps, is intensely interesting. Astrology and psychic photography, amongst other subjects, are briefly covered, the chapter on 'Photographing the Unseen' being illustrated by a portrait of Mr. Sinnett, with a spirit form of remarkable clearness standing beside him.

ONE of the greatest joys of living is to get into another's mind, or rather, to have him show you its treasures of thought and feeling.—A.H.C.

LOVE'S REDEEMING POWER.

In his evening address at the Convention of the Union of London Spiritualists, on May 29th, Dr. J. M. Peebles said that memory was either the undying worm that tormented, or the soul's sweet singer that brought peace and joy. The words of Mr. Wallis (the preceding speaker) recalled to him the story which Aaron Nite, the spirit guide of the well-known trance medium, E. C. Dunn, told of his life on earth many years ago, and his subsequent experience in the spirit world. Aaron Nite had lived in England, and was the son of an English clergyman. His parents passed away first, and later his brother James. When James lay dying he called Aaron—then a thoughtless young fellow—to his bedside, blessed him and begged him to join him in Heaven. For some four years after his brother's death Aaron kept fairly steady; then he took to gambling and bad company. One day he was run over by a carriage-wheel and killed. When he awoke on the other side he was surprised to see no God, no Christ, no saints, no glorious hosts. He was alone in darkness. He thought of his old associates with whom he used to drink and gamble. In response to his wish some of them appeared; he accompanied them to their dens of vice, and remained with them for many months. But at length he grew weary and unhappy. Then he thought of his brother James, and how he had blessed him in dying. He prayed, and as he prayed a light appeared and came nearer and nearer till his brother stood before him and told him that his prayer had opened the way for his coming. 'Brother,' said Aaron, 'I will go with you at once.' 'No,' said James, 'you cannot come with me till you are prepared.' 'What shall I do?' he asked. 'Go back,' replied his brother, 'to those dens and tell your companions that you have been visited by a glorified spirit. Go as preacher and teacher.' Aaron did so. 'I found,' he said, 'that by teaching them I raised myself, and now I walk in a holier world.' That was an illustration of the power of love. Was our world saved? Not while there were still wars and preparations for wars. Love alone would save it. Elvira Child, the Quaker sister, went once to a prison. The keeper said, 'Madam, in that cell there is a man who is mad. Shun him!' But the brave woman went right up to the cell, took from her pocket her Testament, and began to read the Beatitudes from the Sermon on the Mount. The man stopped stamping his feet and listened. Her reading finished, she began singing 'Home, Sweet Home.' When she was through he was calm and rational. He begged her to come again. 'Angels,' he said, 'have given you their voices. Sing to me. It takes me back to my boyhood's days.' That man was redeemed, self-possessed, saved by the power of love. 'A few years ago,' continued the doctor, 'I met in California an old Quaker, ninety-two years of age, who was in the habit of visiting among the sick. They used to say, "Uncle John brings sunshine." I saw him one day planting out pear trees, and asked why he was doing that. "You will not live to eat the pears," I said. "No," he replied, "I am planting for somebody else." So we must work for the future—work that others may reap the fruit of our labours. Spiritualism brought the angel world near and we needed a heaven on earth and a heaven now. He once said to Uncle John, "Don't you want to die and go to Heaven?" "Why," exclaimed the old man, "I am living in Heaven now! Heaven came to me fifty years ago." Bidding his hearers farewell, the doctor said, "I must go away and leave you. I look in your faces and think of how many thoughts we have in common. Now I must return home to my native land, but I shall take you with me in my memory and my prayers." (Loud applause.)

A DISCLAIMER.

We publish, at request, the following resolution which was passed at a general meeting of the delegates and representatives at the second Universal Spiritualist Congress, which was held at Geneva on May 11th last:—

'The Spiritualist Congress at Geneva (1913), justly moved by the publication of the brochure entitled "L'Eucharistie," the controversies which it has excited, and the painful interpretations to which it may give rise, throwing discredit on our morals and our meetings, desires to dissociate the Spiritualist doctrine from any connection with the theories therein propounded, which theories the Congress disowns and condemns, and the entire responsibility for which it leaves with the author.'

SPIRITUALISM, A PHILOSOPHY OF LIFE.

BY W. H. EVANS.

(Continued from page 267.)

MEDIUMSHIP.

Apart from the deductions drawn from the phenomena of Spiritualism, there is no proof of the survival of man beyond death. Age has succeeded age, and the question of questions has been, 'After death, what? Is it the end? or is it but a means of ushering the soul into another state of existence with increased facilities for the development of the undying self?' Philosophic arguments for and against were about equal in strength, and in the absence of proof the negationist stood to win. He could always demand what his opponent could not give; that was, proof. So there passed into circulation such phrases as 'Dead men tell no tales,' 'The undiscovered country from whose bourne no traveller returns,' &c. Strange as it may seem, religion had no answer to give save ancient tradition. Her devotees preached about a future state without having any demonstration to offer in support of their assertions. Science boldly declared against another life. That declaration shook the theological world to its foundations. The war between priest and scientist was hot and sharp, but the tide of battle was in the scientists' favour. The strange thing about it was that every religion at its genesis had been attended with peculiar happenings, which were considered to be due to the special dispensation of God. Science, with her experience and keen analysis, quickly saw that either these things were myths accumulated round the personality of some ancient teacher, or, if they actually happened, they must have happened in accordance with some law. As they bore no relation to anything in her experience, science concluded that the myth theory was correct.

It is, indeed, strange that religious literature should teem with records of the exercise of supra-normal faculties, if such faculties did not exist. Stranger still that they should be full of records of the communion of spirit-beings with mortals if such communion never took place. One may well consider that as such testimony is universal, there must be some substratum of fact beneath it all. Every tribe in the forest or on the prairie had its priest or medicine-man whose office it was to intercede with the spirits of the dead, and every member of such tribes believed that his priest or medicine-man could and did have such communion. Surely all men were not fools. Ignorant they might be, but the phenomena produced sufficed to prove to the mind of the so-called uncivilised man that a spirit-world existed. Something within man seems to have always whispered that he was immortal. And religion is not the result of accumulated superstitions; rather are the vagaries of superstition an unhealthy parasitic growth on religion.

Christianity itself is a witness to the supernatural powers exercised by its founder. The life of Jesus was replete with wonderful happenings, yet it is recorded that he said, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do' (John xiv. 12). If those who preach his gospel believe it, how is it that they do not do 'these greater works'? I may be pardoned the thought, but is it not a prolific source of unbelief when precept and practice are so much at variance? The uncritical may swallow the tale so smoothly told by college-trained teachers, but the thinking man questions, and the result of his questioning is often to bring his theological edifice about his ears, and blank atheism or tolerant agnosticism takes its place.

The Christian who despises mediumship forgets, or does not know, that mediumship is one of the foundations of the religion which he professes. We do not believe that because a man performs supernatural wonders, every word he says is true. Nay, I will go so far as to say that Jesus without his marvels is just as good as Jesus with them. But the Christian appeals to the record of the miracles as a proof of his Master's divine mission and the consequent truthfulness of his gospel. By what right, then, does he proclaim Spiritualism satanic? The position is absolutely illogical, and only those minds which are buried between the covers of a book could ever think of impugning

the revelation which has come to us in this age as being satanic in origin.

Mediumship is an inherent quality of our nature. By it we are brought into contact with realms beyond the range of our ordinary sense perception. It has attended the race ever since man questioned of the hereafter. And surely if there is a future life we should expect that in the divine economy there would be some provision made for proving it. There is; and the movement of Modern Spiritualism is the best monument we have at the present time in honour of such powers. Mediumship is not, as some suppose, a gift—something conferred upon us from without. It is an unfoldment from within; and being such, mediums are channels through which flow forces which are used in the production of spirit manifestations. By mediumship the spirit-world has been brought close to our consciousness, and as a result many now rejoice that the last enemy of man is man's enemy no longer but a good friend, who, if he separates us on this side, does so but to unite us on the other.

Naturally, mediumistic faculty has opened up vast territories, and the scientific world finds itself face to face with the most tremendous fact of its experience. It can no longer ignore the existence of this faculty, while the medium himself finds its exercise is not an unmixed blessing. As to what constitutes the mediumistic temperament, we can hardly, as yet, determine. The existence of these powers is so widespread, is manifest among so many dissimilar peoples, that there does not seem to be any outward sign by which it may be known. People are often mediumistic without being conscious of the fact. Many there are who assume that the manifestation of it should be spontaneous; or, as they call it, natural. But what are we to understand by that term? Are we to understand that no process of training or development is needed? If so—if all awaited the manifestation of the faculty before trying to exercise it—then I think there would be very few mediums indeed. The fact is, mediumship is susceptible of cultivation the same as any other natural aptitude. We may not know the precise laws which govern its operations, but just as one may have a fine faculty for music, another may be the possessor of mediumistic ability. Who would say the musical sense needed no training? We should count it absurd for anyone to make such a statement, and just as musical capacity is improved by judicious training, so also is the medium's power. The next thing is to discover the ways and means.

In setting out on our search we find that deep religious conviction and even high morality are not always the accompaniment of mediumship. It seems to be purely functional or organic, belonging to the psychical side of our nature. Hence people of indifferent character frequently manifest astounding psychic ability. This is what we should really expect if we keep in mind that mediumship is not a gift, but an inherent quality of our nature. How often do we see men of keen, strong intellect, able to hold their own in debate, who nevertheless are not above petty meannesses and immoral actions. We must give up expecting more from mediums than from other people. The person of lax morals has no right to demand perfection from another because that other possesses capabilities to which he can lay no claim. Moreover, the world is tardy in its recognition of mediumship, and we must not be surprised if the medium, who is frequently susceptible to suggestion, is affected by the oft-repeated suggestion of the world that he is a fraud, or that he is influenced by devils, and induced to some extent to act accordingly. The only devils in the case are frequently the people who are so ready at every new departure to make the suggestion of demoniac influence. These people are, no doubt, well meaning, but sadly lacking in intelligence.

That the exercise of mediumship opens the door to new realms of being, we have seen. That these new realms are peopled with the spirits of our earthly friends is a well-established fact. But whether there are kingdoms of sub-human or elementary spirits is not so well established. There are some seers who claim to see these beings, and their testimony naturally has some weight. On the other hand, there are seers who have not seen these beings, and who do not believe in their existence. Some spiritualistic phenomena are attributed to these elementals, but there seems little evidence of the fact. The

universality of the belief in fairies, &c., no doubt has a substratum of fact, and possibly there may be discoveries made in the future, and some definite knowledge gained of the existence or otherwise of these beings. On this part of our subject it is best to have an open mind, and not to dogmatise either one way or the other.

Experience has shown that mediumship depends largely for its successful practice upon a state of psychic receptivity and response to spirit influence. It is in this condition that the medium needs to learn to protect himself. Most mediums have strange and unfamiliar feelings, sometimes what appear to be uncanny sensations, especially at the beginning of their development, but these experiences are rarely harmful, and in many cases are helpful. From my own observation I know that the judicious use of the faculty, far from being injurious, is in every way beneficial.

The best means of development is in association with kindred souls, in the home circle. While I have no wish to condemn promiscuous circles wholesale, I would warn those who contemplate developing their psychic powers to avoid them. The mixing of so many influences, good, bad and indifferent, is seldom conducive to good results. An excellent rule for sensitives to observe is, never to sit with those persons with whom they feel uncomfortable. All antagonism should be left outside the séance-room, but as it is difficult for most people to do this, the safest way for those who have a natural antipathy to each other is to abstain from sitting together.

It should also be remembered that mediumship depends for its unfoldment very largely upon the invisible operator. There must be co-operation of the medium with the recognised guide. But sensitives should never put faith in messages which declare, 'You have a mighty work to do,' or 'You are a vessel specially chosen by the Most High.' Avoid spirits who flatter, giving themselves grand names, which are often used as a cover for ignorance. For death does not make anyone infallible, and there are many persons on 'the other side of the divide' who are more ignorant than many here. 'In all things keep a level head,' is good advice here, and mediums should not run away with the notion that because they have attended a couple of séances, and felt the 'influence,' they are fully developed.

Naturally the extension of consciousness puts the medium into touch with hidden realms of being. From a purely philosophic standpoint I think this is meant to signify more than the proving of the existence of a spirit-world. That is important in this age. But there seems to be a tendency in the race to respond more and more to psychic vibrations. The consciousness of the race is reaching out into other than the ordinary five-sense channels. We hear a great deal of the subconscious, and in the preceding chapter I have touched upon this aspect of the question. The passive mediumship of the present day will gradually pass away as the spirituality of the race rises, and doubtless many of the cruder forms will also pass away. This seems evident now, for we find a great increase in the mental phases of mediumship while the physical seems to be growing more rare. One would naturally expect this. The world, when Modern Spiritualism had its birth, needed to be startled out of its materialism. Now we are entering a new era, and the psychic functions of the race are becoming more and more active. I believe that there are more who are developing mediumship than ever before in the history of our movement, and that there is a growing sense of its sacredness. The near future will see more convincing phenomena, finer thought-expressions, and greater spiritual results. However undeveloped intellectually the individual medium may be, the opening up of the psychic side of his being is bound to be educative in some measure. And the gradual integration of the psychic, the intellectual, and the spiritual consciousness must make for a sturdier manhood and womanhood. Mastership is the ideal to work for. Nothing comes to those who do not labour for it. Each one of us is a centre of divine forces. When the awakened consciousness reveals to us the stupendous responsibility which such knowledge gives, it makes us pause and consider whether we are strong enough to face the issue squarely, with the unflinching determination to live from the centre unto the highest.

I have said that mediumship is a perfectly natural faculty.

It is the bridge provided by a wise and benevolent Deity, across which may come to us news of that other life that will be ours some day. If there is another life, we should quite expect to find in man faculties pertaining to such life. We do find them in mediumship.

If there has been one bugbear which has haunted the race, it has been the fear that death ends all. In whatever direction we have looked we have seen that all things come to their fruition and then die. The law of change rules this sphere of being. We have seen the ceaseless changes of the seasons, the coming and going of all things in their time. Suns have faded away, planets ceased to exist, and man himself has been no exception to the rule. He, too, has passed 'beyond these voices.' 'Who,' we have asked, 'can open "the gates of the west" and give to humanity the light it needs on this question?' 'Who so fitted to do this as our fellow-man who has already found entrance through those gates into spirit-life? But even he can give no light unless he can find some means whereby he can approach us. Mediumship is now being better understood as the age is learning to recognise more and more the naturalness of intercourse with the beyond. This discovery is fraught with tremendous consequences to religion, and the much-abused medium is one of the formative forces of the religion of the future.

(To be continued.)

SOME 'GOOD-BYE' WORDS FROM DR. PEBBLES.

On this 7th of June, aboard the 'Minnehaha,' I am leaving England, our mother country, the ninth time for my homeland.

Coming over seven thousand miles with my associate, Mr. Sudall, to attend the Geneva Congress as delegate, to do some lecture work in England, Scotland, and Wales, and obtain some historical records for future use in my forthcoming work, 'The History of Spiritualism,' I was suddenly confined to my room for two weeks by a serious illness—a severe rebuke, perhaps, to my hygienic song, 'Sickness is a bad habit'—a habit from which hygienists and vegetarians should be immune; but, like all other human beings, they have their limitations. Climatic nature is a merciless master. Her keynote is, 'Obey and live, or transgress, sicken or die.'

My earnest associate, Mr. Sudall, had made appointments for all of the Sundays and two or three week-day evenings in this country, Scotland and Wales, up to July; and, distressingly disappointing as it was, they had to be recalled. Was this defeat final? Emphatically no! Youthful and morally ambitious in my ninety-second year, I lectured twice for the London Spiritualists' Union Convention, and filled several other engagements, and some time in the future expect to return and fulfil all the other engagements throughout the British Isles.

Upon the whole, I have had a most enjoyable time this side of the Atlantic. The meeting of old friends, the dual reception by the London Spiritualist Alliance, the London Convention, the delightful trip to Brighton, meeting there many Spiritualists, together with the calls I have received from Wesleyan and Congregational ministers, culminating in my Spiritualistic address in the Rev. Mr. Pool's Congregational church. Had I been invited to deliver an address in a Roman Catholic church, a Christian Science church, or before the Theosophical Society, I might have been induced to tarry a little longer in this much needed mission field.

And now a cloud of sadness settles upon me as I leave, bodily only, my host of friends in the United Kingdom—friends that have not only charmed, but affectionately and spiritually chained us in memory to their hearts and homes. Unselfish friendships are immortal, and pure love is as abiding as the stars.

Finally, thanking you all again for the presentation of books, photographs, for social favours and personal kindnesses, I can only say with my associate, Mr. Robert Peebles Sudall, 'God and the good angels bless you now and evermore.'

5719, Fayette-street,

Los Angeles, California, U.S.A.

GENESIS OF THE EGO.

BY RICHARD A. BUSH.

(Continued from page 272.)

A month or two ago Mrs. Mary Davies gave an address at the Rooms of the London Spiritualist Alliance to the members of the Psychic Class. To illustrate an answer she gave to a question whether children passing to spirit life continued to grow, she stated that a child of hers died in infancy, and that this child appeared to her about four years afterwards, and had since manifested frequently. He would now be twenty-two years of age, reckoned terrestrially. The last time he appeared to her, quite recently, he showed himself as a man over six feet in height, and very much like his father in appearance. As a Spiritualist, I think I may accept as a fact that he manifested to his mother his actual present likeness, and not as he thought he would have become if he had lived to manhood here. If this be true, whence did he derive the impulse of growth unto the likeness of his father? Surely not from the infant physical body he had left so long behind—unless, indeed, flesh and blood can inherit the kingdom of spirit? He must, he could only have acquired this impulse from the spirit and spirit-body of his father imparted at conception. This incident supports the proposition that man, when incarnated on this plane, can beget a spirit after his kind by natural laws, and that our children are spirit of our spirit as well as bone of our bone. It would be very interesting and instructive if readers having experience similar to the above would kindly offer it to the Editor of 'LIGHT' for publication.

Note how talents and characteristics run in families. It is common knowledge. Musical and artistic talent, histrionic ability, mathematical power, mechanical skill, psychic gifts, mental peculiarities, &c., can be traced for several, often many, generations. Sometimes one sees a particular gift in a whole family regardless of sex. It outflows frequently without training, effort or encouragement, like water from a mountain spring. Do these characteristics—do music, art, literature, for instance—inhere in carnal matter? Would the flesh of a musician analyse differently from that of a mathematician? To put these questions is but to show their absurdity. They are a quality of mind or spirit. How, then, do these characteristics run in families? There are only two rational answers. Either they are inherited from the parents through their spirit, or some exterior agency must be at work making musicians, artists, &c. Which is the more probable? Undoubtedly the former. And how can that happen unless man the spirit begets man the spirit, by virtue of the power which is inherent in his own organisation?

Let us now consider briefly some of the distinguishing attributes of flesh and spirit. Hunger, thirst, bodily pain and fatigue and sensual emotions belong to the flesh. Envy, hatred, anger, pride, spite, jealousy, ambition, revenge, dishonesty, ingratitude, unkindness, selfishness, lying, murder, love, nobility, unselfishness, enterprise, inventiveness, reverence, worship, the artistic senses, self-sacrifice, &c., and the opposites of the vices appertain to spirit. The former are mere flesh sensations and are few. The other, infinitely extensive, constitute the mental and moral faculties and comprise the real nature of man. They cannot belong to the flesh—although they are expressed through the flesh. Nor can they be essential attributes of the organised etheric body. They must be attributes of the individual spirit animating the body. If they were of the flesh both vices and virtues would die with the flesh. Man the spirit would have no experiences to carry with him into the spirit world, would not have grown spiritually by his earth experiences, and would deserve neither punishment nor reward. His sojourn on this plane would seem to have been a waste of time as far as he personally is concerned. That is why the doctrine of the resurrection of the flesh had to be invented. The orthodox Christian view, really a materialistic doctrine, that man cannot be complete in the spirit sphere without his physical body which rises again from the dust and is reunited to the spirit, easily supports the belief that man transmits to his offspring through the flesh all his characteristics, vices,

virtues, and thus carries some moral responsibility for the quality of the heritage bequeathed. But the belief in the resurrection of the flesh has been given up by a large number of otherwise orthodox Christians; and, of course, entirely by Spiritualists. Unfortunately they have not realised the possibility of man the spirit procreating—passing on—the spirit of man. There has arisen a tacit acceptance by many of a theory that God specially creates each spirit as it is born into this world—or that a particular spark from the limitless ocean of divine spirit is precipitated into the flesh at conception. Both these views we believe to be erroneous and gravid with danger, because logically they will clear us from all responsibility for the character of our children. That is why it becomes a matter of grave importance that we should hold correct views on the subject of the genesis of the Ego and should earnestly discuss the question now during this period of changing thought.

The orthodox Christian is taught that the virtues come from God and the vices from the devil. And even with more enlightened views it is hard to avoid the tendency to think that the virtues are from Heaven and the vices are our own because we hesitate (and rightly) to attribute vice to God. I think our virtues are as much our own as our vices. Though divine in our origin, divinity has to be acquired. We are born spiritual entities with a considerable amount of free will and have to grow to be God-like by strenuous effort. In this way we modify (by bringing out latent powers of) our spirit, and this acquired quality or tendency of spirit may be transmitted to our children, who, being also creatures of considerable free will, may add to or dissipate the tendency or quality so acquired. Some think that man shares no responsibility for the natural character of his children. If the vices and virtues inhere in the flesh that would be a correct view to take. But when we fully realise that our children derive from us not merely the temporary physical envelope but, vastly more important, their undying, everlasting spirit—that part which we all know we can influence and modify—we begin to appreciate the tremendous responsibility that is ours. And shall we not become more determined than ever to pass on to them the very best we can? Thus, this natural doctrine of the genesis of the ego becomes pregnant with high moral persuasions and fully accordant with the wisdom we see permeating all the known laws of the universe.

STILL A CHILD? OR GROWN UP?

Am I alive to enjoy life after my own taste, or to be drilled, like a machine, into habits and regularities ordained by the Mumbo Jumbo of 'What will people say?'

Am I working in order to live, or living more miserably than a negro slave merely to work?

Do I want money for what it will buy, or to appease a stupid, purposeless lust of possession?

Does every day bring its meed of enjoyment and emotion? Am I getting thrills of pleasure from the common things of existence, the flavour of simple food, the heat of fire, the quick pulsing of the blood after hard exercise, the steady drive against difficulties in worktime, a sunset sky, stars on a night of glittering frost or languorous, velvety blueness?

When these and other common things cease to delight us, we have irretrievably *grown up*.

The above words are from a paper on 'Growing Up' in 'Printers' Pie.' They are, I think, so simply delightful, and touch truth so closely, that they may well be reproduced in 'LIGHT.' It is the child in man or woman that we love and respect: the child is the kernel, the man or woman the shell. Keep through life the kernel sweet and strong, for the shell rots; in the kernel lies our hope of future life.

F. C. CONSTABLE.

MR. AND MRS. G. W. TAYLOR have just arrived in London from America. Mrs. Taylor is a speaker and 'message' (or, as we say, a 'test') medium. She has been serving the Philadelphia Spiritualists' Society, and will be pleased to receive calls for service during her stay in this country. Letters may be sent to Mrs. Taylor, c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

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

THE LIGHTER SIDE.

Certain solemn critics of spirit manifestations have been much exercised in their intellects regarding the gay temper of mind shown by some of the communicators from the unseen world. They have sternly denounced this unseemly levity and hinted at the 'mockery of sacred things' involved. Visitors from the life beyond, with all its 'sombre and mysterious associations,' and in a jovial frame of mind—monstrous! It comes as a new idea to many of the objectors that the man who has passed through the 'last dread change' and found himself a natural being in a natural world in which life is eternally triumphant, has a better right to laugh than any of us. And those who are willing to learn gain a profitable lesson in the psychological value of laughter in setting free vital energies that are cramped and deadened by excess of seriousness.

The common-sense of mankind long ago discovered the value of cheerfulness in the affairs of daily life, and the fact is apparent in a hundred directions. A merry heart, it found, lightens the atmosphere around it, and lightens all the tasks it has to perform. 'One volunteer is worth a dozen pressed men,' said our grandfathers in the old days of the press-gang. The volunteer could be reasonably trusted to do his work willingly, while the pressed men were sullen and rebellious. They carried the idea even into the 'prize ring,' and it was part of the ceremonial of pugilism that the bruisers engaged should encounter each other with broad grins on their faces, whatever qualms they might feel concerning the result of the contest. And to-day it is significant that the keenest demand in the department of literature is not for high seriousness, but for humour. Editors are looking not so much for new poets, philosophers or novelists as for new humourists.

Nevertheless, even to-day, with its saner outlook on the problem of death, there is still a certain prejudice in favour of solemnity in regard to communications, or alleged communications, from the world of spirits. The trail of the black hat-band, the pall and the funeral wreath is over it all. We have still a great deal of heredity to outgrow. There is a time for reverence, a time for solemnity; but it is not all the time. We once heard an advocate of old-time theology attempt to explain away a doctrinal absurdity of his faith, and at the end of his apologetics he laughed in spite of himself. He was a man with a sense of humour. He realised that he was attempting to explain one absurdity by another. His laugh was eloquent of a sudden realisation of the ridiculous. Some follies can only flourish in a very serious atmosphere.

A great deal of gloom and austerity arises from inexperience of life. The sadness and cynicism of youth are proverbial. Lachrymose poetry is produced for the most part by the young poet. 'Where'er I wander sorrow still is there,' is the burden of his song. When he has gained breadth of outlook his music changes, and instead of 'whining in elegiacs' he is brought to confess, with Andrew Lang, that 'Life's more amusing than we thought.'

Nevertheless, we have always with us a class of persons who persistently refuse to ripen and who remain like sour green apples on the tree of life. They insist that the pilgrimage of earth shall be performed in a suit of penitentials and with a rueful countenance. They never 'make fun' of Spiritualism (it is not conceivable that they could make fun of anything) but denounce it with looks of holy horror. They have heard, they tell you, of spirits who crack jokes—sufficient evidence of where those spirits come from! Why this untimely levity in a realm from which sepulchral voices alone should issue! The assumption of this class of critics that only the Evil One has any right to be merry is a tacit admission that the Evil One has somehow got the best of it, a conclusion which is enough to make anyone sad. But we know better, and preach the gospel of cheerfulness with the best justification in the world. The discovery that the spirit—the real man—is beyond all touch and taint of disease and disaster is warrant enough for going through life cheerful and unafraid.

Generally speaking, we are more tolerant of those who laugh at our doctrine than those who only scowl at it. These can at least laugh, although we confidently predict that they will not have the last of the laughing. When we think on these merry scoffers we feel like the schoolboy on holiday who, visiting the menagerie, stood, cake in hand, before the cage of the laughing jackass, and listened to its outbursts of alleged merriment. He noted its narrow prison, its scanty supply of food, and mentally contrasted its position with his own. 'You can laugh all right,' he remarked, 'but I don't notice that you've got anything particular to laugh about!'

Then there are the dull folk. Dull without being sour, they lack the wit which in the case of the more positive type of 'kill-joy' expresses itself in malicious invective. They listen to humorous remarks with a wooden expression. They don't see the joke, and the points of an argument have to be carefully explained to them. When they approach our particular subject they test our optimism to the utmost. Never were such flat and stale objections put forward with such an air of seriousness. It is only a trifle less painful when, being at last converted to a belief in psychic phenomena, they relate an account of some trivial phenomenon in a solemn and exaggerated fashion. Frequently the narrative is prefaced with a Shakespearian tag which we have heard so often that we are tired to death of it: 'There are more things in Heaven and earth, Horatio, &c.'

But it has its place and purpose, this fellowship of Solemnity and Dulness. It throws the abounding humour of life into a higher relief. We return with renewed zest to the appreciation of the light and laughing side of existence which, quenched now and again by cloud and shadow, emerges eternally with the message of undying life, the assurance that

Death is a low mist which cannot blot
The brightness it may veil.

Our optimism is no shallow thing. It has its roots in Nature and Reason. Despair mops and gibbers at us in vain. Behind him always stands the radiant Spirit of Life for ever smiling and serene.

EVIDENCE OF PERSISTENCE: ITS IMPORTANCE.

BY JAMES ROBERTSON.

It is not given us to see at a glance the import of what may be presented to our sight. Changes in our modes of viewing anything do not always follow demonstration. Our eyes seem holden, and we see not what stares us in the face. It seems as if something from the inner must blend with the outer before our previous convictions can be altered materially. The schools of philosophy are many and varied, yet the reasoning of one section rarely alters the views of its opponents. The Christian Church with its many divisions holds on to its distinctive tenets, and Protestantism rarely changes the opinions of its Catholic neighbour. True, there are what are named conversions, but a closer look brings to view the fact that such conversions are due not so much to arguments as to the fact that the 'converted' had got into the wrong fold and now have found their true kinsmen. John Henry Newman was essentially a Catholic long before he separated himself from the Church of England. Emerson, nurtured in a broad school of faith which had been sufficient for the expression of the religious genius of a Channing, found it fettering to his larger views of life. Not what he saw and read so much as what poured into his being from an unseen source changed the current of his observation, and showed him a more extended view of Nature and life. It was not the objective which worked the change, but an evolution of the spiritual faculties. The man who is gifted with large vision, and who thinks himself free from his prepossessions, is only free up to a point. There is an innate bias which prevents him looking at certain subjects, and frequently without due observation he condemns those who have the hardihood to differ from him.

A man's opinions with regard to that to which he is strongly opposed can seldom be trusted: there is almost invariably about them a tinge of exaggeration, which calm reflection might modify. No subject has been so ridiculed, so maligned and vilified as that of modern Spiritualism. Eminent men, to whom Nature had revealed no possibility of another world playing any part in this earth of ours, regarded those who talked about such a possibility as incompetent and foolish. Faraday, whose own theologic prepossessions rested on the most meagre evidence, talked about it being a condescension on his part to pay attention to such a subject. Herbert Spencer, a great thinker, almost encyclopedic in his grasp of most subjects, when asked to consider the evidence offered, could only decline, as he had already settled the question in his own mind on *a priori* grounds. Huxley, wise and penetrating, fearless in his advocacy of other unpopular themes, had his mind steeled against the admission of this one subject, and uttered words which revealed an attitude the very reverse of all that his noble and unsullied life stood for: 'Supposing the phenomena to be genuine, they do not interest me.' It is well-nigh inconceivable that this man, who gave his earnest thought to the examination of the most minute forms of life, should have felt no interest in phenomena which claimed to demonstrate not only the existence and persistence of humanity in another realm, but that the invisible inhabitants of that realm see and hear us, talk with us and help us. In this matter Huxley allowed bias and prejudice to darken his brilliant mind, and shut out the subject of subjects, greater by far than all else he had ever looked at. No school of thought had any welcome to offer to the most transcendent of facts, and the sanity of those who stood for the reality of the evidence was called in question. Carlyle had only the most withering contempt to pour out, while Emerson, firmly convinced that 'the secret of heaven is kept from age to age,' declared that 'no imprudent or social angel ever dropt an early syllable to answer the longings of saints, the fears of mortals.'

The Churches might have been expected to embrace Spiritualism, as affording some evidence of that about which they had been seeking to teach, but the preachers of belief in a hereafter and the communion with saints were even less kindly than the scientists, for they said that it must be the devil's work. They saw not that science was sapping the foundations on which their faith rested, while here were offered them confirming facts

without which they could not successfully combat the materialistic onslaught of their opponents. With holy horror they clung the firmer to their bundle of dried shells, and would have no fellowship with facts that were destined to put a new soul into religion, making it alive and fruitful. They had prated about the doctrine of immortality, but when there arrived on the scene evidences which brought the question within the domain of ascertained fact, they denounced those who bore testimony and cried out for the destruction of the evil thing. Spiritualism came just when it was needed most. As Gerald Massey pointedly puts it:—

Just when the materialist had discovered the great secret of life in protoplasm, and we were on the verge of finding the mechanical equivalent for consciousness; just when we were assuming that force comes from the visible side of phenomena, that mind is but a property of matter, an effect rather than a cause, and thought is nothing more than the result of molecular motion; just when the scientific report was that the deeper we dive physically, the further off recedes the heart-beat of eternal life, in breaks this revelation from a world unknown and, it was assumed, unknowable.

There are few who will not admit that light on the problem of a future life is, beyond aught else, the most to be desired. That so few have sought that light and endeavoured to get at the secret has been because they have felt that the secret was insoluble, not because they did not desire that it might be true. 'All knowledge about it, any least glimmer of certain knowledge is impossible to living mortal' were almost the last words of Carlyle. He did not, like his hero, Dr. Johnson, seek to look for evidence of immortality, because he felt certain that Johnson's quest was a foolish one. While to Johnson the question was so important that he could not turn away from looking for evidence, Carlyle had to content himself with crying out, 'Patience, Silence, Hope!' and yet what he and so many had longed for, peace and rest on the question, could have been found at his doorstep without journeying round the corner to look for it. The evidence was in the world, and many of his literary contemporaries had found it while he was writing so despairingly.

Robert Chambers, scientific and acute, had grappled with the seeming mystery, and found evidence sufficient to satisfy him for all time that there was a non-material world linked on to this, and that the things he had hitherto scoffed at were true. Brougham, an old man, saw but little of what was evidential, but what he did see forced on him the conviction that scepticism on the question of futurity would be dissolved by these facts. Many who would have rejoiced at gaining evidence held aloof because the subject came before them in such a questionable shape. They did not like to hear of mediums claiming to be oracles; they felt there was a lack of dignity in any truth seeking to show itself outside the normal lines with which they had been so long acquainted. Familiar as we may be with the presence of mind, we do not know it in itself. We can only know it by means of correspondences through material manifestations. This association of the spiritual with such phenomena as raps and tilting tables amidst darkness, caused a revulsion of feeling with many: they held that if the denizens of another world had a message for mortals, they would have found other avenues than these. But truth has to be grappled for in many strange oceans, and marvellous is the wealth of knowledge which has been brought to light through such dredging. It is as we patiently labour in fields that look uninviting at first, that we get a fuller conception of life. So with spirit phenomena. We get sight in time of powers that can lift aside the curtains which shut out the light, and by showing forth the faces of those we love, stir us into spiritual life.

How hard it is for those of us who have been reared in either secular or Church schools to conceive of the possibility of the dead making their presence known! And yet there never was set forth such abounding evidence for the truth of any matter as has been accumulated for that of the action of spirit people on this world of ours.

If sneers and calumny were capable of crushing truth, then Spiritualism would have been relegated ere this to the realm of obsolete superstitions, but it has never lost ground. On the contrary, it adds to its adherents daily. Its strength lies in the fact that it was not originated, nor has it been kept alive by men

and women in the flesh, but is the work of those 'at the other end of the line,' who, full of purpose, have laboured incessantly to make the truth clear, so that humanity might be lifted up, and freed from all oppressing doubts and fears. It is no new force which has come into the world, but the mental and psychical conditions of our day have made it possible for the light to be more clearly seen and more rationally comprehended.

MAY MEETING MESSAGES.

The following are brief reports of the speeches delivered at the Mass Meeting at South-place, Finsbury, E.C., on Thursday evening, May 29th. We give Dr. Peebles' address separately on page 278.

Mr. E. W. WALLIS said he thought his hearers would agree that it was a good thing to be alive; it was good to live in this world as long and as usefully as we could, so that we should be prepared to make the best start on the other side. The joy of Spiritualism for him was that it demonstrated that life went on indefinitely. As Gerald Massey said, 'We can run our trains of thought right through into the world beyond,' and we knew that we should meet again the loved ones gone before. We must never forget while we talked about our side of the work, the duties we performed, the services we rendered, that it was the spirits' cause. They inaugurated the work, were directing its course, and doubtless were making sacrifices for it, as they certainly were making strenuous and successful efforts. Why did they come? Surely because they loved us, were interested in the progress of mankind, and wanted the world to know the truth; because they saw a constant succession of people going over with mistaken ideas, held in bondage by materialistic thought—of the earth, earthy. They recognised that this world was the recruiting ground for the hells, and wanted to stop the supplies and to fill heaven instead! When he was in America, a spirit friend, Mr. W. Jennison, said through Mrs. Manks, 'The preachers constantly try to keep people out of hell, but it would be more to the purpose if they tried to keep hell out of the people.' When an excited 'Second Adventist' once told Emerson that the world was coming to an end, he replied: 'Is it! Well, I can get along very well without it.' This world was very beautiful and we ought to be content to stay here as long as we could, for it was just as much God's world as any other. But we must leave it some day, and if we had made the best of it we should find that we could get along without it. When the death change came we should survive the shock. Spiritualism had proved the naturalness of the world after death. People there experienced the natural and inevitable consequences of the motives and habits of earth life. They rose from stage to stage, ministered to by spirit friends and themselves ministering to others. It was a good thing to help people here to a better state of mind, as they would not then have to outgrow their follies and mistakes over there. An old-time spiritual teacher said: 'Cease to do evil; learn to do well. . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' That was what the spirit world taught—personal responsibility. Sin was wilful persistence in attempts to break natural, physical, moral or spiritual laws, knowing that such breaches of law involved suffering and misery. We had to suffer for mistakes the same as for wilful transgressions, but when we sinned knowingly we had in addition the moral consciousness of culpability. No outside power, no miracle would ever make us good, or lift us out of the consequences of our mistakes, or absolve us from the results of our sins. Many people looked for external aid, expecting God to interfere and make them good in spite of themselves. The spirit world had proclaimed the Gospel of consequences. We reaped the consequences of our motives and actions here and now immediately on the commission of the thought or deed, be it good or bad, and reactively those consequences educated us.

Spiritualism was a glad gospel, a gospel of hope and progress for all. It affirmed the innate divinity of every human being, the upward trend of all life. Some people declared that they had gone through Spiritualism and had got a step higher. That was all right, but let them be sure that it was higher. As Spiritualism accepted everything good, true and beautiful, he failed to see how there could be anything higher. It was in accord with the highest and noblest teaching and living of the world's best men and women, both past and present. In addition to earthly teachers, we had the inspirations from the unseen, and when the right conditions were given we received such illuminating inspirations as helped us to understand the meaning of life, catch glimpses of the

Eternal Reality, and realise that we were co-workers with the indwelling Mind in bringing to fruition the 'divine event to which the whole creation moves.' Spirit people were doing their part, but it was necessary that we should do ours. He was not opposed to rational enjoyment. We could not always be on the mountain top. We must have some recreations. But at the same time there were a great many who had no idea of the real spiritual value of life. The other day he was talking to a gentleman who frankly avowed himself a materialist. He knew nothing but matter and force. He did not want to live again. The speaker had known many people to hold those views until some loved one died, and then they were forced by that fact of death to realise the nature of Spiritualism. They wanted to know; they went to mediums, sat for evidence and found the comfort they needed. A great many people who at one time were opposed to Spiritualism, and had no use for it, had found in its facts a firm foundation for their faith, and had gained an enduring conviction that love lasts through the grave and afterwards. Spiritualism was to them beyond all price; they rejoiced in the open door between the two worlds. Spiritualists took all teachers as helps, but had no popes, no 'masters.' Truth was their only master, Love was their only force, and the purity of their motives and lives was their safeguard against wrong. The adoption of those principles would bring about the reign of peace, and brotherhood, and goodwill, for which so many had given their lives in loving service for the blessing of mankind.

Mrs. PLACE-VEARY, after expressing her pleasure at being back in the homeland, proceeded to relate some of her experiences during her recent visit to South Africa. Early in the voyage out she had a vision of a sailor falling overboard. The captain, on hearing of this, ridiculed the idea, and said they would not lose a sailor at sea. Two days after leaving Cape Town she saw a sailor who was putting up a wire to an awning fall overboard. She gave an alarm and threw a buoy to him, but it was too late, he was sucked under the ship. On reaching Johannesburg she found that the children's Lyceum had collapsed, but after a short time she gathered some children and again instituted one, which was still in existence. She visited a 'bone-thrower,' who told her many things that she knew to be true, and that she would have news from over the water of the death of a dear one. Shortly afterwards she received a letter informing her of the death of her sister. There was great need in Africa of organisation and of honest workers who would not be afraid to speak out. At Pretoria she was warmly welcomed by old friends, and at Kimberley she found many natives who desired knowledge of Spiritualism, but owing to 'the colour' feeling they were shut out. She, however, held a séance once a week for their special benefit. The sights she saw, as a clairvoyant, during a visit to a battlefield made her heart sick. At séances held there many spirit soldiers were helped and set free. Mrs. Veary related a humorous incident that occurred in the train when she was journeying to a little town in which she had been advertised to speak. A lady who sat opposite told her about the strange woman who was going to lecture and see ghosts. Without making herself known, Mrs. Veary reminded her that there were records in the Bible of people who saw spirits, and asked if she never desired the ministry of angels. The lady replied that that was all over. She asked Mrs. Veary if she would attend the meeting, and on receiving an affirmative reply, said that she would very much like to see the lecturer. 'Well,' said Mrs. Veary, 'look at her, she has been talking to you for some time!' While at Newcastle, her hostess took her to Talana Hill, and while they were inspecting the monument to General Symonds, a lady came up, and Mrs. Veary heard a voice say, 'Tell Aunt Bessie I am Elliot,' and at the same time she felt as if she had no legs. She then told the lady what she had heard, and that the spirit added, 'I have met Uncle Tom.' The lady exclaimed, 'Oh, tell me more! I am Bessie, and Elliot was my nephew. His legs were shot off. Tom is my husband.' At the lady's invitation she went to her home, where her parents lived; they were Dutch people, and were delighted when they heard what Mrs. Veary had to say. At Queenstown she visited a 'witch doctor,' who on being asked by a friend what he saw with her, replied, 'I see more spooks than around me,' and then he ran away! There were thirteen societies and two Lyceums in South Africa. What was needed there was greater unity and freer interchange of workers.

THE REV. THOMAS GREENSHAW thought the name 'The Union of London Spiritualists' a happy one. Union was needed, and if all the Spiritualists of London were united, nothing could stop the progress of the movement. There was no reason why they should not have every Sunday evening just such a meeting as the one he was addressing—if they were united. As Dr. Peebles had said, there was no Pope in Spiritualism, but there were too many would-be leaders. He agreed with Thomas Paine's motto, 'The world is my country, all men are

my brothers, and to do good is my religion.' Because he was a Spiritualist and subscribed to that doctrine, he was as much interested in the progress of the cause in England as in America. He thanked God that there were men and women who kept on working in spite of all discouragement. Many people were Spiritualists when they were among Spiritualists, but when they were outside they were merely 'investigators.' There were many to whom to be old-fashioned Spiritualists was not good enough, they must be Psychical Researchers. He was satisfied to be a Spirituist and content to be a medium, not a psychic, and trusted that the time would never come when he would be unwilling to give credit to the angels. They took him, a poor factory lad, who had never had the opportunity of a day's schooling, and touched his brain with fire from off the altar of heaven and made him strong in defence of what he believed to be the truth. There were too many namby-pamby people afraid of giving offence. There was no uncertain tone, no apology, in the addresses given some thirty years ago, and it cost more then to be a Spiritualist than it did to-day. People were getting Spiritualism too cheaply. There was need for greater concentration, more united effort. There were too many who, if they could not lead, would not play. The spirit was needed that put the truth first, and worked single-minded for its advancement. There were too many who boasted that they were not members of any society, they were 'independent' and went here, there, and everywhere. They ought to be ashamed of themselves! Spiritualism was here to stay, and people need not imagine that because they were not interested it was going to die! It would absorb all that was good in the Churches, but it was as impossible for it to be absorbed by the Churches as for a chicken to get back into the egg! The people who had 'gone up higher' made him tired, there was no higher than Spiritualism. As it grew it would be found that it was large enough to take in all truth. But if the view of Spiritualism entertained by his hearers was that it was a means of getting their fortunes told, then the sooner they got higher the better! Spiritualists didn't have faith enough: for sixty years they had heard that they were sons and daughters of God—but when they were asked to do something they replied they could not. If they really believed that they were sons and daughters of God, nothing should be too great for them to accomplish! If they gathered together and put their souls into the work they could make the welkin ring! They should cultivate more faith and begin to do things—to embody in their lives the noble principles of Spiritualism.

Mrs. LARVA G. FRENZ complimented the audience on their singing—it was the best singing from Spiritualists she had ever heard—but she wondered whether they could all give a clear and simple answer concerning the hope that was in them; whether, if a poor man or woman asked them what it was to be a Spiritualist, they would know what to say. She had never wanted so much to have ten thousand tongues as she had since she had been a Spiritualist, but seeing she could only have one tongue, she was glad it was a woman's. (Laughter.) It was easy to her to talk on Spiritualism; she was so full of it, running over with it. Her Spiritualism was the kind that sat with her in her everyday clothes, and that made her treat every man and woman in business like a brother and sister, not troubling whether they disagreed with her or criticised her or not. She loved people who had decided opinions of their own. "Save me," she cried, "from the man or woman who wobbles!" Orthodox people would swallow the idea of the immaculate conception and all the rest of it as God's truth, but if told of spirit-return they would not believe it. In Spiritualism we had a religion and philosophy that could stand the test of reason. Its facts could be known. What a blessed thing was knowledge! What a relief it was to a man who was in love with a girl when he knew for a certainty that she loved him in return! (Laughter.) The knowledge of Spiritualism gave such strength and courage and gladness of heart as we had never had before. We were lifted by it into the great temple of peace, to go no more out for ever. If Spiritualism did not fill our hearts above everything in God's world we had not the true sort; but we might have it. It was all about us and within us. In conclusion, Mrs. Frenz said: "Do not be so anxious all the time to ask somebody else's opinion. The lamp that shall lead every soul is placed within it. Let us give each of you a little flower of truth that shall fill your life with fragrance and beauty. You have all you need within you. Seek it there. I may never see you again. Let us all be faithful in little things, and then shall the great things be entrusted to us. May heaven's richest blessing be with you all!" (Applause.)

Mrs. CARWALLADER said that at the Geneva Congress the subjects that caught her attention were the question of whether we had free will and the relation of Spiritualism to the religious evolution of humanity. As M. Gabriel Delanne well said, if we had not free will, but were simply machines, there would be an end to progression. With regard to the other

subject, there never had been a religion in the world that was not founded on spirit. People were apt to speak of Spiritualism as something new, which had come into being sixty-five years ago, but it had been recognised by students in all the ages. In the British Museum the other day she looked at some of the Egyptian hieroglyphics, and they became as living voices. She saw how in the olden days the Egyptians really understood not only that there was continued existence after death, but that spirits could communicate. How was it that Spiritualism, which used to be so familiar and so dear to the ancients, had for a time been taken from the world? The traces of mediumship could be found all along, but there came a time when the priesthood made a line of demarcation and said this was not for the people but for the few. So it was that during the dark ages the light of Spiritualism was eclipsed. It was not till the Hydesville rappings that absolutely intelligible communication came. When she heard the subject discussed at the Congress, she thought of Max Müller's statement that there was no religion apart from spirits. All the sects of Christendom were Spiritualists, though they did not know it. Take Spiritualism from the Bible, and there was nothing left. There was not a pulse of mediumship that was not portrayed in the Bible. The previous Sunday she had attended a union of eleven Lyceums in London. What was needed was a union of the Lyceums and the societies. She trusted that the next time she crossed the Atlantic, if she had the privilege of speaking before the Union of London Spiritualists, she should see not one perfect day but three or four (in Chicago they had three meetings a day, for Thursday, Friday, Saturday and Sunday), and part of the time given to the Lyceum. No society was complete unless it had its Sunday School. Spiritualists ought to be the best people in the world. God gave us mother-love, and love of home and love of family; and it was never intended that when the casket containing the mortal form of some dear one went from our home, there should be any cessation of love. The time had come when the veil had been rent in twain. No longer was the tomb the end of all; instead it was only a covered bridge. Spiritualism was the greatest of all religions, because it kept us living, and loving, and working.

TO CORRESPONDENTS.

'DEVOTIONAL.'—Kindly send us your address.

JOHN PURSER.—It is not possible for the S.N.U. to change the date of the conference as you suggest.

FITZABAM.—You have not sent us your name and address. Please do so.

R. E. PARRIS.—Thank you for your kind appreciation of 'Loves,' and the suggestion that we should have a children's column. We will see what can be done in that direction.

J. VEREL.—We have heard the yarn before, but have never been able to get the slightest shred of evidence that it is true. The burden of proof rests on those who make the assertion.

Mrs. B. BRIDGEMAN.—There is no English edition of the book you name. As regards 'Life and Labour in the Spirit World,' it was an American publication, but is now out of print.

Mrs. COPPELAND JONES.—Thank you for your letter. We will make inquiries. As you say, it is a matter which should be dealt with as soon as possible.

ROSA SCHREIBER.—So much depends on the point of view. 'Sister Sita' looked at the spiritual aspect of the matter, and made her suggestions accordingly. The other point of view is, we know, the more ordinary and the more popular one—but *someone* must stand up for the highest, even though he, or she, is as one 'crying in the wilderness.'

W. H. EDWARDS.—Thank you for your report, but we cannot deal with the Shakespeare-Bacon controversy in 'Loves.' We note, however, that you affirm that you have both seen and heard Shakespeare, and that he stated that he was the author of the plays associated with his name. And that you suggest that inspiration was the basis of his genius.

ALLANSON, in 'The Nation' for May 31st, to M. Bergson's address to the Psychical Research Society, 'A Wayfarer' says: "On the morning of reading it I had been puzzling over an event which precisely realised his description of the brain as the 'organ of attention to life,' and his suggestion that round the great neural 'canalised' remembrances resided a 'fringe of vague perceptions,' which one cannot connect with one's habitual life. The event was this. I had an old friend and colleague, with whom I have now no association, and to whom I have not written, I think, since letters in the last nine years. Last night his personality suddenly forced itself on my memory, and I could not disengage it. It disturbed and puzzled me so much that I even turned over the pages of a well-known paper for which he writes, wondering what concern this impetuous and capricious reassociation might have for me, but without result. This morning I had a letter from him."

MRS. BESANT'S EXPERIENCE WITH MR. HUSK.

Miss Lind-af-Hageby recently described to 'The Daily Sketch' how, at Cambridge House, Wimbledon, a spirit used a trumpet to speak with, and, in an interview with the representative of that paper, Mrs. Annie Besant answered a correspondent who impugned the validity of *séance* communications because of the alleged trivial import of the messages. She said:—

'I do not think the mediumistic *séance* is the best means of communicating with those who have passed over, but I do not at all challenge the reality of a great number of the phenomena that occur, though you may get frauds at *séances*.

'I remember one held in London by a Mr. Husk, a medium, at which a little Indian appeared by materialisation. I spoke to him in Hindustani and he answered. He was just a little street man, an uneducated creature, singing a little Indian street song. The incident was perfectly trivial, I agree, but on the other hand it was the sort of thing that would not be likely to be manufactured.

'The Theosophical position is that those who have passed over can be communicated with directly without bringing them back through a medium. The conditions of this method of communication are that you should be willing to lead a pure and a slightly ascetic life—it is not really very ascetic. There are certain rules as to diet and other small matters calculated to make the body refined without injuring its health. That is the point of great importance. We think mediumship tends to injure the body; the strain is too great. We have a very considerable number of people in the Theosophical Society now who have succeeded in establishing this communication. To us the world which people normally go into at death is a world that is round us all the time, and has many other inhabitants than the human beings who have passed through death. It is really developing what we call the higher vision and the higher hearing in a world as capable of being investigated as the physical if you have the proper instrument.'

'Then the voices Miss Lind heard are not necessarily an abnormal mode of manifestation?'

'Oh, no; the spirit would sufficiently materialise to employ the trumpet. But in the case I am speaking of it is the making of a new organ in yourself, not the making of a piece of apparatus outside yourself. Everyone has the faculty in germ. Take my own case. I have been a Theosophist for twenty-three years, and this has been an experience which has become to me an ordinary thing more usual than talking to you now, and resting upon the same kind of evidence.'

'Can you describe some experience of your own in which this communication occurred?'

Mrs. Besant replied, 'A certain event—the event does not matter—took place at a great place many hundreds of miles from where I was staying. I went there in what would be called the astral body, observed the event, and wrote an account of it to England. Four days later I received a letter from a friend whom I met in that place, though he was physically a thousand miles away from it, which corroborated the account which I had sent to England. I was lying upon a sofa when I saw, heard, and took part in these events that were occurring hundreds of miles away. Afterwards I came out of the room, went to my desk in the next room, and wrote it all down. . . . A chief means to attain this is daily meditation, in which a man learns to concentrate his mind so strongly that no external thing arouses him. You know what you call being in a brown study, and how you shut out everything else from your mind while you are reading. You have to do this by intense concentration, and this with the will to leave eventually enables you to leave the body.'

Spiritualists do not 'bring back spirits through mediums'; the spirits come if they desire to do so.

Apparently Mrs. Besant shares the ordinary Theosophical prejudice against mediumship and submission to the control of spirit people, but she does not object to submission to the domination of 'the Masters.' According to a report in 'The Daily News and Leader' of her Queen's Hall lecture on Sunday, the 1st inst., she said that certain alleged 'super-human' beings guide civilisations to their destiny, and that 'if we refine our bodies and make them pure enough, some of these super-human beings may overshadow us and use us for great and noble purposes.'

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.

ITEMS OF INTEREST.

Mr. James Coates informs us that Mrs. Wriedt will be at Glenbeg House, Rothesay, N.B., from July 8th till the 22nd, both dates inclusive. Should any Scotch readers of 'LIGHT' desire to sit with her, Mr. Coates will be happy to see what can be done to meet their wishes.

'Brotherhood' for June gives an appreciative review of 'Messages from the Unseen,' and says: 'We see no reason for doubting that these communications are what they profess to be. . . . Of all the numerous communications we have read, which purport to come from beyond the veil, there are none of deeper and wider practical interest than these in this collection. Many of these letters are such as we should like to quote entire.'

In noticing in our issue for April 26th (p. 194) an interesting pamphlet entitled 'Tests and Teachings,' issued by a firm of printers at Port Elizabeth, South Africa, we mentioned that it bore no publisher's name. The author, Mr. Henry Glasse, now writes to inform us that it is sold by Messrs. J. C. Judd & Co., Main-street, Port Elizabeth, at 6d. a copy. He adds that the circle at which the striking manifestations recounted in the pamphlet occurred is keeping on its sittings with continued success, and the sitters regard themselves as fortunate in possessing such a good and powerful medium as Mrs. Pyne.

The occasional messages from the beyond and the side glimpses of its glory that we receive are intended to assist and encourage us, and to prompt us to more happy and zealous efforts to bless and comfort those around us, and to thus sweeten daily life by a happy and appreciative spirit; they are *not* intended to take us off from our duties, to make us discontented or neglectful, nor to fill our minds and occupy our thoughts to the exclusion of all practical and human interests.

In connection with the Pope's recent illness, two interesting stories have been told. One, related by the 'Standard's' Rome correspondent about the time that the improvement in the Pontiff's condition first began to manifest itself, was to the effect that on waking one day from a short sleep, he said he had had an extraordinary dream. 'He seemed to have returned to Venice, and was in the patriarchal gondola, going along the Grand Canal, when suddenly, from above St. Mark's, a vision of his dead sister, Rosa, appeared. The apparition seemed to say: "Fear nothing, thy hour has not yet come. Thou must finish thy work."'

Since reading this, we have come on the following: 'The Pope's almost miraculous recovery—for he is in better health than he has been for years—is attributed by pious souls to the prayers of his sister, the simple little old lady who during his illness spent most of her time on her knees. The signora prayed and fasted until she is now a shadow of her former plump self. She had but a poor idea of the Vatican chefs, and she insisted on making the soups and macaroni for her brother, which she brought across from her humble quarters in the shadow of the great building two or three times a day in a basket she carried on her arm.'

Both stories may be true (for we presume that the Pope has a sister in the flesh as well as on the spirit plane of existence), but if true, they raise some interesting questions. Was the Pope's recovery due to the doctors or to the prayers of the 'little old lady,' or to the more mundane ministrations which, in spite of spending most of her time on her knees, she contrived to perform, or was it brought about, as the spirit message seemed to imply, by some special act of the heavenly powers independent of all three, and because the Pope's work on earth was not yet done? Lastly, from a physiological point of view, may not the vision have had a direct relation to the improvement in health? If so, was it a cause or a result?

In 'The Occult Review,' for June, the editor deals thoughtfully with the problem of 'Time and Eternity,' and Elliott O'Donnell tells some stories regarding 'Haunted Churches.' He concludes with this alleged 'moral': 'Holy surroundings do not any more generate holy things than do good parents necessarily generate pious children, and if we wish to look for devils or their counterparts, we shall find them almost as readily in a church as in a pot-house or theatre.' Mr. Colville has an interesting but discursive article on 'What can we know of the Unseen Universe?' There is also a discussion on the unproved and unprovable reincarnation theory. To the making of theories there seems to be no end—apparently it is a process that has great charm for many minds.

CLERGYMAN'S VISION OF PSYCHIC VIOLETS.

The Rev. J. C. Winslow, of St. Augustine's College, Canterbury, gave an account in 'The Spectator' of Saturday last of his remarkable psychic experience in the Protestant Cemetery by the Pyramid of Cestius at Rome on April 10th last. He and his sister, at a little distance above and to the left of the entrance, came to a grave thickly covered with violet leaves. As they stood over it, they both noticed a delicious smell of violets, and, looking down, they saw the flowers peeping out here and there from deep down among the leaves. Continuing, he says:—

The next moment we noticed, however, that these were no violets actually tangible, for as soon as one tried to fix one's gaze on one it had vanished, and was seen to be like an optical illusion. Nevertheless these phantom violets—quite clear and distinguishable—kept appearing in all parts of the grave, wherever we turned our eyes, for the space of three or four minutes, and long after we had grown quite critical about them; and the smell persisted for the same period. Then gradually both the appearances and the scent faded away, and there was no trace of either (the leaves giving no smell), nor, when we revisited the spot before leaving, could we gain any experience either of the scent or of the flowers.

Neither my sister nor I could devise any hypothesis by way of explanation. We both seem to have shared exactly the same experience. The violets appeared only one at a time, but at first in rapid succession, and then later more sparsely. They had the exact appearance of the ordinary English violet, though, of course, shadowy and fleeting. We both saw them in the same nooks. Neither of us had been staring at anything which could have left an impression on the eye; and in any case this would not account for the scent, which was quite as unmistakable as the appearance.

To a representative of 'The Evening News' Mr. Winslow emphasised the identity of his own and his sister's experiences. He said:—

We both saw the violets at exactly the same moments in exactly the same places, and caught the perfume at the same moment. Both of us have good eyesight, and neither of us has ever had illusions of any kind before. The light was still quite good, although it was getting on towards sunset.

The keeper said he had not heard of anything of the kind before. The grave was covered with violet leaves, but the last of the flowers had disappeared some days ago.

The grave was an old one, and I believe it was that of an American woman. It would be interesting to believe that, having loved violets very much, she had wished that they might spring from her grave, and in some strange way her wish had been realised.

'The Evening News' adds: 'Mr. Winslow's suggestion recalls the lines of Laertes at the burial of Ophelia:—

Lay her i' the earth;
And from her fair and unpolluted flesh
May violets spring!

A SUGGESTED 'LOVE-OFFERING' TO DR. PEEBLES.

We have received from the Brighton Spiritual Mission a suggestion that 'the present is an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to the cause for upwards of sixty years, by a one-thousand-shilling love-offering.'

We fully agree with this proposal, but think that it should be a national, not a local effort. Contributions for this purpose, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Mrs. Stanley J. Watts writes: 'This fund will be a god-send to Dr. Peebles, and I hope the friends will be able to double the proposed amount. I am enclosing my subscription.'

Mr. Godfrey acknowledges the receipt of the following, with thanks:—

	£	s.	d.
The London Spiritualist Alliance and Proprietors of 'LIGHT'— one hundred shillings	...	5	0 0
Mr. and Mrs. H. Withall	...	1	0 0
Mr. and Mrs. Stanley Watts	...	0	10 0
Misses Pow	...	0	2 0
Mrs. Russell	...	0	1 0
Mr. F. W. Shearing	...	0	1 0

A BEAUTIFUL 'GOING-HOME.'

Mr. Leigh Hunt, whose long service to Spiritualism in connection with the Marylebone Association is well known, writes to inform us of the peaceful transition, on the 2nd inst., of his dearly loved mother, in her eighty-third year. The funeral took place on the following Friday, at Fortune Green, in the presence of the deceased's daughter, sons, and other relatives, and of Mr. W. T. Cooper. With the exception of a little deafness, the venerable lady was in full enjoyment of her faculties to within a few minutes of the end. Speaking of the manner in which the call came (his mother passed away while apparently taking her customary daily 'nap'), Mr. Hunt says: 'A beautiful way of going home to father, sister, &c., was it not? Need I say how staunch a Spiritualist mother was (and is)? No query as to "communion with our loved ones" with her. Absolute certainty, thank God!' While we sympathise with the family in the loss of the earthly presence of their dear one, we congratulate them on their radiant confidence that in spirit she is still near them.

FRIENDS IN COUNCIL.

Visions of a Living Person.

SIR,—Perhaps your correspondent ('LIGHT,' May 10th, p. 218) will be interested in the following account of my experience:—

Some years ago my sister and I lost a near relative under most tragic circumstances, which was a great shock to us. As a consequence, whenever I am detained by business and cannot return home at the usual time, my sister gets very anxious, imagining all sorts of horrors. Knowing this, I am naturally equally anxious to hurry home as soon as possible. On several such occasions, when my sister has been to the window, she has seen me come across the road, so distinctly that she has sent the dog to meet me (the animal has been in the habit of doing so). While feeling much relieved, she has remained standing at the flat door to receive me. But in vain. I have not returned till about half an hour later, and have been greatly astonished to learn that I have been seen crossing the road before, at a time when it was physically impossible for me to do so, as I was then still travelling in the train.—Yours, &c.,

F. D.

'Touch Me Not.'

SIR,—In 'LIGHT' for November 16th, 1912 (page 541), you notice 'Steps in Spiritual Growth,' by Archdeacon Wilberforce, in which he explains that the above words, spoken to Mary Magdalene, are 'a notable instance of inadequate translation, the meaning of the Greek being, "Do not detain me," "Do not hold me back,"' and proceed to quote the Archdeacon: 'I am passing out of earthly limitations, out of creaturely conditions; the body you have known and loved is not enduring; the materialisation I have assumed for a temporary purpose, and in which you now see me, is transitory, dissolving; if you loved me you would rejoice because I go to the Father—your Father and my Father.'

In your issue of May 31st last (p. 260) you quote M. Léon Denis, who explained that 'Christ in the garden said to Mary, "Touch me not," because his appearance was only the beginning of a materialisation; but he invited Thomas to put his fingers into the wounds because he was then completely materialised.'

These both are interesting interpretations of the incident, and may be not exclusive each of the other. But if the latter, that of M. Denis, be accepted, what would be the explanation of the following words, 'for I am not yet ascended,' &c.?—Yours, &c., G. VALE OWEN.

'Native "Massage"'

SIR,—In Arthur Kitson's 'Captain James Cook, "The Circumnavigator," Murray, 1907, is the following passage referring to a bad attack of rheumatism in the legs, which Cook suffered from when at Matavai Bay, Otaheite, in his third voyage round the world, September, 1777: Otoo, the king, came on board the 'Resolution' accompanied by his mother, three sisters, and eight other women who had undertaken to effect a cure. He (Cook) submitted himself to their treatment, which consisted in squeezing and kneading him from head to foot, especially in the parts most affected. This operation they called "Romy," and although Cook says he was glad to escape from them after about a quarter of an hour of this treatment, he confesses he felt relief, and after submitting to four operations of the kind he found himself completely cured' (p. 406).—Yours, &c., A. K. VENNING.

Los Angeles, Cal., U.S.A.
March 3rd, 1913.

An Inquiry and a Suggestion.

SIR.—Can any reader of 'LIGHT' tell me what authority there is for the allegation that Jacopo Dante, son of Dante, was directed by his father, in a vision, to seek and find the hiding-place of the missing last thirteen cantos of the Paradiso?

I beg to suggest that the prophecy, now three years old at least, of something definite which is to take place in July of this year, affecting Europe, should be published. For obvious reasons I do not give the definite prophecy myself.—Yours, &c.,
F. C. CONSTABLE.

What Should be Done? A Problem.

SIR.—I am interested in the cure for cancer (lately inserted in 'LIGHT') by an infusion of violet leaves, but the sufferer whose name is on our healing list is not aware of the nature of her illness although her sufferings are intense, and the cancer being upon the tongue she has great difficulty of speech and can only take fluids. Her friends say that if it were made known to her it would have fatal results; but I have just heard that her agony has become intensified, and as her heart is very strong it is probable that she will live for years. A friend asks us to pray for her passing on, although she bears her pain with fortitude and patience. We have been praying for restoration of health and sometimes there have been, afterwards, cessations of pain, although she does not know that her name is on our healing list, not being a Spiritualist.

Should we continue to pray for life to be prolonged or is it better to pray that the Great Father may take her out of her sufferings from this terrible disease? I shall feel grateful for any interchange of thought upon this.—Yours, &c.,
JULIE E. SCHOLEY.

A Comforting Psychic Experience.

SIR.—A few weeks ago I chanced upon a copy of 'LIGHT,' and am now taking it each week. Nearly two years ago I lost a dear friend who had fallen dead from heart failure, and three days passed before I discovered him, then, alas, beyond all my tears and prayers! On the day and hour when he must have died fifty miles divided us, but that night I could not sleep, I heard a heavy fall, and had a feeling of unrest; a feeling that I must go to him got the better of me. I went, he was then dead.

Now the strange part was that up to that time I had never seen anyone dead—death had no meaning—yet from the time I first entered the room where they had laid his body, I felt a voice saying, 'Not there, no, not there,' that that form was not my friend, and I could only see him as something apart, something more grand, more kingly, as one standing aside and smiling at the fuss over the body he had left behind. As days went by I used to feel him near, and often turned and smiled at a certain doorway. I was sure he was there, but not as I knew him here. A very bad illness after, took me, and all the while he was there just the same. His little girl I had kept with me, and from the day he died I had always felt his presence, but one day they took the girl away because I was so ill; then I lost him, he had gone to watch over her. When she came back the feeling that he was there came again. I had no interest in the body left behind, the grave has no interest, though I pay visits to it, but always I hear again, 'Not there,' and so I lift my eyes to God's Eternal Blue. The days are still very grey, and I wish that I was able to attend a séance, and perhaps hear again the loved voice that went too suddenly, that left before I could say 'Forgive me.' Life would be all the better—brighter—and the sun thus set two years ago might rise again.—Yours, &c.,
C. S. M.

TRANSITION OF DR. FORBES WINSLOW.—The newspapers report that Dr. Forbes Winslow died suddenly in London on Sunday last from a heart attack. He was in his seventieth year. Dr. Winslow, upwards of thirty years ago, made a statement to the effect that Spiritualism was driving people insane in America and filling the asylums of that country with its victims. This assertion was fully controverted at the time by the late Dr. Eugene Crowell, but it still does duty as a stock objection to Spiritualism in the pamphlets which are published by our opponents. During recent years Dr. Winslow became convinced of the reality and value of hypnotism, and lectured for the Spiritualist societies at Merthyr Tydfil and Cardiff. In reply to a question at Merthyr he publicly stated that while at the time that he made his assertion he honestly believed it to be true, he had since learned that he was mistaken and would not make any such statement now. He was a Vice-President of the Psycho-Therapeutic Society, and gave a lecture to its members two years ago last February, in which he said that vice and bad habits could be eradicated by the use of suggestion if the victim wished to be cured. The funeral took place yesterday, the 13th inst., at Barnes.

AN IMPRESSIVE CONFERENCE IN SOUTH WALES

The first Conference of the South Wales Union was held under ideal conditions at the Church-street Society, Pontypridd, on Sunday, June 1st. The fourteen societies which united to form this union were all represented. Messages were read from Messrs. Morse, Wallis and Hey congratulating the Spiritualists of Wales on the successful realisation of their endeavours and wishing the new organisation a long and healthy life of service to the cause of Spiritualism. The morning session lasted four hours, but all the business was satisfactorily disposed of. The deliberations were inspired throughout by one aim, the welfare of the cause, the only real end for which organisations exist. The sentiments contained in a communication read by the secretary from Mr. Ernest Oaten of Sheffield, formerly of Cardiff, on the subject of the changes that Spiritualism in Wales is undergoing, were warmly acclaimed. The writer expressed his conviction that those in the higher life who started the work would find means to carry it on. The Conference decided to strengthen the bonds of fellowship between the societies by having a picnic together on August Bank Holiday. At the evening meeting, a crowded one, eloquent and earnest speeches were delivered by three of the visiting delegates, Messrs. Stark, of Barry; Rees, of Newport; and Griffiths, of Ferndale. Dwelling on the soul-satisfying qualities of Spiritualism, they earnestly pleaded for the recognition by Spiritualists of their responsibilities and exhorted their hearers to co-operate with the friends in the higher life in clearing away all misleading conceptions of human nature and its destiny. Allusion was made to the substantial work done by the Conference, and to the good foundation that had been laid for the future of the movement. The delegates, when leaving, all felt that they had been refreshed and braced up spiritually.

C. E. OWEN, Hon. Sec.

50, Rosser-street, Pontypridd.

SOCIETY WORK ON SUNDAY, JUNE 8th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—Shearn's Restaurant, 231, Tottenham Court-road, W.—Mrs. Cannock gave successful clairvoyant descriptions. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 2nd inst. Mrs. Jamrach gave fully recognised descriptions. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Miss Violet Burton gave addresses on 'Faithfulness to the Spirit World' and 'Coming face to face with those we love.' For next week's services see front page.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. T. O. Todd gave an excellent address. Mr. Dimmick presided. Sunday next, Mrs. Gordon.—H. B.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. G. Scholey gave an address on 'The Teachings of Christ.' Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton; also Monday, at 3 and 8, clairvoyance.—F. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, spirit teachings and personal messages; evening, controlled address by Mr. W. E. Long. Sunday next, at 11 a.m., spirit circle; at 6.30 p.m., Mrs. Beaupaire, address, 'What is the matter with Spiritualism?' and clairvoyance.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Thompson's address on the 'Fatherhood of God' was most instructive. 3rd, Mr. H. Wright spoke on 'The Perfect Way.' Sunday next, 7 p.m., Mrs. E. Pitter. Tuesday, 8 p.m., Mr. A. J. Neville. 22nd, Mrs. Podmore. 24th, Mr. G. F. Tilby.—C. E. S.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—A visit from the U.S. Speakers, Messrs. G. Tayler Gwinn and Alcock-Rush. Songs by Mr. and Mrs. Alcock-Rush. Violin solo by Mr. Sellars. Sunday next, at 7, Mrs. Neville, trance address on 'Influence,' also clairvoyant descriptions.—J. W. H.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter's discourses on 'Prayer and Life' and 'Spirit Colours and their Effects,' and her answers to questions were much appreciated. Sunday next, at 6.30 p.m., public service; also Monday, Wednesday and Friday, at 8 p.m.—J. S. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mrs. L. Harvey gave interesting addresses on 'The Power of Thought' and 'What must I do to be saved!' also convincing descriptions and auric readings. 4th, Mrs. S. Fielder gave psychic readings. Sunday next, 11.15, Mr. J. Abrahall; 3, Lyceum anniversary and presentation of prizes; 7, Miss Violet Burton, trance address. Tuesday, 3, séance; Wednesday, Mrs. S. Podmore.—J. F.

BRIXTON.—8, MAYALL-ROAD.—Mr. G. Inch gave an inspirational address. Sunday next, 11.15 a.m., healing; 3 p.m., Lyceum; 7, Mrs. Clempson, address. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8, public. Saturday, 8, Mrs. Harvey, psychometry.—E. K.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Maunders gave a stirring address on 'The Duties of Spiritualists to their Societies and their Cause,' and ably answered questions. Mrs. E. Bryceson presided. Sunday next, Mrs. Amy Sigall, address and clairvoyance.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. J. Neal gave an address on 'Worship in the Spirit World,' and Mrs. Sutton descriptions. Sunday next, 11.15, Mr. R. G. Jones; 7, Mr. D. J. Davis. Monday, 8, circle. Thursday, 7.15, healing, Mr. H. Bell and Mrs. Brichard; 8.15, circle.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis' admirable addresses on 'From Darkness into Light' and 'The Way of the Spirit' were much appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Walter Howell. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mr. Karl Reynolds gave a good address and Mrs. Curry descriptions. Sunday next, 11.15 and 7, Mr. G. F. Douglas, inspirational poems, addresses, clairvoyance. Tuesdays, 3 and 8, Wednesdays, at 3, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Inspiring week-end meetings with Mrs. Butterworth, of Bradford; uplifting addresses and clear demonstrations. We hope she will come again. Sunday next, morning and evening, Mr. Blackman, addresses and clairvoyance. Thursday, at 8.15, Mrs. Mary Gordon. 22nd, at 11.30, Mr. Cowlam; at 7, Mr. Harry Fielder. Tuesdays, at 8.15, healing. Lyceum every Sunday at 3.—A. C. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Percy Scholey's inspiring address on 'Spiritualism or Spiritism?' and helpful descriptions were heartily appreciated. Miss Hilda Campbell kindly sang 'Abide with me.' Sunday next, at 11 a.m., service; at 7 p.m., Mrs. Alice Jamrach, address and clairvoyance.—G. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, a discussion on 'Consciousness'; evening, Mr. Horace Leaf spoke on 'The Evolution of Religion' and gave descriptions. 5th, a large gathering welcomed Dr. J. M. Peebles, who spoke of his experiences. Mrs. Mary Davies followed with descriptions. Sunday next, at 11.45 a.m., Mrs. Hayward, on 'Absolute Justice'; 7 p.m., Mrs. Hope. Thursday, at 8 p.m., Mr. R. T. Jones. 22nd, Mr. G. R. Symons.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies gave an address and clairvoyant descriptions.—N. D.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mr. Bancroft addressed an appreciative audience on 'The Ministry of Angels.'

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

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. J. Kilby gave interesting addresses at both services.—G. M.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Miss Colman gave addresses and descriptions and conducted after-circle.—F. C.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. A. Powell Williams gave addresses on subjects chosen by audience.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and descriptions by Messrs. Blake and Mundy, and on the 5th by Mr. Mundy.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank W. Grayson Clarke, of Brighton, gave addresses on 'Members of One Body' and 'The Power of Prophecy.'

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. B. Short spoke on 'The Threefold Life'; descriptions by a visitor and Messrs. Hodgekins and Thorne. Usual week-night meetings.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Powell Williams conducted the usual weekly meetings, giving addresses and clairvoyant descriptions.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Florence Morse gave an address in the morning and answered questions in the evening.—H. E.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Podmore spoke on 'Some Aspects of Spiritualism mentioned in the Bible' and gave clairvoyant and auric descriptions.—E. C. S.

EXETER.—MARKET HALL.—Morning speaker, Mr. C. V. Tarr; evening, Mr. George West. Descriptions by Mrs. Vincent and Mrs. M. A. Grainger.—H. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Blazney gave an address and Mrs. Short descriptions. 4th, Mrs. Farley gave a reading and Mrs. Summers descriptions.—E. F.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Scholes spoke on 'Nature,' gave psychic readings, and on Monday conducted two meetings.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Beaumont spoke on 'Why I am a Spiritualist,' and gave descriptions. 6th, circle conducted by Mr. Cornish.—E. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDDCUMBE-STREET.—Mr. Clavis spoke on 'The Mission of Jesus' and Mr. Adams on 'Work and Wait.' Mrs. Joachim Dennis sang a solo, and, with Mr. J. W. Dennis, gave clairvoyant descriptions.—E. D.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Mary Gordon spoke on 'The Trinity of Man' and 'The Power of Thought,' and gave descriptions. 4th, address by Mr. Geo. Laundon, descriptions by Miss Little, healing by Mr. Croxford.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on 'The Corruption of the Physical Body'; evening, Mrs. Jamrach gave an interesting address and descriptions. Miss M. Habgood and Mr. Ronald Hasted sang solos.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. Annie Boddington spoke on 'The Spiritualist's Conception of God' and gave fully recognised descriptions. Mr. Gormes and Mrs. Matthews gave tests at after-circle.—S. E. W.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing; afternoon, Lyceum; evening, Mrs. Effie de Bathe gave a thoughtful address on 'The Hope of Heaven,' and answered questions. On the 4th the first healing class, under Mr. G. F. Tilby, was well attended. 5th, Mr. H. Wright gave an address on 'Scepticism,' followed by psychometry.

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