

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,709—VOL. XXXIII. [Registered as] SATURDAY, OCTOBER 11, 1913. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.

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For further particulars see p. 482

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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).

A Circulating Library, consisting of two thousand five hundred works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

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

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

E. W. WALLIS, Hon. Secretary.

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Of the Members and Associates of the London Spiritualist Alliance
will be held in THE SALON of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,

On THURSDAY, OCTOBER 23rd, at 7 p.m.

CLAIRVOYANT DESCRIPTIONS OF SPIRIT PEOPLE
WILL BE GIVEN BY

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Music, Social Intercourse, and Refreshments during the Evening.

The Music by Karl Kaps' Orchestra.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each, if taken before October 20th; after that date the price will be one shilling and sixpence; other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Monday, October 20th, to Mr E. W. Wallis, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

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NOTES BY THE WAY.

Under the head of 'Science from an Easy Chair,' in the 'Daily Telegraph' of the 30th ult., Sir Ray Lankester discourses on 'Science and Ghosts,' with especial reference to Sir Oliver Lodge's recent pronouncements on the subject of 'discarnate intelligence.' Without denying the possibility of the existence of ghosts, Sir Ray Lankester says, in effect, that he resents the intrusion of 'suppositions and beliefs' as to ghostly existences, unaccompanied by the smallest attempt at demonstration, into the proceedings of an association for the advancement of science. In fine, his attitude is that of the average scientist. Turning again to the 'President's Address' we find that Sir Oliver said nothing to indicate that he was referring to his suppositions and beliefs. He spoke of 'thirty years' experience of psychical research' and of 'facts' which were 'scorned by orthodox science.' And on behalf of himself and his co-workers he recorded their conviction that 'occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied.' It is thus quite easy to answer Sir Ray Lankester merely by quoting what the President actually said. Sir Oliver Lodge is far too circumspect in his methods to have intruded on a scientific assembly unverifiable assumptions. Of course if science, 'from an easy chair,' refuses to attempt any investigation into the field which Sir Oliver and his co-workers have explored, then there is an end of the matter so far as 'easy chair' science is concerned, but not so far as regards the followers of that larger science which takes all life as its study.

Once again our 'old man eloquent,' Dr. Alfred Russel Wallace, challenges public attention; and, in his new work on 'The Revolt of Democracy' (Cassell & Company, Limited, London, 2s. 6d. net), he takes high ground regarding the pressing problems of the day. To those who are familiar with Dr. Wallace's writings we need not say that he speaks as a prophet and a seer. Mr. James Marchant gives an extremely interesting 'Life Story' of Dr. Wallace which he concludes with the words of the late Mr. Gladstone's own precept: 'He has been inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny.' And, we make bold to claim, it is his Spiritualism that has largely inspired in Dr. Wallace this exalted and practical faith. He sees 'the dawn of a new era' and deals with 'the lesson of the strikes,' 'what the workers claim and must have,' 'a

Government's duty,' 'the problem of wages,' 'the remedy for unemployment,' 'the economics of co-ordinated labour' and 'the effect of high wages upon foreign trade.' He replies to popular objections to improved Governmental employment and closes with what he regards as 'the rational solution of the labour problem.' The whole book is intensely alive and shows that Dr. Wallace has lost none of his remarkable facility for lucid and condensed statement, nor of his fearlessness in grappling with present-day problems on the broadest and most ethical lines. 'His greatest ambition,' says Mr. Marchant, 'has been to improve the cruel conditions under which thousands of his fellow-citizens suffer and die and to make their lives sweeter and happier,' and well and nobly has he spent himself to that end.

The current issue of 'The Quest' opens with a lengthy and closely-reasoned article by Dr. James H. Hyslop on 'The Supernormal.' The keynote is struck in the opening sentences:—

As normal experience is either in favour of or consistent with the materialistic hypothesis of mind, we require to have supernormal phenomena of some kind as a condition of doubting the truth of materialism. Philosophy has failed to establish its claims, and science has become the modern method of interrogating Nature. To science, therefore, we must go to meet materialism on equal terms, and there we shall find that the supernormal is the condition of getting beyond the materialistic theory.

And as regards the question of the existence of a soul and its survival, Dr. Hyslop defines the supernormal as—those facts which can be held to represent the personal identity of the dead, and which have not been acquired by the person through whom they come by any normal process of perception or knowledge.

Here we have a clear outline of the method of proof as narrowed down to the issue as it stands between psychic science and materialism.

Now we claim—and we are in excellent scientific company in so claiming—that this proof has already been furnished, although by no means in sufficiently large measure, that is to say that the evidence, though reasonably adequate in quality, is not so in volume. Otherwise we should not have a large body of educated minds denying that the facts occur, or claiming that they are delusive as being the outcome of mal-observation or hallucination on the part of the investigators. We doubt not, however, that this deficiency will in good time be amply supplied. The accumulation of evidence is going on steadily all the while. It is always a safe and easy matter to decry the results of a science in its experimental stages, just as it is a hard and often thankless task to prepare the way of the new truth and to affirm a faith in its reality and its future. But when we compare the results of the purely scientific methods of interrogating the unknown world with the tremendous evidences that have fallen to the experience of the 'unscientific' Spiritualist, as recorded in our literature past and present, we are reminded of the old story of the

boy who contrived to catch a goodly string of fish equipped only with a bean-pole, a length of string, and a bent pin, while the accomplished angler with his elaborate rod and line caught nothing.

Dr. Hyslop makes a distinct point when he shows how some scientific observers will naively admit one form of the supernormal in their anxiety to discredit another:—

They think [that] if you can explain a coincidence by an unconscious learning on the part of a percipient of an unconscious sign on the part of the agent, you have eliminated the supernormal. I would only say that you have proved it, 'only with a few other words,' as Goethe expressed it when Marguerite asked Faust about religion. I do not see the slightest difference between unconscious discovery of unconscious signs and telepathy or other supernormal processes. They both represent the unknown, only one conceals it and the other admits it. The former is respectable, the latter is not.

There is much virtue in respectability, even in science, which, apparently, has a Mrs. Grundy of its own quite as formidable as the severe female who presides over social life. But the process of compelling the materialist to accept one phenomenon as a protection against a more advanced one, when continually repeated, means progress.

In another article in the same magazine Mr. Charles Dawbarn discourses on 'Intelligence, Energy, Substance,' in the course of which he remarks:—

Mind is intelligence in activity after it has passed a certain 'critical point.' Where there is no mental activity there is no mind. But intelligence is and always has been present long before the evolution of mind, but with only so much of output as the conditions will permit. But we do not call it mental activity until intelligence has given evidence that she has achieved the evolution of mind which is in itself a step in her wondrous uplift of evolution.

We take it that Mr. Dawbarn conceives of mind as individualised intelligence. In any case, it is always profitable to draw the attention of the thinker to the fact that intelligence exists throughout Nature. It was there before man came on the scene, and indeed its workings called him into existence. The idea of Nature as a 'blind Cyclops'—to quote a modern poetess—is an utter fallacy. The entire Cosmos is a manifestation of mind moving orderly to great ends and purposes.

In the course of an article on the late Mrs. Annie Bright in 'The Message of Life' (New Zealand) the writer, Mrs. Harris-Roberts, says:—

She was ever a truth-seeker through all the years of labour and self-sacrifice, glorying in every manifestation or experience which would show clearer light on spiritual problems, or reveal the truths of spirit communion. Only the purest, best, noblest did she desire. The sincere, earnest effort of her life was to reveal truth. Now, in clearer light, she will behold its glory, and the wisdom of those whom to know is to realise the truth of God.

A glowing tribute! Let us add to it an expression of our appreciation of the courage and ability which marked Mrs. Bright's work as editor of the 'Harbinger of Light.' A professional journalist, she brought to the work the skill and training so especially needed in all those who would worthily present our subject in the periodical Press. In her new sphere of action her work, though less apparent, will be none the less real.

It is amusing to observe that the old theological system has become a kind of 'whipping boy' for materialism nowadays. At every new advance of psychic science its opponents turn to and belabour 'the Church' soundly. It reminds one of the celebrated triangular duel in 'Mr. Midshipman Easy,' in which one of the duellists complained bitterly that he had to stand as part of the 'triangle'

between the two principal combatants instead of their firing directly at each other, and one forms a mental picture of 'old Theology,' feeble and tottering, aiming with its old flintlock pistol at Spiritualism while being shot at in turn by the modern and deadly weapon wielded by scientific materialism.

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 14th, 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.

PSYCHIC CLASS.—On Thursday next, October 16th, Dr. Orlando Edgar Miller will give an address on 'What is Love?'

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 17th, 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.

MEDIUMISTIC DEVELOPMENT.—Mr. Percy R. Street is forming a private class, limited to eight persons, for mediumistic development, to meet on Mondays at 3 o'clock at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane. The fee for twelve consecutive sittings will be £2 2s., payable in advance. Applications to join should be made to the Librarian of the Alliance, Mr. B. D. Godfrey.

THE BISHOP OF LONDON AND SPIRITUALISM.

The Bishop of London's recent sermon on 'The Communion of Saints' was a very disappointing utterance. He began well by emphasising the need for the belief in such communion, but as soon as he faced the practical side of the question and had to take the matter out of the realms of imagination and make-believe he dropped the whole thing in the following feeble utterance: 'We can hold communion with them, but, of course, only through God, and only through God can their influence reach us. It is the mischief of Spiritualism to encourage the belief in direct communication with the departed.' Will his lordship note that it is also 'the mischief' of the Bible that it records the same thing?

Sir Oliver Lodge has more courage than the Bishop. The evidence comes from the scientist, not from the Rev. Father in God! His lordship's statement, when carefully examined, is simply nonsense. What he gives us with his left hand, he takes back with his right. 'We can hold communion with them, and yet we cannot'—this is really what his words amount to. Will he tell us *how* man has ever held communion with the angels or with the departed if not directly, really and actually? The Bishop, in his fear of true Spiritualism (the phenomena of which entered into the daily life of the Prophets, the Christ, and the Apostles) takes refuge, as does the modern Church generally, in make-believe and unreality.

The Church of these times has, for all practical purposes, no belief in the Communion of Saints. It is to all intents and purposes a dead letter. A year ago my friend Archdeacon Colley attended the Congress at Middlesbrough. The Congress met to discuss 'miracles' and other things. It was laughable to note how a certain learned professor tackled the subject, going round it but taking good care not to hit it. To those of us who know something about *real* spiritual things it was very amusing, but at the same time very sad. To Archdeacon Colley, the man who really could have told the assembly something worth hearing, the Congress in its wisdom (or shall we say ignorance?) refused a hearing, and went on listening to the usual meaningless platitudes, which, as the Lancashire folk say, 'never bring us no forrader.' If his lordship can induce his clergy and laity to read books on survival, with other works dealing with the reality of the spiritual world, he will do more to bring about a recognition of the practical side of the doctrine of the Communion of Saints and the reality of the spiritual world than can be effected in a dozen Congress resolutions; for Congress merely goes on 'resolving,' as the Americans say, and then goes home to bed, and there the matter ends. The modern Church has, to all intents and purposes, turned her back on the Spirit. When the spirit world *does* succeed in getting a message or manifestation through, the Church's clergy—followed by her laity, as the result of bad or defective teaching—label the manifestation 'devil,' or 'hallucination,' or 'fraud.' The usual line of reasoning taken by clergy and laity at the present day is: 'Revelation ceased with that to St. John on the Isle of Patmos. God ceased to speak directly or indirectly with mankind after that event. The angels retired from the business of guarding and guiding and communicating with mankind, and mankind have been left to stew in their own juice for about two thousand years.' I was told this by a dignitary of the Church quite recently. One hears the same thing from the laity nearly every day in the formula 'These things don't happen nowadays, you know.' What is this but practical agnosticism?

How these objectors *know* that the phenomena of Christ's time and the times of the prophets were not also the work of devils, or how they know that the prophets and apostles were not also hallucinated, they do not stop to explain. In fact, one may safely say that the majority of the clergy and laity at the present time, as touching the practical reality of the spiritual world, are to all intents and purposes agnostics.

The result of this non-spiritual state—this unreality and make-believe in spiritual things, which talks and talks of spiritual happenings two thousand years ago, but strictly bars them in our own times—is shown by increasing indifference to religion. The platitudes spoken from ten thousand pulpits

every Sunday have not the ring of reality. Men go where they are interested, and, in the circumstances, it is not surprising that thousands prefer the garden or a walk into the country. There, at any rate, they can come into touch with *realities*, and with an intelligible scheme of things which they can understand.

CHARLES L. TWEEDALE.

HOW I SEE CLAIRVOYANTLY.

BY ALFRED VOUT PETERS.

As you have invited clairvoyants to state how they see, I will endeavour to describe my experiences, although it is rather difficult to explain to a non-clairvoyant person how one sees, as the faculty, to most of us, is quite normal. I remember being in St. James's Hall in the company of Mrs. Ellen Green and Miss Findlay, when the question was put to the three of us, 'How do you see spirits?' I could not then find an answer, but Mrs. Green said, 'We look for spirits, and see them.' Now the clairvoyant vision has nothing to do with the eyes or the normal eyesight, for we see clairvoyantly from the centre of the forehead, and one need not be facing the person or object one wishes to visualise. The clairvoyant faculty can be trained so that one can not only see the 'astral' (I use the word, as to my mind it is a clearer definition than 'spiritual') side of things, but also see clearly on the material plane. One experience among many may be cited. I was in Munich with my wife, and was resting on a bed. My head was not towards my wife, and I could not see her with my eyes, yet I was able to describe what she was doing, and also to describe the form of a spirit who brought a curious message that in a few weeks we were able to verify. In the clairvoyant state all the bodily sensations seem to be merged into one big sense, so that one is able to see, hear, taste, smell, and above all, know. Yet the images stand out clear and strong. In crystal gazing the crystal is used to keep the normal vision and normal senses quiet. It is really a point of concentration, but the clairvoyant who is trained need not use this means, for concentration comes automatically. With regard to 'C. E. B.'s' statement (p. 444) that we ought to know what we are looking for, it is my experience, and the experience of other clairvoyants whom I know, that if we know anything about a person or subject we cannot get as clear and true a reading as if we are ignorant of the subject, for then our normal imagination (whatever this is) starts to work, and the vision gets mixed.

But *how* we see is the question, and as far as I can explain, this is the process. I make myself passive and shut out all bodily sensations. At the same time I pass my fingers across my forehead and earnestly pray to God that I may see aright. Then I invite the aid of my spirit friends. A feeling of exaltation comes over me, and a sense of quickened vibrations affects the whole of my body. At once I see with another sight. But I have noticed that often, before becoming clairvoyant, I experience a feeling of irritability or excitement. Before I understood this it often worried me, as I thought it was bad temper, but it is, no doubt, due to the preparatory operations of the spirit people, for now, after nearly twenty years' work for Spiritualism in many lands, I am positive that spirit people do a great deal to help us in this work. I have read many books on how to develop clairvoyance, &c., but I have not met with anyone who has developed clairvoyant power who was not born with the faculty. It is the same with all gifts; you cannot teach an unmusical person music or a non-artistic person painting, but as those who possess these capabilities can develop and train them by exercise, so we can develop and train our gift of clairvoyance.

May I here plead for our clairvoyants? Our life is hard, we make ourselves sensitive for the sake of humanity, we feel pain much more keenly than others, yet often we are subjected to disgraceful abuse and scandal. We become mediums so that we may be of service to others, yet any little mistake we make is exaggerated, and mercy is too often conspicuous by its absence. A little more kindness and sympathy would greatly help us. Our work would be better, and the sympathy that is so welcome and encouraging would be amply repaid. Clairvoyance can be

destroyed as well as cultivated. Indulgence in alcoholic liquors and in tobacco-smoking kills this fine sense. On the other hand I find that a pure non-flesh diet has helped me considerably. I want to state definitely that since I discovered that I was a medium and a clairvoyant I have gained in health and strength, my mental force has also increased, and I am quite certain that the judicious exercise of psychic or mediumistic powers need not make any person weak or ill, for they are God-given natural powers, for our use in the service of mankind.

REMARKABLE MEDIUMISTIC PAINTINGS.

Visitors at the International Congress at Geneva, in May last, were privileged to see the remarkable pictures produced under spirit influence by Miss Hélène Smith. For eight years this lady has been used as a painting medium. Eight striking pictures, all on wood, have been completed during that period, and she has just begun a ninth, which is being executed on canvas. Miss Smith always works in the same way and without any witnesses being present. Regarding her method, the following particulars, which she has kindly furnished to Madame Rossat, of Basle, for publication in 'LIGHT,' will be found of interest:—

On the days when I am to paint I am always roused very early—generally between five and six in the morning—by three loud knocks at my bed. I open my eyes and see my bedroom brightly illuminated, and immediately understand that I have to stand up and work. I dress myself by the beautiful iridescent light, and wait a few moments, sitting in my armchair, until the feeling comes that I have to work. It never delays. All at once I stand up and walk to the picture. When about two steps before it I feel a strange sensation, and probably fall asleep at the same moment. I know, later on, that I must have slept because I notice that my fingers are covered with different colours, and I do not remember at all to have used them, though, when a picture is being begun, I am ordered to prepare colours on my palette every evening, and have it near my bed.

Miss Smith works as well with the left hand as with the right, for both are dirty when she wakes up. She was formerly very awkward with her left hand, but of late she has noticed that she now does many things in daily life with her left hand which she could not have done before. She puts on the first coating of paint with her three middle fingers in the same way as if she would press an electric bell. Therefore marks of every finger can be seen on the picture. For the second coating she moves the same fingers very lightly from right to left and back, thus producing a very smooth surface. The outlines are made by the nails, and the sky with the palms of her hands. For very fine details she occasionally uses a small brush, but this is very seldom.

Describing some of the pictures Madame Rossat says:—

(1) Picture No. 1, which represents the head of Jesus before his ministry, was begun on March 9th, 1905, and finished after nine sésances of a quarter of an hour's work each time.

(2) The second one, which represents the head of the Virgin Mary, when the angel Gabriel announced to her that she would give birth to Jesus, was started on October 16th, 1905, and also finished in nine sésances. Everyone has been struck by the fact that the Virgin is pictured wearing a necklace of small turquoises. Some time after the painting had been completed, Miss Smith heard from persons who had been in Oriental countries that girls and young women still wear such necklaces there.

(3) Picture No. 3, which represents Jesus at Gethsemane, was begun on October 15th, 1906, and was completed in twenty-six sésances of a quarter of an hour each. It is a full-length painting of Jesus kneeling down to pray. The face bears an expression of terrible anguish, but at the same time his eyes have such a magnetic glance that it often happens that sensitive people feel that they are unable to look at the face for any length of time. Behind him is pictured a flaming sunset, such as is only known in those warm countries.

(4) 'The Crucifixion' was painted between March 17th and July 30th, 1908, in forty-one sésances of a quarter of an hour each. It measures about eight feet in height by five in width. Jesus is represented dying on the cross. His eyes are those of a dying man, and his teeth are clenched in the last agony. The effect is enhanced by a heavy storm in the background, and the picture makes a deep impression on all who look upon it.

Here we notice that the cross does not resemble those we

are accustomed to see portrayed, and that the form of the martyred Nazarene is pictured as secured to it by a rope, which is bound about him in a very remarkable way. We see it first above the head, then round the body just below the arms, and, lastly, in double coils above and below the knees.

(5) The fifth of this series of remarkable pictures represents Jesus on his way to Emmaus. It was commenced on Christmas Day, 1909, and completed in thirty-four sésances of thirty minutes each. Jesus is seen walking down a pathway. He looks quite different now. In the third and fourth pictures he is shown wearing a beard. Here, although he has still a moustache, he is beardless, and this seems to have been the reason why his disciples failed to recognise him immediately. Something almost immaterial lies upon him. In the background we see the beautiful Oriental sky again. On the right of Jesus there is a small part of a boat whose large rope crosses a great part of the glowing red sky behind. This does not disturb the harmony of the picture at all, but an ordinary painter would probably never have had the idea. On the left of Jesus we see Luke. His features, which are of a pure Jewish type, seem to express his happiness at being the first to recognise Jesus, while he signs with his hand as if calling his friends to come quickly. Miss Smith has been informed that it was customary with the Jews to shave deceased men, and this apparently explains why Jesus does not wear a beard in this picture.

(6) 'The Transfiguration' was begun on February 23rd, 1911, and finished on August 30th, in fifty-seven sésances of half-an-hour each. This picture represents the incident narrated in the early verses of the seventeenth chapter of Matthew. It has a great interest for Spiritualists, because we see here, clearly represented, the great difference between material bodies and spiritual ones. On the left side we see the three apostles, Peter, James and John. These three living men, rough fishermen, are looking in ecstasy at their Master as he stands with Moses and Elias. The expression of these three last personages cannot be described—it is absolutely necessary to see the picture in order to realise its beauty and significance. Moses and Elias have just appeared—two old men, with white beards and wonderful black eyes. They look quite immaterial and transparent. Elias has his arm round the neck of Jesus and contemplates him with boundless delight. Moses seems to be speaking. The face of Jesus is illuminated by such a supernal radiance that he seems half transparent. White, vaporous rays cross the picture from Jesus to the apostles, surrounding the personages without making them invisible in any way. There is something specially remarkable about this beautiful picture. Miss Smith was instructed by her angel guide to exhibit it at night, illumined by an electric light, covered by a rose-coloured veil. During the Christmas week she always arranged it in that way, and she told me that the impression it produced was so marked that some of those who saw it fainted away!

(7) 'The Holy Family.' This was painted in fifty-five sésances between December 2nd, 1911, and June 6th, 1912. The Holy Family rest beside a well, under a beautiful olive tree, while overhead we again see the beautiful Oriental sky. This picture conveys a deep impression of peace and love. Joseph, a grave and meditative figure, leans against the tree, whose branches spread to the other side of the picture. Mary sits on a stone by the well, with one of her hands over the shoulder of Jesus, who stands before her on her left. She seems to wish to retain him near her. He is a boy of about seven or eight years of age, dressed, like his mother, in white, and holding in one hand an olive branch, whose extremity lies on the ground.

In the left corner, on the ground, are two beautiful amphoræ, or jars, with symmetrical designs.

Two details are worth comment. The stone-work of the well has at one place a groove worn in its surface by the rope, and at the end of the rope is a hook of a quite special form. It looks as if distorted. Miss Smith was not satisfied with it, until a workman told her that it was quite right, for this form of hook is necessary to safely hold the amphoræ.

(8) 'The Angel and Miss Hélène Smith.'—This was begun on June 17th, 1912, and finished January 7th, 1913, in thirty-one sésances of thirty minutes each. Both figures are standing on a narrow stony pathway covered with branches of bramble. However, they are near the end of this thorny and toilsome road, for we see a small piece of green grass, which suggests that a meadow is close at hand. The angel portrayed is Miss Smith's guide, and she has seen him for many years. It is he who consoles and advises her, but who at the same time imposes on her his will. In the picture he stands in front, his eyes gazing at things invisible to human sight. He leads Miss Smith, who is seen in profile. The likeness to the living woman, even to the arrangement of her hair, is perfect. She looks upwards in an indescribable attitude of ecstasy. Both are

dressed in white, and have a branch of lily in their hands. Here the sky is painted in the colours with which we are familiar in our own country.

'(9) Judas.' At last we come to the picture now in course of production. It was begun on July 4th, 1913. Here we see the Oriental flaming sky again. In the background are three ranges of hills. Near at hand, on the left, is a large rock on which grow many plants of lichen. On the ground is a small aloe plant. Behind the rock a very old olive tree stands out in sharp relief against the bright red heaven. On the rock itself, later on, Judas will appear! I had the great good-fortune to visit Miss Smith at the moment when some of the features were becoming fairly visible, and took the following notes about her work during the days I was there:—

'On August 10th the eyes and the left ear had been painted. On the 11th on a patch of grass, the left foot of Judas was shown, pressing down the green blades. On the 12th the legs and knees were worked in; they seem to come out of the rock. On the 13th the skull, nose, mouth and chin were lightly indicated. This is all that I could see of Judas. But from this, it was already possible to see that Judas will sit on this rock in an attitude of despair.

'As many people not only think but state that Miss Smith paints these pictures without being in trance, she has taken a very important resolution concerning this last work. Every morning, when she sees she has painted something new, she has the picture photographed, so that at the end people will be able to follow the whole process, and to notice that a sketch is *never made*. It is also very interesting to note that these pictures are always *quite finished as landscapes* before the personages are introduced. I saw, for instance, a photograph of 'The Transfiguration' picture as a landscape, without any figures in it at all. I very much doubt if a painter would ever work in that way, and cover with life-size figures the rocks, meadows, hills, &c., which he had previously painted with so much care.'

In 'LIGHT' of May 24th last, referring to these curious paintings, our representative, who inspected them, said: 'Judged by ordinary art standards, these pictures would hardly win a place in the Academy; but when they are considered from the point of view of the evidence which they afford of the knowledge possessed by the controlling intelligence which is outside the range of the medium's normal information, and of the peculiar conditions under which the medium works, they are truly "remarkable."'

MESMERISM THE STEPPING-STONE TO SPIRITUALISM.*

BY JAMES ROBERTSON.

Many truths have made fugitive appearances in the past, and then slipped out of sight till some favourable circumstance recalled them; the advent, it may be, of someone gifted with the seeing eye and the analytical mind. The positive action of mind upon mind is now readily accepted, but there were periods in human history when such an idea was unwelcome. No new force has ever come into the world. We have only become cognisant of what has always existed. This action of mind upon mind has ever played a part in human life, and ignorance of its existence has led humanity to talk about devil-possession, witchcraft, and magic. In all realms of life we are exercising an influence over each other. Dominant ideas, and fears due to misconceptions, also have a similar influence to that of an objective operator. We are all capable of being lifted up or depressed by circumstances or persons. The influence may be consciously or unconsciously exercised. Where the will-power is strongly and consciously exercised on another person there is brought about in that person an abnormal condition. Sometimes we are startled to find that this action on a subject has liberated undreamt-of faculties that slept within him, and set free powers of vision, of deep insight into the nature of things. It is, after all, but a fuller expression than ordinary of the power which belongs to our human nature. We mark the lightning, are startled by the thunder, but there is a noiseless passage of electricity from the earth continually going on, many million times greater than that in the heeded storm. The truths we

associate with mesmerism, or hypnotism, were re-discovered, or brought into prominent light, by Anthony Mesmer, who did his work amidst the stirring scenes of the French Revolution. He found out that he could send persons to sleep by certain manipulations, and that when in this sleep-state they were capable of doing things which were foreign to their normal condition. No doubt he did not see all that his discovery pointed to, and mixed up with it much that touched on the realm of quackery. No doubt his vision was dim, and his conceit great. But he had stumbled across one of Nature's greatest truths. The knowledge of this power burned within him, and he told his story all round—only to be discredited. It was a sceptical age, and only a few were struck with his statements. He made no religious claim, though his discovery pointed to the mystical side of man's nature.

The few whom Mesmer had impressed with the importance of his experiments went further than he had gone. New and fuller revelations followed, and the subject being greatly talked about, the French Academy of Medicine was urged to expose the pretensions which were made. It was a forerunner of the experiences which modern Spiritualism was to pass through. The eminent French doctors, as the result of their conclave, came to the conclusion that the phenomena of mesmerism were actual and real, even as Crookes pronounced for the phenomenal facts of Spiritualism. Mesmerism, which is really protean in its manifestations, makes it quite evident that when persons are mesmerised their minds are impressed by the operator, and that they act upon the thought which the operator conjures up—a foregleam of wireless telegraphy.

Telepathy and the transference of thought were seemingly well known amongst the aboriginal races, and the knowledge was used by them in their mental magic. The earliest healing powers were mental and not medicinal. Belief works wonders, and 'suggestion' accomplishes much that is seemingly magical; hence the man whose power was the greatest was recognised as a magician. The changes which are wrought in a human being who is susceptible to the influence of another person's will are amongst the greatest of transformations; we have a veritable new being. Faculties seemingly dormant in the waking state are liberated, and the subject gives utterance to thoughts which, in his waking state, he is incapable of appreciating. At first in modern days mesmerism riveted attention by its therapeutic possibilities, as it paralysed the nerves of sensation, so that when a person was mesmerised he could undergo painlessly operations which would have caused acute suffering. Dr. Elliotson, in London, set going a mesmeric hospital where such operations were carried on, but, like all pioneers of new truths, he was ridiculed and the great medical influence he enjoyed was destroyed. The introduction of chloroform, however, did away with the therapeutic use of mesmerism.

Mesmeric experimenters soon found that when sensitives had been put into the sleep state there was a further intensification of their faculties, so that they became clairvoyant and clairaudient, able to see that which was outside the range of the thoughts of the mesmeriser, to look the human structure through and through, and to locate any defect or disease. A deeper condition of trance evolved other and higher vision. Subjects often claimed to speak with those who were out of the body and to convey messages from them. This was set down for a time as merely an exercise of the imaginative faculty, having no actual basis in fact. When modern Spiritualism came into view, however, it was seen that mesmerism was but a part of the same truth, the same law being at work; there being only an extension of the plane of operation. The fact that thought could be transferred between two persons in the body being once admitted, it was not difficult to accept the possibility of thought being transferred from those who had entered into another condition of being, whose mental nature persisted, and who were thus able to send messages of greeting, of consolation and hope to those still living the physical life. Mesmerism was, therefore, the John the Baptist of the Spiritualist movement, and Mesmer was the instrument who brought to light a law which, long unrecognised, had ever been at work, although its operations had been obscured by the supernaturalism which had clouded men's minds.

* The article on 'Joanna Southcott' in our last issue was written by Mr. Robertson. We regret that his name was inadvertently omitted—[Ed. 'LIGHT']

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IN OPPOSITION.

It was not to be expected that the accumulating testimony to the reality of a life after death, which, coming from several quarters, has received so much attention in the Press of late, would pass without challenge and criticism. Here and there a hostile note has been sounded, and we have read with interest and sometimes amusement the arguments of the opposing factions.

Quite naturally the most dogmatic judgments are those of writers who are clearly without the slightest knowledge or experience of psychic science.

Here is a smart writer in an up-to-date journal falling back upon that old, false and feeble generalisation that communicating spirits utter nothing but trivialities. This kind of objection is about forty years behind the times. Half an hour in the library of the London Spiritualist Alliance would have taught the journalist differently. His contemptuous allusion to 'trumpery earth memories' is entirely beside the mark. If this particular critic, as a returning spirit, wished to prove his identity to his friends on earth he would find an appeal to those 'trumpery earth memories' the only method by which he could do so.

Then there is the antiquated sneer at the messages coming through a table (he has apparently never heard of any other methods of communication). Oddly enough, on the day following the appearance of the attack under notice we read the following in another newspaper. It forms part of an article by a journalist who in the past has had his fling at 'table rappings.' Writing of the importance attached by humanity to symbols, he says:—

Man, savage or civilised, simple or complex, always desires to see his own soul outside himself in some material embodiment. He always wishes to point to a table in a temple or a cloth on a stick or a word on a scroll, or a badge on a coat and say 'That is the best part of me.'

So that a table may have even a sacred significance except when it is used as a homely method of telegraphy between minds in different realms of life. Then it becomes merely contemptible. But, of course, it is not necessary to be consistent when opposing a new form of knowledge. The chief requisites are prejudice and ignorance. Fortunately there are now many patient and unprejudiced experimenters at work, and the time is not far distant when the laggard scribes will have to make a quick change of front in order to be abreast of the times. It will be

useless then to bring out the rusty weapons of forty years ago.

Another writer in angry mood will have nothing of spirit. Says he:—

The action of spirit on matter is unthinkable, for every attribute of contact is lacking in spirit. This difficulty should have been explained by Sir Oliver, as he is a distinguished physicist.

And yet the author of this objection, by the mere act of thinking and penning it, was demonstrating the falsity of his own reasoning. He was using the powers of spirit to demonstrate that spirit does not exist, or, existing, can have no power over matter. An understanding of this fact would in itself have been sufficient to shatter the whole fabric of his reasoning. For if man is not a spirit here and now, then life after death is just that baseless fabric of a vision which it is the endeavour of these writers to prove it. This particular objector is so excited that he ceases to think clearly. Let us summarise one of his arguments: Infant baptism is a priestly superstition, having no tangible effect on the subjects of it; prayer is a delusion, and the blessing of crops by priests is a quite futile rite since 'the crops are subject to the weather whether blessed or un-blessed.' Theology, in short, has been found out. Therefore there is every reason gravely to doubt the action of 'discarnate intelligence,' and Sir Oliver Lodge is clearly at fault. Quite a comical *non sequitur*. And the writer of the article has the courage to complain that there is 'a great deal of fog' in Sir Oliver Lodge's reasoning! The 'fog' is not there.

The whole article is an illustration of what we have referred to on previous occasions—the inability of many writers on the subject of human survival to shake their minds free of the atmosphere of theology and miracle in which the whole problem has been so long enveloped.

A writer in a Rationalist journal with a strong materialist bias is also indignant and excited. Sir Oliver Lodge, he complains,

refers to theology as containing more spiritual forms of truth than science. He believes that 'the pre-scientific insight of genius—of Poets and Prophets and Saints . . . was of supreme value and the access of those inspired seers to the heart of the universe was profound.' If this were so, how is it that so few of their great discoveries have been preserved.

Clearly Plato should have at least discovered the law of gravitation, Shakespeare have devised a steam engine or an aeroplane, and John Wesley have left us some hints on the existence of radium! What a life we should enjoy if some of these champions of a world ruled by science had their way! The old Gradgrinds insisted that life was all question of facts and figures, and the new Gradgrind would reduce it all to a question of scientific values.

This writer, too, is evidently swayed in his judgment by the natural animus of the Rationalist against Churches. Theology is indeed, as we have before indicated a kind of 'King Charles's head.' It cannot be kept out of the documents. The argument, in effect, seems to be after this wise: Life after death is a tenet of theology. We have pulverised theology and sent the priests and t mummeries packing. Science has exposed the hollow of their pretensions. Therefore we have disposed of myth of a soul and a future life.

It is easy, then, to account for the exasperation perplexity excited by Sir Oliver's claim of scientific sanction for a theological doctrine. It will take to free the minds of some of our scientific friends from prepossession that a future life must necessarily have theological meaning. It has just about as much real or theological significance as this present life, no more *no less*.

Still another writer—also a Rationalist—takes a more liberal view of the position. He professes 'an open mind,' and, unlike some professors of the open mind whom we have met, he is really open-minded. He observes that students of the after life are becoming more modest in their claims and methods than either Virgil or the Christian poets. 'They start afresh like Descartes and scientifically boycott both heaven and hell.' He is slightly contemptuous of the 'exiguous data' of Psychic Research, with its 'telepathic hints, whisperings and mutterings' (although he could hardly expect clarion calls at the very first onset. Things do not begin in that way). And then he says:—

If in any direction or degree it can be rationally shown that human intelligence may quit the physical-chemical basis of the human body and, whether as a spiritual fragment, or with any kind of continued personality, may still independently play a part in the great all, so be it. We must, at least, be as ready to accept such revelations of science as we have been to reject the so-called revelations of theology.

There, indeed, speaks the Open Mind, impartial, unbiassed—recording the opinion of a thinker who when the truth is finally established will have little or nothing to extenuate or to retract.

WELCOME TO DR. J. H. HYSLOP.

A well-attended meeting of the Members and Associates of the London Spiritualist Alliance was held on the Wednesday of last week at 110, St. Martin's-lane, W.C., to welcome Dr. J. H. Hyslop, secretary of the American Society for Psychical Research, on his visit to London. Mr. H. Withall, vice-president, in introducing Dr. Hyslop, said that he was the moving spirit in psychical research in America. The English Society for Psychical Research was absolutely started by Spiritualists. The preponderating influence in the Society in its early days was, however, antagonistic to Spiritualism, and some of the old Spiritualists retired from it owing to the conditions imposed in its investigations. Still, the Society had done good work, and it was as noteworthy as it was encouraging that the results of its researches had been in our direction. The American society was started about ten years ago, with Dr. Hyslop as secretary. Whatever the doctor called himself, he had always taken Spiritualism as at least a working hypothesis, and had never adopted an antagonistic attitude. Practically Dr. Hyslop was the society. He had done so much good work that they felt that it was an honour to have him with them that evening.

Dr. Hyslop said he was very pleased to be present and to give some account of the work in the United States. He must first point out that the American Society for Psychical Research was not a branch of the English society. It was when Dr. Hodgson was secretary, but to-day it was an entirely independent organisation. He feared there was too much truth in the chairman's reference to his being the society. It was much more difficult in America to get sympathy for psychical research than it was here. He found himself 'between the devil and the deep sea.' The Spiritualists thought he was not forward enough, and the anti-Spiritualists thought he was too forward. After Dr. Hodgson had published his report on Mrs. Piper's phenomena, he (Dr. Hyslop) raised funds to form a society with Dr. Hodgson as secretary, but just as he had got together £500, Dr. Hodgson died. The English society tried to get a secretary but failed. He then started a society with a membership of six hundred and fifty, but could not get any man of scientific standing. He got two personal friends to stand on the council, but he went a little beyond them, and they felt compelled to resign lest they should compromise their academic dignity. There was more sense of academic dignity in the States than here. He finally built up a good board of trustees of practical business men, to hold the funds and deal them out for the work. But he felt that psychic matters should be dealt with on broader lines than those of the English society. That society dealt only with the supernormal. The French researchers dealt with the abnormal, leaving the supernormal alone. He felt that they might include both, and even have a third section to take up the problem of eugenics, but they had not advanced to this yet. A part of the material Dr. Hodgson had gathered had been handed over to him, and he had a vast mass which

he had not yet had time to go through. He had adopted a somewhat different plan from that of the English society, viz., without setting up as a judge, to gather the best facts he could, and publish them in full, letting every reader do his own thinking. As a result he had been criticised for publishing many things that were not evidential. But his experience convinced him that some things which appeared at first to be non-evidential, afterwards proved to be evidential.

In Vol. IV. of the 'Proceedings' of the society, reporting on Mrs. Chenoweth, he discussed the difficulties in communicating. Hodgson had held the theory that communicating spirits were in a dream condition, and he (Dr. Hyslop) had been defending that theory in two hundred pages, when Hodgson from the other side corrected it. Professor James also, who had known of the theory, denied through Mrs. Chenoweth that he was in a dream state, saying 'If I am in a dream state, so are you.' They owed the idea to George Pelham, who on one occasion had said, 'We have got into a state like your dream state.' Dr. Hyslop said that he now thought that the communications did not come direct; the spirit thought, and the thought became mental pictures to the control. If all that we thought at any time became visible or audible to a person, that person would think we were wandering in our mind. The whole panorama of a man's consciousness went to the control, and that control had to exercise judgment as to what to send. If the control's thoughts wandered from incident to incident, the effect would be confusing. This explanation rather set aside the theory of the trance condition for communicating, but not altogether, since certain facts had occurred which made that theory necessary. He thought some of the difficulties might be due to analogies with aphasia. There was reason to believe that all aphasic patients were perfectly clear in their consciousness. Then, again, the mind could not concentrate on two things at the same time. In proportion to the attention required for controlling the physical organism the power of communication was lost.

One fact with which he was impressed was that if we desired to study mediumship we must do so from the standpoint of the psychologist rather than that of the conjurer. In investigating a certain case he found, as others had done, that the girl did the things herself, but he also found that it was a case of hysteria. Every person who had investigated that case was convinced that the girl was a fraud. Had he investigated it from a conjurer's standpoint he would not even have found hysteria—though when you had referred things to hysteria or hallucination that did not end the matter. Hallucinations might give us as good proof of a spirit world as anything else. What he was now struggling for was an endowment. If he could announce an endowment to-morrow morning it would convert more people in America than anything else. They now had about 60,000 dols. for that purpose. Dr. Hyslop here mentioned a peculiarity in Mrs. Chenoweth's automatic writing. The handwriting of 'G. P.' was unlike that of another intelligence, but both had some of the technical characteristics of the medium's writing, and in the communications the style would sometimes vary from one to the other, and he believed the contents of the messages were affected in the same way. In some messages they had the combined work of half-a-dozen minds. A well-worked-out theory and explanation of these difficulties would impress the scientific mind, for it was a fact that an erroneous theory understood was more likely to convince than a true theory not understood. He felt that in Spiritualism was the key to a reconstructive theory of the universe. But he did not think it right to neglect the ethical side. In America, Spiritualists had, in his opinion, handicapped themselves by identifying Spiritualism with the Fox Sisters. Still, he knew three college friends and some college professors who were convinced believers. There were two things which he thought would do more than anything else for the cause in their ranks. These were the establishment of the Hodgson Memorial Fund—no university could ridicule it any longer—and the pronouncement of Sir Oliver Lodge. (Applause).

A hearty vote of thanks to Dr. Hyslop for his valuable and interesting address was moved by Dr. Abraham Wallace, seconded by Mr. E. W. Wallis, and carried unanimously.

THE Rev. John Spence, F.R.A.S., who created quite a stir in the Shetland Isles a few years ago by affirming his belief in the after life, will lecture on 'The Wonders of the Heavens' (with limelight views) at the London Spiritual Mission, 13B, Pembridge-place, W., on Thursday next, October 16th, at 8 p.m. Mr. Spence has gathered together a number of views that are amongst the finest in the world, and all who are interested should listen to his brilliant exposition of astronomical lore before his departure from London. Tickets, 2s. and 1s. each, may be had of the hon. secretary at the address mentioned. The entire proceeds of the lecture are to be devoted to the reduction of the debt on the new Temple.

SPIRIT TEACHING.

BY G. TAYLER GWINN.

It is, I think, cause for congratulation that the mind of the world of thinkers is being turned in our direction; and it is also encouraging to notice how, from the most unexpected quarters, comes corroboration of the teaching which has been given by spirit beings through various mediums. As an example of this let me quote from 'Spirit Teachings,' given through the mediumship of 'M.A. (Oxon.):'—

It is important that you ponder well this matter. The assumption that any one religion, which may commend itself to any one race, in any portion of your globe, has a monopoly of Divine truth, is a human fiction, born of man's vanity and pride. There is no such monopoly of truth in any system of theology which flourishes or has flourished among men. Each is, in its degree, imperfect; each has its points of truth adapted to the wants of those to whom it was given, or by whom it was evolved. Each has its errors: and none can be commended to those whose habits of thought and whose spiritual necessities are different, as being the spiritual food which God has given to man. It is but human frailty to fancy such a thing.

This is a fair sample of spirit teachings. Now let me quote from 'The Hibbert Journal,' of April last, where, in a statement by the Rev. Principal J. E. Carpenter, D.D., occurs this corroboration:—

No student of the history of religion will assert that all forms of experience are of equal worth; but he will be at the same time clear that none can possess a monopoly of truth. The distinctions of an older day between 'revealed' and 'natural' will drop away, and with them will disappear the exclusive claims of dogmatic churches and the pleas of lordship and authority; and if something precious seems to vanish with them, the loss will be compensated by an ampler gain. Instead of a world of darkness irradiated only by one spot of light, we see the whole progress of human thought slowly advancing along divers paths towards clearer truth, and the immense resources of the moral experiences of the race converging on a common testimony.

It has for some time been evident that the hour when our angel friends will 'see of the travail of their souls and be satisfied' is close at hand; for many of the old-time errors are fleeing before the strong wind of 'the Spirit,' and only those churches which are founded on 'the rock' of truth will be able to survive the searching power of that wind. Let us, therefore, regard these signs as tokens of acknowledgment, and also as stimulants to greater vigour in the promulgation of our teachings. 'The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.'

TRANSITION OF MR. JAMES ROBERTSON.

It is with deep sorrow that we learn, just as we go to press, that our dear and valued friend Mr. James Robertson, of Glasgow, passed to spirit life on Wednesday morning last, after a short illness. His host of friends everywhere will, we are sure, unite with us in sending to Mrs. Robertson and family heartfelt condolences in their bereavement. A biographical notice, with portrait, will appear next week.

'LIGHT' 'TRIAL' SUBSCRIPTION.

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

A CORRECTION.—Mrs. Beaumont, of Forest Gate, informs us that she is not holding a circle at 142, King's-road, Chelsea. Her name was inserted by mistake in the notice of last week.

THE SPELL THAT FAILED.

The 'Pioneer Mail' (Allahabad) of August 22nd reports an extraordinary case of incantation against snake-bite—extraordinary, from a Western standpoint, quite as much for the views expressed by the Council of Elders to whom it was submitted as for the circumstances investigated. It appears that last year Kadir Bakhsh, a Baluchi of Sibi, in Baluchistan, filed a complaint stating that one Nabi Bakhsh had pretended to teach his (the complainant's) brother a spell to enable him to catch hold of snakes safely, and that, trusting to this spell, his brother had seized a snake, with the result that he was bitten and died immediately. The complainant claimed blood-money from the accused. The accused, in defence, said he had learnt the charm from his spiritual teacher, Mullah Ayaz, who had given him some magic peppercorns and directed him to give seven of them to everyone whom he wished to make proof against snake-bite, and to take a price of Re. 1-4 from every such person. He had taught the incantation to some twenty-five persons and paid the Mullah Re. 1-4 for each of them, but the Mullah gave him back only four rupees.

Mullah Ayaz being summoned, admitted having taught the accused a spell against snakes, and given him magic peppercorns to preserve him and his relatives; but he said that he had not instructed him to sell the secret to others, nor had he told him that the spell would enable him to catch hold of snakes, but only that it would keep him from being accidentally bitten.

The case was referred by the Political Agent of Sibi to a Council of Elders, who issued their award last July. They say:—

The statement of Mullah Ayaz does not seem to us, the Council of Elders, to be correct, because it is a general custom for people to teach spells and take hold of snakes by virtue thereof, and to make others also take hold of them. However, the accused acted foolishly in taking money in recompense for the incantation. To take money thus for a spell is not right, for it loses its power thereby. Moreover, it is often seen that persons who catch hold of snakes die of snake-bite; for there are some snakes which do not submit themselves to incantations and bite persons who, putting their trust therein, take hold of them. We therefore decree that the accused for his carelessness and folly be punished with two months' rigorous imprisonment, that it may be a lesson for the future. The complainant, the brother of the dead man, is not entitled to blood-money, because the accused taught the spell to the dead man in good faith, and because several people tried to dissuade the deceased from catching hold of the snake; but he scoffed at their warnings. He was predestined to meet such a fate. We beg to submit this award, which has been accepted by both parties, for confirmation by the Political Agent of Sibi.

'THERE IS NO DEATH.'

Under the above title 'The Stellar Ray' for August-September has a striking article, from which we quote the following passage:—

The arguments against actual demonstrated evidence that the individual lives after the experience called death, are as puzzle as those which have met each and every discovery of a reconstructive nature. For example: the earth could not be round because the Bible alludes to its four corners; no ship could ever cross the Atlantic because it could not be constructed to hold fast enough; spirit return is not a truth because those who return do not give utterance to marvellous revelations of that which is beyond the earth-bound comprehension. Did you ever have the marvels of Yellowstone Park described to you in words that revealed them as they are? When you visited the places did you not realise the impotence of language? Words cannot describe its wonders of formation and colour. If this is an admitted fact of a portion of our earth's surface, how much more true of another state of existence! Words are feeble expressions of our loves, of our ideals, our aspirations, even of our longings and despair. Language is inadequate to define our moods, which are also a mystery to ourselves. Is it, then, reasonable to suppose that as a being leaves the physical body, it will be able to describe in earth language a life that 'it has not entered the mind of man to conceive'? The glorious truth that the dead are living, that they send greetings of love and cheer, that they aid with their higher development, is being demonstrated in every land, not only through the conscientious professional mediums, so-called, but in the sanctity of the home circle, when the truth is sacredly guarded from publicity. If, however, a man die filthy, 'he is filthy still,' until he chooses to become

clear. If he learns that he may, through psychic laws, continue to manifest his baseness, he will strive to do so, for hate, vengeance, and viciousness do not cease their vibrations when the eyes close in death. How appalling should be the thought to humanity that it is so! What an incentive to acquire love, peace, purity, and wisdom for an eternity is the knowledge 'There is no death.' Thanks be to God, all attempts at restraining knowledge in the present day are likely to be vain. The spirit of inquiry has gone forth, and no human power can now say, 'Thus far shalt thou go and no farther.'

INTELLECT AND INTUITION.

The problems of personality are engaging the attention of thinkers in all realms, especially in connection with intuition, or spiritual insight. Mr. Herbert Brooks, writing to a contemporary recently, claimed that 'the intellectual man needs to be inspired and guided by intuition and the intuitional man must be steadied and guided by intellect.' Further, he holds that:—

Our personality or sub-conscious being is mentally self-regarded as one and indivisible, except, of course, when we have to analyse it for purposes of thought or description. The claim to resolve the human personality into entirely separate constituent parts, such as thought, intellect, feeling, intuition and imagination, is, of course, based upon a defective psychology, and will lead us far astray. Against all such arbitrary cutting up of personality we must set our faces like flint. Probably the truth is that there is no such thing as completely intellectless intuition, and hardly any such monstrosity as an intellectual conception entirely purged of intuitional colouring and romance. When we think, it is the whole man who thinks, and when we 'intue,' to use one of Mr. Armstrong's favourite words in 'The Soul and God,' it is the whole man who has intuition. So far from disparaging the intellect, I should say that it is most potently present in most of our intuitions and acts of faith.

Those who seek to apply the test of pure intellectuality to all spiritual realities, banishing faith and intuition, will never reach their goal. At the same time, it would be the height of folly to regard the intuitional man, however holy, as an authority on science and critical theories regarding the Bible. It would be absurd for the man of purest heart and the deepest spiritual experience, but devoid of the necessary historical qualifications, to set himself up as a judge in this sphere. Scientific training and deep spiritual experience should go hand in hand.

A PSYCHIC NOVEL BY MISS E. KATHARINE BATES.

'The Boomerang' (cloth, 6s.; Holden and Hardingham, 11, York-buildings, Adelphi, W.C.) is the title of a psychic novel by Miss E. Katharine Bates, in which she introduces both Spiritualism and Reincarnation—four of the characters in the first and second books of the story being reincarnated and appearing in similar relationships to each other, but of course under fresh names, in the third book. The author prefaces the third book with 'a word to the reader,' in which she says that she has no wish to label herself a convinced Reincarnationist, but some form of reincarnation appears to her to be a very reasonable assumption. She asks the indulgence of those readers who, endorsing the doctrine, may be justly critical of the very short periods, varying from twelve to about thirty years, allowed for the departure and return of some of her travellers. For this she pleads an artist's privilege, but at the same time reminds them that Mr. Fielding Hill, in 'The Soul of a People,' makes a special point of the abnormally short periods supposed in Barmah to elapse frequently between two incarnations of the same person. In the third book she introduces Mr. W. T. Stead, very thinly disguised under the name of Worthington, and to him the volume is dedicated, both at the opening and close, the closing dedication being as follows: 'To that Great Soul and most loving Human Heart I dedicate this volume in affectionate remembrance of twenty years of "comradship and sympathy on both planes."' (The last six words, Miss Bates explains, are "a quotation from the last Christmas letter to the author, from the friend who is here known as William T. Worthington.") The title seems to allude to the tribulation endured by a woman who, having from mistaken motives interfered with the harmonious development of others' lives, has to make atonement partly on this side and partly on the other. The time of her deepest trouble comes to an end when the wrong which had separated two kindred souls is righted. So far as the main story is concerned, we have found the book exceedingly interesting. It is well written, and the author fully succeeds in enlisting our sympathy with her characters, especially with the young people who are made to suffer through the interference referred to above. But, frankly, we regard the sequel as a mistake.

ITEMS OF INTEREST.

Writing in 'The Vahan' for October, E. M. Green shrewdly observes: 'In this dark hour of turmoil when old faiths, old sanctities, and old ties lie in confusion around us, it is the duty as it is the privilege of the student of Occultism to keep his own thought definite and clear. Thus he will hold, as it were, the mould of those new principles round which the race conceptions will eventually crystallise; and so not only check the tendency to wildness and lack of discipline, which accompanies all change for the unevolved, but guide and shape the destiny of humanity.'

In the same number of 'The Vahan,' Mr. A. P. Sinnett writes: 'For the unthinking multitude the crude formulas of conventional creeds may have sufficed as a poor substitute for more enlightened expressions of faith. But the clergy as a mass have been miserably neglectful of their duty as exponents of superphysical truth, content as they have been to go on with the dreary repetition of mediæval superstitions, instead of reconstructing them in the light of advancing knowledge. They have left to students of Nature's mysteries along unorthodox lines the task of discovering for themselves the magnificent truths that the churches have caricatured.'

The Dr. J. M. Peebles 'Love Offering' fund will be closed next week. Including 1s. from Southampton the amount received now totals up to £47 11s. 6d. We trust we shall be able to send a cheque to Dr. Peebles for the full £50. Who will kindly make up the deficit? Mr. B. D. Godfrey, 110, St. Martin's-lane, London, W.C., will be pleased to receive contributions. A letter from the Brighton friends who initiated this fund will appear in our next issue.

In Vice-Admiral Moore's new book, 'The Voices,' which is to appear shortly, General Sir Alfred Turner, K.C.B., will tell how Mr. W. T. Stead manifested to him in his own house within a week of the 'Titanic' disaster. General Turner has had a great deal of experience of all kinds of psychic manifestations. He recently informed a representative of the 'Daily Sketch' that he and some friends, who all possess some sort of mediumistic power, sometimes sit, without a medium, in a room at his home, Carlyle House, Chelsea Embankment, and that it was there that Mr. Stead's voice was first heard. It was as powerful a voice as any he ever heard, and was not to be forgotten. Afterward Sir Alfred both saw and heard Mr. Stead at Wimbledon.

The writer of 'The Office Window' notes in 'The Daily Chronicle' seems to be much interested in psychic matters. He recently wrote: "'Telepathy" is an instance of a new-fangled word for an old thing. Bacon called it "sympathy" between two distant minds. Isaac Walton similarly explained Dr. Donne's vision in Paris of his wife and dead child, observing that "if two lutes are strung to an exact harmony, and one is struck, the other sounds." Scottish Highlanders, who would have been puzzled by the word "telepathy," have long been familiar with the idea for which it stands. Andrew Lang quoted the case of a poor Highland woman who wrote to her son in Glasgow: "Don't be thinking too much of us, or I shall be seeing you some evening in the byre." My father once had a curious telepathic experience. He was dressing in his bedroom one morning when he suddenly saw the face of a Scotch servant girl, contorted with agony, in the looking-glass before him. He went downstairs to the kitchen and found the girl writhing in a fit upon the floor, her face exactly as he had seen it in the mirror.'

We are pleased to observe many indications of a revival of interest in Spiritualism in the Southern counties. At Portsmouth and other centres the local workers are encouraged by the growing audiences at their meetings and by the number of intelligent inquirers who are anxious to know more of the subject. In fact, from all we can learn, there is every prospect of progressively successful work not only in the South of England, but all over the United Kingdom. Reports reach us from Glasgow, Belfast, Newcastle, and from many centres in Lancashire and Yorkshire and the Midlands, which indicate that a new spirit is abroad. Spiritualism is being taken up as a serious study and many thoughtful persons are being attracted because of its educational, humanitarian and ethical value. The officials of many societies are determined to aim at the highest and best presentation of the phenomena and the principles of Spiritualism, at the deepening of the spiritual life of the members, and at the practical application of our truths in the social and religious affairs of daily life.

In his capacity of 'World's Missionary-at-Large,' Dr. J. M. Peebles has presented his annual report to the National Convention of American Spiritualists, held this year at Chicago. In it he says: 'As an organised religious body, Spiritualists, when at their best, are naturally the strenuous friends of all reforms. And a Spiritualism that does not vigorously seek to either modify or abolish all social and moral evils, planting the sweetest flowers where thorns and briars grow, is little more than a worthless floating bubble upon the throbbing, heaving sea of life.'

The Church Congress and the Baptist Union's Autumn Assembly, which have just terminated, were noteworthy because of the new spirit displayed at both of them. Underneath the economic causes of unrest the Baptist Union discerned great moral impulses and an appeal for justice which ought not to be ignored. The Union resolved: 'That the fearless and insistent application of Christ's law of love to the crying, painful problems of modern industrial life must secure for all, not only the right to earn a decent living, but that such living shall be the first charge upon every industry.' The Church Congress did not go so far as this, but many of the speakers affirmed the same idea and recognised the responsibility of the Church in this direction.

In an able article in 'The Daily News and Leader' William Archer refers to Maeterlinck's qualified approval of the doctrine of reincarnation and makes the following comments: 'It is futile to tell me that my punishment in this life fits my crime in another life of which I know nothing. It may be so, or it may not—I am utterly indifferent. Only I say that if you pretend, by this assertion, to vindicate Eternal Justice, you are adding insult to injury. The buffets of Fate, or Chance, or Providence I can make shift to bear; the more so as only the direst of them are quite without compensation. But if you assure me that I have earned my present calamities by something I did a hundred or a thousand years ago, when I was somebody else, my reply is that you make the scheme of things no less unjust and far more silly. Injustice one can grin and bear, but mock justice is maddening.'

Mr. Archer forcibly asks, 'Why should I be rewarded or punished, here on earth, or heaven above, or—anywhere else—for virtues which I acquired because I could not help it, or sins which I committed for exactly the same reason? "But you could help it!" cry the theologians (some of them, at any rate). "You are begging the question of freewill and necessity, and begging it in the heretical sense!" All right; let us admit that my will is free, and was free from the moment when "karma" got me in its clutches. Still, the difficulty is only moved a step back; for, even supposing I am free to choose, I certainly did not choose freely to have the burden of choice imposed on me. If, untold ages ago, Brahma had said to me, "Will you have nirvana just now, or wait till you get it, after being ground for sundry millenniums in the mill of karma?" I should certainly have replied, "Let me have it now—good-night!" But the choice was not offered me—or, if it was, the conditions were certainly not explained with sufficient candour. Therefore I must respectfully but firmly maintain that your Hindu, your Buddhist, your Wise Man of the East in general, is no nearer to a theodicy than we poor mortals of the West.'

An esteemed correspondent writes: 'On page 373 of the August number of "Luce e Ombra" reference is made to the experiments of Messrs. Matla and Zahlberg van Zelst, the inventors of the Dynamistograph. In an article by Signor Francesco Graus there occurs the sentence: "Certainly much more would be necessary in order to verify spirit identification, and the experiments of the Dutch investigators Matla and Zahlberg van Zelst are still in too rudimentary a stage to permit of our accepting them as conclusive." Then in a footnote on the same page we read: "The reference is to the asserted discovery of the 'Dynamistograph,' concerning which mention has already been made in 'Luce e Ombra' (year 1912, page 565), and thanks to which the inventors affirm that they have been able to establish the fact that man, after the death of the body, goes on to live spiritually and materially a second life in the gaseous form of *man-forts*, about fifty-two litres in volume and sixty-seven grammes in weight! Editorial note." The note of exclamation typifies the mental standpoint to which I, for my part, take exception. In dealing with natural phenomena, metaphysics and philosophy, writers have too often adopted the high and mighty attitude until the hard facts of reality have been forced home, and it looks as if the history of ancient physics and biology were being repeated in the case of psychical research.'

'The Newcastle Evening Mail,' of September 29th, reported an interesting address by Mr. W. H. Robinson, in the course of which he claimed that telepathy 'was closely allied to Spiritualism, because if it were possible for the ethereal transmission of thought to take place between man and man, it was not difficult to realise the possibility of receiving communications from the spirit world.' Mr. Robinson mentioned the case of a well-known labour leader who was recently at a labour congress upon the Continent, when by means of telepathy his wife, who was at home, was able to tell the members of the family that he would arrive home much earlier than was expected, and moreover told how he would travel home, her predictions turning out to be quite correct. Mr. Robinson said he had practised telepathy himself, and often whilst in his room during a morning preparing for business he was able to tell that certain customers would call upon him during the course of the day purely by means of the science.

A column of 'The Standard' was devoted, on the 1st inst., to what appears to be an advertisement of 'The Prophecy Investigation Society.' It is headed 'The Dangers of Spiritualism,' and consists of a paper read at a meeting of the society by the president of 'The Bible League.' In it we are treated to a re-hash of the 'stale, flat and unprofitable' attempts to make applicable to Spiritualism the Old Testament denunciations of sorcerers (poisoners), necromancers (diviners by the entrails of dead birds and beasts), witches (fortune-tellers and black magicians), and to find in the existence of Spiritualism proof that we are on the eve of the fulfilment of the alleged prophecy of the second coming of Jesus. The whole paper is so antiquated, the writer so prejudiced and so given over to belief in Satan and the literal rendering of isolated texts of Scripture, that we can only feel that those persons who read and believe it and are thereby deterred from inquiring into psychical matters are just the sort of people who are not ready for Spiritualism and who had far better leave it alone. The writer admits that Spiritualism is spreading with, to him, alarming rapidity. Feeling, as we do, that the atmosphere which he breathes is loaded with miasma from the marshlands of old superstitions and ignorant and unspiritual prejudices, we much prefer the air of Spiritualism, which is like that of the highlands, fresh, free, bracing, inspiring and healthy.

Professor Willy Reichel sends us a 'Los Angeles Express' containing a report of a meeting of the American section of the Theosophical Society at Chicago, last month, at which Mr. C. F. Holland said: 'Three young men are preparing themselves to be used as the human representative of the new Messiah, and the question of which may be chosen is causing considerable discussion among Theosophists throughout the world. The members of the Society of the Eastern Star believe the honour will fall to Krishnamurti Alcyone of India, who is eighteen years old and three years ago wrote a profound book which attracted the attention of thinkers on the subject of reincarnation. Another candidate is an Englishman whose identity is not revealed, and the third is said to be a resident of Chicago.' We wonder what the president of 'The Bible League' will say to all this! He doubtless will regard it as another evidence of Satanic activity.

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.

A Clairvoyant's Experience.

SIR,—As no one has replied to 'C. E. B.'s' letter in 'LIGHT' of September 13th on Crystal-Gazing, permit me to give my own experience, although I do not in the smallest degree claim to be an authority on the subject.

Clairvoyance with me is literally an eye-vision, absolutely unconnected with any mental impression—in fact, as a rule, totally different from anything I have in my mind. For instance, when endeavouring to see some place which I have not yet visited, but am intending to visit, it has never happened to me to see my mental vision of the place. On the contrary, I see something quite unexpected, but which frequently turns out afterwards to have a connection with the place. Also, if I visualise anything, however clearly, I find it quite impossible to transfer the picture to the glass ball.—Yours, &c.,

(MISS) A. COTTEBELL.

Healers and Healers.

SIR,—I think if 'Enid' (page 459) made a call at a certain society I have in mind she would change her opinion. There are healers working there who have never taken a penny-piece, and can hardly spare the time or expense of travelling, but are happy in doing a little of what the 'Master' taught.

Of course, on the other hand, one cannot deny that some do the work for gain only, but they are the exception and not the rule. 'By their fruits ye shall know them.' A healer's path is not strewn with roses. One cannot judge by appearance; we must sift the tares from the wheat.—Yours, &c.,

'PSYCHO.'

Successive Lives.

SIR,—An exceedingly interesting book entitled 'The Successive Lives' has been written by the well-known earnest psychical researcher, Colonel de Rochas.

It deals with the results of his investigations and experiments during the past twenty years. He magnetises sensitive persons in order to bring back the memories of the past years of their present life, of their existence before that life, as well as before their former births on the earth. With some individuals he claims to have succeeded in bringing back memories of their tenth and even eleventh pre-incarnations.

In many instances, statements made about their last incarnation, going back as far as 1790 and 1800, with regard to names, family, surroundings, particulars of life and death, &c., were traced by Colonel de Rochas and proved to be correct. Neither the Colonel nor his subjects could have known anything about these particulars. Colonel de Rochas also points out that when the same persons were again magnetised after six or eight months had elapsed, they all made exactly the same statements. Some of them, when in trance, were asked questions regarding their future, and the statements made (from 1890 to 1900) were verified later and turned out to be correct.—Yours, &c.,

B. H.

'The Public Press Afraid of Spiritualism.'

SIR,—The sincere thanks of the whole community of Spiritualists—and, indeed, of every earnest truth-seeker—are due to you for your courtesy and progressive enterprise in giving to the public the opportunity of reading, in its entirety, Dr. Abraham Wallace's most able, forceful, and comprehensive letter (p. 431), which even in its expurgated form created a profound impression when it appeared under the heading of 'The Doctrine of Karma' in 'The Referee' of August 24th.

Being an ardent student of psychic philosophy, I was deeply interested in the recent correspondence in 'The Referee' anent the question, 'Is Reincarnation Scientific?' Of the many more or less able contributions upon the subject, none impressed me more forcibly than that of Dr. Wallace, which seemed at once to strike a note of distinctive power and to show a clarity of vision in the interpretation of vital truths, manifesting the innate knowledge of a master mind.

I fully endorse Mr. James Lawrence's remarks and regrets in relation to the suppression of important statements dealing with Spiritualism in 'The Referee' and other prominent newspapers. It is, indeed, too true that the general attitude of the Press is inimical towards Spiritualism; but this fact, while it is to be deplored, should not give cause for depression or anxiety in the minds of the faithful adherents of the Spiritualist belief, for the trend of public opinion is rapidly changing and progressing towards the Spiritualist standpoint.

The time is close at hand when the victory so long and patiently waited for will be assured. The Press, we are told, is but the mouthpiece of public opinion. If this be so, then we may hope that soon we shall have a fair and worthy recognition of our belief, principles, and achievements. Until then we can but bravely work and wait. Dr. Wallace has no cause to regret the curtailment of his letter, for many of his friends have had ample proof that already the true spirit of his message of universal love and brotherhood has gone forth to the uttermost parts of the world, spreading its influence for good. An American correspondent writes thus: 'I have just finished reading Dr. A. Wallace's most helpful and inspiring letter in "The Referee," the keynote of which, as indeed of the good doctor's whole life and work, seems to be the succouring and uplifting of that human brotherhood of which he writes so convincingly. We could do with men of his calibre to lead us in the movement over here.' These expressions of appreciation will, I feel sure, be gladly received by Dr. Wallace and also by the many who have been helped and encouraged by his words of good counsel to progress towards that high ideal of 'spiritually full-grown humanity' of which he has so impressively written, and to which goal he has patiently and bravely tried to lead and guide them.—Yours, &c.,

'A LOVER OF FAIRPLAY.'

Paris, September 28th, 1913.

Our Proposed 'Postal Mission.'

SIR,—I have long thought that it would be a splendid thing to increase the knowledge of Spiritualism. There are, I am sure, many persons who would gladly read 'LIGHT' if they had the opportunity. I am quite willing to subscribe towards the fund for the proposed Postal Mission, only I have been thinking that it would be nice to make it an annual subscription. I would willingly pay 10s. yearly in advance if others will promise something annually towards spreading this beautiful truth, the knowledge of which I would not be without for anything. As you know, I take 'LIGHT' myself, and also have it sent to America. After I have read my own copy I usually pass it on to someone else.—Yours, &c.,

M. G. CURTIS.

Do We Leave the Body During Sleep?

SIR,—I observe in 'LIGHT' of September 27th some notes by you on the claim of Theosophists to leave their bodies in sleep. Now, you have only to dream you are awake and out of bed to be in their condition. You may then wander through the most glorious 'dream stuff.' You may go backwards and forwards for hundreds of years and clothe everything in the pictures of your brain, but unless you bring back real evidence that you have left your body I contend it is an absurdity to assume it, and it is such assumptions that lay us open to the contempt of ordinary science. Veridical dreams have done much for Spiritualism, and dreamland may yet be the greatest field for psychical researchers.

In death and when deeply under anæsthetics our consciousness loses all connection with our brain. When fully awake our consciousness is too occupied with our senses to respond to delicate outside influences, as when a man is deeply absorbed in an interesting subject you may speak to him, but he will not hear.

In dreams the consciousness has only half regained possession of the brain, it is just reattaching itself to all the pictures of the mind, but has not yet taken on the senses; it is like a chemical substance which is breaking up in one compound to leave and form another; it is nascent, and therefore specially active, and subject to strange experiences; it is out on its own in a world unthought of by the scientist, who with his eye on a microscope can see nothing larger than a bacillus, and believes he is something resulting from the friction of molecules.

May I, in concluding this letter, bend the knee to the one scientist who, despite the sneers of his compeers, has dared to put his manhood before his self-interest and give his message of comfort to the world.—Yours, &c.,

STUART NORRIS.

3, Birchfield-road, Birmingham.

'Sepharial's' Reply to his Critic.

SIR,—Permit me to say, in answer to 'H. R.'s' question on page 467, 'Who is Sepharial?' that, as the name suggests, 'Sepharial' is an oblique ray from the Sphere of Sepher, at present masquerading in a male personality of humble pretensions—a sphere whence came Bruno, Swedenborg, and some other of your nonentities, lying in that region of the plenospheric world coincident with 15deg. W. and altitude 85deg. N. Better had been the question, 'What does Sepharial think?' for what a soul thinks, that he is.

Now, in regard to Spiritualism, rightly considered, there can be no possible objection raised on any ground whatsoever, and those who have taken the trouble to plough through any of my books will have observed that I make a fact of the intercommunication of the planes of life and of the various spheres, mundane and celestial, by which we are surrounded. Nothing in the illimitable universe is isolated or exists for itself alone. This is true of a solar system and equally true of the meanest creature of the vast world of life. 'H. R.' being better acquainted with my works and the purport of them, may possibly perceive that I aim at distinction among those who would save Spiritualism from a slow degeneration. In some of my Chinese works I have repeatedly shown that the ancient faith of Shintoism, or ancestor-worship, entailed the maintenance of 'the open door'—a term used by the Chinese to express the intercommunication of the two worlds. I have, both in my lectures and in my books, always spoken and written sympathetically of a genuine endeavour to solve the problems of human origin and destiny by appeal to the psychic senses and an orderly and reasoned survey of the facts of occultism, which certainly include psychic and spiritual phenomena. But here, in the passage cited by your correspondent, I refer to the *gobe-mouches*, to whom neither the facts nor the teachings of Spiritualism have any greater significance than the sordid affairs of life concerning which they pester their mediums, and probably not so much. Nevertheless, and as regards the higher phenomena of Spiritualism, I am still

waiting for that one syllable which has been added to the total of human knowledge, not by communion with spiritual beings, but by foolish phenomena and the alphabetical catechism of the deceased. If there be such a syllable I would desire most earnestly to add it to my vocables. If there be not, *cui bono?* Where probably I draw away somewhat from the general view of Spiritualists is in my sincere belief in reincarnation, a doctrine insisted upon by the Alan Kardec school of *spirites* and shared by three-quarters of the world's population; and further in the fact that I have always insisted upon conditional immortality. This seemingly constitutes a great gulf, but it is bridged by the single word knowledge—and those who have knowledge of facts transcending the post-mortem state will know what is meant by the 'second death.' Intercommunion of the worlds is a fact in Nature concerning which there can be no cavil whatsoever, but 'Spiritualism' exists as a body of teachings of the most heterodox, varied, and contradictory nature in the writings of its numerous exponents. It is with this body of teachings rather than the proved facts of psychism that I was concerned when writing the 'Kabala.' But these facts, and that of post-mortem existence, were known ages ago; and are to be found as beliefs and practices among the aboriginals. What I am after is the single *new* fact and, more particularly, the spiritual effect of the intercourse with the other world upon those who systematically pursue it, to the neglect of what is abundantly obvious, the common need of incarnate humanity. These are what I have called 'the *gobe-mouches* of Spiritualism.' I have known them for forty years, have lived with them, and have sense enough to see that the result of their continuous communion was intellectually and morally disastrous. I may add that by far the greater number of persons whose opinion and friendship I value are pronounced Spiritualists, but they are sane about it, do not claim what they cannot prove, and hold a reasoned belief from the facts of their experience. I have often wondered why they put up with me.—Yours, &c.,

SEPHARIAL.

P.S.—A point I have missed is one better answered, perhaps, by the business manager of 'LIGHT' than myself. If we all confined our pages only to the advertising and mention of those works with which we are in entire agreement, organic journalism would die of atrophy. In the battle of life there is something in gaining an advantage from the enemy. If the day ever comes when all men see alike, let us hope that a beneficent Providence will eclipse the universe.

Spiritualists' National Fund of Benevolence.

SIR,—Permit me to thank sincerely the following friends who during September remembered the dear old workers: Mrs. Earnshaw, 1s.; Mr. G. Rickards, 10s.; 'L. S.', 1s.; Rothsay Circle, £1 15s. Total, £2 7s. I would like to ask all Spiritualists to make October 19th the beginning of a week of self-denial in the interest of those who are in real need of help, and thus make the brotherhood of our beloved Spiritualism a real living principle. Comrades, let us not forget those who suffered persecution, calumny, and loss for speaking the truth regarding spirit ministry! Let us in loving service help to make their closing days happy with the sweets of life's comforts! At least £100 is needed to meet their requirements for one year.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley.

'ACROSS THE BARRIER' is the title of 'A Record of True Experiences' of an unusual kind by Miss H. A. Dallas, with an additional chapter by H. B. Marriott Watson, which will shortly be published by Kegan Paul, Trench, Trübner & Co., London, 3s. 6d. net.

BEXHILL-ON-SEA.—A lady would be glad to know if there is any circle in which she could be received in Bexhill-on-Sea, preferably a mission circle, or to hear from any friends who would assist in forming such a circle. Address, Mrs. Bousfield, 3, Clarence House, Marina, Bexhill-on-Sea.

TO CORRESPONDENTS.—J. H. WILLIAMS.—You should join the London Spiritualist Alliance, as the books in the library will give you all the particulars you desire. Now is a good time to join, as the subscriptions of Members and Associates will be taken as for the remainder of the present year and the whole of 1914.

IN 1893, at Chicago, Ill., U.S.A., a National Spiritualists' Association was formed. During the intervening years the association has grown in strength and usefulness, and last month (16th to 20th), again at Chicago, the twenty-first Annual Convention was held with unparalleled success. Next year the Convention will be held at Boston, Mass.

SOCIETY WORK ON SUNDAY, OCT. 5th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. E. W. Wallis gave a deeply interesting and instructive address on 'Human Survival: What it Means.' 29th ult., Mrs. Mary Davies gave successful clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mr. E. W. Beard spoke on 'Spiritualism and Common Sense.' In the evening Mr. W. E. Long gave an address on 'Sir Oliver Lodge and the New Psychology.' For next week's services see front page.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mr. Thomas, of London, spoke on 'Spiritual Healing'; descriptions by Messrs. Thorne and Hodgekins. Usual week-night meetings. Sunday next, Mr. A. Essery, of Cardiff.—A. L.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Polmore gave good descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., harvest festival and Annual Conference. 15th, social gathering. 16th, Mrs. Harrad.—M. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Clarke gave uplifting addresses. Sunday next, at 11.15 and 7, Mr. Horace Leaf, addresses and clairvoyance. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, good circle; evening, Miss McCreadie, good address and descriptions. Sunday next, 11.15 and 7, Mrs. Irene Hope. Tuesdays, 3 and 8, also Wednesdays at 3, Mrs. G. C. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Our new officers conducted the services. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. G. R. Symons. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum.—J. M.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. T. O. Todd gave an excellent address on 'Love Divine.' Mr. Dimmick presided. Sunday next, 7 p.m., Mrs. Gillespie, of Canada. 19th, Mrs. Maunders. 26th, Mrs. Gordon. November 1st, social meeting. 2nd, anniversary.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville addressed a large audience and gave well-recognised descriptions. Sunday next, at 3, Lyceum; at 7, Mr. C. Adamson on 'Man: His Origin and Destiny' and answers to questions.—J. W. H.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Miss F. M. M. Russell's address on 'Telepathy or Prevision?' and able replies to questions were much appreciated. Mr. G. Tayler Gwinn presided. Sunday next, Mrs. E. Bryceson, address; Mrs. Longman, clairvoyance.

CHELSEA.—149, KING'S-ROAD, S.W.—Mrs. Cæsar gave excellent descriptions and Mr. John Wallace an address. Sunday next, at 7, Mrs. A. Keightley and Mr. T. M. Melini. Monday, at 8, Mrs. Phœbe Bell's circle; Wednesday, at 8, development class; 1s. each.—J. D.

SEVEN KINGS.—45, THE PROMENADE.—Address on 'Spiritualism' by Mr. C. E. Sewell. September 30th, Mr. Tayler Gwinn spoke on 'The Pathway' and answered questions. Sunday next, at 7 p.m., Miss Russell. Tuesday, at 8, Mrs. Annie Keightley. 19th, Mr. and Mrs. Roberts.—H. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Stidston, 'Spiritualism and Theosophy'; evening, Mrs. Mary Davies, 'The Ministry of Angels' and descriptions. 2nd, Mr. A. Trinder spoke on 'Pictures' and gave descriptions. Sunday next, 11.30 a.m., Mrs. Hayward; 7 p.m., Mr. E. W. Beard. 16th, at 8 p.m., Mr. and Mrs. Hayward. 19th, Mr. J. Wrench.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter's address on 'By the Breath of God Man Became a Living Soul' and 'Christ's Teaching to Offending Brethren' and descriptions were much appreciated. Sunday next, at 6.30, and Wednesday at 8, public services. Monday, developing (class full). Friday at 8, public circle.—J. S. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address on 'The Signs of the Times' and descriptions by Mrs. Cannock; solo by Miss Heythorne. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Maunder. Monday, at 3, ladies' circle (silver collection). Thursday, at 8, Mrs. Clempson, address and clairvoyance.—F. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, address and descriptions by Mr. R. G. Jones; evening, Mr. Robert King gave a good address on 'Some Methods of Occult Development,' and answered questions. Sunday next, 11 a.m., address by Miss Fry, descriptions by Mr. R. G. Jones; 7 p.m., Mrs. Beaumont. Circles: Monday, at 8, open; Tuesday, 7.15, healing; Thursday, 8.15, members'.—H. B.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Mary Gordon spoke on 'The Art of Living,' and gave successful descriptions. Sunday next, Conference with Union of London Spiritualists. Speakers: 3 p.m., Mr. H. Boddington; 7 p.m., Mr. Taylor Gwinn and Mr. H. Boddington; soloists, Mr. and Mrs. Alcock Rush.—E. C. S.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. G. R. Symons' powerful address on 'Dedication' was much appreciated. Mr. Noyes sang a solo. On October 2nd, at the first week-night service, Mrs. Mary Davies gave an inspiring address and well-recognised descriptions. Sunday next, Mr. Percy Scholey, address and clairvoyance.—G. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, spirit teachings and questions answered. Evening, address by Mrs. Beaurepaire on 'Facts in Nature'; much appreciated. Sunday next, Mr. Long: at 11 a.m., on 'Pressed in Spirit'; at 6.30 on 'Psychology or Spiritualism?'

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. Alfred Vout Peters gave interesting addresses on 'The World has much of Beautiful' and Sir Oliver Lodge's address, also remarkable clairvoyant descriptions and tests. 1st, Mrs. Alice Jamrach answered questions and gave descriptions. Sunday next, at 11.15 and 7, Mrs. L. Harvey, of Southampton; 3, Lyceum. Wednesday, Mrs. Harvey. 19th, Mrs. Imison (Nurse Graham), Benevolence Sunday.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Harvest Festival. Morning, address by Mr. H. J. Stockwell, and descriptions by Mrs. M. E. Orlowski; afternoon, naming of the son of Mr. and Mrs. Monk, by Mrs. Imison and Mrs. Orlowski; evening, address by Mr. Imison and descriptions by Mrs. Imison; well-rendered trio by Mrs. Scott and Misses L. and D. Richards; the members' A.G.M. followed. Officers elected for ensuing year: President, Mr. F. J. Ball; vice-president, Mr. C. J. Williams; hon. secretary, Mr. Scott; treasurer, Mrs. Scott; members' secretary, Mr. Cowlam; librarian, Mr. Cox; literary secretary, Miss Highgate; social secretary, Mr. Levy; delegate, Mr. Williams; Lyceum president, Mr. Richards; vice-president, Mr. Levy; hon. secretary, Mr. Clarkson; treasurer, Mr. Williams; Mrs. Clifford, Mrs. Smallwood, Mr. Moncur and Mr. Stockwell to complete the committee. Sunday next, morning and evening, Mr. A. V. Peters; afternoon, Lyceum. 18th, social meeting. 19th, morning, Mr. E. Jaye; evening, Mr. H. Leaf; collection to F.O.B.—A. C. S.

WHITLEY BAY.—Mrs. E. H. Cansick gave spiritual teachings, on 'Life, Death and Immortality.'—C. C.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Percy Smyth gave addresses both morning and evening.—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. Pulham spoke on 'Spirit and its Possibilities' and Mrs. Pulham gave descriptions.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mrs. Halestrap, of Tredegar, and descriptions.—W. G.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, circle. Address and descriptions at night by Mrs. Groom. 6th, Mrs. Insko conducted an afternoon meeting.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—An interesting address on 'The Lord's Prayer' was given by Mr. Beavers. 3rd, public circle.—J. A. P.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave the addresses, his evening subject being 'How to be Happy, though Dead.'—M. L.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. H. Wallis gave an address in the morning and answered questions in the evening.—H. E.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. A. J. Neville gave an interesting address on 'One Way to Help our Cause,' and the president clairvoyant descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis delivered an address. Descriptions were given by Mrs. Trueman, and by Mrs. Summers and Mrs. Trueman on the 1st inst.—E. F.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses by Mrs. Harvey and Mr. Frank Pearce. Descriptions by Mrs. Harvey. 1st, farewell service by Mrs. Rex Luckier, who is shortly leaving for India.—P.

SOUTHPORT.—HAWKHEAD HALL.—Mesdames Scholes and Whittaker conducted the morning and evening services respectively. The latter spoke on 'Death, the Gateway of Life'; also on Monday.—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Adams on 'The Progress of Man'; solo by Mrs. Hoskyn; special singing by the choir; descriptions by Mrs. Short.—E. D.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Harvest Festival. Afternoon, musical service by the Lyceum children, address by Mrs. Grainger; evening, address by Mr. H. P. Rabbich, of Paignton, and descriptions by Mrs. M. A. Grainger.—H. L.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on 'Life after Death'; evening, address by Mrs. Keightley on 'Love and Faith,' and descriptions. Special prayers were offered for healing.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL.—Eighth Anniversary and Harvest Festival. Morning, Mr. H. Mundy and Mr. F. T. Blake; evening, Mr. F. T. Blake, address. Solos by Miss Nora Reid and Mr. Tom Brown, anthems by the choir. 2nd, Mr. Taylor, address; Mrs. Taylor, descriptions.—D. H.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Lamsley gave addresses on 'Autumn and Harvest' and 'The Church Congress and Spiritualism,' followed by descriptions. On Wednesday Mr. Wheeler gave an address and Miss Hilda Jerome well-recognised descriptions.—J. McF.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Harvest Festival, Mrs. Jamrach spoke on 'God, Man, and the Universe,' and gave well-recognised descriptions. September 29th, ladies' meeting, Mrs. Harrod, address and psychometry. October 1st, address on 'Spiritualism' and descriptions by Mrs. Bryceon.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Harvest Festival and visit from Union of London Spiritualists. Morning, healing; afternoon, paper by Mr. P. Scholey, 'Ideas and Ideals,' followed by discussion; evening, many standing; speakers, Messrs. Scholey, Alcock-Rush and Stockwell; solos by Mr. and Mrs. Alcock-Rush; anthems by the choir; a happy and successful day. 2nd, Mrs. Webster, address and descriptions.—A. L. M.

NEW PUBLICATIONS RECEIVED.

'Plant Life in the Service of Man' (with fifty-eight illustrations).

Paper cover, 3d. Organic Medicine Co., 10, Park-lane, Leeds.

'The Hibbert Journal' for October, 2s. 6d. net. Williams and Norgate, 14, Henrietta-street, Covent Garden, W.C.

'My Father.' By ESTELLE W. STEAD. Cloth, 10s. net. William Heinemann, 21, Bedford-street, W.C.

'Foundation Stones to Happiness and Success.' By JAMES ALLEN. Cloth, 1s. net.

'The Evolution of Culture.' By HENRY PROCTOR. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.

'The Revolt of Democracy.' By ALFRED RUSSEL WALLACE. Cloth, 2s. 6d. net. Cassell & Company, Limited, London and New York.

'The Christ of the Healing Hand.' By JAMES LEITH MACRETH BAIN. Cloth, 3s. Theosophical Publishing Society, 161, New Bond-street, W.

From Wm. Rider & Son, Ltd., 8-11, Paternoster-row: 'Reincarnation: A Study of Forgotten Truth,' by E. D. WALKER, and 'The Miracle of Right Thought' (New Thought Library), by ORISON SWETT MARDEN. Cloth, 3s. 6d. net each. 'The Occult Arts,' by J. W. FRINGS. Cloth, 2s. 6d. net. 'The Occult Review' for October, 7d.

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- 'Spirit Teachings.' Through the Mediumship of William Stainton Moses (M.A., Oxon.). By Automatic or Passive Writing. With a Biography by CHARLTON T. SPEER, and two full page portraits. Sixth Edition. Cloth gilt, 324 pages. 3s. 10d.
- 'Spiritualism, the Open Door to the Unseen Universe.' By JAMES ROBERTSON. Cloth, 5s. 4d.
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