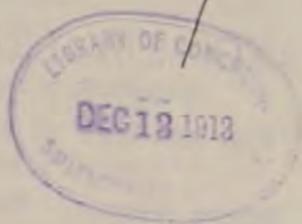


Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe. 'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Psalm.

No. 1,717—VOL. XXXIII. [Registered as] SATURDAY, DECEMBER 6, 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.

WEDNESDAY, December 9th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Sance for Clairvoyant Descriptions ... MRS. WESLEY ADAMS.
NO admission after 3 o'clock.

THURSDAY, December 11th, at 5 p.m.—
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For further particulars see p. 578.

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Sunday evening next, at 7 ... MR. PERCY BEARD. Trance Address, 'The Path of the Spirit.' Soloist, Miss Beatrice Rand.
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'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,717.—VOL. XXXIII. [Registered as] SATURDAY, DECEMBER 6, 1913. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Mr. Allen Upward, whose book 'The New Word' made such a marked impression on the thinking world, has followed up his success with another remarkable book, 'The Divine Mystery' (Letchworth: Garden City Press, Limited, 10s. 6d. net). It confirms our impression of him as a thinker of the first order. In 'The Divine Mystery,' which is 'a reading of the history of Christianity down to the time of Christ'—a phrase full of significance—he goes to the very heart of things. We have rarely seen such keen analysis applied to a study of the evolution of a religious faith. When all the theologies, all the creeds and systems, have been brought to the bar Religion remains—the forms emerge, grow up and crumble, but the Spirit behind them remains invulnerable:—

Underneath all the likenesses of mythology and ritual that have been pointed out by students there is a far more abiding affinity of spirit. When the test of emotion is applied to it, Christianity stands revealed as an Egyptian faith. Those cries of the soul that were heard in the liturgies of Osiris have passed into the Psalms of Zion and into the Christian liturgy. The pilgrimage and warfare of the soul is the theme that underlies all the astrological and all the historical allegory.

Mr. Upward's work is a valuable contribution towards the coming synthesis in which faiths and sciences will be built into a great unity. The great work of our day is the tracing out and bringing into the light the history and meaning of all the ancient arts, rites and mysteries. Hundreds of scholars are at work rummaging amongst the old records, and hundreds more are methodising them and fitting them into the great structure of ideas that is being slowly built up. To this latter task Mr. Upward's book represents a tremendous addition. From the fine passage with which the book closes we take the following:—

If the foregoing passages point to any truth, it seems to be that the Divine Man is a type of the divine in man. The race is not promoted all at once, nor all together. The higher race comes at first in single spies instead of in battalions. The prophet is thus, in the words of Paul, an abortion, born out of due time, dowered with the thoughts and feelings of the next generation rather than his own. He suffers accordingly, suffers in a world whose ways are strange to him, and in which his course amongst the Earthmen with whom his lot is cast may be compared to that of a dancer in the Orphic mysteries brought by his progress into rude collision with the barbarian throng, treading their different measures in honour of their bloody Earth Gods. He suffers on behalf of mankind, making the way smooth for all that are to follow.

For more than a generation an army of Rationalists—in which term we include all hostile critics of revealed

religion—have been engaged in battering at faiths and theological systems, but all they have done so far is to reveal the realities by the process of purging away the masses of encrusting falsity. Religious systems may totter, but Religion itself stands unconquered and unconquerable. It rests on fundamental bases—the reasonable and emotional nature of mankind. The more light that is thrown upon it, the clearer it emerges as a universal principle intelligible to all. As one of the fathers of modern Spiritualism tells us:—

Truth is always found to rest on a very simple and plain foundation. It is only error which hath its foundations in darkness, and turrets clothed in black and gloomy clouds. . . . As men become enlightened, their thoughts assume simplicity. The countless pagan gods or mythologic deities are but the embodiments of ignorance and forms of imagination. Pythagoras was more progressed than the pagan priests, and hence was less complicated in his impressions and philosophy of Nature. Enlightenment destroys mystery and complexity, and opens the door to grandeur, resting upon simplicity.

That is our answer to all jumbles, distortions and complex and unnatural systems posing as religious or spiritual philosophies.

We did not know, until we read the book referred to later in this Note, what a mischievous and widespread power is found in hypnotic influence. It is exercised by gangs of nefarious rogues who band themselves together to make you hear voices and see visions until you are sometimes driven out of your wits. These rascals (possibly for political purposes) are at the back of psychic phenomena. One of their many victims was a medium named 'Staunton Moses,' of whom our readers may have heard. Sometimes the scoundrels, for their own sinister purposes, follow you about in order to make your head ache and cause you to see and hear all kinds of weird sights and sounds. They may even make you say things quite unlike your ordinary conversation. The author of the book in question, 'Of Spiritism' (Francis Griffiths, 2s. 6d. net), tells you all about it, with a good deal of family history. He once visited a well-known medium whom he kindly describes as 'a most entirely honest man.' He noticed that the medium had a peculiar whiteness of visage and remembered that he had once noticed on his own forehead a patch of that same peculiar whiteness. It is all very painful, and the Local Government Board or the Privy Council should give the matter their earnest attention. Seriously, while we can imagine how books of this kind come to be written, we cannot understand why they are not only published, but solemnly sent to the Press to be reviewed.

In 'Meditation for Beginners' Mr. J. I. Wedgwood has produced an excellent little manual for the use of those who desire help and guidance in the form of the spiritual exercise indicated by the title. Even an endeavour to cultivate by meditation the thought that the physical body is an instrument of the spirit—and that is only the first step—cannot fail to react beneficially on the mind and enrich the consciousness. The value of meditation, how-

ever, is not limited to those who follow theosophical doctrines, a point which Mr. Wedgwood himself, we imagine—although he writes entirely from the standpoint of a Theosophist—would readily admit. In defining Meditation, the author says that it

consists in the endeavour to bring into the waking consciousness, that is, into the mind in its normal state of activity, some realisation of the super-consciousness, to create by the power of aspiration a channel through which the influence of the Divine or spiritual principle—the real man—may irradiate the lower personality. It is the reaching out of the mind and feelings towards an ideal, and the opening of the doors of the imprisoned lower consciousness towards that ideal.

The manual is published by the Theosophical Publishing Society at 6d. net, and is now in its second edition.

'The Quest of the Holy Grail,' by Jessie L. Weston (G. Bell & Sons, Limited, 2s. 6d. net), forms one of the admirable 'Quest Series' of books edited by Mr. G. R. S. Mead. The literature of the Grail cycle is always a fascinating study, and the author successfully accomplishes her intention of describing it and analysing its content as well as giving a survey of the principal theories associated with the romance. In discussing the Christian theory of its origin, Miss Weston is sufficiently definite, and we think correct, when she says:—

However attractive the theory of a Christian origin for the Grail story may appear at first sight, it breaks down at every point when critically investigated. This special solution of the problem must be dismissed. . . . Whatever the Grail may be it is not a Christian relic; whatever the source of the story it is not an ecclesiastical legend.

Of course it has its affinities with Christian doctrine, but there are elements in the problem concerning which neither Christianity nor general folk-lore can provide satisfactory clues. To say it bears witness to some great spiritual tradition of the past is merely to hint at the solution. The quest of the Grail must continue amongst the 'Great Quests' of modern research.

THAT 'FRAUDULENT SPIRITUALISM' FILM.

Last week Nurse Sketchley, of Leicester, and Mr. Chambers, of the North Midlands District Union of Spiritualists, called upon us after a visit to the Motograph Film Company. As a result of their conversation with the courteous manager, they thought that the directors might be prevailed upon to do something more to meet the objections which had been raised to the use of the words 'Fraudulent Spiritualism' in connection with their film. Nurse Sketchley suggested that before the film is shown, a slide should be exhibited bearing an inscription that would make matters clear. As this would involve but little expense, we hoped that the company would regard the request as a reasonable one, and drafted the following explanation for use on the preliminary slide:—

The directors of the Motograph Film Company, having no wish to wound the feelings of any body of religious believers, desire it to be understood that the following pictures should not be taken as in any way reflecting upon true Spiritualism, but are given as illustrations of the manner in which bogus mediums are supposed to work their tricks in imitation of the genuine phenomena.

As an alternative rendering we suggested that the closing words might read, 'in imitation of what Spiritualists regard as genuine phenomena.'

This proposal was submitted to the manager by Nurse Sketchley, but the directors, after having it before them, decided that they could not proceed further in the matter. We can only express our sincere regret at their decision.

We thank 'The Bazaar, Exchange, and Mart' for its kindly suggestion to a correspondent, in its issue for November 24th, that, to obtain information regarding our movement, he should procure a copy of 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS EDITH K. HARPER

ON

'W. T. STEAD AND HIS WORK FOR SPIRITUALISM.'

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

1914.

- Jan. 8—Rev. Arthur Chambers on 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighton Human Life.'
- Jan. 22—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'
- Feb. 5—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'
- Feb. 19—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'
- March 5—Social Meeting at the Arts Centre, 33 Mortimer-street, Langham-place, W.
- March 19—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'
- April 2—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'
- April 23—Mr. W. B. Yeats on 'Ghosts and Dreams.'
- May 7—Mr. Reginald B. Span on 'My Psychical Experiences.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 9th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, December 11th, an address will be given by Mrs. Jamrach on 'Psychic and Spiritual Development.'

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, December 12th, 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.

The Central Translations Institute, of 265, Strand, W.C., have sent us a copy of their Standard Metric Equivalent Tables. These tables, which are neatly printed on a large card, suitable for hanging up in offices, show, in a concise manner, all the principal equivalents between British weights and measures and the metric system, as also sterling amounts worked out into the equivalents in francs and marks. Wherever reference has to be made to metric weights and measures they should prove invaluable. The cost is 1s. 2d., post free.

WHERE WAS THE 'SHAME'?

The proceedings of the recent annual meeting of the Royal Society at Birmingham were noteworthy not only for the outspoken utterance of Sir Oliver Lodge, but also for a Paper which was read at one of the evening meetings by the Rev. C. W. Emmet, on 'The Teaching of the Historic Christ: Our Knowledge of it and its Interpretation.' This paper, which has received but little public notice, although a valuable summary of it appeared in 'The Times' of October 1st, was a remarkable one, coming, as it did, from a clergyman, because of the 'fearless, lucid, and reverent' manner, as the president of the meeting put it, in which it dealt with its subject and set forth some plain truths. Equally noteworthy was the fact that Mr. Emmet's criticism called forth some cries of 'Shame' and other expressions of dissent. Here is 'The Times' summary of Mr. Emmet's paper:—

He said the belief in an infallible Church was obviously impossible under present conditions, while modern studies had shown that the belief in an infallible Bible was equally untenable. It was pretty generally agreed that the mass of our Lord's teaching came from the hypothetical document which scholars called 'Q.' They might define that as the second common source of Matthew and Luke, and critics were fairly unanimous as to its value being due to its general fidelity, not its verbal accuracy. There had been first the actual words spoken by Jesus, probably in Aramaic, then the recollection and interpretation of them by those who heard them, the record of those recollections as it appeared in 'Q,' and finally, the process of the translation and editing of 'Q' until it reached the form in which it was known in the Gospels. Unless they were to posit a miracle it was evident that they could not claim in those circumstances any certainty as to the *ipsissima verba* of the historical Jesus. Even in the Lord's Prayer and the Sermon on the Mount they could not be absolutely certain of the exact words used. In the sayings with regard to divorce a large number of scholars rejected the words 'except for fornication' as an editorial addition by the writer of the First Gospel, and it was surely a fact of the gravest significance that on an important concrete point of that nature there should be a doubt which was practically insoluble as to what actually was said by Jesus. There was the same doubt with regard to questions of practical ecclesiastical importance.

The evidence of the Gospels themselves and the history of their origin made it hopeless to attempt to rely on the letter of the words spoken by Jesus, and they were driven back on the old contrast between the spirit and the letter. That was the principle they had always recognised in theory, though they had been somewhat timid with regard to its application in detail. They had been ready to speak of the spirit when it suited them, and yet reserved the right to insist on the letter when it happened to be their opponents who desired to appeal to the spirit. The principle should be applied fearlessly and consistently. They had good reason to say that Jesus never intended His claim to authority to be interpreted as that of a verbally infallible Jesus. If He had meant Christianity to be based on the actual letter of His spoken words, would He not have secured that those words should have been recorded without alteration or mistake?

It is not difficult to see in the imperfections of the records a providential purpose which turned apparent loss into gain. There was the danger that the actual words of Jesus should become a new law, interpreted on the same principle as the old, and that a new yoke of tradition should take the place of that which He came to abolish. Men yearned for concrete, dogmatic authority. 'Tell me clearly what to do in all the complications of life, and I will try to do it; tell me definitely what I am to believe about its mysteries, and I will believe it.' That was for many the line of least resistance. It was easier to live under any authority, even the hardest, than in the freedom of the good, but that was not the method of Christ, who always made men think for themselves, and tried to draw out the best that was in them. To some extent each individual, to a greater extent each age and Church, must bravely shoulder the responsibility of interpreting for itself the mind of Christ and applying the principle of His teaching to its own needs and circumstances.

We can see nothing in all this to warrant or justify cries of 'Shame': It is a temperate statement which should be calmly and dispassionately considered—without prejudice.

Preachers are sometimes charged with not speaking their honest convictions, and people frequently excuse their non-attendance at religious meetings with the assertion that the teaching from the pulpit is neither up-to-date nor frank enough to win the interest and attention of thoughtful men. We shall

not attempt to estimate how far this plea is justified, but the reception accorded to Mr. Emmet's careful and restrained presentation of his convictions on the most vital of all subjects connected with that form of the expression of man's religious nature which is associated with the Gospels was not, surely, of such a character as to encourage others openly to avow their honest thoughts.

The esteemed correspondent to whom we are indebted for 'The Times' report says:—

The Rev. C. W. Emmet's paper struck me as being a very fair recognition of facts too often disregarded by devout, but not very discerning Christians, some of whom would appear to have heard and been offended by Mr. Emmet's remarks. How strange it is that the influence of early impression and teaching should be so strong as to prevent grown men and women from perceiving an obvious truth. It really is marvellous.

A few men like Haws, Chambers, Tweedale and Rhondda Williams have been able to give frank and fearless expression to what they feel to be the truth; but even they have had to suffer for their temerity. More and more our sympathies go out to preachers—the men who are held in bondage by 'trust-deeds,' articles and creeds—men who are over-awed by their 'authorities,' or the leading members of their church and congregation, and forsaken by the very people who could best help and encourage them. Convention, precedent, authority, the tyranny of the money power, and the backwardness of those who occupy the pews, all make it difficult, if not actually impossible, for broad-minded, growing preachers to express themselves without reserve. And it is the knowledge of this fact that is giving so many persons a feeling of distrust as regards organised religious bodies.

When once the feeling that men are insincere—that they deal in half-truths, trim and use old phrases with mental reservations, read new meanings into old documents and declarations, and so excuse themselves—when once this feeling gets abroad as regards religious teachers, only disaster can follow. Puritanism was a protest against formalism and insincerity.

Religion, which means devotion to truth and righteousness, cannot live where men cloak and hide and palter with truth. And the pews are, perhaps, even more responsible than the pulpits for the growing dissatisfaction with present-day Christianity, because *live* men are too often frozen cold when they attempt to put warmth, and earnestness, and power into their utterances. Still, we feel that those who show their dissatisfaction by absenting themselves from public religious services and by dissociating themselves from all religious institutions have no right to criticise or condemn. By this course of action they help to perpetuate the state of things which they deplore, or they leave the work to the very people who have caused the mischief. Unless strong thinkers, large-hearted, broad-minded and far-seeing, spiritually-minded men and women sustain the men who are inspired with a living message, how, in the name of common-sense, is the remedy to be found for the evil which they deplore? Let those who have, or think they have, emancipated themselves and won the freedom which the knowledge of the truth brings, see to it that they do not selfishly rest content, but recognise the obligation that is laid upon them by their own liberty to co-operate heartily with others to maintain the highest standard of freedom of conscience and of expression of sincere conviction for all. Eternal vigilance is still the price of liberty.

'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?

SPIRITUALIST REVIVAL IN GLASGOW.

Spiritualism in Glasgow during the last six months has been revitalised and quickened into unwonted activity. Various names have contributed to bring about this revival, but I should unhesitatingly put first the visit of Mrs. Wriedt in June and July last. The phenomena manifested through this wonderful medium were so startling that immediate interest was excited, and those who heard the direct voice and saw the spectral lights spread the news far and wide. At three public functions which I attended in November I heard the mediumistic wonders of the Detroit lady eagerly discussed. From what I have heard from men in a position to know, there has been more solid progress during the past twelve months in this city than there has been in the previous quarter of a century. Slowly, but surely, the truths of Spiritualism are spreading; men are beginning to realise that there is not only 'something in Spiritualism' as Dr. Ambrose Shepherd declared on a recent Sunday, but that there is everything in it. From the hill-tops of thought, men of far vision see the glimmerings of the coming dawn, the herald of a new and a more rational religion for the sons and daughters of Caledonia.

The inbergs of Calvinistic theology are even now melting before the genial warmth of the rays of the sun of Spiritualistic science. The grim, inhuman doctrines of foreordination, predestination, the damnation of infants and the belief in a place of eternal torment are being one after the other relegated to the limbo of unbelievable creeds and extinct religious systems. Spiritualism has a new message for Scotsmen and for all the race—a message not merely of hope but of certainty that beyond the Jordan of death there is life and evolutionary soul development; that the disincarnate spirit moves ever upwards and onwards through sphere upon sphere and realm upon realm to the white throne of God.

The immediate reason of these notes is a lecture delivered on Sunday evening, November 23rd, by Mr. Peter Galloway, the vice-president of the Glasgow Spiritualists' Association. It was Mr. Galloway's first attempt at addressing a large and somewhat critical audience. Four years ago he lectures interested in Spiritualism. Prior to this he had been eighteen years an elder of a Presbyterian church, a position which can only be attained by those whose lives can bear microscopic scrutiny in regard to morals and theology. Mr. Galloway sustained a great bereavement in the loss at sea of two fine twin boys who were to him the life of his life. The suddenness of that loss scathed him; it was the heaviest blow that ever fell upon him. He sought consolation within his own Church, which had been the Church of his boyhood, but it had nothing to give; he went to Spiritualism and there found relief of mind; he discovered beyond, to him, the possibility of death, that his boys who went down beneath the waves of the Atlantic were not dead, and his night of sorrow was transformed into a morning of joy.

Enthusiasm is the genius of sincerity; Mr. Galloway is enthusiasm incarnate in his relation to Spiritualism, and so a consequence his first lecture was a success. Personal experience given in narrative form is always interesting and convincing, and Mr. Galloway from the first sentence to the last stirred the attention of the large audience. Considerations of space forbid giving in full Mr. Galloway's interesting story of his passage through the dark mazes of Doubt, or through the ivory gates into the temple of Truth whose doors are never closed to honest and earnest inquirers. One or two only of his experiences at the Railway station with Mrs. Wriedt can be reproduced. Mr. Galloway said—

One day a spirit entity appeared and desired to speak to his son, who was one of the attendants. The son said: "If you're my father, I want you to tell me the cause of your death." There was preliminary diffidence, but the son pressed his questions, and the answers were very convincing. The conversation took place between father and son—Spirit: "I want through an operator." Son: "What kind of operator?" Spirit: "An operator on the tongue." Son: "Why was the operator performed?" Spirit: "For cancer." Son: "Where was it performed?" Spirit: "In Edinburgh Royal Infirmary." Son: "You are in very weak my father. We have waited for years for the message."

My wife, accompanied by me, was at a sitting in Rath-

Mrs. Wriedt: "Is there anyone present who recognises the name?" Spirit: "I want to speak to Mrs. Galloway." Mrs. Galloway: "I don't know one of that name in the spirit world. The only Mr. Crow that I know is the griever on our farm." Spirit: "I am your old griever." Mrs. Galloway: "You cannot be. He is alive; he is not dead." Spirit: "If I want dead I want to be here, Mrs. Galloway." When Mrs. Galloway returned to Glasgow and told me the incident, I said, "Why, you're talking nonsense! Crow is as much alive as you are. I was speaking to him only the other week in the shop." Mrs. Galloway: "He is dead, I am quite certain. He spoke to me quite distinctly at Rothessay." Some days after this conversation with my wife, a friend came into the shop, and I said, "By the way, how is Crow keeping?" "Crow!" he replied. "Why, Crow has been dead for six weeks." After this evidence I didn't know what to say.

One bright summer day some sixteen or seventeen of us were sitting with Mrs. Wriedt, at Rothessay. Stead etherealised; then a spirit face and part of the breast came into view. I was startled; it was the face of one of my boys. "Jack!" I exclaimed, "is that you?" The face immediately disappeared, and the trumpet was raised. A voice—the voice of my boy—said, addressing me, "What do you think of my face now, father?"

At my first séance with Mrs. Wriedt there were present Mr. Robertson and family, Mr. Thomson and his wife, and my daughter and myself. My daughter had just returned from Antwerp, and she was much put about when she heard that her father, who had been an elder for eighteen years, had fallen into the hands of the Spiritualists. The thing got on her nerves. I said one evening to my wife, "I am going to a séance to-night," but instead of my wife accompanying me, my daughter did so. When the circle was being formed I noticed my girl a considerable distance down the room, and in a state of excitement. I invited her to sit beside me, and she did not require, as she says, in a second bidding—she was at my side in a twinkling, and she told her mother afterwards that till that night she never realised that her father was so big a man. The lights were put out, a hymn sung, and the voices began in real earnest. Mrs. Wriedt said that a young woman was hovering about the corner in which my daughter and I were seated. She was apparently anxious to be known by somebody. Immediately there came through the trumpet—"Am Mary—am Mary," and no one present could make out the name. "Dr. Sharp," Mrs. Wriedt's control, took the matter in hand, and I can recall his saying in his deep, resonant voice, "Is there an one here who knows Mary Wood?" My daughter then at once recognised the name and told us that Mary when in life sang in our church choir and was a Sunday-school teacher.

Mr. Galloway's lecture was throughout intensely interesting and one can predict with safety that he will not only prove a valuable acquisition to the Glasgow Association but an able exponent of the principles of modern Spiritualism. J. C.

THE MISSION OF THE LAW-BREAKER.

"Great is the office of the Law-maker, but greater still the office of the Law-breaker." This daring assertion is made by Mr. F. G. Montagu Powell in "The Seeker" for November, and in the closing sentences of his thought-provoking article he thus illustrates his point—

Say that in past ages a law-maker has enacted certain customs connected, let us say, with marriage or with worship (and these two are more nearly connected than we think). The tribe, or the nation, as the case may be, has accepted them. Years or centuries pass, and the customs become ingrained; at length intolerable. At last there arises the Law-breaker. He declares that these customs, however old and respectable when first enfolded, say marriage by capture and the sacrifice of human beings to their God, have become not only intolerable, but positively injurious to the evolution of the community. He breaks them, let us say, by making mutual affection and not force the basis of marriage, and the offering of a will and not of a life for the acquiescence of the unseen Powers. Can you not imagine the revolt against any change? Can you not understand the epithets hurled at the would-be reformer's head?—"Atheist, atheist, breaker of laws consecrated by usage." Was not what was good enough for our fathers good enough for you? Are there not even round to now echoes of some such words? Clearly there is only one end to the Law-breaker. He will be crucified by his own generation, however much future generations may rise up and call him blessed. I am not sure, but in the wild world of voice around us now, I sometimes feel I hear the accents of the Law-breaker, as though he were with us to-day. Let him beware. Clearly he has a Divine

Example to inspire and to stimulate him. But for him, as for the other, a cross is set high on Calvary.

On this same subject 'J. B.' writing in 'The Christian World' of November 27th, says:—

The world's greatest spirits have figured often enough as opponents of human law! Again and again we see them setting the might of their personality against a whole system of regulations, of customs, of authorities. Socrates attacks the Athenian orthodoxy, and drinks the hemlock; Jesus puts His 'I say unto you' against the old religion and is condemned by the Church authorities; Luther, with his 'Here stand I; I can do no other,' fronts the whole might of the empire and of the hierarchy; Bunyan breaks the Conventicle Act and finds himself in Bedford Gaol; Wesley, contrary to episcopal authority, takes to field preaching, and is cast out of the Establishment. . . . In all this we need to see the one thing that matters. The great deeds, the great lives we have cited, meant always one thing. And that one thing was not disobedience, but obedience. The great spirits of the past were law-breakers because in a higher sense they were law-keepers. They acted and suffered not in self-will, but under the imperative of a higher will. Servants were they of a new law, whose light had shined into their souls, whose august voice they felt they must obey. They obeyed, too, not by violence, not by acts of paltry mischief, but by the proclamation of the truth that had reached them; by words and deeds which that truth inspired. Humanity, in its movement towards the highest law, will, it would seem, need still its rebels and outcasts of that type.

A PERSIAN POET'S VIEW OF GOOD AND EVIL.

Mr. Reynolds A. Nicholson, in an article in 'The Quest' on the mystical poetry of Islam, quotes from the 'Mansûvi' of Jaliloddin Rûmî, a work that has been styled the 'Koran of Persia.' Jaliloddin in a sense makes God the author of evil, but at the same time makes evil intrinsically good in relation to God—for it is the reflection of certain divine attributes which, in themselves, are absolutely good. So far as evil is really evil it springs from Not-being. Approaching the question, 'Why does God ordain and create evil?' the poet points out that things are known only through their opposites, that the existence of evil is necessary for the manifestation of good, and, moreover, that without evil it would be impossible to win the proved virtue which is the reward of self-conquest. But much evil is only apparent. What seems a curse to one may be a blessing to another; nay, evil itself is turned to good for the righteous. Jaliloddin will not admit that anything is absolutely bad.

Fools buy false coins because they are like the true.
If in the world no genuine minted coin
Were current, how would forged pass the false?
Falsehood were nothing unless truth were there
To make it spurious. 'Tis the love of right
Leaves men to wrong. Let poison but be mixed
With sugar, they will cram it into their mouths.
Oh, cry not that all creeds are vain! Some scent
Of truth they have, else they would not beguile.
Say not, 'How utterly fantastical!
No fancy in the world is all untrue.
Amongst the crowd of devils hides one,
One true fakir. Search well and thou wilt find.

'Simply,' says Mr. Nicholson, 'this is a noteworthy doctrine. Jaliloddin died only a few years after the birth of Dante, but the Christian poet falls far below the level of clarity and balance reached by his Moslem contemporary. How, we may ask, is it possible to discern the soul of goodness in things evil? By means of love, says Jaliloddin, and the knowledge which love alone can give.'

ALFRED ALFORD for 1914 (Edinburgh Publishing Company, 41, 43) contains the usual astrological predictions and tables. It includes a special feature of weather forecasting and claims to be more accurate than the Meteorological Office! The chief articles are 'Star Census in the Horoscope of Politicians and Disappointed People,' 'Palimony,' and 'Being Fatalistic.' The editor is responsible for certain 'new aspects' which he alludes to in his predictions. We consider the innovation unnecessary, as 'the science' is complicated enough already.

'CHERCHEZ LA FEMME.'

K. F. Stuart begins an article on 'Women and Public Spirit,' in the November 'Theosophist,' in the following striking fashion:—

Cherchez la femme is the cherished tradition of criminal departments. Police inspectors and private detectives, to whom the daughters of Eve are the mothers of mischief, make use of the phrase to give utterance to their hereditary belief in women as the origin of evil. We readily admit that by virtue of a certain elusive quality, which may be termed the power of suggestion, woman is not infrequently the instigator to crime. This, however, is only half the truth. The same quality makes her the inspirer to deeds of valour and virtue. . . . Is there a painful scandal, public or private? 'Cherchez la femme,' says the man in the street, knowingly. 'Cherchez la femme,' echoes the man in the club, complacently. How great their mutual amazement were some illustrious visitor to the East, sight-seeing at Agra or Benares, to pause before the mournful glory of the Taj Mahal, or linger in the learned precincts of the Central Hindu College, to exclaim 'Cherchez la femme.' We fear no royal patron has so much as murmured it at the laying of the foundation stones of those great palaces of pain we call in the West our City hospitals; but both the Eastern monuments to art and culture and the Western tributes to philanthropy are laurels laid at the feet of womanhood, man's witness to the world without of woman all glorious within, his response to her inspiration, his acknowledgment of her devotion. Without her it is doubtful if they would ever have arisen to bless the world with the triple gifts of beauty, knowledge and healing. . . . Women may await with patience the time when the world will wish to inquire more closely into the personalities of some of those world-awakeners who brought about the abolition of slavery, the reformation of prisons, the skilled tending of the sick, the diminishing of drunkenness and vice, the spread of education, the passing of the Married Women's Property Act, the rescue of young children from crawling upon all fours as beasts of burden in the coal mines, the reconciliation of rival religions, the recent revival of spirituality in both hemispheres, and many other such-like things. A society formed to inquire into these matters might appropriately adopt as its device the legend *Cherchez la femme*.

FATALISM NOT A MOSLEM TENET.

A writer in the November number of 'Muslim India' combats the commonly accepted view which associates the Mohammedan religion with fatalism. He declares that the whole spirit of the Koran is against this enervating tenet:—

How the doctrine crept into some Moslem writings is not difficult to explain. It has often been confused with the doctrine of pre-ordination. The Koran had to distinguish between the two, and some of the verses on the subject received a wrong interpretation from minds labouring under misconceptions concerning the doctrine of the first Motion. . . . Islamic teachings are absolutely antagonistic to fatalism when examined analytically. Fatalism makes evil an inevitable necessity, but the Koran declares it to be an accident following human action, and which may be averted. Misery is a destiny under fatalism, but it results from our ignorance or breach of the law under Islam. A fatalist must believe good and evil as already designed by God, but a Muslim is taught to believe that good, and only good, comes from God, and evil is a human acquisition. Again, belief in fatalism must deny the capability of unlimited progress to man and obviate the necessity of the law and its observance. Islam admits of such capability, and promulgates rules and regulations for human evolution. Fatalism leaves no choice between right and wrong. Islam teaches that man has been given an instinct to distinguish and choose between the two, and is, therefore, responsible for the use of his discretion. For this very reason the doctrine of causation became an article of the faith in Islam. It was taught to intensely human sense to do good and to shun evil, that good must produce good and evil must lead to evil under laws unchangeable, and it was pre-ordained, and therefore unalterable was a Divine law—call it Pre-ordination or Fatalism, what you will. This is what has been taught in the Book of Islam. It goes directly against the popular conception of fatalism.

To CORRESPONDENTS.—A. E.—Aluminium telescopic trumpet suitable for the 'Voice' can be obtained at William Whaley's, Queen's-road, London, W., price 12s. 6d.—T. L.—We hope to receive Mr. Evans's look from the binder this week.

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THE RETURN OF W. T. STEAD.

It was a distinguished literary critic who described 'The Sorrows of Satan' as 'a great book by a little woman.' So may we call the volume under notice* a little book on a great subject, for Mr. Coates does not for a moment lose sight of the vital significance of the message, emphasised, if not proclaimed, in the evidences of Mr. Stead's continued life—'There is no Death.'

It was only natural that, when the foremost journalist of his time made his tragic exit from earth, there was a general feeling that the man who had done so much for and held so strongly by the doctrine of a *demonstrated* life beyond the grave would, if it were possible, put the coping stone on his work by some manifestation of himself from beyond the bourne. Except to the seasoned Spiritualist—familiar with the psychology of the crowd and the misdirected psychic activity of the untrained medium—it was perhaps a little disconcerting to find him cropping up here, there, and everywhere. We were flooded with messages, good, bad and indifferent. It was the time for the remorseless exercise of the critical faculty. We wanted evidence and not kind regards and best wishes. Fortunately there are at the service of Spiritualism to-day a number of alert intelligences ready to cater for its intellectual rather than its emotional necessities. Mr. James Coates is one of these, and we are indebted to him for the collation into book form of the most important of the evidences suitable for public presentation. We have reason to believe, by the way, that even stronger proofs of identity have been furnished by messages of purely private concern—to his family and near friends—but with these we have nothing to do.

The book opens with a Preface by Miss Estelle W. Stead, who expresses the view (with which we strongly concur) that:—

It will not be many years before the truth of the possibility of the return of the so-called dead is an established fact and people will look back in wonder at this age of scepticism, doubt and unbelief.

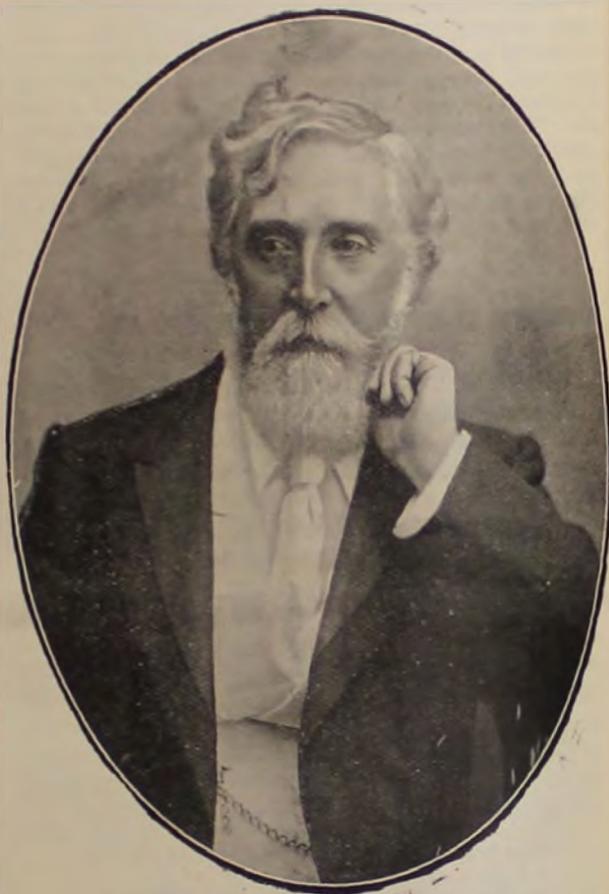
And in the Introduction Mr. Coates in humorous fashion explains the delay in the issue of the book as being due to the publishers—eleven in number—'who with one consent begged to be excused.' But in the very matter of its production there is token of the masterful mind of the

man whose continued existence the book sets out to demonstrate:—

Mr. Stead has all along, by psychic modes, declared to Miss Stead, myself and others [that] notwithstanding these refusals it would be published. His promise is now redeemed and he found the means to do so.

As illustrating the discriminating character of Mr. Coates' treatment of his subject, we may make another excerpt from the Introduction:—

I wish to emphasise that Stead, as we knew him on earth, of the powerful brain, masterful intellect and unsurpassed genius, is a totally different person from that reflection of him seen in the imperfectly secured communications through media who are inferior in brain, force and spirit to himself. Nevertheless, in divers ways his impress is there, and we see similar lines of thought running through them all.



JAMES COATES: Author of 'Self-Reliance,' 'Seeing the Invisible,' 'Human Magnetism,' 'Photographing the Invisible,' &c.

Mr. Coates has had large experience in mesmerism and Spiritualism. Nearly forty years ago he went from Liverpool to Glasgow, and it was mainly due to his enthusiasm that the Glasgow Spiritualist Association commenced to hold Sunday services. As a public exponent of phrenology and mesmerism he drew large crowds to his meetings. As a medium he attracted a small band of earnest truth-seekers to listen to the wise teachings that were given through him by spirit people. From Glasgow he moved to Rothesay, where for a number of years he has employed his time and talents in writing books. For several years past a private circle has been held at his home, at which Mrs. Coates has developed into a fine trance medium for clairvoyance, psychometry, and the giving of messages to sitters from their spirit relatives and friends. Many sitters have had the truth of spirit return brought home to them in convincing fashion through her mediumship. As Mr. James Robertson said some two or three years ago, 'Amidst all the toilers who have worked to make Spiritualism a great reality there are few who are more worthy of recognition than Mr. Coates.'

Amongst the principal contributors to the book are Mr. H. Blackwell, Lady Archibald Campbell, the late Mr. James Robertson, Miss Felicia Scatcherd, the late Mrs. Annie Bright, Miss Edith K. Harper, Vice-Admiral Osborne Moore, Major-General Sir Alfred Turner, K.C.B., Count Myattovich, Mr. E. R. Serocold Skeels, and Mrs. Frith.

The 'Stead manifestations' were made in many ways—amongst others, by automatic writing, by clairvoyant visions,

* 'Has W. T. Stead Returned? A Symposium.' By JAMES COATES, Ph.D., F.A.S. (Cloth, price 2s. 6d., L. N. Fowler & Co.; and at office of 'LIGHT,' 110, St. Martin's-lane, W.C.)

by 'control,' by the 'direct voice' and by materialisation through the mediumship of Mrs. Wriedt. On these last-named phases of the evidence we may cite this striking passage from the testimony of Count Myattovich, a personal friend of Mr. Stead:—

Next moment a light appeared from behind the medium, and moved from the left to the right of the cabinet, as if carried slowly by a soft breeze. There in that slowly-moving light was, not the spirit, but the very person of my friend, William T. Stead, not wrapped in white wrappers, as I have seen spirits at other sances but in his usual walking costume! We both, I and Mrs. Wriedt, exclaimed loudly from joy. My friend Hinkovitch, who only knew Mr. Stead from photos, said 'Yes, that is Mr. Stead.'

And then follows a message to the Count given *via* through the speaking tube used to concentrate the power required for voice production.

The little volume is full of such striking evidential passages, but in reading them we do not forget the tremendous nature of what is sought to be proved on the evidence afforded in the book itself. It is sufficient for those whose 'depositions' are recorded. Will it be enough for those in the outside world who are willing to waive prejudice and prepossession and weigh the evidence impartially? On any mundane question the evidence would be ample enough in all conscience to establish any question of fact from the legal standpoint. But all this belongs to a plane and province of experience outside the forensic sphere. It belongs to the vocation of the experienced Spiritualist—and the ordinary man and woman. For we do not forget what Sir Oliver Lodge said in his famous address regarding the judgment of the average man, whose mind has not been obfuscated by specialisation, by abstraction and pedantry.

We own to a mild amusement on hearing the judgment of a Scottish critic who complains that the Stead who is claimed to have re-appeared 'is the mundane Stead all the time.' He demands a Stead transmogrified by his new surroundings—a celestial Stead. A manifestation of that kind would have been *so* evidential, *so* easily recognisable, would it not? We say nothing of the miracle involved in such a revelation in the uncelestial conditions that prevail here. Still there is virtue in the verdict. It is the mundane Stead, and the fact opens up a world of inquiry concerning 'the abysmal depths of personality,' the nature of life, the possibilities of conscious expression on different planes, and the extent to which we walk in worlds unrealised. Mr. Coates may claim, with Othello, to have done the State some service, and we thank him for his book, which is well illustrated and admirably printed.

SIR WILLIAM CROOKES, we are pleased to observe, was on Monday last elected President of the Royal Society for the coming year, and presided at the Society's annual dinner in the evening. 'C. L. R.' would be pleased to know if any reader of 'LIGHT' can inform him whether one Rupert Evans was among the victims of the 'Titanic' disaster; he has tried to obtain this information, but has failed. We imagine that an application to the head office of the steamship company, with stamped envelope enclosed, would be officially answered.

We have just made the acquaintance of a new and very useful pennyworth, 'The London Programme, a Daily Index of Forthcoming Events and Fixtures of General Interest in the Metropolis' (120, Bank Chambers, High Holborn, W.C.). It is published every Friday, and consists of sixteen pages of information regarding the special fixtures for the current week, dating from the day of issue to the following Thursday, as well as such permanent attractions as museums, picture galleries, &c. We learn the hours of service at the various churches, what is doing at the theatres, what sports and matches have been fixed, what excursions will be running, what concerts, lectures, and social gatherings have been arranged, &c. In the number sent us it was gratifying to find, included under 'Lectures,' the Rev. Tyssul Davis's address at the Suffolk-street Salon and several of the meetings at 110, St. Martin's-lane. The idea is a happy one and 'The London Programme' should meet with success.

PSYCHIC EVOLUTION FROM THE POINTS OF VIEW OF THE SCIENTIST AND THE SPIRITUALIST.

BY MISS LIND-AP-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 20th, at the Salon of the Royal Society of British Artists, Mr. H. Withall, vice-president, in the chair.

(Continued from page 573.)

I believe that these peculiar people are of the very greatest importance to the race. (Applause.) They are in a minority at present, but then all good people have been in a minority at some time or other. They are little understood, but that does not matter. They have been called mad, but very often those whom the world calls mad have been the sanest of its people. It is perfectly true that people point to mediumship, and to the exercise of psychic faculties, and say that such things tend to madness. I admit that is true in some cases, but I say that for one person who has been driven mad by belief in a spiritual world there are hundreds who have become insane for lack of it. (Applause.) I refer to the many who would have been saved by a knowledge and explanation of the facts of the after life, but who have been driven out of their senses through uncertainty, through misery, through love of someone taken from them by death. I think, too, of the many truth-seekers who have a passion for knowledge—one of the most painful and disturbing of all passions—who have longed to know something of the life after this, to be quite sure that death does not end all, and who if they had been brought into contact with Spiritualism, its phenomena and its philosophy, would not have gone mad. It is quite true that the possession of mediumship is apt to produce a want of balance, but then let us, in justice, consider the immense number of human beings who are unbalanced in one way or another. Take the scientist—the typical collector of facts—who only wants to collect more and more facts, until he loses all sense of the co-relationship between science and practical life. Then, again, you have the theologically unbalanced type. There are men and women who shut out all the cravings of the intellect, who ignore the study of scientific achievements and the glories of art, merely because, forsooth, they are devoted to some creed, and they insist that their lives must be shaped according to its demands. Such people are not well balanced; they are as ill-balanced as the one-sided scientist to whom I have just referred. Then, again, take the artist, who does not see that Art exists for the sake of Life, that Life does not exist for the sake of Art. There are artists who become so absorbed in the artistic point of view, that they forget life altogether. To such an artist everything resolves itself into combinations of colour and line. He sees a beautiful landscape, and says: 'How can I get that on the canvas in accordance with the rules of my school of painting?' He does not see the birds, the trees, and the flowers, but only the artificial side of Nature. Such a man is not balanced.

Now when we turn to a man who specialises in psychic faculties—the clairvoyant, the clairaudient, the psychometrist—what do we find? A nature which is acutely sensitive to surroundings, and which suffers a degree of strain and stress which may become real agony when it is brought into contact with the world of everyday life. Take, for instance, the sensitive who feels the aura of others. Sitting in an omnibus amongst those whose influence is repellant may cause him intense pain. It is not that he feels, 'I am so much better than they.' No, it is something quite psychical which produces acute pain when brought into contact with coarse and cruel vibrations.

The sensitive has a very difficult task in life. It is more difficult for the sensitive to be harmonious and well-balanced than for the ordinary man of the world because of the effect of these vibrations in response to other vibrations, this deeper consciousness which makes him see and feel things of which others are unconscious, which makes him responsive to the slightest wave from the other side. And it is perfectly true that many psychics are unbalanced. They are one-sided, but I think if you

compare them with the materialists you will find the one-sidedness of the materialists is the greater of the two.

Miss Lind-af-Hageby at this point illustrated her argument by reference to three men of genius who had been at the same time great psychics, and suffered from madness—Nietzsche, Comte, and Strindberg. The first she described as being under the stress of a passionate desire to escape from the trammels of one small individuality and take part in the fuller life he felt in action all around him. It materialised in his mind as the concrete idea of the Superman—as the idea of a race to come. He was a great medium for the enlargement of the human consciousness and of the expression of a desire for a fuller and saner life for the world on the part of discarnate spirits who wished to behold a world no longer squalid, sickly and enslaved to the body. And so was born his great idea of the strong, healthy human being, not held back by pity for the weak; and to himself he became anti-Christ, the absolute foe of a weakly Christianity. He really preached an inverted Christianity. Yet some of his ideas were religious ideas although he believed them to be atheistic. But in the end his brain was shattered, for the forces that worked through him were too powerful for his physical resistance.

Comte was possessed or obsessed with the desire to unify all religion and all science—he longed for a great synthesis. His brain was an instrument on which played the scientific thought and learning of past ages. But he, too, could not withstand the stress of the passionate impulses that went through him. He, too, could not keep his balance.

The great Swedish dramatist, Strindberg, had a mind that turned to religious truth. He was dissatisfied with old creeds and statements of faith. He wanted to know God. Disappointed in his quest he became embittered, seeing nothing in religion but evidences of human folly, craft, and weakness. And so he came to loathe humanity as foul and criminal. And with him, too, Reason tottered on her throne, and for a time he became insane. Like his brother geniuses he was a sensitive on whose brain beat the waves of thought from unseen powers, minds, and forces.

If this were the effect of a craving for truth or the desire for God (it might be said) it would be better to be without them. But this was not so. Because our bodies did not respond to the highest stimulus given to our spirits it did not follow that we should seek to stifle the impulse; but it did follow that we should seek to harmonise our lower self with the higher, and make a unity of spirit, soul and body.

Proceeding, the lecturer said that psychic evolution was creating and moulding new senses and faculties and producing a new type of humanity. She believed that those who now possessed these psychic faculties were the pioneers and forerunners of the new race of the future. In order to understand psychic phenomena, it was necessary to have psychic faculties. Psychic phenomena were all around us, only some of us did not perceive them. The day would come when there would be discovered new physical, new chemical laws. There would be a super-physics, a super-chemistry, a super-physiology. They would be new aspects of the old sciences which could only be understood by men and women with new faculties. These would be the real race of Nietzsche's Superman. But that Superman would not be a man without sensitiveness or pity. He would help, he would act humanely; but the awful problems of the darkness of life, the miseries of weakness and sin, would no longer hold him in bondage.

Then there would come about a new religion and a new science, and that new religion and new science would be wedded and would be one. The old feud between the religious consciousness and the scientific mind would be at an end. Religion would become scientific, and science would become religious. There was really no difference between the two. The supposed division was a gigantic illusion of the past.

Proceeding, the speaker said:—

The Spiritualistic view of life is the only scientific view. Materialism is dead. You cannot find a man to-day who has had a little education, who has thought a little, who is really a materialist. He may call himself one, but the real materialist does not exist. Personally I have sought in vain, both in writing

and talking, to find a real atheist. They do not exist. There are many who have no formulated creed of one sort or another. But they are all under the spell of progress.

Sometimes when one contemplates the world with its horrible injustice, and its cruel social conditions (even though not suffering directly from them oneself, except sympathetically), one longs for a glimpse of another planet. There is a German astronomer who is perfectly sure that Mars has for two years been signalling to the earth, to try and attract its attention; and when I have read of this I have thought, 'How lovely! Now we may learn something new.' The time may come when our idea of the humanity we know to-day may have to be materially changed, or we may meet other humanities. Just as our ancestors found their ideas of the world widened when they first came into contact with foreign races, so we may one day, through interplanetary intercourse, hear of other humanities, which will banish our prejudices and instil into us larger ideas of life. But whether this is so or not, or whether we believe in the theory of reincarnation or not, we all believe in continued existence and the continual perfecting of the human spirit, and with this idea of infinite progress before us and of a new humanity to be born out of the old humanity, we have before us the joy of perpetual psychic youth. Real Spiritualists never grow old, though they may grow white-haired and wrinkled; they have the spirit of progress incarnate within them, for they know that which has gone is as nothing compared with that which is to come, and they know, too, that by their efforts, their will, they can hasten its coming. They are the true optimists, knowing that the soul is free from the ravages of time, for to realise that we are in the midst of life perpetually evolving is to hold the secret of life within one's own heart. (Applause.)

THE DISCUSSION.

THE CHAIRMAN, remarking on the inspiring nature of Miss Lind-af-Hageby's discourse, said that she had clearly evolved a great deal in herself in their direction since the time when she had first addressed the Alliance. She had given advice which Spiritualists themselves were frequently giving—the necessity of keeping a level head. And when she stated how very few had become mentally unbalanced through pursuing their subject as compared with those who had lost their minds through want of that knowledge which Spiritualism afforded, he could not help wishing that Monsignor Benson had been present. He might have learned something.

A lady amongst the audience expressed the great pleasure with which she had listened to the address. She inquired how it was possible to distinguish between things perceived which might conceivably be conditioned or projected by the mind of the percipient and objective reality? Was it possible, for example, to have a criterion whereby to distinguish between a form or figure seen and the objective so-called 'spirit'?

MISS LIND-AF-HAGEBY said it was clearly a question of the difference between hallucination and reality, of distinguishing between an appearance projected by the mind in an attitude of expectation, and something which we saw objectively because it was really present. If she looked at any of the persons present that evening she could see them, whatever the attitude of her mind towards them might be. It was simply a question of relying on the evidence of her senses. There was no reason to doubt the existence of the people she saw—she could certify herself of their presence by other senses, that of touch, for example. Of course, if one went into metaphysics on the subject, then it might be difficult to prove that any person really existed. One might have to say, 'I do not know, but I think I know that you exist.' But in discussing Spiritualistic phenomena, we could leave out the element of philosophic doubt altogether, for, as regards the material evidences which modern Spiritualism had brought to satisfy a doubting world of the survival of the so-called dead, those material evidences must follow the laws of the material world and must be in accord with our ordinary everyday senses. Moreover, they were witnessed not simply by one person alone, but often by ten or twelve at once. In such cases they had the right to say, 'This is not something which I have imagined, not an hallucination of my senses, but something which is as real as anything in the world around me.' Again, it often

happened at séances that one went with the idea of seeing something or getting into communication with some friend. But it might happen that you saw not what you went to see but something else, and did not receive a communication from the friend you sought, but from someone else whom you were not expecting.

Mr. E. W. WALLIS thought they had listened to a most suggestive address, full of points of interest. With regard to the change of attitude which had taken place in the thought of the world, instead of being afraid of new things as our forefathers were, it might be said that we had grown so accustomed to having new things sprung upon us that our mental attitude might be summarised by the phrase, 'What next?'

On the question of the sensitiveness to their conditions, which is a mark of the medium and the psychic, Mr. Wallis expressed the view that they should cultivate the ability to shut off adverse influences. 'If,' said he, 'as a sensitive you are paying attention to these psychic feelings, vibrations and influences, then you throw yourself open to them and experience sensations of displeasure and discomfort, but if you preserve the ordinary mental balance, then you will not be affected, especially if there is a conscious development of that positiveness which gives you immunity when you do not wish to be receptive and responsive.'

He believed that psychic sensitiveness would greatly increase amongst humanity as time went on. That sensitives were relatively so few to-day was due to the witchcraft persecutions, when thousands of persons of this class were done to death. The mediumistic type was nearly crushed out, but we were witnessing to-day a revival of those psychic powers which were perfectly natural to us as human beings. We should in due time witness a large increase in these psychic powers, and the bringing to light of new truths concerning the real nature of man. As to the question of perfection, we had the elements of perfection within us, and were always aspiring to reach the perfect expression of our powers. But notwithstanding the constant advances of intellectual and psychic activity the earth seemed to be designed to be simply an arena of the race—it was apparently a training school, and generation after generation had to pass through the same curriculum. Their life here awakened them to self-consciousness, intelligence and some knowledge of powers dormant in their nature, and then they were translated to another stage of action where those latent powers became unfolded for exercise in a larger field of action. If we were to judge by the past we should never here attain 'Perfection's sacred height,' and man would have to be permitted to ascend the higher spiritual steps of life before he began to approach it. (Applause.)

The proceedings closed with the usual resolution of thanks, which was cordially adopted.

DRAWING-ROOM DISCUSSIONS ON SPIRITUALISM.

Bridge is going out of fashion and the drawing-room lecture on 'The Occult' is now 'the thing'; at least so says a writer in the 'Daily News and Leader':—

Instead of being invited to Bridge or merely to tea, you are invited, say, to a discussion of 'The Occult,' and you are not expected to talk about anything else. Small-talk and gossip are severely barred, but usually nearly everyone takes some part in the discussion. It is much easier to make a little speech in a friendly drawing-room than in a critical public hall. The idea is an admirable one. . . . Spiritualism is always a favourite drawing-room subject. There is a flat in Maida Vale where occult things are discussed every other Tuesday. Mrs. Blank is interested in everything not of this world, and anyone who has views on the unseen is heartily welcomed and allowed to expound his views in the drawing-room. It has become a centre for the exponents of new philosophies and new religions. The more extreme the view the heartier the welcome. On every other Tuesday you can revel in the psychic and the mysterious.

Last Tuesday the wife of a well-known doctor gave an address on the immortality of the soul. It was a very grave affair. First she said: 'Let us take three deep rhythmic breaths, so that we can be quiet and in tune with the spirit world.' Then she slowly raised her hand while we all took what we hoped was a rhythmic breath, and we repeated this three times. It was all done as solemnly as if we were opening with prayer.

The lecture lasted half-an-hour, but the audience of fifteen women and two men seemed to be interested all the time, and

when it was finished the lecturer was bombarded with questions. Then came tea in another room, but the discussion still raged, and the lecturer was asked such questions as: 'Are you clairvoyant?' 'Can you write automatically?' 'Is the patriarch ego visible under the microscope?' Mrs. Blank proudly produced a young girl who had seen spirits, and at once there was a crowd round her asking her to give her experiences. . . . And there was really no need to be amused. Here were a number of women who had met to discuss the unseen in an ordinary drawing-room. It was clear that they were genuinely anxious to arrive at something. This was better than meeting to play Bridge or to discuss their neighbours. . . .

The old-fashioned At-Home day is now too dull, and suburban small talk and gossip are doomed.

ITEMS OF INTEREST.

We have received from the Power Book Company (329, High Holborn, W.C.), a copy of their Perpetual Calendar, consisting of 'Spiritual Thoughts for Every Day in the Year,' culled from the writings of Emilie Cady, Marie Corelli, Horatio Dresser, J. H. Dewey, Ralph Waldo Emerson, Prentice Mulford, P. P. Quimby, John Ruskin, Emanuel Swedenborg, Ralph Waldo Trine, Henry Wood, &c. Here is a quotation signed 'Ursula N. Gestefeld': 'Of this be sure. Not one truly loving feeling can ever be lost or wasted. Every single unselfish heart-throb you have ever experienced for another vibrates through eternity. Those whom you truly, not selfishly, love are your own; and where you are they will be also, when their love is the same.' The price of the Calendar, which is neatly and clearly printed, and suitable for hanging up, is 1s.

In its leading article on Dr. A. R. Wallace 'The Times' said, 'The keen scientific inquirer could outside the realm of natural history be strangely credulous,' but it compensated for that remark by declaring: 'He who was a daring pioneer in 1850-60 was among the most receptive and open-minded of thinkers when he died in a ripe old age. And through all that he did, while his activity overflowed into many channels, ran a thread of continuity; there was to the end the same earnest search for truth, the same wonderful industry in garnering facts, the same wide outlook, and the same indifference to anything which might turn him aside from that quest to meaner things.' If to be 'receptive and open-minded' necessitates a liability to credulity—or to what seems such to others—it is worth while to run the risk of mistake and maintain a wide, sane outlook.

This was how 'The Times' referred to Dr. Wallace's Spiritualistic convictions: 'At an early age he became a "confirmed philosophical sceptic," a thorough materialist, in whose mind there was no place for any conception of spiritual existence or of any other agencies in the universe than matter and force. But his curiosity being aroused by some inexplicable, though slight, phenomena that occurred in a friend's house, he began to make investigations, and thus came upon facts which he conceived to be "removed from anything that modern science taught or philosophy speculated upon." In this way he gradually arrived at a belief, expressed in "Miracles and Modern Spiritualism" (1881), in the existence of præterhuman intelligences of various grades, able to act on matter and to influence the minds of men.' That was all.

The other day—on the 19th ult., to be exact—looking through the communications which have been pigeon-holed in our desk for reference we came across an unopened envelope, which was received by us on February 7th, 1911. It was endorsed 'Not to be opened before September, 1912, if I die before then, and not till I write if alive. V.N.T.' We decided to open it, and on doing so found the following prediction:—'Written February 6th, 1911, by Vincent N. Turvey. On or about September, 1912, there will be a great Continental disturbance, such as a big war. I also see the "effect" for three years, i.e., till 1915. This has been seen by me since March, 1909.' The war in the Balkans began October 17th, 1912.

The following prayer, which Burton heard used before the tomb of the Prophet at Mecca, appears in 'The Desert Gateway,' by S. H. Leeder (page 127): 'O Allah! O Safeguard of the Fearful, and Defender of those who trust in Thee, and Pitier of the weak, of the poor and destitute! Accept us, O Beneficent! And pardon us, O Merciful! and receive our penitence, O Compassionate! and have mercy upon us, O Forgiver! For, verily, none but Thou canst remit sin! Of a truth, none but Thou alone knowest the hidden, and veilest man's transgressions! Veil Thou our offences, and pardon our sins, and broaden our breasts.'

It strikes us forcibly that all the present talk about the activity and omnipresence of Satan indicates a latent *unbelief* in God. Monsignor Benson sees the devil everywhere; we see God. We see, indeed, also an array of unspiritual beings, both in the body and out, but it is rank infidelity to say that they are dominant on the other side; that they press upon us to the exclusion of the forces of God. How does it happen that the 'fallen angels' have escaped from hell? and why does not God capture and confine them? What is our Heavenly Father doing all this while? Why does He permit only devils to get at us? Why does He expose us to such a horribly unfair conflict with unseen antagonists, who, according to the priests, are more than a match for the wisest and cleverest men? We have too great faith in God to believe these monstrous absurdities. It may seem strange to them, but the unbelief in God of the preachers who give us over to the devil and his agents strikes us as being very shocking and demoralising.

'The Daily Chronicle' says: 'Commissioner Howard, chief of staff to General Bramwell Booth, tells a story with charming frankness against himself. Travelling in a country district, he had one night, with his secretary, to accept the hospitality of a peasant friend. She endeavoured to make up for the narrowness of the bed by placing two boxes alongside, and on taking her visitors into the guest chamber, showed that in her mind the primitive condition of things was capable of philosophic consideration, for she pointedly remarked, "There you are. If you belong to God, you will be all right, while, if you belong to the Devil it is too good for you. Good-night."'

This, also, referring to 'dog ghosts,' is from 'The Daily Chronicle': 'Mr. Andrew Lang selected as specially worthy of note a story told upon the authority of a naval lieutenant. He was sitting with several other men and a fox terrier round the smoking-room fire of a country house. Presently the heavy, shambling footsteps of an old dog and the jingle of his collar were heard coming upstairs. "Here's old Peter!" said one guest. "Peter's dead!" whispered his owner. All of them heard the sounds pass through the closed door and patter into the room. The fox terrier bristled up, growled, and pursued the invisible across the carpet. From the hearthrug sounded a shake, a jingle of a collar, and the settlement of a body collapsing into repose.'

The influence of Spiritualism and psychic research is being felt in many directions, and a number of the terms used by us are coming into common use. 'The Daily Chronicle' draws attention to the fact that astrology, in like manner, has influenced our language. Thus, it says: "Disaster" means nothing but "contrary star." "Influence" appears to have come from the inflowing of planetary power upon the fortunes of men. Such words as "aspect" and "predominant," though we might possibly have had them without astrology, have probably been helped by it. Even "consider," or rather its Latin original "considerare," is believed to have started by meaning observation of the stars (*sidera*). And when we speak of "jovial" or "mercurial" dispositions, we are unconsciously referring to planetary influences.'

A Defence League is evidently needed in U.S.A. The 'Los Angeles Express' of October 27th states that 'fortune-tellers, mediums, palmists, seers, sorcerers, and other persons of this class will not be licensed by the police commission.' Mayor Rose declares that these professions are all contrary to the public order and welfare, that he will not issue a new license to these people, and that those now in force will be allowed to expire, and will not be renewed. Surely it is time that Spiritualists protested against mediumship being classed with fortune-telling, sorcery, and palmistry. The National Association stands, we know, for Spiritualism as an educational, ethical and religious movement, and the more thoughtful Spiritualists support it, but a vigorous protest ought to be made against this degradation of mediumship.

We were pleased to see a letter by Miss Lind-af-Hageby in 'The Daily News and Leader' on the 21st ult., announcing that the costs in her recent action for libel, which amounted to £6,561 11s. 8d., have been entirely raised by public subscription, a balance of £546 9s. 10d. being handed to the Animal Defence and Anti-Visitation Society, at the request of a lady who sent a cheque for a thousand pounds. After thanking 'The Daily News and Leader' Miss Lind says: 'I cannot personally thank the many friends, known and unknown, who not only took upon themselves the whole burden of the costs of the trial, but who, by their moral support and encouragement, showed the strength of public feeling. But I am glad of this opportunity of expressing to you and to them my deep sense of indebtedness for an assurance of the advancement of the cause I hold sacred, which to me is of infinitely greater value than the transitory triumph of a legal victory.'

Correspondence has been going on recently in 'The Guardian' regarding 'the Invocation of Saints,' and Spiritualism cannot be kept out of it. 'Pax' says, 'I have a great many friends among Italian, French, English and American Roman Catholics, and have been often not only astonished, but amused, at their preference for asking my unseen friends' advice rather than laying their trouble at the feet of their own especial patron Saint.' Probably this is why Monsignor Benson lectures against Spiritualism! 'Pax' refers to the inconsistency of those who advocate the Invocation of Saints and yet condemn as either false or Satanic the teachers of modern Spiritualism. C. G. Clark-Hunt, writing from Barbados, says: 'Has not the discovery of telepathy a bearing in helping us to understand how, without supposing omnipresence as an endowment of the Saints, we may get *en rapport* with them, and make them see our needs, and get interested in them when we have had the thought of their examples, their distinguishing virtues, and their triumphs much in our minds as our reason for inviting their intercessions?' Truly we are winning!

George Borrow, in his 'Bible in Spain,' relates a striking instance of prevision in a dream. He tells how, on one occasion, when he was bound from Lisbon, one of the sailors who had just left his hammock, said, 'I have had a strange dream, which I do not much like, for I dreamt that I fell into the sea from the crosstrees.' He was heard to say this by Borrow and several of the crew. Shortly afterwards, as the weather was becoming increasingly rough, the captain ordered the topsails to be taken in, and several sailors ran aloft. As the yard was being lowered the wind caught it and whirled it round, and a man was struck down from the crosstrees into the sea. Borrow saw the man's head on the crest of a billow, and instantly recognised the unfortunate sailor who related his dream. A boat was lowered and every effort made to save the seaman, who struggled hard for his life, but he disappeared beneath the water when the boat was within ten yards of him. He was a fine young fellow, the best sailor on board, and was the only son of a widowed mother.

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.

The Ordinary Man's After-Death Experience.

SIR,—I have read Mr. Morse's trance address on the above subject with deep interest, and find it wonderfully corroborative of what has come to me from the other side. The scene in the chamber of death (page 559), the spirit's memory of the past, the state in which he finds himself, the ejaculation, 'It is true, after all'—(I have got those very words), and, above all, the final sentence about punishment (page 561), and the subsequent rising and growth—all these I have received in detail; and they contain tremendous truths.—Yours, &c.,

E.

For the Cure of Cancer.

SIR,—In answer to an inquiry in a recent number of 'LIGHT,' about a treatment for cancer, may I suggest that the patient try fifteen drops of the essential oil of cinnamon taken in either half a wine glass of milk or of water, three times a day before meals? This was the treatment employed by my late husband, Dr. Carne Ross, where operation was difficult or impossible, and he had many good results from it, and it certainly eased pain.—Yours, &c.,

Manchester.

KATE CARNE ROSS.

Is Spiritualism Satanic?

SIR,—The paragraph in the current issue of 'LIGHT,' page 574, reminds us that it is the orthodox (who regard the Bible as strictly authentic) who are the first to denounce Spiritualism as satanic. It would be interesting to learn how they interpret the book of Job, where Satan is represented as obtaining Divine permission to torment. Also, has he a license for attending séances? If so, God is the wilful source of deception, and instead of praying to 'Our Father,' it should be 'Our deceiver.' As some maintain that Satan (like God) is omnipresent, the attempt to turn him out of hell seems futile (the angels might get a scare yet from this omnipresent crow!). Can one wonder that the heathen make fun of the 'white man's myth'?—Yours, &c.,

Sutton.

E. P. PRENTICE.

An Interpretation of a Symbol Desired.

SIR,—I wonder if any reader of 'LIGHT' could give me the meaning of the following symbol which I saw with my wife? Five annunciation lilies spread out as a fan, right in front a small but very brilliant cross, resting on a crescent moon, which appeared as a boat, at each tip of the moon a bright five-pointed star, the whole suffused with a beautiful golden light. I have wondered several times what it meant. Sometimes I get the meaning, but in this case I did not.—Yours, &c.,

W. H. EVANS.

Dr. A. J. Davis and Aerial Navigation.

SIR,—I was interested to read your quotations from 'Penetralia' in 'LIGHT' for November 8th. Regarding the motive power necessary in aerial navigation, so that we may sail as easily, safely, and pleasantly as birds, does not Dr. Davis presumably refer to electrical power, which is already being tested and used for motor-cars and engines of all kinds? I recall an article in 'The World's Work,' published a year or more ago, in which a detailed description was given of a new engine that Tesla is perfecting, capable of wonderful power, and of dimensions so small it could be concealed under a man's hat. It occurred to me at that time that this was doubtless the progressed mechanism that would easily revolutionise the proportion and power of electrical engines and make more possible the prophecies in 'Penetralia' as to the locomotion of the future.

I wrote to Dr. Davis in 1909, after reading some statements of Bruno Müller regarding air sacks of birds and mechanical efficiency in flying—for Dr. Davis had already written on the subject in a chapter on 'Travelling in the Summer-land.' I quote from his reply:

'Concerning the flight of birds; they are natural navigators, since their bodies are heavier than air, and the hollowness of their bones only to reduce their weight (by motion of their wings frictionise the air, and fill their bodies and bones with essential electricity), and are natural aeroplanes.

'The principle of flight is positive and negative—thus following the law of electricity. The bird carries his motor in his brain, operating down the spine, expanding in the wings.

'Balloons are of little value, because they depend on gas, which is lighter than air, and also upon atmospheric air currents. But aeroplanes constructed upon the bird principle are certain to become airships of the future.'—Yours, &c.,

MARGARET V. FARRINGTON.

Asking for Spirit Friends.

SIR,—In 'LIGHT' of October 25th the question, 'Should spirit people be called back?' was discussed. Some of the opinions expressed were strongly against an investigator asking for a particular spirit. Mr. Myers was mentioned as one who is being pestered by insistent calls for him from this side of life.

Be that as it may, I believe that the same law obtains in this particular search for knowledge as in the orthodox method of seeking for light: 'Ask and ye shall receive; knock and it shall be opened.'

This is a law that holds good in all mundane and spiritual affairs. We must ask for what we want. Through desire we come into knowledge. It is never thrust upon us. Our petition, be it silent or spoken, is prayer, and prayer is heard and answered.

It may be possible that an eminent man can have too many calls upon him, even on the heavenly shore. But for the most part I believe we confer a great favour on, and extend a very real help to, our friends in the unseen world when we call them to us.

All Spiritualists are familiar with the tragic tales of 'those who came and the world received them not,' even while mourning for them. To return to comfort the grieving, and be ignored and doubted—this is, indeed, the tragedy of death. This is where the sting of death lies. This gives to the grave its victory.

I have had the good fortune to receive many messages during my life so far, mostly through mediums not professional. The genuineness of some of them was beyond doubt.

Once, when sitting with a medium, who was not known as a medium, even to her own family, and whose work was wholly gratuitous, I asked for a relative of mine from whom I had never received a word or sign.

The spirit who called herself the medium's guide said to me 'Your relative, Mr. C, is overjoyed to be asked to come. He will soon be here.'

In a few minutes he arrived, and his first words (written through the medium's hand) were to thank me for calling him. 'There are,' said he, 'some here who have never been called; and I pity them.'

So it would seem that there, as here, people are pleased to be remembered and asked for by their friends. Indeed, from

many different spirits, we learn that most of them are quite as anxious to communicate with us as we are to hear from them.

—Yours, &c.,

Washington, D.C., U.S.A.

G. DE A.

Mr. Maskelyne and Dr. A. R. Wallace.

SIR,—In reference to your remarks (page 574) upon my speech at the annual dinner of the 'Magic Circle' that appeared in your last issue, allow me to state that my speech was not correctly reported. I did not call the late Dr. Russel Wallace a 'spoofer.' In alluding to the statement of the President of the British Association, that it was possible to communicate with the spirits of departed friends, I said:—

'Too much importance should not be placed upon the statements of scientists upon a subject fraught with so much trickery and imposture. Scientists are not competent to investigate trickery. It frequently happens that men who are exceedingly clever in some respects are exceedingly foolish in others. It appears that some of their faculties become enlarged at the expense of some of their other faculties. We have a remarkable instance of this in a great man who has recently passed over to the majority. Dr. Russel Wallace was in truth a great man, second only to Darwin as a naturalist, and yet a greater crank never existed. He was a Socialist, a Spiritualist, an anti-vivisectionist, an anti-vaccinationist, and a vegetarian, although he found that a vegetable diet did not suit him.'

Surely I am justified in calling such a gentleman a crank, whether he be dead or alive.—Yours, &c.,

November 29th, 1913.

J. W. MASKELYNE.

[We quite agree that it does sometimes happen 'that men who are exceedingly clever in some respects are exceedingly foolish in others.' It is also true that it is the 'cranks' that move the machinery.—ED. 'LIGHT'.]

The Situation in North-West Durham.

SIR,—As several inquiries have reached me concerning the progress of the organised campaign of persecution and misrepresentation in North-West Durham, kindly allow me to supply the information, especially as one correspondent, a reader of 'LIGHT,' dwells in far-away Winnipeg.

The actively opposing 'army' now consists of two vicars, an assistant curate, and a student preacher attached to Durham University, but the *passive* resisters are to be found in higher ecclesiastical circles. Encouraged by the success attending our prompt and unwavering protest to the Wholesale Co-operative Society in the early autumn, and the partial satisfaction obtained from the Motograph Film Company, I have mapped out a course to follow in connection with the spasmodic outbreaks by detached clergy, which plan is still further strengthened by the recent practical capitulation of Monsignor Benson, who gave us the key to the attitude of Roman Catholicism towards us.

The embers left hereabout in the spring of 1911 have smouldered ominously, and it was the continued ineffectual efforts to quench them which inspired me with the ideas I am now carrying out. On March 16th, 1911, the Bishop of Newcastle informed me that the clergy had not his authority to preach against Spiritualism, and I accepted that assurance as tantamount to an implication that he would not concede it. My opinion is now different. Obtaining no satisfaction from the clergy referred to, even after a public protest at Annfield Plain on September 28th last, I approached the Bishop of Durham, and asked him to use the influence (as I fondly believed) of his high office to restrain their unfounded outpourings; but after the passage of four very courteous communications the net result is that he 'has no authority.' Still undismayed, I addressed the Archbishop for the northern district, intimating to him that Bishop Moule had confessed his inability to intervene, but the answer was still the same. Archbishop Lang, on October 25th, expressed, through his private secretary, his regret that he too had no authority in 'such matters.' I have now taken the third step in my plan—that of complaining to the Archbishop of Canterbury—and am awaiting his reply.

One fact emerges clear and unmistakable, that something beyond mere protests and appeals must be resorted to. Sunday next, December 7th, will witness at Annfield Plain, if the clergy in question have manhood to toe the mark, a piquant situation. On that day, Mr. Jas. Clare, Mr. Geo. Dickie, and myself are to speak in the local Co-operative Store Hall, and I have written inviting all the four parsons to attend, and they will be invited to express their opinions from our platform.

I often refer to your own and Mr. Boddington's firm speeches at Chatham, and remind timid ones that a heritage can only be bought, and can only be retained, by fearlessly maintaining its sacredness. Thanking you for past kind words and generous space.—Yours, &c.,

JAMES LAWRENCE.

Emily Brontë's 'Last Lines.'

SIR.—In the issue of 'LIGHT' of November 22nd (page 554) there is a quotation from the last lines written by Emily Brontë. If you do not know, it may interest you to know that Swinburne says in reference to them: 'No last words of poet or hero or sage or saint were ever worthy of longer and more reverent remembrance than that appeal, which is so far above and beyond a prayer, to the indestructible God within herself.'—Yours, &c.,

G. J. MITCHELL.

The Miracles at Lourdes.

SIR.—I am misreported with regard to my statements as to the Lourdes miracles. I said that I myself had witnessed seven: and I added a reference to the famous case of Pierre de Rudder, healed instantaneously of a broken leg at the Lourdes shrine of Oostacker. I append to this letter an outline of the case, with dates, &c., and the names of those persons who attested the cure.—Yours, &c.,

R. HUGH BENSON.

CASE OF PIERRE DE RUDDER.

In 1867 Pierre de Rudder, a labourer on the estate of Le Vicomte Du Bus, at Jabbeke, fractured his leg severely in two places. The case refused to yield to ordinary treatment, and two ulcers appeared on the foot and leg. During the period of eight years that followed, the leg was seen and treated by Drs. Jacques and Verriere of Bruges, Dr. Hoestenbergh of Stalville, and Professor Thiriart of Brussels, all medical men of some repute. The case was eventually declared to be one for which amputation was the only remedy.

In 1875, on the advice of La Vicomtesse Du Bus, de Rudder made a pilgrimage to Lourdes. During January and February he was seen at intervals by his doctors. He arrived on the 5th of April, and was seen by Jules Van Hooren, Edward Van Hooren, and Marie Wittizacle, of Jabbeke, all of whom have signed a sworn statement that they saw the leg on that day—that it was in a terrible state of corruption, the flesh wasted to the bone, a small particle of which was missing.

On the 7th April he was miraculously cured after going twice round the Grotto.

A signed statement as to the authenticity of the cure has amongst its signatures those of a doctor (Dr. Rayer, of Lens St. Remey), a burgomaster, a freethinker, a bishop, and a curé. Many other medical men, after the severest tests, have witnessed to the reality of the cure. And all those doctors mentioned as having treated the case before the cure have given their evidence in proof of this miracle.

(Fuller details may be gained in 'Lourdes Apparitions et Guérisons,' by Georges Bertrin, and 'L'Œuvre de Lourdes,' by Dr. Boissarie).

[We should hardly regard this as a cure of a broken leg. It seems to have been a case of healing a bad ulceration which followed the fracture.—ED. 'LIGHT.']

'Christian Science a Plagiarism.'

SIR.—It is not my wish to intervene between Mr. Bathurst and Mr. Watson, of Chicago, but in the interest of historic truth, I think the former's charges should be more frankly met. It is not enough to say 'that Mrs. Eddy knew Dr. Quimby,' &c. Is it true, as witnessed by Miss Dresser, that in 1862 Mrs. Eddy, then an invalid, was 'carried up the steps of Dr. Quimby's house' and, as affirmed by Mr. C. H. Lea, that Dr. Quimby 'restored Mrs. Eddy to health'?

No impartial observer is likely to accept the second paragraph of Mr. Bathurst's letter as an answer to Mr. Watson's. It would not disparage the value of Mrs. Eddy's work to own that Dr. Quimby taught Mrs. Eddy, and first used the term 'Science of Health,' nor would it do so to admit that it was in the year Quimby died (1866) that Mrs. Eddy said she was led 'to the discovery of the system' denominated Christian Science. The first edition of 'Science and Health' was published in 1875.—Yours, &c.,

THOS. TUDOR POLE.

ANNIVERSARY SERVICES AT PAIGNTON.

The Paignton Society had a grand field day on Sunday, the 30th. Following upon a good three days' mission by Mrs. Harvey, of Southampton, during the previous week, our Anniversary Services on Sunday last were very uplifting. We had splendid audiences, and were overcrowded at night. In the morning, Mrs. Perkins, of New Zealand, gave a spiritual address, and spiritual psychometry from flowers. At 3 p.m. Mr. Perkins spoke on 'The Master's Message,' and at 6.30

Mrs. Perkins spoke on 'Divine Love,' and gave spiritual readings. As a result of the late attack by the Rev. Kitto-Baker, a large number of strangers were present, among them some of his congregation. A feeling of profound reverence prevailed, and a great blessing was poured into our souls. God has indeed blessed us in the midst of our persecution. On Monday, at Rabbich's Restaurant, a farewell tea to Mr. and Mrs. Perkins was held, followed by a public meeting, at which Mrs. Perkins spoke on 'Angel Ministry.' Mr. and Mrs. Perkins start for New Zealand on Wednesday, and we tender to them our loving thoughts and good wishes for the continued success of their work. H. P. R.

SOCIETY WORK ON SUNDAY, NOV. 30th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—Mr. Robert King gave an able and helpful address on 'What is Clairvoyance?' Mr. A. J. Watts presided. 24th ult., Mr. Leigh Hunt gave remarkable successful descriptions and messages. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Morning and evening, Mr. Percy Street gave addresses on 'Spiritual Monism' and 'Life's Rationalism.' For next week's services see front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., public circle; at 7 p.m., address by Mr. G. R. Symons, followed by circle.—A. T.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mrs. A. Boddington gave an address on 'The Coming Religion,' and descriptions. Sunday next, at 7 p.m., Mr. W. E. Long. Thursday, at 8, meeting and members' circle.—L. P. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good addresses by Mr. W. E. Long. Sunday next, 11 a.m., Mr. W. E. Long, circle; 6.30 p.m., Mrs. Alice de Beaufort on 'Inspiration and Revelation: Their Nature and Source.'

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. W. H. Such's interesting paper on 'Mediumship' was followed by well-recognised descriptions by Mrs. Longman. Sunday next, at 7 p.m., Mrs. E. Neville, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Tayler Gwinn gave spiritual addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3 p.m., circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Alice Jamrach gave good addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Karl Reynolds. Thursday, 8.15 p.m., public circle.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Gambriel Nicholson spoke on 'Ecce Homo.' Sunday next, at 7 p.m., Mr. Robert King on 'Psychic Powers.' 11th, Thames Valley Café, Clarence-street, at 7 p.m., Mrs. Podmore, clairvoyance.—J. W. H.

CHELSEA.—SYDNEY HALL, POND-PLACE, FULHAM-ROAD, S.W.—Mr. Alexander Erskine's interesting address on 'Medical Hypnosis,' illustrated by experiments, was much appreciated. Sunday next, at 7, Mrs. L. Gapper, clairvoyante. Silver collection.—J. D.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. Horace Leaf gave an address on 'Motion,' and descriptions. Nov. 26th, successful whist drive and dance. Sunday next, at 7 p.m., illustrated address on 'Auras' by Mr. C. J. Stockwell.—E. C. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Gillespie, of U.S.A., gave addresses and descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. M. Maunder, vice-president. Circles: Monday, 7.30 p.m., ladies'; Tuesday, 8.15 p.m., members'; Thursday, 8.15 p.m., public. Friday, 7 p.m., Lyceum.—J. M.

HACKNEY.—240A, AMHURST-ROAD, N.E.—At 7 p.m., Mr. G. F. Tilby gave an address on 'What Spiritualism has Taught Us.' Sunday next, at 11.15, Mrs. Murch; 7 p.m., Mr. A. J. McLellan, address and clairvoyance. Monday, 8 p.m., circle. Tuesday, 7.15, healing, Mr. H. Bell and Mrs. Brichard. 12th, at 8, committee meeting.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mr. G. T. Wooderson on 'Breath is Life'; evening, address by Mrs. Mary Davies on 'Add to Your Faith Knowledge' and fully recognised descriptions. Sunday next, morning, Mr. Geo. Brown; afternoon, Lyceum; evening, Mrs. Mary Gordon. 11th, 8.15 p.m., Mrs. Alice Jamrach. 14th, 7, Mrs. Gillespie, of U.S.A. 20th, fancy dress social evening.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter gave addresses on 'The Morals of Spiritualism' and 'Come, see a man which told me all things that ever I did,' and well-recognised descriptions. Sunday next, at 6.30, and Wednesday, at 8, public services. Monday, healing and development. Friday, at 8, public circle. December 21st, opening of new temple; particulars later.—J. S. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Hayward spoke on 'Healing.' Evening, Mr. G. R. Symons gave a good address on 'Self-Education and Development'; descriptions by Mr. J. Wrench. Nov. 27th, Mrs. Harrod, address and psychometry. Sunday next, at 11.45 a.m., Mr. J. Cattanaich on 'Obsession'; at 7 p.m., Mr. W. E. Walker, address and clairvoyance. Thursday, at 8 p.m., Mrs. E. Neville.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address by Mrs. Clempson on 'Original Sin.' Descriptions by Miss Clempson. Solo by Miss Heythorne. Sunday next, Conference with U.L.S. At 3 p.m., paper by Mrs. Ensor; at 7 p.m., Messrs. Tayler Gwinn and Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush. Tea at 4.45. Thursday, at 8, address and psychometry.—F. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. Mitchell, of North Shields, answered questions; evening, Mr. T. O. Todd gave an address on 'The Prophets in the Temple.' November 26th, Mr. Todd spoke on 'The Temple not Made with Hands.' Sunday next, 11.15, Mr. E. Alcock Rush; 3, Lyceum; 7, Mrs. Mitchell. Wednesday, Mr. T. O. Todd; also on the 14th.—J. F.

SEVEN KINGS.—45, THE PROMENADE.—Morning, interesting discussion on the 'Law of Consequence'; evening, Mr. Lund on 'All Worship be to God Only'; descriptions by Mrs. Lund. 25th, Mr. Sturdy spoke on 'The Spiritual Progress of Mankind,' and answered questions. Sunday next, at 11.15, study class, Miss Scates; at 7, Mr. C. E. Sewell. Tuesday, Mrs. Neville. 14th, meetings in new hall, opposite Goodmayes Station.

UNION OF LONDON SPIRITUALISTS.—Opening of New Hall.—The Union of London Spiritualists will hold the annual conference with the Spiritual Church, Goodmayes-avenue, Goodmayes, Essex, on Sunday, December 14th. At 3 p.m., paper for discussion, by Mr. R. Boddington. Tea, 5 p.m., at 1, Barley-lane, 6d. each. At 7, public meeting; speakers, Messrs. G. Taylor Gwinn and R. Boddington; soloists, Mr. and Mrs. Alcock-Rush. The co-operation of all friends is earnestly solicited.

WISBECH.—PUBLIC HALL.—Excellent address by Mr. D. Ward on 'The Message of Spiritualism,' and descriptions.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. J. Veary conducted the meetings, morning and evening.—H. E.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. J. Miles Ord gave addresses.—J. W. M.

WHITLEY BAY.—An address by Mr. Hamilton on 'The Gospel of Spiritualism' was much appreciated.—C. C.

TOTTENHAM.—684, HIGH ROAD.—Mr. R. Boddington gave an address on 'Do the Dead Return?' and answered questions.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mrs. Angel spoke on 'Evolution.' Descriptions by Mrs. Angel, Mr. Thorne, and Mr. Whyman.—A. S.

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

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Address and descriptions by Mrs. L. Spiller. November 26th, Mrs. Perkins conducted the meeting.—P.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Pulham gave psychometrical readings and descriptions. Mr. Cornish presided.—J. A. P.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Phillips gave addresses morning and evening. Descriptions by Mr. Croshaw. December 1st, tea meeting: Mrs. Firkins.

READING.—NEW HALL, BLAUGRAVE-STREET.—Morning, Mrs. M. H. Wallis answered questions under spirit control; evening, inspirational address and descriptions. November 24th, Dr. Ranking gave illustrations of clairvoyance and psychometry.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing; evening, Mrs. Podmore spoke on 'Some of the Commonplace Things of Life' and gave descriptions. Nov. 27th, address and descriptions by Mrs. Webster.—A. L. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address and descriptions by Mrs. Short. Soloist, Miss Wilson. 26th, address by Mr. Rook, descriptions by Mr. and Mrs. Joachim Dennis.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Evening, address on 'Do We Believe in God?' by Mr. Karl Reynolds. November 24th and 26th, addresses and descriptions by Mrs. Richards and Mrs. Graddon Kent.—E. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mrs. Harvey spoke on 'The Power of Thought' and 'Life Here and Hereafter,' and gave descriptions. 26th, address by Mr. Blamey, descriptions by Mesdames Summers and Trucman.—E. F.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mr. Short. November 27th, Mr. Parry related striking personal experiences.—W. G.

SOUTHPORT.—HAWKSHED HALL.—Miss Waghorn spoke on 'The Building of the Temple' and 'The Problems of Life,' gave descriptions and impromptu poems; assistant clairvoyante, Mrs. Scholes.—E. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle gave addresses morning and evening, on 'Premature Transition' and 'The Motor Power of the Physical Body Compared with Electrical Force.' Good descriptions and 'after-circle.'—C. A. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE WESTCLIFF-ON-SEA.—Inspirational address on 'The Better Way'; descriptions and messages by Mrs. Mary Gordon. Mrs. Matthews gave tests as usual.—S. E. W.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Blake spoke eloquently on 'The Uses and Abuses of Mediumship,' replied to local newspaper critics, answered questions and gave descriptions. November 26th, address and psychic readings by Mrs. Spiller.—J. G. McF.

JOHANNESBURG.—Mrs. M. Lavery, of Durban, Natal, after giving a number of trance addresses here has gone to Pietersburg. From there she will go to Pretoria and then return to Johannesburg. She delivers very fine addresses and gives diagnosis of disease with marked success. She is not a paid worker but is collecting funds for the erection of a church at Durban.—M. L.

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