

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,710—VOL. XXXIII. [Registered as] SATURDAY, OCTOBER 18, 1913. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 21st, at 3 p.m.—

Members Free; Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 23rd.—

No meeting of Psychic Class owing to Conversazione.

THURSDAY, October 23rd, at 7 p.m.—

Conversazione at Royal Society of British Artists, Suffolk-street,
Pall Mall, S.W.

FRIDAY, October 24th, at 4 p.m.—

Admission 1s.; Members and Associates, Free.

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For further particulars see p. 494.

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Sunday evening next, at 7 ... MR. P. E. BEARD.
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MISS FLORENCE MORSE.

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THE COUNCIL OF THE
LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT

A CONVERSAZIONE

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

MR. A. VOUT PETERS.

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.
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Established 1884. Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

Presidents in Spirit Life,

W. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USEBORNE MOORE, } Vice-Presidents.
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J. A. WILKINS.

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.

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

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

E. W. WALLIS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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

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NOTES BY THE WAY.

'The Hibbert Journal' for the current quarter is especially interesting, the more so because the subjects with which 'LIGHT' is concerned are well represented in the contents. Mr. Roosevelt, the ex-President of the United States, leads off with an article on 'The Progressive Party' which contains some valuable side-lights on American political and social progress. Lord Ernest Hamilton writes on 'Immortality and Competition,' and Sir Frederick Pollock on 'The Relation of Mystic Experience to Philosophy.' Then there is an article by Mr. Charles E. Ozone on 'The Significance of "Non-Evidential Material" in Psychological Research,' in which some arresting points are made. Mr. Ozone records his conviction that not only the evidential examples in psychic messages, but also the so-called non-evidential matter has gone far to prove the reality of spirit communication. He finds in the James and Hodgson communications, amongst others, manifest tokens of alert, enquiring intelligence and trained observation. This is the same point that Dr. Hyslop made in his recent address to the London Spiritualist Alliance.

Mr. Ozone illustrates his contention by quotations from a number of messages from which we select a few because of their bearing on our own attitude towards the phenomena of the new life:—

He is happy to find that the life is *clear and liveable, not a phantom existence* as he sometimes thought.

You may wish to know about my place of abode. It is *more tangible and substantial than I thought*.

We are a few degrees more sensitive than you in the world of physical expression, that is all.

We are far from the gloom of the grave, and I used to think sometimes it was that human element which made the religious world balk at their acceptance. If the agonised cries of souls in Purgatory or triumphant strains of souls in Paradise had broken through the blue, the Church would have found its verification and been with us.

I was greatly surprised when I came here to find the life so real and concrete. The abstract theorisings arising from incomplete data must pass.

We have selected these passages not because they have any strong significance in connection with Mr. Ozone's argument, but because, as forming portions of messages which he rightly finds of high importance as bearing on the mental characteristics of the assumed communicators, they have great value for us as testimony to the substantial reality of after-death experience (we have, it will be seen, ventured to italicise certain portions). It is our ambition to get away from the vague and nebulous side of the

question. We have grown tired of the maze of words, feeble, fumbling and inconclusive. We feel an increasing conviction that we are dealing with substantial verities and not with a 'vast inane.' We have no wish to gloze over the difficulties, but we strongly feel with Mr. Ozone that

The future life may be far different from this earthly life, but since the Universe is one and united under one system of law, that life must in its underlying principles be in harmony with what we know of this. It is just this feature that occurs again and again in the communications. One and another exclaim that the life is so far different from what they had expected, yet that it is so real and natural.

That is a position that we took up long ago, and our experience tends more and more to confirm us in it.

Amongst the contents of the current issue of 'The Quest' is a collection of wise and witty aphorisms by Clement Antrobus Harris. Here are a few of those we consider to be the best:—

A principle is like a bubble, you can't have part of it.

Always mistrust a man who never says he doesn't know.

Music has been called the handmaid of religion; might not theologians take a leaf out of her score, and judge a writer's inspiration by what he wrote rather than by what he was? The root by the fruit, and not the fruit by the root.

It is not always better to do anything than to *think* whether to do something else—but it generally is.

It is unnecessary to particularise the kind of persons to whom the following maxims have a pungent application. We all know them:—

Some people can only see a thing if it isn't there.

Investigate before you adjudicate.

Incredulity is quite as capable of gulling a man as credulity.

In the last issue of the 'Hindu Spiritual Magazine' which has reached us we observe the continuation of a very useful paper by Amarapati Banerjee on the protection of the mind against the hostile thoughts of ill-wishers. 'Benevolent Thoughts' is the title of the series, a title which gives but an inadequate idea of the author's treatment of his subject. The question is handled in a way that should appeal to all those who are sensitive to mental impacts from aggressive minds. The victim should remember 'that malevolence makes a coward of a man,' and quietly resist the influences projected against him. On no account should he suffer the hostility of his enemy to kindle animosity in himself. Malevolence is a weakening and confusing state of the mind, and tends to its own defeat and destruction, while the opposite attitude allies itself with universal forces, so that the mind attacked may be directly fortified by its own sources of strength and indirectly by the inherent weakness of the attacker. Part of the secret lies in the fact that malignity separates and detaches—it is an inversion of power. Benevolence—wisely ordered—on the contrary is a positive, unifying force.

It is a useful and practical work, this of arming the sensitive mind against the assaults of the undeveloped and

disorderly soul, and the author of the treatise gets at the roots of the matter :—

When subjected to the attack of the mischief-maker, the sufferer should nip in the bud his own inner malevolent perturbations . . . and be able to display his strength to look upon the enemy as a spiritual messenger despatched from heaven for the trial of his capacities as a spirit. He must prove that the endeavours of the enemy to dislodge him from his spiritual chair will be absolutely futile. He must show that he can win all along the line, and anyone, no matter how strong, attempting to cross swords with him runs the risk of being vanquished.

There is a compelling truth about that view of the matter, as anyone familiar with the interior forces of the soul—as real in their nature as the engines of war and industry in the physical world—will testify. And there is profit and advantage in these exercises of benevolence against malignity, since the efforts made to baffle hostile forces 'enhance the spiritual capacity of the worker.'

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY NEXT, 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 application for tickets* not later than Monday *next*, October 20th, 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 21st, 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.—Owing to the Conversazione on Thursday *next* (see above), no Psychic Class will be held.

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 24th, 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.—In addition to the London Spiritualist Alliance class for mediumistic development, which will meet at 110, St. Martin's-lane on Mondays at 3.15 p.m., Mr. Percy R. Street is forming a private class to meet as soon as completed at the same time and place on Wednesdays. 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.

RE-OPENING OF THE PSYCHIC CLASS.

TRIBUTES TO MR. JAMES ROBERTSON.

The London Spiritualist Alliance Psychic Class was re-opened on Thursday, the 9th inst., with a well-attended social gathering at 110, St. Martin's-lane. After tea Mr. Henry Withall, vice-president, in opening the meeting, alluded to the transition on the previous morning of their very dear friend Mr. James Robertson, of Glasgow. Spiritualism in the North would, he said, greatly miss Mr. Robertson's influence. A man beloved by all who knew him, he was to the end one of the hardest workers our cause had known. He was also a devoted friend to mediums, always sympathetic towards them, and thinking the best of them. Mr. Withall then moved the following resolution, and asked Mr. E. W. Wallis, as a personal friend of Mr. Robertson, to second it :—

That this meeting of the Members and Associates of the London Spiritualist Alliance learns with deep regret of the passing to spirit life of Mr. James Robertson, of Glasgow, and desires to express its high appreciation of his personal character, his many and valuable services to Spiritualism, and his unswerving fidelity to its principles ; and while congratulating him on his promotion to larger spheres, tenders heartfelt condolences to Mrs. Robertson and family in their great loss of the physical presence of their loved one.

Mr. Wallis said that it was thirty-four years since he first met Mr. Robertson, and they had ever since been close personal friends. A mutual friend had said of Mr. Robertson that he was the best man he had ever known, a man flowing over with the 'milk of human kindness.' Mr. Wallis endorsed that description. Mr. Robertson's going would be a great loss, especially in Scotland, where he had been the backbone of the movement. He was brave and faithful and true in the days of struggle. The Glasgow society depended on him for many years, but he lived to see it grow strong and flourish. To him Spiritualism was an intense reality, the religion of his life. He had only pity for those to whom it was no more than a mere parlour amusement or a scientific study. It opened all the doors to him. Echoing an objector's words, he once exclaimed—'Nothing in Spiritualism ! Why, there is the whole of the next world in it !' That gave the key to his attitude to the subject. Seeing that from our point of view our old friend had gone to a larger sphere, it might be asked, 'Why speak of his passing as a loss ?' But while we might congratulate him on his emancipation, we could not forget that we had lost his outward presence and companionship, the influence of the spoken word and helpful deed, and our sympathies must go out to those to whom he was especially near and dear. They were not going to wear mourning. They were going to be true to their convictions. So many knuckled under to conventionalities, but they knew how strongly he felt on this matter, and would show that they, too, were Spiritualists. Mr. Wallis closed by saying that he seconded the resolution with the deepest feeling of sympathy with the bereaved family, and a sense of his own great indebtedness to his old friend and comrade.

The resolution was carried by the company standing in silence.

The Chairman said that the account Dr. Hyslop had given them a week ago of the wonderful progress of his society, with

its membership of seven hundred and its fund of sixty thousand dollars, made him wonder why the Alliance, which had existed three times as long, should not have been even more successful. He hoped that Members and Associates would help to increase the membership and make the society more useful. The Psychic Class, since its foundation ten years ago, had been ably conducted, first by Mr. F. Thurstan, and then by Mrs. E. M. Walters, and latterly by Mr. Wilkins, their present conductor. Mr. Wilkins had expressed his readiness, if it was thought to be for the good of the class, to give way so that someone else should take it over and carry it on on different lines; but he (Mr. Withall) felt they could not do better than retain Mr. Wilkins. (Applause.) The class could be larger if all co-operated, but whether the class increased or not they had the satisfaction of knowing that their views were spreading everywhere.

Mr. Wilkins said he was quite sure the Alliance might be made a greater power for good if all the members were to do what they could. The Psychic Class had passed out of the phase of personal leadership. It was no longer somebody's class; it was part of the work of the Alliance. Although they did not go so fast as some would have them, their platform was broad enough and they very often invited to it people from whom they differed in some respects. Some people said they had got beyond Spiritualism. He could understand a man saying that phenomena had lost their charm for him, but the man who thought he had got beyond Spiritualism did not know the meaning of the word. Spiritualism in its highest sense was Godlikeness and that was the ideal they desired to keep before their members. He asked his hearers to co-operate and not leave everything to him, but if they heard of good and clever speakers whom they could get, to do so.

Mr. Wallis uttered a few cheering words. He said that the Alliance was increasing in influence and the promised spiritual awakening was already in progress. A new spirit of interest and inquiry was abroad, people were speaking out—encouraged to tell of their experiences by Sir Oliver Lodge's recent avowal of his convictions—and he believed that the coming session would be the most successful the Alliance had ever had. He suggested that after the lectures at the class, the members should express their own ideas on the subjects dealt with. As for people getting beyond Spiritualism—such people would be for getting off the earth next. Spiritualism was all-inclusive, there was no truth that was outside it. Mr. Wilkins had prepared a good programme, and it was hoped that all the Members and Associates would take an interest in the work of the class. Further, he hoped they would remember that the tickets for the Suffolk-street lectures were transferable, and if they were unable to attend, would send or give their tickets to others and so fill the room with inquirers. With reference to the *Conversazione* on the 23rd, he reminded them that the Council had been compelled to make a new arrangement, and tickets should be applied for before the 20th, as they would be 1s. 6d. instead of 1s. after that date.

'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?

SIR OLIVER LODGE is the subject of an interesting 'character sketch' which Harold Begbie contributes to 'The Review of Reviews' for October. Referring to Sir Oliver's declaration regarding human survival, Mr. Begbie says: 'Such a statement he dared not have made without proof of an overwhelming nature. . . . It was so candid and direct, so free from tentativeness, that it surprised even some of his friends; it would never have been made, I am perfectly satisfied, if the evidence on which it was based had not been of an absolute conclusiveness. . . . I am perfectly certain that Sir Oliver Lodge puts a severe restraint upon himself whenever he speaks of Immortality.'

'GHOST STORIES.'

Under the heading 'Ghost Stories,' 'The Church Family Newspaper' recently printed a silly story about Archbishop Thomson having slept in a haunted chamber and been visited by an old sallow-looking ghost man. The Archbishop, it is said, got rid of him by asking him for a subscription to build some new schools. It is rather surprising that a Church paper should print such a silly joke, because it hits harder at the well-known practice of preachers 'taking up a collection' on every possible occasion than it does at those who believe in ghosts—for, as the story goes, the old man was the family ghost. The Rev. C. L. Tweedale sent a forcible protest against the insertion of the story, saying that it was the kind of thing he would expect to find in 'The Freethinker,' or papers of that stamp, but that the subject of the appearances of spirits should be treated thus contemptuously and flippantly in a paper devoted to spiritual things was, he thought, 'a very bad sign of the times.' Continuing, Mr. Tweedale wrote:—

There is abundant evidence for these things in the pages of the records of the Society for Psychical Research and elsewhere, and abundant evidence for the reality of spiritual phenomena in the writings of Sir William Crookes, Professors Lombroso, Morselli, Richet, James, and a host of others—scientists and neuropathologists of the highest eminence—to whose works I refer the readers of this letter. But surely it is to the Bible—both Old and New Testaments—that we turn as Christians for evidence as to the reality of 'ghosts.' How anyone calling himself a Christian can talk flippantly about the reality of apparitions, and cast ridicule upon them, is hard to be understood in face of the Bible records and the evidence for the supernatural—(apparitions, angel visits, voices, warnings, veridical dreams and visions)—contained on almost every page.

Whether he be newspaper correspondent or Archbishop, he who treats this subject flippantly and casts ridicule and doubt upon the possibility of spiritual visitation to men in these days has no true or real knowledge of the subject. It by no means follows that because a man is a high dignitary of the Church, therefore he must of necessity have a knowledge or experience of real spiritual things. Such an one may never have had a *real* spiritual visitation, that he has recognised as such, in the whole of his career. I am afraid there are many such. It is an amazing thing that the orthodox of the present day should in the main deny the possibility of angel visits, of spiritual visitation and communion in these modern times, seeing that the whole of their faith is founded on supernatural happenings. Their conduct is absolutely illogical and will not bear the searchlight of close examination.

Christians who indulge in cheap sneers at the reality of the spiritual world show themselves to be completely ignorant of first principles, and at the same time are the best friends of those materialists who, in ever-increasing numbers, are trying to destroy religious faith and belief altogether. I heard of a case recently of a man lecturing in one of the parks against modern spiritual phenomena. He was loudly applauded by a group of his hearers. After he had finished one of them advanced and expressed great appreciation of the address, saying that it was just what he and his friends believed. He then asked the lecturer's acceptance of a pamphlet entitled, 'There are no Ghosts.' Conceive of this lecturer's chagrin when he found it to be a pamphlet published by a notorious atheistical organisation which, of course, believes neither in God, angels, spirit, nor the future life, and wishes to teach men so. It is but a short step from 'no ghosts' to 'no Holy Ghost,' for if there are 'no ghosts,' no apparitions, no angel visits *now*, in the twentieth century, then there never were any, and revealed religion is a humbug and a fraud.

In a subsequent issue, Mr. S. B. McCallum, of Plymouth, improved the occasion. He drew attention to the fact that John Wesley was a believer in spirits, and quoted the following testimony from his works (Vol. IV., p. 279):—

My brother George, who was a good young man, went to sea. The day after Michaelmas Day (1763) I saw him standing by my bedside surrounded by a glorious light, and looking earnestly at me. He was wet all over. That night his ship was lost, and all drowned.

Mr. McCallum added that Wesley also spoke of another brother whom he saw standing by his bedside while he was lying awake on April 9th, 1767, about midnight, just at the time he died in Jamaica. After quoting the testimony of Sir William Crookes to the materialisations of Katie King, Mr. McCallum asked those who attributed all present-day spiritual pheno-

mena to 'evil' spirits, yet believed that good spirits were seen by Hagar, Abraham, Gideon, David, Elijah, Joseph and Mary, the shepherds, and Jesus Christ, 'if good spirits came then, why not now? and if so-called miracles happened then, why not now?'

UNIVERSAL RELIGION AND JOAN OF ARC.

BY JAMES ROBERTSON.

Even as great poets and painters are born, so is it with men and women having a genius for religion. It is an accident that this spirit of religion shapes itself into certain theologic forms. Marcus Aurelius had all the sweetness and soul aspirations of Augustine, and remained a pagan. In modern times we have the religious genius of a John Henry Newman expressing itself finally in Roman Catholicism, while his brother, Francis William Newman, in his 'The Soul: Her Sorrows and Her Aspirations,' sets before us a spiritual nature fresh and rich; the very essence of piety, and yet entirely free from all dogmatic forms. It is the circumstances of life into which men are born that often ordain the channel into which their religious aspirations shall flow. Both the Newmans had acute minds, but how divergent was their theology. Theodore Parker, another great soul born with religious genius, spoke wisely when he said: 'There is but one religion as one ocean, Pacific, Atlantic, North or South Ocean. In some places it is deep, in others shallow; here it is cold, there warm; it is troubled here, smooth there; it is still only one water.' When the Roman Church was a great secular power, with the weight of tradition and miracle behind it, there was an end to all freedom of thought. The heresy of Arius could no longer raise its head, disputation was at an end, the Council of the Church was the seat of authority in all matters called religious. In an atmosphere in which forms and ceremonies played so large a part the spiritual could scarcely flourish. Peculiar or abnormal experiences had to bear the 'hall mark' of the Church before they could be accepted. All inquiry into Nature was stifled, and when a brave man like Bruno sought to enlarge men's conceptions as to other worlds than ours, death of the body was the penalty meted out to him. Human nature was arrested in the exercise of one of its noblest rights—that of inquiring into the causes of things. Augustine had denied the existence of the Antipodes on the ground that scripture was silent about them, and also that, if God had placed any races there, they could not have seen Christ descending at his second coming. Hence Copernicus waited thirty years before he ventured to combat the Ptolemaic system of a fixed earth, with sun, moon and stars revolving above it. Death came to Copernicus before the Church had time to lay hands on him. Galileo had to stand before the Inquisitor and recant what had been revealed to him by his rude telescope. All down the line it was the same story of oppression, of seeking to crush out all thought which did not harmonise with what the Church had set up as a standard of knowledge. From the sixth to the sixteenth century, the Church built cathedrals and monasteries, the genius of a Raphael, a Titian, a Michael Angelo putting thoughts into stone or painting, expressing a voluptuousness of religious emotion which had relationship mainly to angels and Virgin Mothers, purgatory, heaven and hell. To keep close to purity and God, earnest souls felt they must keep free from this world, and thus fanatical devotees, unable to conquer themselves in the world, banished themselves from it. From these there have been handed down stories of spiritual ministrations, of miracles, wondrous visions of saints and angels, but never of any one who had not a glorified status. All partook of the New Jerusalem, a golden bejewelled state. There was no such thought anywhere as that spirits were merely people, and that the spirit realm was governed by laws as fixed and determinable as those which rule in the physical world. All was in the domain of miracles, the setting aside of law and order.

All through the otherwise beautiful story of Joan of Arc's spirit-guided mission, we have the dominant idea that only messengers coming from some celestial heaven were privileged to visit this earth. In Joan's trances, when it was revealed to her that she was the instrument through which her country was to

become free, she saw Michael, the chief and lord of the armies of heaven, a robed form with the whiteness of the lightnings and with wings. The feathered angel was the conception which then prevailed, and Joan's beliefs affected her clairvoyance. If we strip the story of her life of its legendary parts, we realise that she was a deeply religious soul whose spiritual senses were opened to see spirits. Whether those spirits were or were not the traditional Michael, the lord of the warring forces in the land where peace would have been expected to reign, and St. Catherine or St. Marguerite, it is evident from the story that Joan was clairvoyant and clairaudient, that she heard voices which moved her spirit to work out what seemed an impossible task. A simple-minded peasant girl, full of faith in those who spoke to her, she was acted upon by spirit influences and accomplished all that she promised to do. It is a story of heroism, of wisdom and marvellous endurance, a story which cannot be understood apart from the fact of spirit presence and guidance. To the last she asserted the heavenly origin of her mission and declared that the voices continued to speak with her and give her advice and counsel, even in her darkest hours. All history fails to give us a nobler figure of fortitude and faith. Joan of Arc stands pre-eminent amongst women; one whose story will never die and whose doughty deeds will remain as a landmark for all time.

The Church, of which she was one of the noblest apostles, cut her off as being a menace and a peril to its purity and holiness, and solemnly excommunicated her as being a diseased and corrupt branch of the true vine. Her story, as stirring as sad, as spiritually valuable as it is pitiful, is that of a Spiritualist martyr, and gives us something more than mere hints that there are beings in a non-material world who have not lost their interest in this.

A SPIRIT HEALS A DYING BOY.

The author of 'My Russian Year,' writing recently in 'The Church Times,' relates how a dying child was restored to health and strength. The mother implored her husband to send to the shrine of St. Seraphim for a blessed icon of the saint, hoping that the boy might be cured by its touch. Before the icon came, the doctor declared that the child would die when he woke from a sleep into which he had fallen while his mother was praying that God would save him. The doctor was wrong.

When the boy woke, he was better. 'Mammashka,' he said, as his mother bent over him, 'an old man with a long white beard has been here. He came into the room and knelt down by the bed. He prayed a long time. Then he stood up and put his hands on my forehead. After that he went away.'

A message was sent to the doctor, and he came. 'He is cured,' he said, when he had examined the boy, 'I do not understand what has happened.' And soon after he had gone, the postman came with a parcel. It was the blessed icon. The mother took it and went softly into the boy's room. He was asleep again. His mother blessed him with the icon and placed it at the foot of the bed, so that he would see it when he woke. She sat down and watched him as he slept. Presently he woke, and sat up in bed. 'Mammashka,' he cried, pointing to the icon, 'Mammashka, that is the old man who came into the room and put his hand on my forehead.'

Clearly, if the account be a true one, and we see no reason to doubt it, this was a spirit manifestation—one which has been paralleled in the experience of many Spiritualists. But how comes it that 'The Church Times' prints such a record of a spirit's return? For St. Seraphim was a man. He had 'lived alone in a forest,' and when he was near to death he comforted the mourning peasants who loved him by saying: 'Come and whisper your questions over my grave, and God will give you the answers.' Apparently he himself is acting as one of God's ministering spirits.

THE Annual Conversazione of the London Spiritualist Alliance, which will be held on the 23rd inst., promises to be a very interesting and successful meeting. (See page 494.) We are requested to draw the attention of the Members and Associates to the fact that their applications for tickets for themselves and their friends should reach the Hon. Sec. not later than Monday, the 20th inst., as after that date the price of their tickets will have to be 1s. 6d.

PSYCHIC EXPERIENCES OF AN EMPRESS.

In her recently-published memoirs, Countess Larisch relates an incident of considerable psychic interest, especially as she vouches for the veracity of the same, having been told of it by the Empress herself.

The *dramatis personæ*—if we may use this expression in connection with such a phenomenal occurrence—were King Ludwig of Bavaria, who in the year 1886 was drowned in the lake of Starenberg; his cousin, the Empress Elisabeth; and the latter's sister, the Duchess of Alençon, at one time betrothed to King Ludwig, but who, on the engagement being broken off, later on married the Duke of Alençon.

A year after King Ludwig's untimely death Countess Larisch spent a few weeks with her aunt, the Empress, in Kreut, near Tegernsee, and quite naturally their conversation often turned on King Ludwig and his tragic end.

One day, whilst they were resting from the fatigue of an unusually long walk, and quietly contemplating the blue mountains in the far distance, the Empress suddenly exclaimed, 'Poor Ludwig is not at peace, he is not happy. I often converse with him.'

The Countess, being used to her aunt's bizarre moods, felt scarcely surprised at this strange communication, and merely for the sake of giving a reply, she casually inquired, 'But have you seen the King?'

To this question the Empress replied solemnly in the affirmative, informing her niece at the same time that Ludwig had appeared to her for the first time when, shortly after his death, she had been travelling in Bavaria. On the Countess suggesting the possibility of its having been but a dream, the Empress emphatically declared that this was not the case. She told her niece that on the night in question, though everything was perfectly quiet, and there was no light burning in the room, she could not settle down to sleep. Suddenly, after she had been lying awake for some hours, the silence was broken by a monotonous noise as of dripping water. At first it sounded as if heavy raindrops were beating against the window, and then as if waves were breaking on the shore of a lake. By this time the Empress had become thoroughly frightened; the heavy air seemed to stifle her. Soon, however, this oppressive fear gave way to quiet courage, whereupon she sat up in bed. Her room seemed flooded by brilliant sunshine, and on the threshold of the open door stood the King, his hair falling in matted locks round his ghastly-looking face. His clothes were dripping wet, and, as he stepped further into the room, the Empress observed small puddles of water on the floor where he had previously been standing.

The intense stillness which had lasted apparently for some time, whilst Elisabeth gazed spell-bound at her ghostly visitor, was at last broken by himself. 'Lissi,' he asked, 'are you afraid of me?'

'No,' she replied, whereupon the King complained to his cousin that death had brought him no peace, and that he was incessantly harassed by seeing a woman enveloped in a sea of flames without being able to render her any assistance.

'Who is this woman?' the Empress ventured to inquire.

'This knowledge is withheld from me,' replied the spirit. 'As long as her destiny has not worked itself out, I shall find no rest. But when this is fulfilled, you too will join us, and we three shall be happy together.'

Roused by curiosity the Empress begged the King to tell her when and in what manner she would join them. 'Of this also I am ignorant,' was his reply. 'Till then you will mourn much, and shed many tears, but you will easily accomplish the great journey, though you will not know of it beforehand, neither will it cause you any previous suffering.'

At this point the Empress silently wondered if this were not all a dream. As if in answer to her doubt, the King came close up to her bed, bringing with him a blast of icy-cold wind, and clasped her hand with his wet and clammy fingers. Overcome by fear, she cried, 'Oh, Ludwig, let us both pray that you may find the desired rest!' Scarcely had she uttered these words when the apparition vanished, leaving the room in utter darkness. Uncontrollable terror rendered the Empress speechless,

and prevented her from calling for help. In this state she remained till early dawn. According to her own confession, the more she pondered over this strange occurrence the more she felt convinced that she had communed with the spirit of her late cousin, but all her endeavours failed to fix the identity of the woman surrounded by flames.

Since the day when the Empress described her vision to the Countess Larisch, history has proved the accuracy of the King's supposed prophecy. Ten years later the Duchess of Alençon lost her life in that terrible fire at Paris, which claimed so many victims amongst those who had assembled to contribute to the success of the charity bazaar. She had evidently been the woman whose frightful end had been foreshadowed to Ludwig. And, again, a little more than a year after this catastrophe, the Empress Elisabeth, who had meanwhile been plunged in deep sorrow through the loss of her only son, was assassinated by an Anarchist whilst staying at Geneva. This happened as she was on the point of stepping on a steamship. The murderer had used a dagger for his cruel deed, and it is a well-known fact that neither the Empress nor those around her were at first aware that she had been mortally wounded, as she was able to walk a few steps forward before she finally collapsed.

F. D.

AN OFFENSIVE TRAVESTY OF THE TRUTH.

'Spiritualism Exposed' is the title of one of the silliest sets of cinematograph pictures that we have seen. It represents a gang of sharpers who practise 'the confidence trick' upon an amazingly credulous girl and, by professing to give her a communication from her spirit father, induce her to sign a cheque for a large sum of money to be invested in worthless shares. These pictures are said to be the work of a professional conjurer, and if he chooses to expose to the public the secrets of his trade, and show how members of his own profession perform their tricks in their alleged exposures of mediums, it is no business of ours; but we have every right to protest against the injustice and wrong inflicted upon Spiritualists by the title which has been given to the show. That title is an absolute misnomer. A truer one would have been 'How Schemers work the Confidence Trick.'

The tricks of conjurers and of fraudulent pretenders to mediumship are no more Spiritualism than counterfeit coins are genuine currency. To call this performance 'Spiritualism Exposed' is an insult to the intelligence of all who, by careful investigation, have become convinced that they have obtained evidence of human survival. At the exhibition which we witnessed, the spokesman for the Motograph Company stated that Spiritualists had written protesting against the use of the title which had been adopted. He assured the Spiritualists present that his company did not make any charges against Spiritualism or desire to hurt the feelings of genuine and sincere Spiritualists, but the pictures were directed against the charlatans and rogues who used the name of Spiritualism as a cloak for their deception. Further, he claimed that it was to the interest of Spiritualists and Spiritualism that these frauds should be exposed. But the fact is that Spiritualists themselves can best detect and expose fraud, and they have constantly done so.

However, we should have little ground for complaint if another title were used and if it were clearly stated that the performance was intended as an exposure of fraudulent pretenders to mediumship, but that is not done and we protest against the exhibition. It is an offensive travesty of the truth, and an affront to a large section of the community who are as much entitled to respect and consideration as any other religious body. The wonder to us is that the censor of films did not realise the objectionable nature of the title and refuse to pass it. We hope it is not yet too late for him to exercise his authority. We may say that the other films exhibited by the Motograph Company were so good, especially those of living animals, that it was a great pity that an otherwise interesting performance should be spoiled by a film which is bound to arouse in many minds opposition and disgust.

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STEAD, THE SEER.*

Miss Estelle Stead's biography of her father has already been extensively noticed in the general press, and we have watched with a natural curiosity the impression made by the records of the great journalist's work as a Spiritualist. Here and there, we observed, they were received with a wry face as of something disagreeable but inevitable, or with an air of philosophic resignation. Mr. Stead's belief in the unseen world and the interposition of its people into mundane matters had become—fortified as it was with powerful evidences—a vital part of him. In writing of his career, it was no more possible for this to be burked or ignored than for 'Hamlet' to be played without the Ghost.

Miss Estelle Stead's book does not profess to be in any sense a complete biography, but the fact that she has devoted so much of the work to her father's career in psychical directions makes it of special interest to us, however little that fact may be relished amongst the Sadducees of the modern world.

It is the custom to depict Mr. Stead as suddenly taking up the subject of Spiritualism in a burst of journalistic enterprise, the truth being that he was a born seer. Witness some of his remarkable premonitions in which the spiritual forces that undoubtedly moulded his career came definitely to the surface. He foresaw, for example, that he would leave the 'Northern Echo,' of Darlington, and mentioned the fact to a journalistic *confrère*. He himself relates how he uttered the prediction at a time when, humanly speaking, there was not the least appearance of its being fulfilled. His position was comfortable and he had perfect freedom to write what he chose. 'This is the last New Year's Day I shall ever spend in Darlington,' he said. But when the time came for renewing his engagement on the 'Northern Echo,' he had no option but to extend his contract and bind himself to remain until July, 1881. Yet shortly after Midsummer in 1880, he was offered the assistant editorship of the 'Pall Mall Gazette,' and the proprietor of the 'Northern Echo' kindly waiving his right to Mr. Stead's services, the change was made.

Still more remarkable was his premonition that Mr. Morley (then editor of the 'Pall Mall Gazette') would go to Parliament and leave him in sole charge of the paper. The story has been told many times, and reveals not only Stead's gift of prevision, but his fearlessness, for he did not scruple to record his premonition well in advance of the fact:—

I remarked that the worst of people having premonitions was that they carefully hide up their prophecies until after the event, and then no one believed in them. . . . It is now October. I have told everybody whom it concerns whom I know. If it happens not to come to pass, I will never have

faith in my premonitions any more, and you may chaff me as much as you please for the superstition. But if it turns up trumps, please remember that I have played doubles or quits and won.

It was a remarkable instance of a prophecy that was verified in the face of seeming impossibility.

Mr. Stead's gift of automatic writing (which he first began to exercise in the early summer of 1892) is dealt with very fully, and we are shown how the evidences thus afforded confirmed him in his faith. Many of them were of the telepathic order ('telepathy from the living'). Concerning this branch of his experiments, he wrote (doubtless prophetically):—

My own experiences justify me in feeling confident that, given a little more time and patience, and the study of the laws that govern this system of thought-transference, it will be possible for us in time to communicate with each other as accurately without the aid of any instrument as we now do with the aid of the telephone or the wireless telegraph.

We are told of the founding of 'Borderland,' a periodical that many of our readers will remember with gratitude and regret. It ran its course for four years, 1893-7, but it left an indelible mark on psychic thought. And it may be said to have paved the way to the establishment of 'Julia's Bureau.' Of this institution and its work we have a deeply interesting account. In all, we are told, 600 persons received help and consolation during the three years of the Bureau's existence. The cost of maintaining the Bureau fell entirely upon Mr. Stead. To it he dedicated £1,000 earned by special correspondence, but the cost for the first year was considerably in excess of that sum. Every case entailed an out-of-pocket expenditure of £2 2s. over and above the outlay on offices, and although an obvious method of meeting this expenditure would have been to charge that amount as a fee, 'Julia' strictly forbade this. There was to be no question of payment, although those who benefited by the service of the Bureau were allowed to contribute the amount, or any multiple of £2 2s. as a thank-offering, if they chose.

Amongst other chapters which will prove attractive to students of psychic phenomena may be mentioned those on 'Doubles,' 'Invisible Beings,' and 'The Morning Circle.' Mr. Stead's keen mind quickly appreciated the fact that the nearest clues to the mystery of spirit existence lay in a study of the soul incarnate, and he held that the Double—the phantasm of the living man—and automatic handwriting with living persons were the best aids to a solution of the problem.

The whole book throws a vivid light on a man whose powers of intellect, quenchless energy, and dauntless courage impressed the world at large. That we have selected for reference only those portions of the book which relate to his investigation of psychic matters is due simply to the fact that these things lie nearest to our purpose. There is much in the volume descriptive of his achievements in social reform, and his tremendous influence on international polity as the foremost journalist of his time. Throughout his life he was a man of faith and prayer. That even the trimmers and time-servers of the world recognised his greatness is eloquent of the fact that he was a man of action, with great practical and administrative powers, and no mere dreamer and idealist. If his friend and admirer, Cecil Rhodes, 'thought in continents,' it may be as truly said that Stead 'thought in worlds'; one world alone could not contain his energies. He was a hero and he 'lived dangerously,' a strong man who wrought for the weak, and who, fearing God, feared none else. In days to come he will stand out as one of the great figures of our time, a maker of history, and a pioneer of the world to come. Even the ant (as Ovid tells us) does not bend its way to empty barns, and

* 'My Father.' By ESTELLE W. STEAD. William Heinemann, 10s. net

those who looked askance at Stead's quest after the things of the unseen world will yet find that his instinct was not at fault. He had the true *flair*, they say, when it was a question of discovering the new thing in everyday life, but his vision went further than that, and when the reality of the soul and its life beyond the bourne is finally established, his message to those who gathered in the Upper Room at Cambridge House three weeks after his passing will be repeated more eloquently than human words—'All I told you is true.' All will know that Stead the Seer saw truly.

TRANSITION OF MR. JAMES ROBERTSON.

In our last issue we briefly intimated the passing to spirit life of Mr. James Robertson, of Glasgow, on Wednesday, the 8th inst., after a brief illness. Only a few Sundays ago he was in his place as president of the Glasgow Association of Spiritualists. Referring to Sir Oliver Lodge's address to the British Association, he characterised it as 'the most far-reaching pronouncement regarding the connection between mind and matter and between the people of the two planes of life which had been made for many years; it marked a new stage in the movement. Obloquy and scorn had been heaped upon Spiritualists during the last sixty years, but that was now a thing of the past. The winter days were gone, the spring time had come, and the summer would soon be here.' He little thought then that he himself would so soon be in the summerland.

In Mr. James Robertson one found united the capacity of a man of affairs and the courage and devotion of a reformer. He was at once a practical man and an idealist. Those who met him in commercial life and who saw only his business aspect knew him as a man of shrewd perception and strong character, of inflexible will and uncompromising honesty of purpose. The resolute face and piercing gaze were eloquent of his executive power and made their impression on those with whom he associated in work-a-day life. But on the platform as a speaker and teacher another side of the man was revealed. There was about him *then* something of the prophet, and his mind disclosed unexpected depths of spiritual life and experience. The two sides of his character seemed at times to react upon each other—practical judgment tempered and restrained his idealism, while the ideal side of the man carried its shining influence into his contact with the mercantile world. He was

a Scotsman of that 'old school' to the fine rugged qualities of which the British people owe so much of their success as a race. Hard as it is to say farewell to the old leader and comrade, full of years and honours, it is consoling to think that his work for spiritual progress was so eminently sane and successful. Loyal, steadfast, sagacious, a citizen of the world and yet with the light of the World to Come ever shining on his path, James Robertson leaves us the heirs of all that he achieved as a spiritual pioneer, and with the example of a strong and noble character. He has passed to the 'Land o' the Leal' taking with him

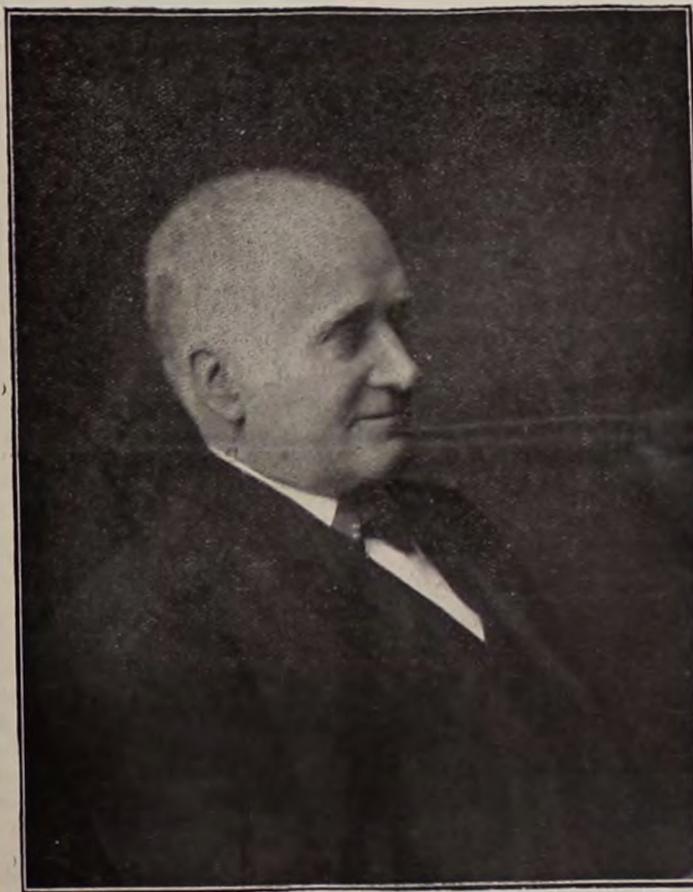
The wisdom which pertains
To grey experience, and that stern delight
In naked truth and reason which belongs
To the intense reflective mind.*

We shall link his memory with that of the other old Scottish pioneer workers, amongst them John Lamont and

Andrew Glendinning, who have gone on before and with whom he is now reunited.

The interment took place on Friday, the 10th inst. A funeral service was held in the house, Mr. J. J. Morse delivering a very appropriate and touching address to about a hundred relatives and friends who had assembled to testify their love and respect. Many other friends were waiting at the graveside in Cathcart Cemetery, where Mr. Morse spoke earnestly and feelingly, his address making a marked impression on his hearers. A number of beautiful floral tributes, wreaths and emblematic devices were contributed by relatives and friends.

Mrs. Robertson and family are very grateful to all friends who have kindly sent them letters of sympathy.



MR. JAMES ROBERTSON.

PERSONAL TESTIMONIES.

By E. W. WALLIS.

When one's emotions are deeply stirred it is difficult to put into words what the heart feels. I never felt this difficulty more than I do now that the news has come of the passing to spirit life of my dear and valued friend James Robertson. The sense of personal loss overshadows everything else. It is true that he has had a long, a worthy, a useful, and an honourable life, and that he has only experienced the incident of change which must come to us all, soon or late, and has gone from one sphere of service to a more advanced plane of consciousness, where his ripened intelligence will find scope for fuller and more joyous expression. But, all the same, we on this side lose him, and shall miss him in many ways—shall

* The lines are by David Gray, the Scottish poet, who was a friend of Mr. Robertson.

feel the lack of his presence and his help—and it is hard to be reconciled to the fact and accept it with philosophic calm. He has gone on, as he himself desired, while still in harness. Only a few days of sickness, and he slipped away, leaving behind him a record of worthy deeds and earnest living. In 1879, during one of my earliest visits to Glasgow, I had the great pleasure of making Mr. Robertson's acquaintance. He had but recently declared himself a Spiritualist, as the result of the occurrence in his own home of startling physical phenomena, which afforded him some clear and convincing evidences of spirit identity. From that time he never wavered in his adherence to Spiritualism or in his advocacy of its truth.

A shrewd, capable and successful business man, Mr. Robertson founded the North British Machine Company in 1885 and won for it a foremost position in the sewing machine, cycle and gramophone industries. In spite of his strenuous commercial life he was a great reader and student. The writings of Andrew Jackson Davis appealed to him very strongly, and, like many others who have realised the significance and value of the 'Harmonial Philosophy,' as Davis styled his teaching, he felt that it was a key to the problem of existence.

He was a versatile writer and a forcible speaker—a fact to which his frequent articles in 'LIGHT' and other journals, and his addresses at Glasgow and at the meetings of the London Spiritualist Alliance, bear eloquent testimony.

His main contributions to the literature of the movement were a pamphlet on 'The Rise and Progress of Modern Spiritualism' (The 'Two Worlds' Publishing Company, Manchester, price 6d.) and 'Spiritualism the Open Door to the Unseen Universe' (Fowler & Company, London, price 5s.). This latter book is largely autobiographical and historical. It is full of interest because it reveals the spirit of the man; that he was one who 'had but one desire—to know the truth; but one fear—to believe in a lie.' He there says:—

Amidst all my reading I kept up the communion with spirits week by week. My soul was stirred, and life altogether presented a brighter and loftier aspect. A new phase of being was mine. I was never alone, for there streamed through my mind thoughts and aspirations which acted on my mode of life. The sublime philosophy sustained by the daily facts submerged all gloom and doubt. I had a key to all religions and could call none of them false, but only imperfect expressions of those great problems with which in all ages men had sought to grapple. Spiritualism robs religion of nothing; it puts new soul into it and satisfies reason, affection and the deepest desires of our nature.

For many years, with but one short interval, he was president of the Glasgow Association of Spiritualists, and only a few weeks ago he spoke very appreciatively of Sir Oliver Lodge's address at the British Association. By his devotion and brave and fearless advocacy of the truths of Spiritualism, he made that society strong and respected. During upwards of two years (1894-6), when Mrs. Wallis and I resided in Glasgow, and were the speakers for the society there, we were brought into close relation with Mr. Robertson. His enthusiastic encouragement of ourselves, and sincere appreciation of the work of our spirit friends, contributed greatly to the success of our labours. His firm friendship through all the years of our intercourse has been a constant source of pleasure and strength.

Himself very mediumistic and sensitive to psychic conditions, Mr. Robertson was always sympathetic towards and appreciative of the work of mediums. Kind and generous in

his nature, he had ever a helping hand for workers, and one of his last acts was to send a contribution to the 'Love Offering' to Dr. J. M. Peebles. He was brought into personal touch with practically all the prominent workers in the movement, and his voice, pen, and purse were ever at the service of the cause he loved.

Although when he addressed the London Spiritualist Alliance a year ago he was far from well, Mr. Robertson afterwards regained his health and strength, but he apparently had a premonitory consciousness that he would soon hear the call to 'come up higher,' for on my visit to Glasgow in April last, he suddenly rose from his seat, went to his desk and, taking a bundle of manuscripts, handed them to me, saying, 'I think you had better take these. I shall not be able to make use of them. They will do for "LIGHT" perhaps. Use them when or how you like.' I felt then that he realised that, to use an expression of his own, he was 'far through,' and I am pleased that I was able to print some of the articles before he left us. Had he lived a few weeks longer he would have been sixty-nine years of age. I am glad to know that he preserved his consciousness almost to the end, and that he was free from pain during the last thirty-six hours. The spirit friends were very near all the time and a number of them manifested their presence to and through

members of the family as they sat peacefully in his room. Among those spirit visitants were our old friends George Spriggs and the Rev. John Page Hopps. They gave cheering assurances of love and help, which in that sacred and trying hour were exceptionally comforting to all. In a private letter which we are permitted to quote the writer says, 'Father is lying like the beautiful statue of a brave warrior.' He was indeed a warrior for humanity and the truth, and I may truly say of him,

as he said of Gerald Massey, 'Although out of the body, he has not gone to the silence, but, a throbbing, actual presence, he still moves, lives and works with and for men.' He was indeed one of 'God's good men' and will long be gratefully remembered for the good he has done.

BY DR. ABRAHAM WALLACE.

Dear James Robertson has joined his fellow-pioneers in the higher life—that 'Summerland' of his friend, Andrew Jackson Davis—of which he wrote and spoke so beautifully. What a loss to the cause of Spiritualism, and in particular to the Spiritualists of Glasgow, whose trusted and beloved leader he has been for so many years!

It was in 1895 that I first came in contact with Mr. Robertson at a conference held during that year in the Portman Rooms, London. I was much struck by his personality, his bright, cheerful countenance, his happy smile, with a certain determination in his lips and a placid look in his eyes, all expressive to me of the perfect assurance of a man who had through struggle and opposition attained to something which had proved a solution of many difficulties, and had also become to him a source of strength and solace in the battle of life.

I admired his large, fine, arched head, his firm mouth, and determined chin—the physiognomical characteristics of the true Scot, who is prepared to fight for his convictions, because, having honestly grappled with his subject and proved his facts to be true, he holds to his conclusions in face of all opposition or prejudiced criticism. When I knew Mr. Robertson better in later years, I learned more and more to appreciate his

worth. Without any pretension to the culture of the schools, his contributions to Spiritualistic literature were forcible literary productions. His book, 'Spiritualism—The Open Door to the Unseen Universe,' published in 1908, gives an excellent and most lucid account of the principal factors in the evolution of modern Spiritualism, and its first chapters contain the record of his own voyage through 'Storm to Peace.'

In the beginning of 1908, Mr. Robertson gave an address to the London Spiritualist Alliance, on 'Spiritualism and the Society for Psychical Research.' He was rather rough on the Psychical Researchers, perhaps justifiably so. On making some critical remarks afterwards, and in a measure excusing some, at least, of my fellow researchers, I reminded Mr. Robertson of his own period of ignorance, when, as he expresses it—'all the talk about spirits . . . was to my mind only lunacy abroad, and it never crossed me that here could be found any possible solution of the great question of human immortality.'

In his investigations of the subject he early realised that 'it was personal experience I wanted, not the statement of others.' Very soon he had wonderful and varied phenomena presented to him through different mediums, and ere long he felt that 'no power could ever crush out . . . the sense of the reality of the facts.' He read and studied the best literature on the subject, and was an ardent admirer and careful student of the works and the Harmonial Philosophy of Andrew Jackson Davis. It was to Mr. Robertson that I owe the concentration of my attention on the philosophy of Davis, as he believed that seer's writings to be 'the best interpretation and revelation of the inner life' that the world has yet had.

Robertson treated with quiet but severe sarcasm some of the so-called scientific easy-chair critics. Thus he says: 'Such curiosities as Ray Lankester and Frank Podmore we should have in our museums with the extinct mastodons. They reflect not the spirit of the age which seeks to give attention to every seeming trivial fact. . . . To call such men "scientific," we must alter the meaning of the word.' But he extended genuine sympathy to all who, by honest investigation, had come to see, however dimly, some of the radiations of the Life Eternal. To those who possessed mediumistic powers his love went out, and he could always be counted on as the champion of mediums of whose powers he had had experience. Many a worker in the cause will in the future miss the cheering stimulus of his physical presence, but doubtless as an invisible helper, his untrammelled spirit, undiminished in its noble qualities by passing through the gates of death, will continue to exercise its influence from beyond the veil to brighten and comfort all those left behind who loved and adored him.

BY JAMES COATES.

Of strangers I could write freely, but not so of my friend whom I knew for thirty-three years, being associated with him in past work in Glasgow. He was a whole-hearted advocate of Spiritualism in the days of stress and storm, and stood for the truth as he knew it when to do so was to invite disaster. With a growing family, and himself a servant of others, and liable to discharge for his adhesion to things unpopular, of which modern Spiritualism was the worst, he never faltered. And he had, indeed, burdens to bear. Though he was compelled early to begin business for himself, his integrity, certainty, urbanity, and shrewdness soon made a name for his firm among the business houses of Glasgow. For many years he was managing director of the North British Machine Company, Limited, which earned a reputation for 'good goods and straight dealing.' When 'on the road' he never failed, in his brief leisure moments, to do all that lay in his power to encourage the willing, strengthen the weak, caution the foolish, and advocate Spiritualism, so that the cause would gain in repute and honour.

He has been the mainstay of the organised movement in Glasgow, and pulled the society out of many difficulties, giving his inspired thoughts, Sunday after Sunday, without fee or reward. By his shrewd business foresight and counsel to the committee, and his fine enthusiasm, based on sound convictions, he helped to raise Spiritualism to a position in the West of Scotland never reached before. A Spiritualist to the core, he was not content 'to leave it with the spirit friends,' but believed in healthy and sane co-operation with them. Spiritualism

to him was founded on spirits and mediumship, and few men I know had a riper experience. Of evidence he had abundance. To use his own words, 'To the believing heart the door is open.' Mediums, as servants of the spirit world, were treated by Mr. Robertson as brothers and sisters, and the hospitable home of the Robertsons was ever open to them. He had no patience with that attitude which either idolises mediums on the one hand, or treats them with scant courtesy on the other. One wrote me recently, saying, 'He will be sadly missed. God bless him!' This will be the utterance of many faithful and struggling workers in the cause. His loss will be greatly felt not only in Scotland, but throughout the English-speaking world.

Mr. Robertson's virile and fertile pen was ever ready in the cause of truth. Whether dealing with Spiritualism, psychic phenomena, or social problems, the columns of the Press were ever open to him. But his work in this direction was a trifle compared with his voluminous correspondence, to which of late years he gave the bulk of his time. One of his latest writings, if not the last, was a contribution to my forthcoming work, 'Has W. T. Stead Returned?' If he spared neither brains nor time, he was equally generous of his means. He was always conveying some benefits. No one will ever know how much he spent in this way. He was a man who would not let his right hand know what his left did. He was no party to the niggardly treatment of speakers and mediums, and at all times he sought to uphold the dignity of the cause. There was no prominent and outstanding Spiritualist in Great Britain who commanded greater respect, or whose pen or platform services were in greater demand. And why? He was a straight-from-the-shoulder Spiritualist. He revelled in facts. His knowledge was profound. Few men were more conversant with the literature of the movement, or possessed a fuller grasp of the arguments of its antagonists. He was a most acceptable lecturer, the intensity of his convictions being the secret of his platform power. Ever rugged, breezy and straight, he had little patience with the tortuous methods of psychical research, its pedantic piling of words, its neglect of the investigation of Spiritualism, and its treatment of mediums.

In my early days in Glasgow Mr. Robertson supported my endeavour to establish Sunday morning services in the society. Not then the speaker he was latterly, but anxious for the improvement of the members, he would read to us, and then invite comments or answer questions. Possibly the reading would be from Theodore Parker, Robertson of Brighton, or his great favourite, Dr. Andrew Jackson Davis. He was much attached to Emma Hardinge Britten and Gerald Massey. With him the Hebrew and Christian writings were no longer authoritative, and the Churchianic Christ a myth. Yet in beauty of disposition, generosity of character, and sweet reasonableness, patience and forbearance, he was perhaps the most Christ-like man I have ever met.

It was always a treat to meet him, when, with Mrs. Robertson, his daughters and friends, he visited this part of the world. It was his greatest pleasure to see them happy—and they were. When he was last here he had striking 'psychophone' messages from relatives at the Wriedt séances, of which, according to promise, he sent me his notes. During his last visit his mother, controlling Mrs. Coates, said, 'Jeems, ma laddie, ye'll aye be a laddie tae me; it will be no long till we meet.' And he felt this to be true. While we deeply sympathise with his dear wife and family, knowing how keenly they will feel the absence of his visible presence in the home, for himself we have nothing for which to grieve. He has faced that which we ourselves must meet. May we, like him, leave a healthy, strong and lasting influence behind. Such men as he are angel-guided. We miss him, and in the words of Kent Bradley say:—

We stand at times in mute dismay
To see a good man die. 'His place
What living man can fill?' we say;
'His thoughts what lesser mind embrace?'
'Such loss!' we murmur in despair;
'So much devised, so little done.'
A voice sounds through the viewless air,
'His hands drop down—his work goes on.'

That it may be so is the earnest wish and sincere aspiration of all who knew that strenuous and devoted Spiritualist, James Robertson.

MR. ROBERTSON MANIFESTS.

During the sitting of the Rothesay circle on Friday evening, the 10th inst., with Mrs. Harris, trumpet medium, Mr. James Robertson, after many personal friends of the sitters had manifested, spoke through the psychophone, greeting by name several of the sitters, including Mr. James S. Paterson and Mr. Ludovic Mann, of Glasgow. I will not detail his greetings just now. Mrs. Annie Bright preceded him and Mr. W. T. Stead followed. Mr. Robertson declared that these friends, with Andrew Jackson Davis, met and welcomed him to the newer and the higher life which was just opening out to him and which exceeded in beauty, joy, and freedom his fondest anticipations. He spoke of the flowers—the cross and the pillow, among others—sent for his funeral (the meaning of which was explained by 'Harmony') and then addressed Mr. Auld, Mrs. Coates and the writer. I said 'I sent no flowers, Mr. Robertson.' 'Yes, I know,' was the reply, 'you were among those who gave me flowers in my life-time.' After promising to come again, he left. On the previous night he had manifested by the direct voice, in the presence of Mrs. Harris, to a company of friends gathered in Mrs. Miller's house, 24, Camphill-avenue, Langside, Glasgow.

JAMES COATES.

THE GOSPEL OF THE LONG LIFE.

'Excelsior,' the appropriately-named parish magazine for Burton Wood, is exhilarating reading. In the opening article of the September number, the writer (presumably the Vicar, the Rev. A. M. Mitchell) boldly rejoices that at last men are waking up to the glorious fact, too long concealed, of the Gospel of the Long Life. That gospel he declares to be no fiction, but absolutely true:—

Man was never created, never redeemed, to pass hence at seventy, nor to find labour and sorrow in 'the borrowed years' of the seventies. Why speak of 'the borrowed years'? They who live to see and enjoy fourscore years and ten, or fivescore years and upwards, do not live a borrowed life: they live more nearly the natural term of life which everyone may expect to pass if well born—born free from hereditary disease, born without physical defect or malformation, born healthy and strong, nursed and reared with sensible motherly care, and having arrived at years of discretion, living a natural, rational, self-restrained life. The Gospel of the Long Life stands for (a) good heredity, the right of every child to be well born; (b) Equal opportunity to make the utmost of life for one's own self, one's own people, and so for the whole human family. Men, women and children may not be overworked nor driven like sheep into sweated compounds, nor follow unhealthy and exceptionally dangerous trades; (c) Exercise of willing self-control; control over the passions, continence in the life, wisdom and moderation as to diet. The recognition of these claims as regards both individuals and communities means that old at seventy should prove the exception and not the rule, that the worker should still be going strong at eighty. . . . Our duty is to live long, to live well, to give long and joyous life to those who follow and so to assist the Creator and Nature in the up-building of mankind, the restoration of its lost years to the human race.

How is it we so seldom hear this beautiful Gospel of the Long Life? We hear and read pulpit tirades against amusements, the love of pleasure, the rush to 'drome' and 'cinema,' the desecrations of the Lord's Day in particular, the decadence of religion in general. Is it not time we heard and received the fuller, humaner, and more inspiring message, the message which invites us to enter more fully into the joy of earthly life, to partake more freely of the present blessings of the gospel of the great and holy God? If the gospel of the body is as freely and fully set forth as the gospel of the soul, longevity—a happy, healthy longevity—will be as normal in a generation or two as brevity of life has been prevalent for centuries.

For some, far too many, the Gospel of the Long Life is too late. But the children are with us. What has passed out of the grasp of the parent is within reach of the child; before the child we can and must set forth the Gospel of the Long Life.

We cannot hear too much about the life beyond; the people are rightly asking for more knowledge, more understanding of the life behind the veil; but Paradise beyond, heaven on the other side, will prove living bright realities in proportion as we

seek to make this earth the garden of the Lord—this world the city of the Great King.

Paradise is here and beyond, heaven is here and on the other side. The Gospel of the Long Life is the gospel of immortal life—there is no death for man, no interruption of the flow of life, 'tis always 'more life and fuller' that the human seeks, that he is ever receiving and possessing. Man is as immortal as God Himself in Whom he lives and moves and has his being.

ITEMS OF INTEREST.

An inquest was held at Cheltenham, on the 6th inst., on the body of Mr. H. E. Stenner, who was fatally injured by falling over the Clifton rocks. In the course of the proceedings it was stated that at the time of the accident his wife was entertaining visitors. Suddenly she became greatly agitated and declared that she heard screams. No one else heard them, and a search failed to reveal the cause of her alarm. Next morning she learnt of the accident to her husband.

A lay-reader, Mr. W. Ferguson, by preaching against Spiritualism, at Annfield Plain, near Newcastle-on-Tyne, afforded Mr. James Lawrence an opportunity, of which he was not slow to take advantage, to deliver a scathing lecture in reply, and to challenge Mr. Ferguson to a public debate. We doubt whether that gentleman will be prepared to accept the challenge after the sound drubbing which was administered to him by Mr. Lawrence.

Sunday, October 19th, is the day fixed for the annual Sunday collection at the Spiritualists' societies throughout the country on behalf of the National Benevolent Fund. This fund exists for the purpose of aiding any worker who has assisted to spread the truths of Spiritualism and now needs help to procure the necessities of life. The hon. secretary, Mrs. M. A. Stair, of 14, North-street, Keighley, will be pleased to receive and acknowledge contributions to this fund.

Mr. Alexander Erskine, speaking at the International Club for Psychological Research recently, referred to the case of Gertrude Yates, of Nunhead, who, although born blind, had been cured by hypnosis. He said that the machinery of the eye was intact. What had been lacking was co-ordination of the conscious and sub-conscious mind. Therefore there was no will power to transmit to the brain the objects reflected on the retina. The child was afterwards questioned by the lecturer with the object of showing by her answers that she could really see.

In 'LIGHT' of the 11th inst. 'B. H.' mentions a book by Colonel de Rochas regarding 'Successive Lives.' Referring to the Colonel's book, William Archer, writing in 'The Daily News and Leader,' points out that in all the cases relied upon by the author as evidence of previous embodiments, 'the subject is always hypnotised, and has no normal memory of those bygone avatars. Even at their face value, the experiments only show a latent memory of past states of being; and latent memory is practically no memory. It would be very interesting if we could suppose that at the end of æons of experiences we should achieve illumination and recall them all. How fascinating to turn on at will, in the private picture-palace of a discarnate memory, the endless film of moving scenes from a million outlived existences! But that is not what the wisdom of the East looks forward to. The goal it proposes to us is not a cinematograph show *in excelsis* but blank oblivion.'

A united effort is being made by the Spiritualist societies of Liverpool to form a centre for Spiritualist exponents, demonstrators, students, writers and all desirous of obtaining a more intimate knowledge of the nature and origin of all forms of psychological phenomena, and promote the study of psychical science, philosophy and religion on the best educational lines. The first session commenced on September 23rd, and the syllabus of subjects to be dealt with shows that students will be taken through a valuable course of instruction on many subjects connected with mediumship. Information regarding this work can be obtained from Mr. T. P. Kent, 25, Rawlins-street, Fairfield, Liverpool. The lectures will be delivered by Mr. A. J. Smyth, a man well qualified by his large experience to undertake this duty. We wish our Liverpool friends abundant success.

The proposed postal mission was inaugurated last week. The proprietors of 'LIGHT,' at their own expense, posted to nearly a thousand leading people connected with one of our great national seats of learning a copy each of the issue for the 11th inst. Who will assist us to send copies to all the members

of the two Houses of Parliament, to all judges, clergymen, ministers, heads of colleges and schools, magistrates, medical men and army and navy officers? The public require to be taught what Spiritualism really is.

Reviewing Miss Estelle Stead's new book, 'My Father,' in which she relates 'Personal and Spiritual Reminiscences,' 'The Christian World' says: 'Miss Stead's simple record of the events which convinced her father of the genuineness of his communications with "Julia" may not be completely convincing, but they leave us agnostic rather than scornfully sceptical. Mr. Stead's convictions as to the "borderland" sprang, as his daughter shows, from his intense spiritual susceptibility, and not from any peculiar credulity on his part. His sincerity was patent, his faith of the sort that moves mountains.'

We regret to see that Monsignor Benson still talks about Spiritualism as a cause of insanity. We had hoped that after our refutation of his quotation from Dr. Forbes Winslow, and our repeated, but ineffectual, request for the names and addresses of but a dozen of the alleged 'many hundreds of reputable people driven insane by Spiritualism,' he would have ceased to make such derogatory statements. But no. Although he is unwilling to produce evidence to substantiate his charge, he is not unwilling to repeat it publicly as attested by a report in 'The Warrington Guardian,' of the 8th inst., in which he is recorded to have said, 'They found again and again in asylums persons who, as far as they could discover, had been brought there by the practice of Spiritualism.' This is a modification of the original charge, but still it will not do. If there is any uncertainty about the cause, then it is not fair to lay the blame on Spiritualism. It would be more manly, more fair, on the part of Monsignor Benson to drop this count in his indictment and not lay himself open to the charge of 'hitting below the belt'—to use the expressive phrase of the fighting men.

Admiral W. Osborne Moore has been visiting Glasgow and relating to large audiences some of his wonderful Spiritualistic experiences. 'The Evening Times,' of the 11th inst., devoted a 'specially contributed' column to an account of the phenomena attested by the Admiral. Replying to a question regarding the future of Spiritualism he said: 'I am as certain as I am of my own experience that the Church will be compelled ultimately to come into line with Spiritualism. If the Church does not do so it will be all the worse for the Church. Many prominent clergymen are already joining the movement more or less openly, and I am quite safe in saying that there are hundreds of ministers in sympathy with it. The regrettable thing is, as I have already hinted, that the most convincing evidence in favour of Spiritualism cannot be published. It is almost invariably of too private a nature. I have much more convincing evidence in my notebooks than I will ever dare to print.'

The Glasgow 'Evening Times' of October 10th, in its notice of the 'passing' of Mr. James Robertson, said: 'While the antithesis of a Churchman, he was a man of high spiritual culture. For well-nigh forty years he was one of the most prominent advocates of Spiritualism. His name is known the world over as a writer on the subject, for he contributed to the Spiritualistic press of America and Australia, as well as that of his own country. His style of writing was clear and vigorous, and his manner of speech equally clear and impassioned. Mr. Robertson is survived by his widow, two sons, and seven daughters. The elder son, Mr. John H. Robertson, has been for a number of years joint managing director of the North British Machine Company along with his father, while the younger son, Mr. William, is also a director.'

The members of the Dundee Society of Spiritualists have sent a letter of deep sympathy to Mrs. Robertson and family 'in the passing from their home of the physical form and familiar voice of a beloved husband and father,' and a second letter of sympathy to the members of the Glasgow Association of Spiritualists in the loss they have sustained by the passing of their honoured president. The Dundee friends express the warmest esteem for Mr. Robertson and high appreciation of the invaluable service he has rendered to their local work. 'His name,' they say, 'will long be remembered, and when the history of Spiritualism in Scotland is written, it will stand as that of the foremost worker of his time. Though his voice will no longer be heard at the meetings, his work for the Spiritualism he loves will continue in that other state of existence to which he has ascended, where he will find fuller scope for his energies.' His passing, they trust, will give an impetus to all Spiritualists to work more ardently than ever for the cause.

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.

'Sepharial' and Spiritualism.

SIR,—'Sepharial' is still waiting for the one 'new fact' revealed by Spiritualism, as though the absence of any such novelty rendered our phenomena valueless. We are well aware that *post-mortem* existence has been accepted as an article of faith for ages, but the ability to demonstrate the truth of the belief is a privilege of to-day. If this were the one and only result of modern Spiritualism, it would amply justify its advent in our midst. As to reincarnation upon earth, the verdict is still 'not proven,' and what the theory seeks to explain can usually be accounted for in other and, as some think, more rational ways. Through the mediumship of Alan Kardec, the doctrine of reincarnation was undoubtedly taught, but, believing in it himself, he may have attracted the like-minded, or his own mentality may have worked out in the communications. If people choose to ignore the 'higher aspects of Spiritualism,' pester mediums with foolish questions, and take only a selfish interest in the subject, then blame the people, and not the subject.—Yours, &c.,

BIDSTON.

The Rev. Frank Swainson and Blasphemy.

SIR,—Some time ago a gentleman, in discussing with me the merits and demerits of Spiritualism, pointed out the unscrupulousness of certain persons in wilfully corrupting words, and even passages of scripture, to suit their own arguments. Having no data but my friend's statements, I was unable to carry the matter further then. Recently, however, when re-reading the Rev. Frank Swainson's pamphlet on 'Spiritualism,' I observed that the rev. gentleman (on page 31) accused the writer of a pamphlet, 'Spiritism: a Brief,' of blasphemy, because he had printed the word 'spirit' with a small 's' when it should have been a capital, seeing that it referred to the 'Spirit' of God 'leading' Jesus to the wilderness.

To test the accuracy of the charge I consulted several authorities, and in doing so stumbled on a rather remarkable fact, namely, that either the gospel recorders themselves or the translators of the scriptures had been quite loose in the employment of capitals in this very instance. Two of my own Bibles have a small 's' at Matthew iv. and i., and another a capital, while two, but not the same couple, have, at Mark i. and xii., the letter printed small. In Mark's statement Jesus is 'driven,' not 'led.' At Luke iv. and i. the two volumes which agreed in the first instance are again in tune, with a capital, the other showing an ordinary 's,' while here, too, Jesus was 'led.'

It is another case of doctors differing, and an outsider, with no means of knowing the minds of his fellows, giving judgment. The Rev. F. Swainson also attacks the writer's use of Joel ii. and xxviii. Here, too, the same strange inconsistency prevails, two of my Bibles having the letter as a capital, the other small, while at Acts ii. and xvii., where Peter quotes Joel, all have the capital. From these instances one would naturally infer that the original writer or speaker would intend to apply the term spirit in the broad sense, when either method of accentuation would be correct. But, and this is even more remarkable, Mr. Swainson, when writing 'my spirit,' uses a capital 'M' at 'my,' when, as a matter of fact, my Bibles are all against him with a small one.

I assure the rev. gentleman that neither of my Bibles is a copy of the one he mentions and seems to know so well (the one of the Spiritualists which he alleges 'was published in America but not allowed to be published in England,' a copy of which I challenge him to produce, or otherwise substantiate his assertion; or, if he cannot do this, withdraw his statement), but just ordinary King James' issues, endorsed, 'appointed to be read in churches.' Should he doubt my statement I will willingly mail them on to him for examination. This pamphlet of his has been the means of getting many of his cloth into 'hot water' during the past three years, and another instance of this was added on September 14th, when a preacher at Annfield Plain, Co. Durham, held forth against Spiritualism, using some of its statements, and on Sunday, September 28th, I was able to reply to him there and combat the assertions which he had made use of against us.—Yours, &c.,

JAMES LAWRENCE,

Newcastle-on-Tyne.

Was Irving There?

SIR,—The October 'Strand Magazine' contains a striking article from the pen of Ellen Terry on her Jubilee Celebration at Drury Lane in 1906, under the heading of 'The Most Impressive Sight I ever saw.'

Her story goes that while acting her part in that memorable *matinée* her thoughts were dwelling all the time on Henry Irving's last days; and in thought she found herself carried to the room in which he lay an invalid after his fall, and lived over again all that occurred during her visit to him. She says:—

'All the time the *matinée* was going on, my thoughts continued to usurp control over my memory. All the time I was sitting by Henry's bedside in his hotel at Wolverhampton. I tried to bring myself back to Drury Lane. But it was not to be. "You are sharing this honour with him," said my thoughts, "so come back with us to Wolverhampton," and back again I went. Every word of that never-to-be-forgotten conversation stood out in golden capital letters in my memory.'

Her abstraction must have been very complete for, she says, 'And as I stood there in Drury-lane theatre I almost felt that he (Irving) too, was present.' We see here she feels a psychic impingement, but later on we shall see her cold reason defines it otherwise. As she gazed on the brilliant scene of her jubilee 'I was not only deeply moved but reverently impressed. And as the afternoon wore on,' she continues:—

'I felt more strongly that this monster meeting of appreciation, this crowded house of friends, had gathered there, not only to honour me for any good work I might, perhaps, have been privileged to do, but as a token of undying remembrance of the great work of the great man with whom I had been associated for a quarter of a century, and the light of whose memory was still shining on me from his grave.'

There you have, in that last clause, reason's conclusion. Yet, at another part, she says, 'Never for a single instant did I forget that the honour was not mine alone, but that I was only sharing it with the great man with whom I had worked for over a quarter of a century.' Significant words, truly.

It seems that a short time before the death of Sir Henry Irving, he had told Ellen Terry that he understood the members of the theatrical profession were thinking of celebrating 'our jubilee' at Drury Lane. But, he remarked, the great performance would be after his death. Ellen Terry comments on this, 'I could not let my thoughts rest on such a possibility as a jubilee celebration without my dear friend.' And we have already seen how true this was. She then concludes by a reference to the brilliancy of the scene in the theatre, which artists had faithfully depicted and photographers had taken well. 'But both,' she says, 'only saw the "physical" side of that wonderful scene. Those beautiful memories which crept in on tip-toe, shyly, nervously, through the wings, hovering softly here and there, looking for a resting-place, and finally finding home in my heart, were mine, and mine alone.'

To my mind, this memorable *matinée* at Drury-lane, with its hosts of sympathetic fellow-artists and friends, and its electrically-charged atmosphere was nothing short of a huge *séance*, with Ellen Terry as 'medium' and Sir Henry Irving as 'control.'—Yours, &c.,

DUNCAN MACKINTOSH.

Glasgow.

The Dr. J. M. Peebles 'Love-Offering.'

SIR,—In closing the Dr. Peebles 'Love Offering,' we wish to tender our most cordial thanks to all who have responded 'in kind'; also to acknowledge the 'will to bless' that prompted many a desire to give. We feel assured that all will unite with us in cordially wishing our Brother Peebles the blessing his life-service so richly merits. Again thanking you and all brothers and sisters for sympathy and service.—We are, yours, &c.,

F. GRAYSON CLARKE, President.

ROBERT GURD, Hon. Treasurer.

HERBERT EVERETT, Hon. Secretary.

Brighton Spiritual Mission, Manchester-street.

[Mr. B. D. Godfrey desires to acknowledge the following contributions: Mr. Flowers, 10s.; 'C. J. S.', 1s.; Mr. Rabbidge, 5s.; Southport Psychological Union, 5s. A 'Brighton friend' also sends 1s., so that the total sum received amounts to £48 13s. 6d. We shall send Dr. Peebles a draft for £50, trusting that someone will be prompted to make up the deficiency.—Ed. 'LIGHT.')

MR. G. F. TILBY desires to announce that he has resigned the vice-presidency of the E.L.S.A., and will give some dates to London societies for 1914. Apply, 60, Henderson-road, Forest Gate.

SOCIETY WORK ON SUNDAY, OCT. 12th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Imison gave successful clairvoyant descriptions. 6th, Mrs. Neville gave fully-recognised descriptions and helpful messages. Mr. Leigh Hunt presided at both meetings, and on Sunday made sympathetic reference to the passing to the higher life of Mr. James Robertson. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Miss Florence Morse answered written questions in the morning, and in the evening spoke on 'The New Heaven.' For next week's services, see front page.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD.*—Sunday next, at 11.15, public circle; 7 p.m., Mr. T. Matthews, address and clairvoyance.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD, W.*—Addresses by Mrs. Stenson and Mr. Cox. Sunday next, 11 a.m., circle; 7 p.m., Mrs. A. Keightley. Thursday, Mrs. A. Keightley.—M.S.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Mrs. Gillespie gave an excellent address on 'The New Heaven and the New Earth.' Sunday next, Mrs. Maunders. Thursdays, 8.15, *séance.* Silver collection.

STRATFORD.—*WORKMAN'S HALL, 27, ROMFORD-ROAD, E.*—An interesting reading by Mrs. E. Bryce was followed by convincing descriptions by Mrs. Longman. Sunday next, at 7 p.m., Mr. G. T. Brown (U.L.S.), address.—W. H. S.

BRIXTON.—8, *MAYALL-ROAD.*—Mr. Symons gave address. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Neville, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum.

KINGSTON-ON-THAMES.—*ASSEMBLY ROOMS, HAMPTON WICK.*—Mr. C. Adamson, address and answers to questions. Sunday next, at 7 p.m., Miss Violet Burton, trance address on 'Universal Friendship,' also answers to questions; Lyceum, 3 p.m.—J.W.H.

READING.—*NEW HALL, BLAGRAVE-STREET.*—Addresses by Mr. P. R. Street on 'Rare and Refreshing Fruit' and 'How to be Happy though Alive.' 6th, Mrs. Paterson spoke on 'Get Busy.' Sunday next, morning and evening, Mr. E. W. Wallis.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. Horace Leaf gave capital addresses and descriptions. Sunday next, at 11.15 and 7 p.m., Mrs. M. H. Wallis, addresses, questions answered and clairvoyance. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday at 3, circles.—H.J.E.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Morning, circle; evening, Mrs. Curry gave a good address and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies; evening, flower service. Tuesdays, 3 and 8, Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

BRISTOL.—144, *GROSVENOR-ROAD.*—Instructive addresses by Mrs. Baxter on 'In the Beginning was the Word,' &c.; descriptions and answers to questions. Sunday next, at 6.30, and Wednesday, at 8, public service. Friday, at 8, public circle.—J. S. B.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Address on 'Voices' and descriptions by Mrs. Maunders. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Monday, at 3, ladies' circle (silver collection). Thursday, at 8, public service.—F. C.

CHELSEA.—149, *KING'S-ROAD, S.W.*—Mr. Melini gave a powerful address and Mrs. Sharman striking descriptions. Sunday next, 7 p.m., Miss Fairecloth, trance address; Mr. Clifford Coote and Mrs. P. Bell, descriptions. Silver collection. 20th, at 8, Mr. Melini's circle; 22nd, 8, development class, 1s. each.—J. D.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning and evening, Mr. W. E. Long's spirit teachings, answers to questions, personal messages, and splendid address were much appreciated. Sunday next, 11 a.m., Mr. W. E. Long, questions and personal messages. 6.30 p.m., trance address on 'Human Auras.'

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, address and descriptions by Mr. R. G. Jones; evening, good address by Mrs. Beaumont on 'Phenomena' and descriptions. Sunday next, 11 a.m., Mrs. Pears; 7 p.m., Mrs. Podmore, collection for F.O.B. Circles: Monday, at 8, open; Tuesday, at 7.15, healing; Thursday, at 8, members'.—H.B.

STRATFORD.—*IDMISTON-ROAD, FOREST-LANE.*—Morning, Mrs. Hayward gave an address on 'Dreams'; evening, Mr. E. W. Beard spoke on 'Are we Spirits, and Where Journeying?' and gave descriptions. 9th, Mrs. Webster, address and descriptions. Sunday next, at 11.30 a.m., Mr. A. T. Connor, 'Propaganda'; 7 p.m., Mr. J. Wrench. 23rd, at 8 p.m., Miss M. Woodhouse, psychometry. 26th, Mrs. Beaumont.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr Percy Scholey gave a powerful address on 'The Temple of God.' 9th, an earnest address by Mrs. Mary Gordon. Well-recognised descriptions were also given by the speakers at both meetings. Sunday next, at 11 a.m., service; at 7 p.m., Messrs. Percy and Gerald Scholey, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs L. Harvey gave inspiring addresses on 'Spiritualism and its Beauties' and 'After Death, What?' and auric readings. 8th, Mrs. E. Webster, address and descriptions. Sunday next, 11.15 and 7, Mr. and Mrs. Imison. Wednesday, Miss Annie Keightley. 26th, 11.15 and 7, Mrs. Place-Veary, of Leicester; 3, Lyceum.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Alfred Vout Peters gave addresses and convincing clairvoyant descriptions. The evening attendance was a record one. Sunday next, morning, Mr. E. S. Jaye; afternoon, Lyceum; evening, Mr. H. J. Stockwell, address, and Mr. Angus Moncur, clairvoyance. 23rd, at 8.15, Mrs. Podmore. 26th, morning, Mr. Cowlam; evening, Mr. E. W. Beard. Tuesdays, at 8.15, healing.—A. C. S.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. A. E. Lappin spoke on 'Music' and 'What is Truth?' and gave descriptions; also on Monday.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, Mr. T. Tyrrell gave clairvoyant descriptions with names, &c.—H. E.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address on 'Angel Ministry' by Mr. Hawes. Psychic readings by Mrs. Caesar.—J. A. P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Rees, of Cardiff, gave an address and Mrs. Greedy descriptions. Usual week-night meetings.—W. G.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss Violet Burton gave addresses on 'To-day Shalt Thou be with Me in Paradise' and 'Opportunities.'—J. W. M.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Addresses by Mr. H. Lennard; descriptions by Mrs. Cotton, also on Monday afternoon.—F. C.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Davies addressed a crowded audience on 'Present-Day Thought,' and gave clairvoyant descriptions.—N. D.

WHITLEY BAY.—Second Anniversary. Instructive address by Mr. F. Purvis on 'The Philosophy and Phenomena of Spiritualism'; solos by Mrs. Thwaites.—C. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Address by Mr. Johns on 'What is Man?' Soloist, Mrs. Cook, descriptions by Mr. J. W. Dennis.—E. D.

BOURNEMOUTH.—WILBERFORCE HALL.—Mr. R. Boddington ably answered questions and spoke on 'Looking Backwards.' 9th, Mr. H. Mundy, address and descriptions.—D. H.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. George West, descriptions by Mrs. Vincent. Evening, address and descriptions by Mrs. M. A. Grainger.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mrs. A. Essery spoke on 'Perfect Knowledge Casteth Out Fear,' and ably answered questions. Descriptions by Mrs. Angel. Usual week-night meetings.—A. L.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Address by Mrs. Mary Gordon on 'The Art of Living,' also descriptions and messages. Mrs. Matthews gave descriptions.—A. G. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. Warden's address to Liberty Group on 'Total Abstinence' was well discussed; evening, address by Mr. J. W. Chester on 'Spiritualism v. Fraud.'—H. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Harvest Festival. Short addresses by Messrs. Lethbridge, Clavis, and Adams; Mesdames Summers and Trueman gave descriptions, and on Wednesday.—E. F.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Cannon answered written questions, spoke on 'Spiritualism, its Relation to Science and Religion,' and gave descriptions. 8th, address and successful clairvoyance by Mrs. L. Spiller.—P.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Evening, Mrs. Neville spoke on 'The Power of Prayer,' and gave descriptions and messages. 6th and 8th, addresses and psychic readings and descriptions by Mrs. Lund and Mrs. Marriott.—E. M.

SOUTHEND.—SEANOE HALL, BROADWAY.—Mrs. Podmore spoke on 'If a Man Die, shall he Live Again?' and 'Spiritual Gifts,' and gave descriptions. Church packed, many being reluctantly refused admission. Mr. W. Rundle held a communion service.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Special services for the National Fund of Benevolence. Mr. F. T. Blake spoke on 'Man—Physical, Mental and Spiritual' and 'Arise, Shine, for thy Light is Come,' and gave recognised descriptions. 8th, Mrs. Flack related personal experiences and gave clairvoyant readings.—J. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, director Mr. G. F. Tilby; evening, Mr. Harold Carpenter's address on 'Love' was much appreciated by a crowded audience. 9th, Mrs. Podmore on 'What Spiritualism has done for us' and descriptions.—A. L. M.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—First conference here of the Union of London Spiritualists. An address by Mr. H. Boddington on 'Spiritualism: What it is and What it is Not,' was well discussed. Solo by Mr. C. J. Stockwell. The visitors and a few members went to the Jezreels' Tower and interviewed one of the old Jezreelites. After an enjoyable tea, at the public meeting Mr. Geo. Taylor Gwinn and Mr. H. Boddington gave addresses, and Mrs. Alcock Rush sang a solo. We shall look forward with pleasure to the Union's next visit.—E. C. S.

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

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

J. G.

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