

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,708—VOL. XXXIII. [Registered as] SATURDAY, OCTOBER 4, 1913. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 470.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for 'Talks with a Spirit Control.'

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* * Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, Hon. Secretary.

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The subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1914.

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NOTES BY THE WAY.

We were reading recently the paper which, in 1871, Dr. Alfred Russel Wallace read before the Dialectical Society. In the course of that paper he remarked:—

... I assert without fear of contradiction that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds they have always been wrong.

And he then refers to the violent opposition to the discoveries of Galileo, Harvey and Jenner which came from their scientific contemporaries; to the fact that when Benjamin Franklin brought the subject of lightning conductors before the Royal Society he was laughed at as a dreamer and his paper refused admission to the *Philosophical Transactions*; and to the reception of the undulatory theory of light as developed by Young, who was hooted at by the popular scientific writers of the day.

The French Academy of Sciences ridiculed the great astronomer Arago when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible, and therefore impostures.

Had Dr. Russel Wallace written this paper during the last few years he might have added to his instances the reception given by scientists to the telephone and the phonograph, which (as Sir William Barrett told us in his last address before the L.S.A.) were dismissed as impracticable American 'toys' when, in their early forms, they were submitted for the inspection of scientific authorities. It is the fashion to scoff at the barriers erected by orthodox theology to all new knowledge, but orthodox science can hardly afford to throw stones in this matter. Nevertheless, there is, doubtless, a good end served by this policy of obstruction. It is a kind of protective conservatism which contrives (unconsciously to itself) that the new idea shall not germinate until the time is ripe for it and that it shall be firmly rooted when it starts to grow.

'What the public wants' has received a new and striking illustration of late. We refer to the reception of Sir Oliver Lodge's testimony to the reality of a future life. Evidently the public wanted it, or be sure the Press would not have given the matter such conspicuous attention. We went through the deliverances of many journals, in the way of leaders and editorial comments on the subject, and there was hardly a dissentient note. How would it have been, say in 1871, when Dr. Russel Wallace's paper was written? Vastly different, we doubt not. 'What the public wants' is evidently not a fixed quantity, for

there is a general march of intelligence. And, of course, there are many publics. There is a large public for garbage, as witness some of our 'Sunday papers,' and there is a small public which demands that whatever is presented to it shall be set forth with the best artistic and literary skill. Between the two the truth has at times to 'run the gauntlet,' for the large public require that its truths shall be not only true but sensational, and the small one is equally set upon having the material offered to it, whether true or not, beautifully arrayed. But both sections are growing in intelligence and discrimination, and those who cater for them will do well to heed the signs.

Here is another 'sign of the times.' Referring to an article by Viscount Mountmorres on 'Proof of Life after Death,' which appears in 'The London Magazine' for October, the editor says: 'Lord Mountmorres considers the evidences of life after death, and the fact that such clever and reputable scientists as Sir William Crookes and Sir Oliver Lodge favour the opinion that bodily death does not mean the end of human personality, should be sufficient to persuade most of us that the time when the Spiritist theory can be dismissed with an empty laugh is as surely past as the time when flying machines were the object only of foolish jests. Should it ever be proved to general satisfaction that man does continue to live after casting off the body, it will bring about a revolution in human affairs.' Lord Mountmorres gives a couple of instances, narrated by intimate personal friends, of appearances at the time of, or immediately following, death, and says that there are 'well-authenticated cases—cases which have stood the test of the most searching inquiry and the closest investigation, where phantasms have appeared of persons after bodily death.' He also cites two instances which, he says, 'are typical of scores of others,' and which 'are sufficient to disprove the deferred telepathic influence theory. By no amount of ingenuity can they be brought within its limits without an affront to the intellect. The belief that man survives after bodily death will alone explain them.'

We have rarely met with a pamphlet that put the case for a system of thought so clearly and concisely as 'Christianity and Mental Science,' by 'F. M. W.' (The Power-Book Co., 4d.) At the outset the author points out that Mental Science should not be confused with Christian Science. Both hold the same fundamental idea of the oneness of life—'that all life is one with the Universal Spirit of Life, the Spirit of Good (or God) which is Omniscient, Omnipotent, and Omnipresent.' But the Mental Scientist does not deny the existence of sin, sickness and death, as does the Christian Scientist, but holds that these can all be overcome through the introduction of true thought into the mind. The distinction is worth recording, for although both movements have taken a strong hold on the public thought, there is still a tendency to confuse them. We note a striking similarity between Mental

Science and the Harmonial Philosophy of A. J. Davis in the view taken of the Universe as the expression of Love and Wisdom.

Each atom is both Love and Intelligence, that is to say both spirit and body, seen and unseen; it has an inner and an outer part, these parts being in reality one, as light and heat are one in fire, the heat being the unseen principle and the light its reflection in Nature. Life on the exterior, therefore, is Love manifesting Intelligence just as fire is heat manifesting in light.

That is a view to which we cheerfully subscribe.

'Evolution and Occultism,' being the third volume of the collected essays and addresses by Mrs. Annie Besant (Theosophical Publishing Society, 2s. 6d.), is marked by all the eloquence and lucidity of thought to which we are accustomed in Mrs. Besant's teachings. Amongst the more interesting contents are two lectures on 'The Birth and Evolution of the Soul,' delivered in 1895. They are interesting partly by reason of what we may call their historical aspect. There is much concerning Mme. Blavatsky and the existence of the Mahatmas; and the question of the famous 'precipitated' letters is also handled. But notwithstanding these dubious or debatable elements, there is much of truth and value in the teachings given. That these truths have become somehow interwoven into a somewhat arbitrary and mechanical system of thought is to some of us a matter of regret. In the lecture on 'Occultism, Semi and Pseudo-Occultism,' Mrs. Besant, we observe, classes under the third title—pseudo-occultism—all the 'occult arts'—such as Geomancy, Palmistry, the use of the Tarot, &c.

They may be harmless, interesting, even useful in a small way, but they are not Occultism and their professors are not Occultists.

This pronouncement was made in a lecture delivered in 1898.

'Muslim India' for September maintains the high quality to which we referred in our issue of August 9th. The Princess Karadja contributes an excellent article entitled 'The Gospel of Hope,' from which, as apposite to the subjects with which we are most concerned, we cull the following:—

Most people imagine that one 'goes to heaven' by being suddenly transported into the midst of dazzling splendour, however little suited the soul may be to such unfamiliar surroundings. Such an interpretation is most erroneous. By reason of the law of harmony, which is revealed throughout the universe, each spirit is attracted to its own element after the change called Death—that is to say, he is drawn by magnetic force towards the environments which are most in tune with his own nature. He would find himself most uncomfortable in any other atmosphere; a discordant note would at once be produced. The fact cannot be doubted by anyone who has remarked how awkward and ill at ease a coarse and vulgar person appears if by chance he finds himself in refined society.

In the course of the article Princess Karadja quotes the following from the Koran on the question of the progressive stages after death: 'Verily, you shall all be transferred from state to state.' Its significance needs no comment from us.

So often books of so-called poetry are disappointing that it is with all the more pleasure we meet the genuine article. We meet it in 'The Red Horizon: a Dialogue, and other Verses,' by Evangeline Ryves (1s. net, Elkin Mathews, Cork-street, W.). It is not merely that the verse charms by the simplicity of its diction and its musical quality. It does that, but it does much more; it conceals beneath poetical imagery a wealth of thought. We may take an illustration from the opening poem. This is cast in the form of a dialogue between the souls of two lovers,

Wayfarer and Daydreamer, who, banished into night, meet first on a mountain peak, where, framed in darkness, they look out on a bright distance. In the next scene, on a wooded sea-shore, Wayfarer tells his companion that he has seen fairy masons building in the moonlight, but, when the lamp of his own devotion failed and went out, the fairy building fell.

As I came back

There was a sound of crashing in the wood,
The shining walls and scaffoldings lay broke,
And many a treasure lay beside the track;
I heard crack! crack!—the dell was full of smoke.

And yet, though the lovely walls of Paradise rise slowly—'for when'er a lamp goes out the building falls or partly falls'—they *do* rise. Even in this ill-balanced land Paradise grows

Like to the growth unseen

Of April valleys putting on their green.

The whole book is charming reading. We like especially 'The Song of the Gull's Ghost,' addressed to the woman who is wearing his wings in her hat.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 23RD, AT 7 P.M.,

A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MUSIC, SOCIAL INTERCOURSE, AND REFRESHMENTS DURING THE EVENING.

MR. A. VOUT PETERS will give Clairvoyant Descriptions of Spirit People.

MEMBERS AND ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling if taken before October 20th: after that date the price will be one shilling and sixpence.

To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

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

Nov. 6.—Mr. J. J. Morse will give a short trance address on 'The Early Experiences of the Ordinary Man in the After Life,' to be followed by answers to written questions thereon.

Nov. 20.—Miss Lind-af-Hageby on 'Psychic Evolution from the Points of View of the Scientist and the Spiritualist.'

Dec. 4.—Rev. J. Tyssul Davis on 'Science and Mysticism.'

Dec. 18.—Miss Edith K. Harper on 'W. T. Stead and his Work for Spiritualism.'

The arrangements for next year will be announced shortly.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 7th, Mr. A. V. Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—Mr. Percy R. Street is about to re-commence his weekly class for the development of mediums. This class is open to Members of the Alliance only, and application should be made at once to the Secretary. Applicants must be prepared to attend promptly and regularly for at least ten weeks. A preliminary meeting will be held on Wednesday next, October 8th, at 3 p.m., at which, as the number of sitters is necessarily limited, a ballot will be taken for places amongst those candidates selected as suitable by the control.

PSYCHIC CLASS: OPENING RALLY.—On Thursday next, October 9th, the Psychic Class, for Members and Associates, will be re-opened. Social Gathering at 3 p.m. Tea will be provided.

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

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, October 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

TRUMPET PHENOMENA.

THE REV. SUSANNA HARRIS IN BELFAST.

During the past few weeks I have attended a series of about twenty trumpet sittings with the Rev. Susanna Harris, of Washington, D.C., U.S.A., as medium. The results varied according to the conditions given, the best phenomena occurring in the family circle, or small, home-like gatherings. I have thus learned the importance of harmonious conditions. If inquirers and students of these phenomena generally could only realise, as I have done, the great difference, as regards successful manifestations, between a cold, positive condition and the warm, congenial atmosphere of sympathy and love, we should soon be able to record results of the greatest value. It is not possible to give a detailed account of the happenings at these sances, but I may say that I received such a variety of proofs of spirit presence and power as to leave no doubt whatever upon my mind regarding the great reality of spiritual life. The spirit people adopted many methods by which to give me this settled conviction, and I owe them a debt of gratitude which I feel that I can never repay, except in so far as my platform work is helped thereby.

At all the sances Mrs. Harris used two trumpets, and many were the physical demonstrations given with them. Sometimes accompanied by a tinkling sound, they floated about, going like little motors through the room, and occasionally clashing together; sometimes they went round the circle, tapping the sitters on the head; sometimes they were placed upright on the heads of different sitters. On several occasions they were carried into the cabinet, came out at the top, and fell with a bang on the floor. At a private circle the spirit people worked a musical box, starting and stopping it as required. On another occasion the box, which weighs about fifteen pounds, was lifted, and floated about through the room, playing all the time. One circle was held under the following conditions. A committee of fourteen requested that the medium's hands should be held during the entire sitting. This was done, and the trumpets were placed upon a table at such a distance that it was impossible for the medium to reach them even had she been free and so disposed, yet phenomena were produced that absolutely convinced the most sceptical as to their genuineness, each sitter stating at the close his or her entire satisfaction with the results obtained. At the control's request I have sat in front of the medium, held her two hands in mine, and placed my feet on the top of her feet; yet the trumpets were kept going round my head, and messages were given to the sitters through them. These tests were afforded to satisfy me of the impossibility of explaining the facts except by recognising spirit agency. Often while the medium was speaking to one person a message was being given through the trumpet to another. On some occasions I heard two and even three voices speaking simultaneously, thus proving their independence of each other and of the medium. Many names were given and recognised, many beautiful and convincing personal messages received. A doctor gave his earth name and address.

Afterwards I made inquiries and found these particulars correct. A gentleman who suffered badly from rheumatism received treatment through the trumpets; these were used for rubbing up and down the affected parts. On one occasion while he was being treated, I was sitting beside him, and felt the narrow end of the trumpet rubbing my arm, while the other end was working upon him. All this time the medium's hands were held, proving to me that the spirit people were doing the work. Again, while the trumpets were working on this gentleman, 'Harmony,' speaking through Mrs. Harris, requested that two sitters, one on each side, should grasp the medium's hands. When this had been done, she asked, 'Have you got her?' 'Yes.' 'Do you hear the trumpets?' 'Yes.' 'Mr. —, are the trumpets working at you?' 'Yes, rubbing my hands and rubbing my knees; they are going up and down my whole body.' 'Harmony': 'Then why don't you all shout "Hallelujah"?' 'Jones' (speaking through the trumpet) exclaimed, 'O ye of little faith, wherefore do ye doubt?' I wonder who *could* doubt after a demonstration such as this. At another time, while a hymn was being sung, the trumpet placed itself right up against my ear and delivered a private message.

One night there was present a young man who, while walking along the banks of the river Lagan on the previous day, had dislocated his knee; fortunately the joint had been got back into its place. At the sitting a voice through the trumpet called him by name, and said, 'That was a nasty wrench you got yesterday, caused by the fall.' The medium had no knowledge whatever that an accident had occurred, yet the details given by the voice were correct.

Another gentleman had a message given to the effect that some time ago, while he was removing from one residence to another, a valuable chair was, by mistake, included among a quantity of old furniture sent to be sold. On the error being discovered he had hurried off to stop the sale, but to his great disappointment the chair had already been disposed of. He found the purchaser who, however, refused to give it back, and declined an increased offer. On three occasions the auctioneer did his best to recover the chair but failed. On the fourth day the chair was returned, accompanied by a letter to say that it could be had on payment of purchase money.

The spirit who gave these facts through the trumpet purported to be the sitter's grandmother, who thus proved to him that she was thoroughly acquainted with this affair, every detail of her statement being absolutely true and known only to the one to whom it was given. This incident of the chair took place a few years ago, and although to some it may seem trivial, yet it afforded striking evidence to this man that the one whom he thought was dead still lived. On another occasion, while this same man was sitting in circle opposite the medium, the trumpet rose, went over and rested on his shoulder, then on his knee, and finally dropped at his feet. He lifted it and then let it down with one end across his boot. In a short time it was up again and flying about the room.

Another gentleman, unknown to all present except myself, was addressed through the trumpet. The voice said, 'Your sister "Sissy" is getting on all right; she is still weak and bloodless, but with care she will soon gather strength.' The speaker also expressed sorrow that his young sister, 'Mary,' had had to have her foot amputated, and described how the operation was performed and how the skin was closed over the bone. The sitter was also told that his people were afraid the sores might continue to spread, and thus necessitate a further operation. He was assured that they need not worry, as it would soon be all right. The voice added that there had been some difficulty in fitting an artificial foot, that the girl had had to be brought to town three times before this could be done satisfactorily. Now here was a spirit, purporting to be 'Harry's' brother, addressing his brother-in-law by name, giving the names of two sisters, detailing the sickness of the one, which lasted about two years, and the particulars of an operation on the other, and of the fitting of an artificial foot, every word of which was perfectly true. The sitter was so pleased that he told a friend. This friend afterwards came for a sitting, in the course of which a voice, addressing him through the trumpet, said, 'I see a change in your business. You are going to live in

Glasgow. You need have no fear as to what you are doing, everything will work out all right.' It transpired that this man had already obtained a situation with a Glasgow firm. He had resigned a position in Belfast which he had held for ten years, his furniture had been sold, and on the Monday following the sitting he was to take his wife and family to reside at Glasgow. He told me afterwards that he was very glad that he had attended the séance, as he had been troubled in his mind as to whether he had done the right thing in breaking up his home. The message he had received had been so much to the point that it had lifted a heavy burden from his heart. Mrs. Harris had never met this man before. Yet the details of his business affairs and the place of his future residence were known to an intelligence, who was able to speak needed words of encouragement. I might go on detailing many more experiences, but much of the most important evidence I am unable to touch for private reasons. Sufficient has been said, however, to show that we are indeed encompassed about by a great cloud of witnessing, ministering spirits, who, in favourable circumstances, can manifest their presence and demonstrate their power.

Another phase of the work I must briefly touch. Some who are earth-bound came to ask for our prayers and sympathy. Nothing touched me more deeply than the fervent 'Amen' uttered through the trumpet in response to the petitions offered on their behalf. The gratitude they have shown and the thanks expressed affected me more than words can tell. How we should guard and protect our mediums so that they may be used to carry on this important work! How earnestly we should seek the truth and learn how to offer to the spirit world the most perfect conditions for their manifestations, so that the facts of spirit life may be more fully revealed to us, and mankind be enabled to understand the purpose of the Divine Mind and fit in with the universal process by which it is being out-wrought!

S. McCORMACK,
President, Belfast Association of Spiritualists.

CANCER AND POTASH.

Now that the question of the cure of cancer is being considered in 'LIGHT' the following extract from a letter to the 'Daily News and Leader' by Mr. W. Simmons, of 10, John-street, Adelphi, W.C., will be of interest. Mr. Simmons writes:—

The late Dr. Forbes Ross found, and by successful practice demonstrated, that cancer in the animal body is commonly due to deficiency of salts of potash and preventable and curable by supplying them freely. Having procured and studied his book, my wife and I began in January last to swallow every morning a dose of salts (chiefly bicarbonate) of potash in a tumbler of hot water. Seven years ago, while she was lying inanimate after a second major operation for cancer, I was told by surgeon and physician that the operation had been 'quite successful,' and also that the disease would surely be fatal. She had been saved, apparently, by the medical regimen of Dr. Robert Bell, which she adopted about two months after the operation, and still continued; but her health still sometimes caused me anxiety. The effect (after a month or two) of the potash regimen was very manifest, and it continues to increase. She agrees with me that, making allowance for advancing years (she is sixty-two, less a month) and hard work and the penal effects of surgery, she has been for several months in healthier condition than during any equal period of the last thirty-five years.

On me also the good effect of the potash is apparent, and is shown in similar kind. Our skins, which were never in good condition and were wrinkling with age, have grown clearer and tighter; we are more muscular, more active, more cheerful (in circumstances otherwise similar); and—not least—we now feel assured of not dying of the ghastly disease which tortures to death about one in six of all British men and women who reach the prime of life.

THE UNION OF LONDON SPIRITUALISTS will hold their first Annual Conference with the Chatham Society at Jezreel's Hall, 553, Canterbury-street, Gillingham, on Sunday, October 12th. At 3 p.m., address by Mr. H. Boddington, of London, on 'Spiritualism: What it is and What it is Not.' Discussion invited. 7 p.m., public meeting. Speakers: Messrs. Geo. Tayler Gwinn (President of the National Union) and H. Boddington. Soloists, Mr. and Mrs. Alcock Rush.

LIFE WITHIN AND WITHOUT THE VEIL.

BY L. V. H. WITLEY.

XVI.

A 'HAUNTING' QUESTION.

In response to the intimation in my books that I should be pleased to hear from readers who could testify to experiences similar to those with which my works deal, and to help, so far as possible, any to whom I could be of further service, very many interesting and poignant communications have reached me. I wish it were possible for me to pass on to the columns of 'LIGHT' some of these testimonies and appeals. There is nothing in all the world like experience, for the simple reason that experience is not theory, but life. Sometimes these letters have led me to face for myself problems which had not pressed upon my own mind for full consideration; and one of these points is of such general interest that I venture to state it here, together with some idea of the way in which I endeavoured to deal with it. The question put to me was this:—

Have you any message for those whose dear ones have passed away leaving behind no assurance of saintship, but who are none the less dear and none the less mourned on that account?

Curiously enough, about the same time that the above reached me, a very similar appeal was made to me by another correspondent, who wrote:—

You say you do not ever think of your dear ones as 'dead.' Now, they believed and trusted in all that you believed in; they possessed the same faith that you yourself possess. But supposing anyone died believing none of these things—never having asked forgiveness or repented of a sin—what then? I should be very grateful if you could answer me this question, for it haunts me so.

'It haunts me so'; yes, it has haunted many another. Pondering over the real and poignant perplexity presented to me, I found my thoughts turning inevitably to the Master's parable of the Prodigal Son. As a lad, I was taught that a parable was 'an earthly story with a heavenly meaning.' May not the parable of the Prodigal Son be called 'a human story with a Divine significance'? It is a story of a father's love, a son's sin, a son's repentance, a father's forgiveness, a father's welcome. The scene is limited to earth and time. But the Master's invariable method was to take the things of earth and time and regard them in the light of heaven and eternity. Every reader and interpreter of this parable has seen in the earthly father the picture and the emblem of the Heavenly Father—but have we not erred in limiting this likeness to time? If we are prepared to lift our eyes from the earthly parent to the Divine, why should we not widen our whole conception of the setting of the parable from earth to heaven, and from time to eternity? Can anyone who accepts the doctrine of the immortality of the soul really believe that a few brief years of time are to decide the destiny of the spirit of man for all eternity? If a sinful son, environed by the physical, and subjected to all the allurements of what is termed 'the world, the flesh, and the devil,' can 'come to himself,' and, notwithstanding his backsliding, find a welcome from a human parent to the earthly home, may not the wandering child 'come to himself' on the other side of the veil, in the other home, and find that the Heavenly Father is waiting and watching for his return, and that His arms of love are already outstretched to welcome him 'home' again? Shall the earthly parent say, 'Rejoice with me, for this my son was dead, and is alive again; he was lost, and is found,' and the Heavenly Father be debarred from such a joy? And, were it possible for a son or a daughter to be lost for ever, would not the Divine heart, with its infinite compassion and love, feel an infinite 'miss' and deprivation?

For myself, I can never believe that the fate of any human soul will be determined by its attitude, when on earth, to any particular theology or creed, or interpretation of the facts of life; and when the question of character, or state of spiritual attainment, is mooted, the variety and complexity are such that

one is glad to think that the final decree is issued by no human tribunal. 'The Judge of all the earth,' and of all the heavens, shall 'do right' and 'judge righteous judgment.' Have we not all heard that 'To know all is to forgive all'? And if this is so with earthly forgiveness, shall it apply less to Divine forgiveness?

There are many who have not 'fallen' simply because of their having been shielded from temptations and from their having lived in a sheltering environment. The more one ponders over human frailty and sorrow, the more tenderly sympathetic and the more radiantly hopeful one becomes. This brief mortal existence *cannot* be the last word in the evolution of any human being made in 'the image of God.' Surely there must be a realm where the spirit comes into its own!

I am not overlooking the eternal axiom, 'Whatsoever a man soweth, that shall he also reap.' No human spirit, here or hereafter, will challenge the absolute justice of this law; and any seeming 'separation' between loved ones which may be due to its operation will be recognised as a righteous and necessary thing. It would be no real kindness to annul the working of this principle; a spirit in the after-life can develop only as it learns for itself and in itself the lessons of experience; just in the same way that in the earth-life we learn many of our deepest lessons from our failures.

Personally, I stake everything upon love—and this is but another way of saying, 'I trust God's love in everything and for ever.' All love that is worthy of the name—and God alone can decide the standard of worthiness or unworthiness—is the gift of the Divine; or, rather, it is the Divine expressing Himself. The mother-love in the animal and human world is a manifestation of the one great love welling out from the heart of the Divine Father-Mother.

If the love between those who have passed away, be they just or unjust, is *mutual*, worthy, real, one of two things surely *must* happen. Either the blessedness of the one of higher spiritual attainment will in some way be complete without the immediate companionship of the other; or, that very *blessedness* will be deepened and enhanced, because it is the holy link whereby the blessed one would minister to, and woo and win, the 'lost dear one until he, too, attained to the state of the beloved. Likeness, or identity, of theological creed is not essential to the inception or fruition of love, nor to mutuality of life, whether here or hereafter; love is not so much a matter of the intellect as of the spirit.

Where one friend is left on this side and the other has passed within the veil, our prayers, goodwill, and love should go out without stint to the departed one. There is no veil in reality; we are spirits in this life just as much as we ever shall be. If, therefore, there is any consciousness of lack of 'saintship,' all the more should holy and helpful thoughts and aspirations be sent forth to the dear one who has left us. This will aid in assuaging the grief of those who remain, and it can do nothing but good to those who have gone before. When we bear in mind the wonders of wireless telegraphy, and of telepathy, and of 'absent treatment' for the healing of mental and physical ailments, can we doubt the reality and effectiveness of similar processes along spiritual lines?

The blessed 'departed' are surely permitted to minister to the unjust remaining behind as well as to the just. It cannot be believed that He who causes His sun to rise on the wicked as well as on the good, and sends His rain upon those who do right and those who do wrong, can permit and ordain spiritual help from the unseen world to the just, and prohibit it where the unjust are concerned, for it is surely the unjust even more than the just who are in need of such ministry.

We are told that God 'willeth that all men should be saved.' 'He desireth not the death of a sinner.' It *must* be that the Divine Father 'shall see of the travail of His soul and be satisfied.' And that travail shall (finally) be more than recompensed by the satisfaction. Somehow, somewhere, somewhen, the love of God must bring all things into harmony with itself. For this love is invincible; it is higher than Heaven, deeper than Hades, without beginning, without end, limitless, infinite, eternal! This love is above us, around us, within us, to comfort, to strengthen, to bless, to save, for God is love!

A PROPOSED POSTAL MISSION.

An appreciative reader of 'LIGHT' feels that there must be hundreds of persons who, if only they could be induced to read a few numbers, would appreciate it as he does. Recognising that the difficulty to be overcome is how to bring these people and 'LIGHT' together, he suggests a Postal Mission of a somewhat novel kind to achieve that end. He writes:—

SIR,—There must be many readers of 'LIGHT' who, if they only knew how to do it, would gladly co-operate in a reasonable effort to spread the knowledge of continued existence, and contribute financially towards the expense incurred.

The value of 'LIGHT' as a spiritual illuminator would be greatly increased if its circulation could be doubled or trebled. Advertising is costly and unsatisfactory, because those who are ready to appreciate the paper are, comparatively speaking, few and far between; but by the plan suggested below such persons could be effectively reached and their interest strengthened.

Here is a simple and effective plan by which information respecting spiritual science and spirit communion may be given to many individuals to whom such knowledge would be consoling, comforting and helpful in many ways.

It is that the proprietors of 'LIGHT' should, for this purpose, supply copies of the paper at cost price—say, one penny per copy. This would make it possible to post a hundred copies to as many intelligent and thoughtful people for *four weeks* at a cost of £2 10s.

Contributors to this Mission could send donations to 110, St. Martin's-lane, London, W.C., and at the same time supply lists of names and addresses of persons to whom they would like 'LIGHT' to be posted for four consecutive weeks.—Yours, &c.,

J. G.

Now that a spirit of inquiry has been awakened in the public mind by Sir Oliver Lodge's memorable address to the British Association, we feel that this proposal of a Postal Mission is most opportune. The proprietors of 'LIGHT' are willing to co-operate in the manner suggested above, and not only to supply copies of the paper at cost price for this purpose, but to undertake the duty of directing wrappers and posting the papers to the addresses sent in. Or, if the funds permit, they will prepare lists themselves of persons to whom they think 'LIGHT' would be a welcome visitor.

THE SCOPE OF RELIGION.

Swami Viratananda, writing in a recent number of 'Prabuddha Bharata,' deprecates the custom of isolating religion from ordinary affairs. He says:

Historic experience speaks of the actual co-ordination of religion and society. Why should it not be so again the whole world over?

Our duty lies in widening our horizons. Why confine religion to any one form of human activity or to any one vocation in life any more than one would confine the presence of God to any one limited space? As God cannot be circumscribed, so religion itself, the path of realising God and discovering the true nature of the soul, cannot be circumscribed. . . . We must be possessed of the universal instinct. Our eyes must be open to the glory that lies in the ideal of each real career of life. Our minds must be awakened to receive ideas from all quarters. Not in one, but in all vocations can man walk on the path that leads from the physical to the superphysical. What of the artist, the poet and the scientist? Are they not interpreting life, as one finds it, in higher forms? The conquest of selfishness and the transformation of instinct by the spiritualising of desire, are possible as much for the student as for the saint, aye, for one employed in the most menial service as for the greatest Rishi. . . .

The Infinite may be perceived through any of its relations. Through any perspective of human existence God Himself may be seen. The ideal householder is in no wise different from the ideal monk. . . . Each soul, whatever be the Maya of environment or circumstance, is potentially one with the Divine. . . . Is it not the glory of religion that it can be made fully manifest as much at home and in the silence as in gorgeous temples amidst the blast of praise-sounding trumpets?

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 4TH, 1913.

Light:

A Journal of Psychical, Occult, and Mystical Research

PRICE TWOPENCE WEEKLY.

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

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfg.

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THE MASK OF REALITY.

Although it is in the nature of a new departure, we are moved to put our discourse this week in the form of a parable. It may serve better to illustrate some of our thoughts concerning the next world and the attitude of this world towards it than the more direct statement. It is a simple conversational apologue. Let us call it

THE LESSONS OF ALOYSIUS.

His name on earth he understood to have been Huggins. He had been so informed by those who knew, for, having quitted these lower realms in infancy, he had no direct knowledge of the fact. And now he was Aloysius, a youth of eager mind stored with much knowledge of the life of the Ethereal world in which he dwelt, but still almost pathetically inquisitive about the things of the earth on which he had spent so brief a time. True, he had observed much of its workings on the inner side—that had been part of his training as directed by his teachers. But he wanted to see for himself something of its external activities, and he confided his wish at last to his friend Mordaunt, a shrewd, masterful, but kindly spirit with whom, under the influence of the laws of attraction that prevail in Epherea, he had established a close relationship. The two had become near friends from the day of their first meeting, a day on which Mordaunt, the founder of a great business, a man of affairs, old in years and in knowledge of the world he had left, found himself a novice in the world beyond, and his best instructor in its mysteries the youth who had been drawn almost immediately to his side. The companionship had been mutually profitable, the two friends exchanging their knowledge and experience each of the life he knew best. A man of wide and quick intelligence, a penetrating mind, and of a dry humour, Mordaunt had soon adapted himself to his new conditions. But Aloysius remained hungry for more direct and personal knowledge of the earth than he could gain by converse with his friend. So at last, Mordaunt yielding to his friend's desires, the two returned to these lower levels of existence, coming as near to the surface of things as they might. To Aloysius in particular it was more like plunging as deeply as possible into the depths of some dim sea. He saw little of which he had not already been told by Mordaunt, but at everything he saw he wondered greatly. They viewed the life of great cities, riotous profusion side by side with famished want, men bored with endless leisure or chafing

under a stress of work and responsibility that made them fretful and rebellious. To Mordaunt it seemed natural enough but a little piteous; but to Aloysius it appeared a chaotic welter with only here and there some gleam of intelligence and direction.

'Well, and what do you think of it?' said Mordaunt, with a mirthful twinkle, as they stood together on a terrace bordered with flowers that overlooked one of the peaceful plains of their own world, after a period of repose during which they had shaken off a feeling of weariness and depression—a 'sense of sepulchres,' as Mordaunt phrased it—the natural results of their experience.

'A dark world of phantoms,' replied his companion, 'shadows fighting over shadows. Only here and there could I see that they had any hint of our presence. Those who responded to it were a little brighter and more substantial than the rest, but even these were curiously obtuse; when I approached them most of them merely shuddered a little. Their thoughts took a fresh turn, but it was generally an uncomfortable one. I spoke to a few but they ignored me altogether except one, who told his friends he thought he heard a voice speaking to him, and was advised by them to see a doctor immediately, as he was evidently ill.'

'Very indiscreet of him,' remarked Mordaunt, a grim smile lurking about the corners of his firm mouth. 'He should have held his tongue.'

'But it was the truth.'

'Quite so, but it is a truth for which they are not yet entirely prepared. I knew on earth many things which it was not wise to utter. I could only talk of them with friends who were like-minded. To have printed them or spoken them in public would have been rash. "Children and fools speak the truth" is one of the proverbs amongst our friends on earth. That will give you a general idea of their attitude. It arises from something of which you have had practically no experience—worldly wisdom.'

'A strange world, indeed,' said Aloysius. 'But one thing that impressed me curiously was the "deadness"—there is no other word for it—of some of the earth-people. They seemed to have scarcely any life or intelligence. They were the darkest of all the shadowy crowd—mere pillars of dense fog.'

Mordaunt eyed his companion with a droll expression.

'It may surprise you to hear,' he observed, 'that these people pass amongst some of their friends as being the most alert of all. They consider nobody but themselves, and concentrate their minds entirely on their own interests. They send out no radiations, and hence, to you, appear to be lifeless. But what is all this about shadows and phantoms? That is precisely what the earth-people say of us. Have you sufficiently considered that you and I are ghosts? Do you realise that if during our trip to earth we had become even for a moment visible to the people there we should infallibly have frightened them out of their wits? From their point of view they are the living people, and we are the spectral shadows.'

'Then they are aware of our existence?'

'Yes, to a limited extent. The common people have many stories about us, although these are generally denounced as superstitions by those who are better educated (in the worldly sense). And there is a considerable section of people who maintain that we really exist, and that our existence can be proved. But there is a strong opposition to the idea, and you, my dear Aloysius, have been ruled out of existence many times. For example, it is urged that a human being cannot live after death without a brain and a body.'

'But I have a brain and a body.'

'Precisely, but it is not made of the same substance as the bodies and brains of those who dwell on earth, and from their point of view there are no others. Again, it is urged that even if there were ghosts of bodies there would not be ghosts of the clothes made on earth.'

'Why need there be?' returned Aloysius. 'My robe is not the ghost of anything made on earth.'

'Quite so, and therefore as a self-respecting ghost you have no right to be seen in it. It proves you to be a mere figment of the imagination. The earth we have just left is the only repository of real garments or real anything. All of us that had any actual existence was left on earth when we made our departure from it.'

'For me,' said Aloysius smiling, 'the sense of reality did not begin until afterwards. But if these people do not believe in us why are they afraid? Fear of ghosts, you tell me, is very general on earth.'

'I will tell you,' said the older man. 'In the world below certain subjects are not popular matters of discussion. They are only glanced at occasionally, and then in a furtive kind of way. The existence of God, the soul, the spiritual world, and many other matters are more or less unfashionable questions. Unless on special occasions they are hushed up by general agreement. There is a widespread disposition to conceal uncomfortable facts, and to adopt disguises. The people not only fear ghosts, but are quite often afraid of each other. The man who dislikes you will strive hard to cloak his dislike, and will remain silent rather than utter any truths that may seem disagreeable to his fellows. It is a great place for covers and screens, and if these are thrown down by some rash innovator there is a loud outcry and a general rush for shelter. Personally I have nothing to boast of myself in this respect. Do you remember the panic I was in when I arrived here and learned for the first time that I had left my mortal form behind?'

'I do,' said his friend; 'you wanted to get back within it until you discovered that you were dwelling in another body more suited to your condition. But even then you were alarmed to find yourself introduced suddenly to a natural world with no possibility of concealing yourself somewhere until you were prepared for the revelation.'

'That,' said Mordaunt, 'came of my early education. All my ideas of the hereafter had been carefully shaped, trimmed and dressed-up by my religious teachers. The effect was to make the after-death state, as a conception, as vague and indefinite as possible. The idea of a natural life beyond the grave would have horrified most of those who posed as authorities upon it. In later years I had my suspicions of the truth of these doctrines. Those who taught them were so fearful of being definite even in theory; the thing had to be carefully wrapped up in a veil of mystery. And now after what I have told you, perhaps you can guess the answer to your question.'

'I understand now,' said Aloysius. 'What the earth people are so afraid of is Reality.'

NO RELIGION SCORNED OF GOD.

Children of men! the Unseen Power whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find.
Which has not taught weak wills how much they can?
Which has not fallen on dry hearts like rain?
Children of men! 'tis not that ye excel
In pride of life the ages of your sires
But that ye think clear, feel deep, bear fruit well.

MATTHEW ARNOLD.

'COMFORT YE MY PEOPLE.'

One of the truest things we can say about the Bible is that it professes to give messages from Heaven. Some of these, alas! are exceedingly puzzling, and we have to make the best of the confounding contradictions or the dire confusion, with the help of the undoubted truth that the Bible is not consistent even in its portraits of God.

How could it be? At least a thousand years lie between its earliest and its latest fragments—a thousand years filled with joyous and bitter experiences the like of which probably the world has never since known—a thousand years of rapturous hopes and ghastliest fears, of heavenly trust and tragic despair. It would be wonderful indeed if we did not need discrimination in feeling our way through these pages stained with blood and soiled with tears.

But we *can* discriminate. There is no doubt, for instance, about the heavenliness of the twenty-third Psalm, or the beauty of the story of Ruth, or the charm of many parts of Isaiah. 'He maketh me to lie down in green pastures: He leadeth me beside the still waters': that cannot be entirely of earth. 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me': that hope and confidence must first have come from Heaven. Here, too, for instance, is a bit of golden truth from the Book of Isaiah: 'Comfort ye, comfort ye my people, saith your God.' That surely is from Heaven. It contains, in fact, all that is really necessary for the higher spiritual life. It might be accepted as the basis for that Church which the world is waiting for. What shall we call it? The Church of Humanity? The Church of Heavenly Comforting? The Church of the Good Samaritan? Either would do if we could, without shame, make so large a profession, or, without fear, set ourselves so vast a task.

Yes, a true message from Heaven, and sufficient if we never had another. The idea is to make everybody happier because we are here—to hear God say at every step, in every place, in every circumstance—'Be a comforter to my children.' All that is good in character is in that: all that is included in duty is suggested by it; all the commandments are in it—'Thou shalt honour thy father and mother,' 'Thou shalt not steal,' 'Thou shalt not bear false witness'—all. But Paul summed it all up in the big generalisation, 'Love worketh no ill to his neighbour; therefore love is the fulfilling of law.'

It is here we strike the universal need—the need of comfort. Think of the little child whose small griefs are tragedies to it. How difficult it is, even for love, to look upon its troubles through the child's eyes! We weigh its griefs and tears in the wrong scales, and may scold it or laugh at it for sorrows that might move to pity an angel's heart. 'It is good for a man to bear the yoke in his youth' is a wise if a pathetic proverb; but it is never good that a man should be without comfort in his youth. It is told of a rich man that he once excused himself for being stingy by saying that he began life by being horribly poor, and that he had never got the chill of poverty out of his bones. So are there some men, aye, and women, who have never got the chill of un comforted sorrows out of their hearts.

Or think of the aged, concerning whom a sorrowful problem is pressing upon us. Society, the Community, the State, call it what we will, has a grave undone duty here. Though beset with difficulties and some dangers, all classes and parties now admit the righteousness of old-age pensions. But there are still tens of thousands of cases that ought to be met by children. 'Comfort the old father, the old mother;

comfort ye my people,' is the message of God to these neglectful children. Blessed are they who hear and obey the heavenly call!

Or think of what we may call the weaklings of the world—the little child in its first experiments of school; the young apprentice in the workshop; the young servant girl facing her first situation: the dull, the shy, the slow, the despondent, the baffled, the beaten—what boundless opportunities earth gives us for complying with Heaven's call!

But there is an almost startling application of this message which, though almost startling, is perfectly legitimate. It may be taken as a message from God concerning Himself, as though He said, 'Men have spoken dreadful things of Me. Undeceive them, O my prophets! Comfort ye my children concerning Me, saith your God.'

JOANNA SOUTHCOTT: ANOTHER 'WOMAN CLOTHED WITH THE SUN.'

Joanna Southcott was a striking figure for many years, and drew around her a vast crowd of intelligent men and women who looked upon her as indeed a true messenger from the Most High. Hers is a striking story and, perhaps, a more elevated one than that of Mrs. Buchan, for throughout her career her character was irreproachable. Born in April, 1750, the daughter of a small farmer, Joanna from her earliest years delighted in the study of the Scriptures, and on all interesting occasions appealed to Heaven for advice. Her story was that, sooner or later, an answer was always returned, either by outward signs or inward feelings. The 'supernatural' had dazzled her, and every incident of her life came to be regarded from that point of view. Such people as she are without a rudder to steer by or a shore to steer to. They are always liable to be carried from their moorings by dominant ideas or hypnotic unseen forces. The Scriptures, particularly the Apocalypse, catch hold of them and colour all the thoughts which they pour forth. She was a domestic servant, appreciated for her piety and good behaviour in all relations of life, ever praying, and living cleanly and purely. She was forty-two years of age when she claimed to be divinely commissioned by Heaven to speak forth the word of prophecy as to what would be in the hereafter. The prophecies which are reported were not of a striking kind, relating as they did to bad harvests, the Irish Rebellion of 1798, and a few minor things. The great words of her prophecies which riveted the attention of her hearers were the old stock ones of the destruction of Satan and the coming of Christ's Kingdom—ideas which have taken possession of so many minds as the result of their surrender of all rational safeguards.

There must have been some eloquence or depth in her speech and writings, or they would not have been caught up and echoed forth as divine messages. A great many preachers and teachers were carried away by the force of her fervent utterances. Amongst these was William Sharp, a notable engraver, standing in the front rank of art, and also recognised as a metaphysician and theologian. He penned numerous books and pamphlets on her great work, ever reiterating the Divine command that had been given to the prophetess. The visions of St. John she had no difficulty in interpreting to the satisfaction of a number of clergymen of position, who were, at least, struck with her graphic setting. No man by mere learning, she said, could grapple with the truths which were hidden in St. John's writing; the world had to wait till the voice of the prophetess gave them forth. She threatened such clergy as made light of her work with all kinds of disasters for not reverencing the oracles to which she gave utterance. The plagues threatened in Revelation would come upon all unless they repented like the people of Nineveh. However bold grew her pretensions, they only quickened the fervour of her followers. These did not seek to reason; they had accepted the orthodox story that Jesus, the very Son of God, was sent into the world to save mankind, and would

come back again to earth, and take with him his redeemed saints, so that when they heard this woman, with glowing eloquence, claim that the Saviour of mankind used her voice and assured her of his never failing protection, it was like the breath of a new and bright morning to them. She was sent as the Bride of Jesus to announce the approaching millennium when he was to reign with his Elect on the earth. Hearts were thrilled, and superstition and fanaticism quickened to a dangerous extent, when the prophetess declared that the veritable Son of God was speaking to them in the following and similar words:—

No man can believe the testimony of my coming in the spirit, to bring in my spiritual kingdom, before I have revealed myself to a woman as the Bride by my spirit, that I am coming as the Bridegroom, and all flesh shall know I am already come in the spirit, and never will return till my kingdom is established on the earth as it is in heaven.

Not over coherent is the message, but coherence and reason play little part when the religious emotions are fired by the so-called 'supernatural.' When enthusiasts are in this morbid state, the true functions of the religious faculty are impeded and counteracted, for they have given up their reason—one of the most sacred of human possessions.

Joanna was saturated with every part of the Book of Revelation. When she was not the Bride she was one of those appointed to seal the faithful in conformity with the seventh chapter of that book. She gave to each of her followers a paper, secured with the impression of her seal in red wax. This powerful talisman contained the words: 'The Sealed of the Lord—the Elect, Precious, Man's Redemption—To inherit the Tree of Life—To be made Heirs of God, and Joint Heirs of Jesus Christ.' In conformity with the 'Revelation,' the number of the sealed was to extend to one hundred and forty-four thousand. Weak and visionary folk no doubt were elated when they possessed this magic charm. The thought of blasphemy did not cross their minds; they could not conceive that in such awful concerns anyone could take upon herself to deal in heavenly gifts without having a heavenly warrant. And the prophetess herself at that time had no doubt that in all she did she was acting as Heaven's messenger.

'The Revelation' continued to gain greater power over Joanna after more than twenty years' prophesying and sealing. She was, like Mrs. Buchan, 'the Woman Clothed with the Sun.' 'And she, being with child, cried, travailing in birth, and pained to be delivered.' At the age of sixty-five she announced that she was pregnant with divine influence, and would in due time bring forth a man child, by whom the Redeemer's kingdom would be established. The singular thing is, that the state of her body happened to be such as, in the opinion of some medical men and practical midwives, indicated pregnancy. In these circumstances all her former work seemed of greater importance than ever. The hopes built up were now to be realised. The Immaculate Conception of Jesus was to be repeated in this favoured land. The disciples spread the news, and a learned doctor gave his opinion that the fact of the pregnancy was indisputable. A newspaper war took place, Dr. Reeves, who had visited Joanna, holding to his affirmations and other medical men opposing. It was a prodigious triumph for the disciples, who had been fed so long by 'divine messages,' to have this wondrous event taking place. But Nature ever acts on unvarying lines. We cannot roll the world backward, and accept stories built up out of the dreams of people who have no conception that Nature works ever along certain lines with uniform regularity.

Towards the last, poor Joanna had occasional fits of despondency, when she doubted whether her familiar spirit was all he claimed to be. Like the prophets of old, she had been in the habit of opening her addresses with the affirmation: 'Thus saith the Lord'; but now there arose within her doubts—feelings of doubt and perplexity. Doubt is not always 'devil-born,' but sometimes it is a saviour and redeemer from folly. According to Dr. Reece, who was present a few days before her death, when some of her devotees were admitted into her bedchamber, she made to them the following significant statement:—

My friends, some of you have known me nearly twenty

five years, and all of you not less than twenty. When you have heard me speak of my prophecies, you have sometimes heard me say that I doubted my inspiration, but, at the same time, you would never let me despair. When I have been alone, it has often appeared delusion, but when the communications were made to me, I did not in the least doubt. Feeling, as I now do feel, that my dissolution is drawing near, and that a day or two may terminate my life, it all appears delusion.

These appear to be the words of an honest woman, speaking when the old inspiration had left her. Many a writer has said to himself on looking over his own writings, 'I could not have written so'; the normal attitude has weakened the conception of the power which carried him along. Joanna had spent all her life in investigating the Bible; to her the power which had moved her was from Heaven, and now, when she was the subject of doubt, she felt crushed. Her followers, however, never doubted; one of them observed, 'Mother, your feelings are human. We know that you are a favoured woman of God, and that you will produce the promised child, and whatever you may say to the contrary will not diminish our faith.' Her own confidence that she was indeed the chosen one to bring forth the new Redeemer was revived by the confidence of her followers. But the end was near. Death, the natural incident that cometh to all, came to the prophetess, and she was relieved of her burden. Even then, however, the faith of the disciples was not affected; the dead body was kept warm for four days in the hope of a revival and the birth of the promised child. For long afterwards the expectation was cherished that, although she had been withdrawn for a season, she would one day return with her son and fulfil the promises. Did not 'The Woman Clothed with the Sun,' in Revelation, disappear from the earth, and was she not to reappear at a period not easily defined? Many waited well into the nineteenth century for her re-appearance, even as believers have waited through all the centuries, and are, many of them, still waiting, for the coming again of Jesus. We need not laugh at the simplicity of her followers. Orthodox beliefs have not much more to support them than had theirs. Many keep repeating a story which starts with a similar 'miracle' to that for which Joanna's followers looked.

The heavens have never yet opened to give man a perfect revelation. The same form of inspiration is at work now as in the past. The receptive soul is conscious of the flowing in of sentiments and ideas, but these have to be weighed in the balance of reason and enlightened judgment. True, man has not yet fathomed the laws of Nature in their entirety. If we look at them closely, we shall find that the seemingly inexplicable phenomena connected with persons abnormally constituted belong to the realm of spiritual law. The world, all the time, has had to accept facts which were for long derided. But slowly, steadily, with an ever-ripening consciousness, we are gaining a more extended view of that reign of Law which, while it opens to us the vistas of the transcendent spiritual universe, forever abolishes for us the idea of the supernatural and the miraculous.

'AHRINZIMAN.'—Anyone having a copy of this work to dispose of will greatly oblige by communicating with Mr. B. D. Godfrey, 110, St. Martin's-lane, W.C., and quoting price for same.

VICE-ADMIRAL USBORNE MOORE'S book, 'The Voices: A Sequel to "Glimpses of the Next State,"' will be published by Messrs. Watts & Co. on November 1st. It will contain the abridged narrations of some of the sitters who obtained evidence of the direct voice through the mediumship of Mrs. Etta Wriedt in 1912 and 1913. The price will be 5s. net.

THE fund for the 'Love Offering' to Dr. J. M. Peebles is nearing completion. Since September 20th, Mr. B. D. Godfrey, librarian of the London Spiritualist Alliance, has received the sum of £2 12s. 6d., made thus: Mr. J. Robertson, £2; the Rotheray Circle, 10s.; 'D. S.', 2s. 6d. In addition, Mr. H. J. Everett, 84, King's-road, Brighton, acknowledges a contribution of 5s. from Mr. C. G. Richard, per 'The Two Worlds,' bringing the total amount up to £47 6s. 6d.

MR. J. E. RAW, of Nelson, Lancs., writes us that the Nelson Liberty Group, of which he is secretary, has just recommenced its meetings. The programme of speakers and list of subjects from September 21st last to April 20th, 1914, which he encloses, promises a most interesting session. He states that the class is most successful, the attendance averaging close on a hundred, too many for the room to accommodate comfortably. We cordially congratulate our friend and trust that the society will flourish increasingly.

NOTES FROM ABROAD.

Some time ago there appeared in 'LIGHT' amongst the 'Items of Interest,' page 405, a short notice of a supposed case of reincarnation of a little Sicilian girl. Although 'Les Annales des Sciences Psychiques' has now published a lengthy report of this case, written by Dr. Carmelo Samona, the father of the child, in which he describes the events preceding and following the supposed reincarnation, we can glean no further important information than what was given so precisely in 'LIGHT.'

The doctor is convinced that one of the twins which were born on November 22nd, 1910, is a reincarnation of Allesandrina, the little girl whom he lost in the preceding March, when she was about five years old. Three days after her death she seems to have appeared to her mother in a dream, giving her the joyful news that 'she would soon be with her again. 'I shall become quite small,' she added, indicating the form of a new-born baby. Later on she manifested repeatedly during the séances which the doctor held with some members of his family, and always gave messages of comfort and hope of her speedy return. On one occasion she foretold that she would come back in company with a little sister. Strangely enough, when the twins were born they proved to be two girls. The parents fixed the identity of the supposed second Allesandrina by several physical marks and moral tendencies which she appears to have in common with the first Allesandrina. The doctor, however, does not say whether he considers the other little girl, Maria Pace, to be a reincarnation of some former existence, or whether this is her first *début* here.

There exist so many opinions on the question of reincarnation that we must leave our readers to form their own judgment of this particular case. The fact of two children evincing similar characteristic tendencies, especially at such a tender age (the second Allesandrina not yet being three years old) hardly seems sufficient proof of reincarnation, especially as we often find two *living* members of the same family showing the same likes and dislikes, and actuated by the same bad or good propensities.

The French psychic papers, as well as the general Press, have lately published varying reports about the 'Events at Alzonne,' where Jeanne d'Arc is supposed to have appeared. On the whole the public has adopted a sceptical attitude towards these manifestations, but there are some persons whose veracity is above suspicion who vouch to having witnessed the same.

One day last June the apparition showed itself for the first time to three little girls who were playing near the banks of the River Fresnel. They observed a light cloud slowly descending. When it had reached the ground, two figures quietly stepped out of it, in one of whom the children had apparently no difficulty in recognising Jeanne d'Arc. They described her as clothed in white shining armour, the vizier lowered, her sword by her side, and carrying aloft a large banner. On subsequent occasions, however, they saw her as a simple shepherdess, surrounded by a flock of sheep. The eldest of the girls related that Jeanne was accompanied by a tall lady, dressed in a white robe, fastened by a blue girdle, and carrying a baby in her arms. When it was suggested to the girl that this lady might have been the Virgin with the Infant Jesus, she quietly replied: 'I don't know.'

The Abbé Lafforgne, who from the first has taken great interest in these phenomenal occurrences, made through the children the following request (in Latin) to the apparition: 'If you are Jeanne d'Arc, kneel down and make the sign of the cross!' Immediately one of the children exclaimed: 'Jeanne is kneeling down and making the sign of the cross!' The second request was, 'Let a light appear if you are Jeanne d'Arc,' whereupon for about thirty seconds a brilliant light was observed in the sky, otherwise obscured by dark clouds. Amongst the many grown-up people who have seen the vision is a Spiritualist, presumably a clairvoyant, also a woman who had been labouring in an adjacent field, a professor at the Lyceum of Perpignan, and a butcher's boy. To the last mentioned the Maid showed herself accompanied by her white charger.

In consequence of these phenomenal incidents Alzonne seems to have become a place of pilgrimage where believers in the supernatural assemble in large numbers, all in the hope of being favoured with a vision of the Maid. Some have their wish realised, others depart sorely disappointed because, as is justly pointed out by a writer in one of the psychic papers, it is not given to everyone to behold the visitors from the unseen world.

In one of its latest numbers the editor of 'Le Fraternelle' publicly thanks Princess Karadjia for the receipt of a design (a head) which she executed mediumistically. Thus we learn the interesting news that the Princess, who is so well-known for her

labours in the field of Spiritualism, may also be counted amongst the painting mediums. It seems that whilst under spirit control the Princess has been enabled to produce pictures of deceased persons with whom she was not personally acquainted during their life-time. The most striking case is that of Dr. Falcomer's late mother who, during a séance, instructed her son to address himself to Princess Karadja, as he would obtain through this lady's mediumship her (his mother's) portrait. Still more remarkable is the fact that at the time when the doctor's request reached the Princess she had already finished the desired portrait. Was this a case of premonition or mental telepathy from the other world?

In his letter of thanks Dr. Falcomer assured the Princess that she had faithfully represented his mother's features, and in proof of it he enclosed a photo of one of his daughters who is the living image of her late grandmother.

F. D.

REMARKABLE APPORTS.

TWO WELL-AUTHENTICATED CASES.

I have already published a few articles in 'Luce e Ombra' and in 'Filosofia della Scienza,' concerning some apports (amongst them one from the distance of one mile), obtained through the powerful mediumship of my niece, Elvira P., whose mediumistic gift was discovered by myself; I think it now worth while, with your kind permission, to avail myself of the columns of 'LIGHT'—a journal of world-wide reputation—to publish two more very important apports obtained through the same mediumship. They occurred at a séance which took place one evening in June last, in a flat on the second external floor of a house belonging to me in the Via S. Giovanni, No. 36, in Caserta, the medium being closely watched and controlled, on the one side by Cav. Claudio Rugarli, a retired delegate at Tesoro, and on the other by myself. The sitters' hands were well joined round an elliptical table weighing nine kilograms; the doors were well closed, and the room was in absolute darkness, when we suddenly heard a violent blow on the table, caused by the fall of something which, when we switched on the lights, appeared to be a metallic box containing some dye-phials, between which and the lid of the box were a few pieces of newspaper. When we had turned the lights out again we learned from the invisible operator that the box belonged to Signor Luigi De Luca, a student living on the first floor (approachable from the interior stairs), about thirty metres below us. Cav. Rugarli and I, stopping the sitting for a little while, called at once on Signor De Luca, who was by that time in bed. We produced the apported box and he, without hesitation, said that it belonged to him. On my asking him for a proof of such an assertion, he showed me a few coloured sketches drawn by himself, with dyes identical with those contained in the box, and then added: 'There is no doubt that this box belongs to me, and is just the one which I have used for my drawings, but I cannot make out the presence of these pieces of newspaper; they were certainly not put into the box by me' One can imagine how anxious we were to solve the puzzle. We therefore resumed our séance and learned from the communicating intelligence (which often introduces herself as the spirit of Mrs. Tummolo, my late wife), that she had put the pieces of paper between the phials and the lid lest the phials should break and the dyes be splashed all over the place.

One could not get a more convincing reply. I felt curious to know how the invisible operator had contrived to put the pieces of paper into the box. I consequently asked a few questions, and cannot help relating here our conversation:—

'Where did you get the pieces of paper from?'

'From the yard.'

'Suppose a person had been there, might he or she have seen you?'

'No.'

'Did you bring the pieces of paper into Signor De Luca's room in order to enclose them in the box?'

'I did just the contrary.'

'Do you mean to say that you took the box first, and then brought it into the yard to put the paper in it there?'

'Yes.'

I add now a few more lines in order to give a complete idea of the marvellous phenomenon. When we called on Signor De Luca in order to ascertain the truth of the statement, he told us that he used to keep the box in a drawer of his study-table, which he showed to us. This drawer was closed, as well as the door of his bedroom, while he was asleep. Hence the apported box had to pass through solid matter three times before reaching us. Needless to say, that while on Signor De Luca's working-table there were all the implements necessary to draw (small brushes, compasses, &c.), only the dye-box was missing.

The occurrence of this phenomenon, as I have related it, had to be accompanied and connected with such a process of mental work and intellectual strain that I dare not consider it a mere mechanical fact, or a fact of magnetic attraction unknown to science. If the pieces of newspaper were put by the invisible operator into the dye-box, I think it ridiculous not to admit that it was a *spirit* that did it.

I admit, without hesitation, that there is no proof that a human *spirit* has caused this wonderful phenomenon, much less my wife; but it seems to me that we must discard the idea that it might have been the soul of the medium, because she kept awake during the whole time of the séance, and never—during our sittings—fell into a trance or had the slightest contortion or twisting of her limbs. The theory, upheld by Professor Morselli, of the contortions produced by an effort of projection, at some distance, of the 'peripneuma' (peri = spirit) of the medium, has nothing to do with this case, or with the phenomena observed when Madame d'Espérance was the medium, because in both cases there was no trance whatever, and in both cases the medium threw off to the invisible agent so much nervous fluid that the intelligent principle (soul) could not be drawn out of the material body of the medium.

The second apport, referred to in the beginning of this account, was that of a pocket-book which fell on our table while the room was in complete darkness, and the medium closely watched by us. On switching on the lights we found inside the pocket-book a rectangular scrap of paper written on both sides, a tiny printed book with a few coloured ornaments, and a visiting card bearing Signor De Luca's surname and Christian name. We called on him at once, and he recognised the pocket-book. I declined, however, to let him have it unless he mentioned its contents. His declaration was satisfactory in every way, but being desirous of confirming his statements as far as possible, I asked him (without knowing it myself) to tell me what was written on the scrap of paper, and what the tiny book was. Signor De Luca answered immediately that he had put down a few notes in French on the piece of paper and that the small book was nothing but a tiny calendar. I produced the contents of the pocket-book and persuaded myself of the truth of his statements. There is no reason to suppose that we have in this instance to deal with a case of mental suggestion; because neither Mr. Rugarli nor I knew anything in particular about the inside of the pocket-book. When it fell on the table we opened it, noticed the scrap of paper and the little book without examining them, found the visiting-card and rushed to Signor De Luca's bedroom to ascertain whether it belonged to him or not. He pointed to a jacket hanging from a peg on the wall and said that he used to keep the pocket-book in its inside pocket.

At the same sitting we witnessed a few other phenomena, but as they are less important I do not deem it advisable to mention them here. The medium, Elvira P., is neither paid nor compensated in any way for the séances in which she acts as medium. She rather dislikes them, does not appreciate the importance of mediumistic phenomenology, knows nothing about tricks, is not very intelligent and gets confused and in a muddle at the slightest difficulty she meets with, in her daily intercourse. She would be glad to avoid having sittings, and always asks me earnestly to leave her in peace; but my intellectual and scientific interest for pneumatology compels me to persuade her with all my authority of uncle to assist me in our sittings as medium. Moreover, she was asked by several distinguished persons from Rome, who study with keen interest mediumistic phenomena, to go there as a medium of a club which they are about to found; they would, of course, have paid her and all the necessary

expenses; but Elvira and her parents have not only refused their proposal, but have threatened not to comply any further with my wish to use her as a medium in my sittings.

PROFESSOR VINCENZO TUMMOLO,

Via Tari, 5, S. Maria (di Capua), Italy.

Translation by A. BARTOLINI, M.D.,

Via Duomo, 314, Naples.

Naples, August 12th, 1913.

Witnesses: Cav. Claudio Rugarli, Corso Camp., 145, Caserta
Luigi De Luca (Student), Via S. Giovanni, 36, Caserta.

ITEMS OF INTEREST.

Mr. A. K. Venning writes: 'Referring to the correspondence in last year's "LIGHT" regarding "Buddha an Atheist," permit me to say that I have just come across the following confirmation. In "Truth and Reality—An Introduction to the Theory of Knowledge," Macmillan, 1911 (pp. 323-4), John Eloh Boodin writes: "Even the atheism of classical Buddhism could not be made practical until it apotheosised the founder."'

We have not had long to wait for dissent from Sir Oliver Lodge's conclusions, as announced in his recent address. The dissenter, however, is not a materialist but a theologian. A Jesuit priest, Father Henry Day, says that 'because Sir Oliver Lodge's statement is tantamount to an endorsement of modern Spiritualism it can only be condemned as "a work of darkness," devoid of ethical and religious truth, false and pernicious, viewed in the light of Christian revelation and orthodox theology.' Thus does Father Day write himself down a bigot. He oracularly declares that 'the disembodied soul is incapable of communicating its thoughts to the living, because such communication can only be effected through the imagination by sensible and material images or phantasms,' and that 'the employment of that means is impossible to the disembodied soul which has no power over matter.' But how Father Day knows this we are not informed. He, however, makes it clear that the Romish Church is as unprogressive, intolerant, and denunciatory as ever. He says: 'The Church condemns the new form of modern Spiritism as she did the old superstition. They are identical with devil worship, black magic, with the necromancy of the past, and she regards it as the continuation of Satan's revolt against God.' It is the Church that is the real devil-worshipper. It attributes to Satan greater power than it accords to God, and, by its superstitious fear, pays tribute to his supposed majesty and might. It is most fortunate that the Church has not to-day the power it once possessed to enforce its dogmas upon us. But it is well to remember that 'eternal vigilance is the price of liberty.'

Spiritualists are sometimes credited with being over-ready to welcome spirit visitors who claim to be the bearers of names noted in history or literature, whether honourably or otherwise. It must at least, we imagine, be a novel experience for such a visitor to find his name received in a circle of presumably educated persons with little or no sign of recognition. We have just been told of a recent séance at which the name of 'George Herbert' met with a chilly silence till one lady present ventured to observe that it was that of a well-known poet. This endeavour to enlighten the company drew from the medium the assertion that she was 'not interested in poets'—a rejoinder which evoked general laughter at the lady's expense. The incident was probably more annoying to the lady herself than to the good seventeenth century worthy, if he was actually present. We have no doubt that he would take it in the gentle philosophical spirit that marks his quaint verse, and, perhaps, call himself to account for expecting for a moment that he would be remembered among us in this twentieth century.

We know some very good fellows who are cigarette smokers, and while some warning against the habit is no doubt needed, Elbert Hubbard's indictment in 'Nash's Magazine' not merely of its effects on the brain and physique, but its demoralising influence on the character of those who indulge in it, strikes us as unduly sweeping and severe. He says: 'Cigarette-smoking begins with an innocent boyish effort to be smart. It soon becomes a pleasure, then a satisfaction, next a necessity. The last stage evolves into a third, a condition of fever and unrest, wandering of mind, accompanied by a loss of moral and mental control. This may take two years or ten. But, finally, a flabbiness of tissue results from taking the smoke into the bronchial tubes where pure air is required to oxygenise the blood, and a nervous weakness follows that leaves the victim unprotected, a prey to any sort of malady or disorder to which he may be ex-

posed or liable. Beginning as a habit, the indulgence finally becomes a vice. . . The choice between cigarettes and daily doses of cocaine, morphia or bromide, is very slight. Cigarette-smoking is not periodic—it is continuous, a slow, insidious, sure poison. Fortunately, most young men who begin the habit quit it before it gets a vital hold of them. Cigarettes stupefy conscience, deaden the brain, place the affections in abeyance, and bring the beast to the surface.' Mr. Hubbard 'piles it up' too much, and weakens his otherwise strong case by his exaggerated statements.

Mr. Cosmo Hamilton in his well-timed 'Plea for the Younger Generation,' issued by Chatto and Windus, makes an earnest appeal to scientists, teachers and professors to 'put God back into your schools.' 'Don't teach sex hygiene,' he pleads, 'by drawing analogies between human nature and that of animals, and thus send boys and girls loose upon the world to imitate the animals if they choose. Let them start with the wonderful and beautiful fact that their divine gifts of life-bearing and life-giving are divine gifts. Touch their imaginations, feed their hunger for idealism; in a word, treat them as children and not as machines, as human beings so young that their minds are sick for the company of the fairies, for the beauty of simple poetry, for the story of Christ's chivalry and unselfishness, pity and love. Let them have faith. Let them believe in being normal, responsible, honest, clean, because there is some other person to whom to answer than the teacher and the policeman. Give God back to the younger generation.'

LETTERS TO THE EDITOR.

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

Treatment for Cancer.

SIR,—At the request of Dr. Stenson Hooker, Mrs. Miriam Godfrey and others, I am glad to give the recipes referred to in my letter to 'LIGHT,' page 418.

I am sorry to say that at present I am unable to pay sufficient attention to the matter to have my ideas published in pamphlet form as Dr. Stenson Hooker suggests, and of course what I can say here is very little, though it may, I hope, be a help towards relieving some poor sufferer. Yet in no case can the old saying that 'prevention is better than cure' be better applied. Prevention in this case means pure food and hygienic living—those two great mainstays of bodily and spiritual health and happiness. The recipes are as follows:—

SPINACH: Uncooked.—Prepare as a salad, alone or with other vegetables, with oil and lemon juice. (Never use vinegar with any food.) A good salad-dressing is prepared as follows: Whisk up together three parts oil and two parts lemon juice; add some onion juice or finely grated onion, a little parsley, finely chopped, and very little or no salt. One or more yolks of hard boiled eggs may be gradually stirred into the oil, a little oil at a time, before adding the rest. A little mustard powder will do no harm, if liked.

SPINACH: Cooked.—Wash the spinach quickly, if possible in running water, then boil for ten minutes. Throw away the first lot of water, add fresh boiling water and let simmer for an hour. Mix with a little salt*, lemon juice or oil. Never use butter, sugar, flour, or animal fat with spinach. Mixed with boiled rice or served with the yolks of hard boiled eggs, this forms a very nourishing dish. Spinach may also be steamed in its own juice with a little oil. It should be eaten once a day or more for a month by cancer patients and persons suffering from fibroids or the like, then stop for some time, as, like most things, it loses its curative value if persisted with for too long without interruption.

MUSHROOMS.—1. Clean the mushrooms well, and cut them into small pieces. With very young and tender mushrooms the skin need not be removed. Slice some onions and fry them light brown in a little oil or vegetable butter, add the mushrooms, and fry for about ten minutes (not longer), then gradually stir in some fresh or sour cream—if at hand, otherwise not necessary—and some flour. Add a little salt and a pinch of cayenne pepper, if desired. It stands to reason that great caution must be exercised in the picking or purchasing of mushrooms. Once you know the right kinds, however, mistakes are not possible.

2. Heat some tomato sauce in the frying-pan; add the

* The less salt or sugar used with any food the better.

mushrooms prepared as above, then a layer of boiled rice. Slice some bananas and place them in a dish, lay the rice and the mushrooms over them. This dish is also good for constipation. Mushrooms may also be eaten raw, if liked.

RICE.—The unpolished kind can be had of George Savage and Sons, 53, Aldersgate-street, London, and others. Wash the rice well in several lots of cold water, strain, then pour it into boiling water, one teacupful of rice to a quart of water, to which add some salt, but not too much. Some onions may also be boiled with the rice, to add to the flavour. Boil under cover for twenty minutes over a good fire. Strain off the water, place the rice in a dish, pour some hot oil or sweet cream over it and let dry for a little while in the oven or on the stove. Needless to say, it may be served without the addition of oil or cream, but should never be eaten with sugar. Stewed fruit and rice form an excellent dish. Grated cheese adds very much to the flavour, but makes it less digestible; in that case, of course, fruit must not be added.

TOMATO SAUCE.—An excellent tomato sauce, which may be mixed or served with the rice, is prepared as follows: Take fresh, sound, ripe tomatoes, wash and slice them, boil until soft, and rub through a sieve. Or use ready-made tomato purée and heat it almost to boiling point. (This and all other preserves should always be purchased in glass bottles or jars, not in tins.) Fry two or three grated onions and a little flour light brown in oil or butter, add the tomatoes and some vegetable stock, if available, otherwise water. Spice with a little salt, and, if liked, a pinch of cayenne pepper, and mix with a large piece of vegetable butter just before serving. Some parsley fried with the onions will add to the flavour. This sauce is also excellent with macaroni and spaghetti.—Yours, &c., LILY LAESSE.

'Perplexities in Spirit Communion.'

SIR,—Under the above heading 'Inquirer,' on page 430, says: 'It continues a great mystery why well-known Spiritualist leaders and mediums who have passed on, such as "M.A. (Oxon)," have never manifested.' This has often perplexed me also, but the following may interest 'Inquirer.'

I was with a well-known medium in London two or three weeks ago, and the conversation turned on Stainton Moses's 'Spirit Teachings.' I remarked that nothing seemed to have been heard of this great teacher. The medium replied, 'Oh! but there is,' and went on to tell me how a lady friend or relative of his, I forget which, often visited her and that Stainton Moses had frequently controlled her. The proofs the lady has received have left no doubt whatever in her mind as to the identity of the control. When the medium is about to be controlled by Mr. Moses the bright light which comes with him is so brilliant that she covers her eyes, trying to keep it out. This is the more remarkable, considering that the medium is blind.

If 'Inquirer' could get a few sincere seekers after truth and form his own home circle, he would, I am sure, get what he desires most—communion with his own beloved friends. That they cannot now manifest or give him messages is probably not so much their fault as it is due to other spirits who are more determined and of stronger personality. His friends may be of a retiring or unselfish disposition and do not wish to monopolise what little time is at the disposal of the medium, much as they wish to speak to him. Wonderful results are obtained at circles where the members sit in harmony and for spiritual enlightenment. Would that 'Inquirer' could witness and enjoy such results as I have done in our home circle.—Yours, &c.,

R. G. CLEMENT.

'Seraphim.'

SIR,—Regarding Miss Prentice's reference to Isaiah in 'LIGHT' of August 9th (page 383), can one accept the Bible as a reliable witness, seeing how full it is of errors and misinterpretations?

When the proposal to revise the New Testament came up lately, it was decided to postpone it for at least ten years, as so many new discoveries had been and were constantly being made, which necessitated corrections.

May I, in this connection, call your correspondent's attention to a sentence of Mr. Evans's on p. 381: 'Quite a number of people imagine that if anything opposes the Bible it must be untrue!'

Isaiah's description of his vision, in any case, is only symbolical; for instance, spirits have no wings. Wings are merely typical of rapid movement, a spirit being where its thought is. And what does Miss Prentice mean by speaking of a woman angel as an anomaly? Angels are usually figured as female—a man angel, from the worldly view-point, would be the anomaly.

What I wrote about Cherubim being male angels of light

and Seraphim female angels of love was derived from the writings of the mystics and seers—Dionysius and others—but I am sorry to say I am unable to give a more definite reference.—Yours, &c.,

A. K. VENNING.

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

[Miss Prentice's position is defensible. The idea of Cherubim and Seraphim (whether or not it has any foundation in fact) is taken from the Bible. The Bible always speaks of angels in the masculine and as having the appearance of God-like men. (See the angels that appeared to Abraham and Lot, to Samson's parents and to John in the Revelation.) Artists, of course, represent angels as beardless, to suggest eternal youthfulness; but not *always*, though *usually*, as female.—ED. 'LIGHT.')

SOCIETY WORK ON SUNDAY, SEPT. 28th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Mary Davies address on 'Angel Ministry' and fully-recognised descriptions deeply interested a very large audience; Mr. Leigh Hunt presided. September 22nd, Mr. Horace Leaf gave successful descriptions and helpful messages; Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Miss McCreddie spoke on 'The Use of Spiritualism.' Evening, inspirational address by Mr. E. H. Peckham, on 'After Death: What I Found.' For next week's services, see front page.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Boddington conducted the service. Sunday next, Mr. Olman Todd. Thursday, at 8.15, clairvoyance (silver collection).

SEVEN KINGS.—45, THE PROMENADE.—Mr. L. I. Gilbertson spoke earnestly on 'The Way of Salvation.' September 23rd, Mr. Brooks lectured on 'Cranial Psychology.' Sunday next, at 7 p.m., Mr. Dyster. Tuesday, at 8, Mrs. Mary Davies. 12th, Miss Russell.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mr. B. J. Hughes gave an address and Mrs. Angel descriptions. Usual week-night meetings. Sunday next, Mr. Thomas, of London, on 'The Power of Healing.'—A. S. V.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings and answers to questions. Evening, eloquent address. Sunday next, 11 a.m., Mr. W. E. Long; 6.30 p.m., Mrs. Beaurepaire.

BRITON.—8, MAYALL-ROAD.—Our Sisters' Circle occupied the platform. Sunday next, 7 p.m., new officers take the platform; 3 p.m., Lyceum. Circles: Monday, 7.30 p.m., ladies'; Tuesday, 8.15 p.m., members'; Thursday, 8.15 p.m., public.—G. T. W.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Karl Reynolds gave an interesting address on 'Spirit and Body: Are they Independent Entities?' Miss E. Shead presided. Sunday next, Miss F. M. M. Russell on 'Telepathy or Prevision?'—W. H. S.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. A. J. Neville's inspiring address on 'Some Wonderful Things' and Mrs. A. Beaurepaire's well-recognised descriptions were heartily appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. G. R. Symons.—G. S.

CHELSEA.—149, KING'S-ROAD, S.W.—Earnest address by Mr. John Wallace; striking descriptions and psychometric readings by Mrs. Sharman. Steadily increasing attendance. Sunday next, 7 p.m., Mrs. Caesar; silver collection. Monday, at 8, Mrs. Beaumont's circle. Wednesday, development class.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address and answers to questions by Mr. Robert King. Sunday next, Mrs. Neville; at 7, address on 'The Power of Thought' and descriptions; at 3, Lyceum, dedication of Mr. and Mrs. Chambers' infant son.—J. W. H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Frank Pearce gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Clarke, trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles; at 8, members.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. A. V. Peters gave excellent addresses and recognised descriptions and messages; crowded audience; record collections. Sunday next, 11.15, public circle; 7, Miss McCreddie. Tuesdays 3 and 8, Wednesdays 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. J. G. Nicholson spoke on 'Symbols'; Miss Woodhouse gave descriptions morning and evening. 25th, address and descriptions by Mrs. Richards. Sunday next, 11.30 a.m., fellowship; 7 p.m., Mrs. Mary Davies. Thursday, 8 p.m., Mrs. Webster. 12th, Mr. W. E. Beard.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Gordon gave an address on 'The Art of Living' and descriptions, and Miss Bolton sang a solo. Sunday next, 11 a.m., Mr. R. G. Jones; 7 p.m., Mr. Robert King. Monday, 8 p.m., Mr. R. G. Jones. Circles: Tuesday, 7.15, healing; Thursday, 8.15, members only.—N. R.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Address on 'God is Love,' and descriptions by Mrs. Podmore. September 22nd and 24th, addresses and descriptions by Mrs. Miles Ord and Mrs. Webster. Sunday next (Harvest Festival), Mrs. Jamrach, address on 'God, Man, and the Universe,' and clairvoyance.—E. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Seymour spoke on 'The Truth about Conversion,' and Mrs. Greedy gave descriptions. September 22nd, psychometric readings and descriptions by Mrs. Spiller. Sunday next, at 6.30, Mrs. Halestrap, of Tredegar; Monday, 3 p.m. (silver collection) and 8 p.m., meetings for phenomena.—W. G.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Taylor Gwinn gave an address on 'No Monopoly in Truth.' Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Cannock, address and clairvoyance; also Monday, at 8, phenomena only; silver collection; at 3, ladies' circle. Thursday, at 8, public meeting.—F. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke on 'Responsibility of Those Who Sit in Circle' and 'Conditions Required by the Spirit Entity,' subjects chosen by audience, and answered questions. Public services, next Sunday, at 6.30, and Wednesday at 8. Circles, at 8 p.m.: Fridays; Mondays, developing. This class has its full number till January 12th.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and good descriptions by Mr. Angus Moncur; afternoon, Lyceum; evening, instructive address by Mrs. Alice Jamrach on 'What is Man?' and descriptions. Sunday next, harvest festival: morning, Mr. H. J. Stockwell, address; Mrs. M. E. Orłowski, clairvoyance; afternoon, Lyceum, naming of a child; evening, Mr. and Mrs. Imison. 9th, Mrs. Keightley. 12th, morning and evening, Mr. Alfred Vout Peters.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Harvest Thanksgiving. Morning, address by Mr. J. Abraham on 'The Voice of God,' and descriptions. Afternoon, reading by Mr. J. Forsyth on 'The Sower'; evening, Mr. Richard Boddington answered interesting questions. September 24th, psychometrical readings by Mrs. Mary Clempson. Sunday next, 11.15 and 7, Mr. A. Vout Peters; at 3, Lyceum. Wednesday, Mrs. E. Webster. 12th, Mrs. Harvey.—J. F.

THE UNION OF LONDON SPIRITUALISTS will hold its annual conference with the Manor Park Society at the Manor Park Spiritual Church, corner of Strone-road, Shrewsbury-road, E., on Sunday next. At 3 p.m., paper for discussion by Mr. Percy O. Scholey of Croydon. Tea at 5 p.m., 6d. each. At 7 p.m., public meeting—speakers: Messrs. Tayler Gwinn and P. O. Scholey; soloists, Mr. and Mrs. Alcock-Rush. A hearty welcome to all truth-seekers.

WHITLEY BAY.—Mr. W. H. Robinson gave an interesting address on 'Experiences from a Spiritualist's Notebook.'—C. C.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Miss Violet Burton gave an address on 'Why we are Here.'—E. C. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. W. J. Leeder conducted the services, morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Harvest Thanksgiving. Mrs. Letheren conducted services and gave descriptions.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mr. E. Alcock Rush spoke on 'Life Abundant.' Mr. and Mrs. Alcock Rush sang a duet.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. V. Tarr; afternoon, Lyceum; evening, address and descriptions by Mrs. M. A. Grainger.—H. L.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Services conducted by Mr. and Mrs. Spiller. September 21st, address by Mr. Spiller; descriptions by Miss A. Little.—P.

SOUTHPORT.—HAWKSHEAD HALL.—Harvest Thanksgiving services conducted by Mr. F. Johnson and Mrs. Corns. Soloist, Mrs. Clara Wilcox. Hall profusely decorated.—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. G. R. Symons spoke on 'The Holy Trinity' and the president gave descriptions.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis on 'Prayer.' Singing by the choir. Descriptions by Mrs. Pollard. Silent prayer and sympathy for Mrs. Joachim-Dennis in her illness.—J. D.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. and Mrs. Hayward gave addresses and descriptions. September 26th, public circle.—J. A. P.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke on 'The Coming of the Real' and 'The Issues of Immortality.' Sept. 22nd, Mrs. Boddington gave descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave an address, and Mrs. Summers descriptions. September 24th, descriptions by Mesdames Trueman and Summers.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mrs. Keightley addressed Liberty Group on 'The Power of Thought.' Mr. O. Todd spoke on 'The Prophecy of Life and Living.'

SOUTHSEA.—LESSER VICTORIA HALL.—Harvest Festival. Addresses by Mr. Elvin Frankish; descriptions by Mrs. M. E. Orłowski.—J. W. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Well-attended Harvest Festival. Mr. Rundle's addresses on 'The Divinity of Jesus' and 'Life's Social Problem' and his descriptions were of the usual high standard. Mrs. Stevens ably sang a solo.—C.A.B.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing; afternoon, Lyceum; evening, address by Mr. Smith on 'Progress,' descriptions by Mrs. Smith. September 25th, Mrs. Mary Davies gave an 'Exhortation to Spiritualists for Fuller Fellowship,' and descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. G. Jepp, the local blind medium, spoke inspirationally on 'Inner Development' and 'Powers Latent in Man,' and Mrs. Harvey, of Southampton, gave successful descriptions. September 24th, address and psychic readings by Mrs. Spiller.—J. McF.

BOURNEMOUTH.—WILBERFORCE HALL.—Morning, Mr. H. Mundy, address and descriptions; evening, Mr. D. Hartley on 'Is England a Christian Country?' descriptions by Mrs. Hunter. September 25th, Mr. H. Hiscock, address; Mr. F. T. Blake, descriptions.—D. H.

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Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Etc. There are XXXIII. Sections in this Book.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

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