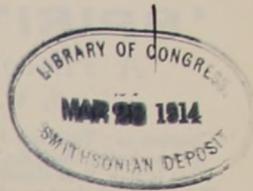


Light:



A Journal of Psychical, Occult, and Mystical Research.

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

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Light:

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"LIGHT! MORE LIGHT!"—Goethe.

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No. 1,732.—VOL. XXXIV. [Registered as] SATURDAY, MARCH 21, 1914. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Reading lately Miss Dallas's arresting book, "Across the Barrier," which deals with the "return" of a little daughter from "beyond the gates" to be a minister of grace to her parents and friends, we were struck by a passage describing the disorder into which a number of articles which had interested the child in her earth life were thrown by a manifestation of her presence on the physical side of things. When a question on the subject was put to her, she replied: "It was me looking at the things on my table. I did move something, I suppose." And then follows this comment by the narrator:—

The expression "I suppose" seems to imply that she did not know that she had done this; and this is in agreement with other statements which have been made not only through Mrs. Norman [the child's mother] but also through other psychics. They indicate that those manifesting are not always sure that they have succeeded in being seen or heard.

There is something highly suggestive in this. May it not be the case that in some examples of physical manifestation the agencies at work are quite unaware of the effects they are producing in the outer world?

* * * *

We have reason to believe that the interaction between the two worlds is sometimes of an automatic kind on one side or the other, that is to say, that the unlightened dweller in the unseen world produces effects in this one of which he is totally unaware, while, on the other hand, those on the mortal side often respond unconsciously to influences directed upon them from the spiritual realm. This becomes all the easier to understand when we reflect on the many cases of influence and example unconsciously exercised or obeyed amongst persons in the flesh. We read some time ago of a visitor to a Government office who created an immense stir amongst the attendants. They were set running to and fro on fruitless errands, but the mystery was explained when it was found that the visitor had been guilelessly leaning against the buttons of the electric bells! That was an example of unconscious action. An illustration more to the point is to be found in the case of a distinguished musician who is also a highly developed psychic. At certain crises in his life, he states, he has found persons—sometimes entire strangers—placing themselves at his service in the most mysterious way. A sudden and seemingly irrational interest was shown in his affairs, all directed to one end. And the persons who desired to aid him appeared for the time being to be acting under other than their own personal impulsion,

From "The Secret of a Star," by Eva M. Martin (Theosophical Publishing House, Adyar, Madras), we take the following:—

What a task has the New Astrology taken upon itself in endeavouring to interpret these influences upon the souls of men—not upon their outward lives, as the Old Astrology did, but upon the inner spirit, that which is the man himself!

The remark is placed in the mouth of one of the characters in the book, Mr. Peterson, an old gentleman wise in the occult sciences and the deeper things of life. It expresses in some sort the attitude towards astrology of some of those who are not greatly impressed with the results of astrological work when applied to politics or the Stock Exchange. As for the book from which the passage is taken, we found it full of delightful passages. It deals with the mystic experience of a youthful genius, Lucien, who had the privilege of beholding and conversing with the god Mercury, the mystic Hermes, who attended the lad as guide, philosopher and friend. In this respect the book recalled Rudyard Kipling's "Puck of Pook's Hill," and although framed on mystical lines, "The Secret of a Star" has something of the witchery of Kipling's narrative. The character of Hermes is portrayed with consummate skill, and in addition to some excellent "word painting" the book has a devotional fervour which will appeal to those who are repelled by the cold and often supercilious erudition which marks some phases of occult literature.

* * * *

We have received a pamphlet containing a full report of the famous discussion on Miracles held at the Little Theatre on January 19th last (the "Christian Commonwealth" Co., Ltd., 6d.). Apart from the interest of the question, "Do Miracles Happen?" the book is rendered attractive by the wit and humour of some of the debaters, notably Mr. G. K. Chesterton. His sense of gaiety, however, seems to have broken down when he recounted his experience with the planchette. It frightened him, and he regards it as "a bad experiment." Many of the salient features of the discussion have already been recorded in the Press, and we need do no more now than express our appreciation of the speeches of Mr. A. P. Sinnett and the Rev. J. Warschauer. Neither of them had any verbal squibs to let off, or epigrams with which to dazzle their audience and divert them from the main issues. Mr. Sinnett told a plain tale of the reality of supernatural happenings—not miracles. And Mr. Warschauer argued for the undeviating order and regularity of the cosmic process and the lack of any evidence of miraculous interference with its operations.

* * * *

"The Kingdom of Gold," by Benjamin Fowler Carpenter (The Christopher Press, Boston, U.S.A., 1dol. 25c.), reminds us in some ways of those sensational romances of which Mr. M. P. Shiel was so prolific a writer: "The Yellow Danger," "The Purple Cloud," "Lord of the Sea" and others. We quote the titles from memory—we were

rather thinking of the vivid and extravagant plots which occasionally outdid the Arabian Nights. But "The Kingdom of Gold" is a novel with a purpose. It deals with an attempt by the aid of psychical agencies to corner the world's gold supply, amongst the "rules of action" being the following:—

Enlist and combine as many millionaires as possible.

Make the mining and storage of gold the first great object; the more you hoard it (*sic*) the greater will become its value and powers for use.

And so on. It purports to be a prophetic book forecasting an attempt to establish a great Gold monopoly which will hold the world in its grip. "There is need for a spiritual awakening" is one of the statements made in the notice which accompanies the book. There is, indeed. But we are not intimidated by alarmist prophecies of the kind indicated. The Money Power will work its own downfall, but we can all assist in the process. And we need not essay the task in any panic-stricken spirit. Regarded purely as a romance, and not a political tract, the book is interesting enough with its elements of adventure and psychic happenings.

All the highest teaching is reasonable and intelligible. Its appeal is to the mind, never merely to the sense of wonder or the idea of miracle. It does not seek to clothe itself in fantastic forms, or enlist the aid of jargon, however much such things may impress the unthinking. The question then should be for all of us—not is such and such a doctrine psychical, mystical or metaphysical, but is it reasonable? The idea which cannot be expressed in plain terms is, as a rule, not worth expressing. Obscurity in language is generally the result of obscurity in thought. The resort to weird and cryptic forms of speech is frequently the device of self-interest, and the outcome of a desire to dazzle, to hoodwink or to browbeat the minds of others. We have in our time looked into many strange and outlandish philosophies of life. Sometimes they contained material worth translating into the speech of everyday life, but often they were not worth the trouble. They were supposed to discourse wonders and mysteries, but the only wonder and mystery to us was the power of self-delusion on the part of the "philosopher" and the credulity of those who accepted him at his own valuation.

THE TRUE ATTITUDE.

Mr. B. M. Godeal, of San Diego, California, an old reader of *LIGHT*, in a letter dealing with the present outlook of the movement, writes:—

It seems to me that true Spiritualism has no ground for quarrel with anyone because, dealing solely with the fruits of Nature, it holds a position to which all must come eventually, for the most mystical of cults and 'isms feel occasionally the need of a fact—if only once in a thousand years! And even when they borrow a few of our facts to erect therewith a narrow temple for themselves, the while condemning the mischief of Spiritualism, we can feel (as Wordsworth says)—

Pleased if some souls (for such there needs must be)
Who have felt the weight of too much liberty
Should find brief solace there.

SONGS OF IRELAND.—From Madame Florac, of Dublin, we have received two little books of verse, "Shamrocks" and "Little Thoughts in Little Garments." Simple and unaffected, the verses are touched with the true Celtic spirit, and the Irish note is prominent in such poems as "The Little Old Woman in Ireland," "Eileen" and "The Shamrock." The first-named booklet is illustrated with Irish sketches, and the cover of the second ornamented with a flower, hand painted, the author being also the artist. They can be obtained from Madame Florac, 7A, Dunville-avenue, Rathmines, Dublin, at 7d. each, post free.

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, APRIL 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. RALPH SHIRLEY,

Editor of "The Occult Review,"

ON

"THE TIME OF DAY, RETROSPECT AND PROSPECT."

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. F. W. South, 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:—

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, March 24th, Mr. Ronald Brailey will give illustrations of psychometry and clairvoyance (with blackboard drawings) 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, March 26th, at 5 p.m., an address will be given by Mr. Robert King on "Spirit Guides."

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.

TALK WITH A SPIRIT CONTROL.—On Friday next, March 27th, 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.

MEMORIAL TO MR. E. W. WALLIS.

The total subscriptions as at the 2nd inst. amounted, as stated in our last issue, to £343 10s. 7d., and we have now to acknowledge the following further sums:—

	£	s.	d.
Mrs. Ida Rolleston	5	0	0
Professor James Coates and Mrs. Coates (Rothsay)	1	1	0
Mr. P. H. Stewart	1	1	0
Mr. B. M. Godeal	1	0	0
N. Z.	0	5	0
L. M.	0	5	0
Mr. L. Robinson (Ontario)	0	5	0
Mrs. K. Weston (Calcutta)	0	5	0
M. A.	0	2	6

THE TEST OF THE SPIRITUAL lies in its continuity. Pleasures of the senses pall on repetition, but pleasures of the soul continue and increase.

THE MEDIUMS' POINT OF VIEW.

[Nobody is able to describe the mediums' attitude towards the world better than a medium, and if his statement is delivered in homely language it becomes the more rather than less eloquent. In the following article Mr. A. V. Peters, who is at present in Russia, presents us with some views and reflections which, we are sure, will be read with interest.]

When one talks to an outsider about Spiritualism almost the first thing he will say is: "Yes, but there is so much cheating amongst mediums." I was reading an article the other day in a popular magazine which suggested that professional mediums are all cheats and rogues. This charge has long been made, and has been permitted to pass unchallenged, but I think that the time has come when the point of view of the medium should be considered. I have had a great deal of experience with sitters in various parts of the world, and I often wonder how the spirit people are able to transmit so much to this side when the sitters give so little sympathy and help to the mediums and spirits. Sitters can roughly be divided into three classes. The first two classes consist, on the one hand, of those who regard us as infallible, believe all we say, and accept all we give as gospel; and, on the other, of people who treat us as rogues who have to be constantly watched lest we cheat them. By these latter we are condemned before we sit, and often denied the most ordinary courtesy or politeness, as if we were something less than human beings. I have, on more than one occasion, been passed without recognition in the street by people at whose house I had been the night before. These two classes of people are the bane of our lives. The first class, by their flattery, cause many stupid mediums to lose their heads and forget that they are only the channels through which the spirit world manifests; the second class make us hard and bitter, for mediums have their feelings like other people, and crave a little human sympathy and politeness, which are indeed their due. But, thank God, a third class of people exists, and they are the salt of the earth. They recognise that we are delicate, super-sensitive people, who, more than normal men and women, are influenced for good or evil by the conditions in which we find ourselves. Accordingly, they give us sympathy and attention, write us occasionally little letters thanking us for our work, and maybe send us a few flowers or a book. To such sitters we can and do give of our best because they evoke the best that is in us and the best and highest from the spirit world.

The treatment that physical mediums have met with in the past has driven physical phenomena out of the public gaze. I know of two excellent physical mediums, but they will not sit for public sances; no money will tempt them to exhibit their powers to the crowd of so-called scientific investigators. Yet I have seen under strict test conditions phenomena far exceeding anything that has come through Mrs. Harris or Mrs. Wriedt, wonderful as the powers of those mediums undoubtedly are. Why is this? Simply because the mediums I refer to wish to be free and to enjoy their own lives as human beings. I remember once meeting in one of our London streets the Italian medium Carancini. He had been giving sances to a number of people in London till he was drained of all his vitality, and left alone. Being able to talk a little French, I let him feel that he had at least one friend, and he told me it was the first time any sympathy had been given him in England. We hear so much of the success of Mrs. Piper and the marvellous manifestations vouchsafed to those who have sat with her; but I wonder if she would have succeeded if she had had to face what the majority of mediums have to put up with. She is protected and helped by educated, sympathetic men and women. The hysterical and stupid are kept from her, and she is not worried by the reflection that the success or failure of her work will decide whether she will be able to meet the week's rent or afford a new pair of shoes. We are not, as a rule, avaricious nor does the money question enter into our work very much. We only ask for enough to live decently and to provide for our old age. I know more than one medium who gives more free sances than paid ones, but one soon learns that such sances are not valued; you do not even get thanked for them. I was a worker for a short time with Mr. Stead in "Julia's Bureau," and I can say that that was the happiest time in my

life as a medium. The sitter came and I was free to say what I felt, be it good or bad. There was no money question to be thought of, the results did not matter—not that we did not try for the very best. Indeed, the results, as Miss Harper has told us, were wonderful. Everything was recorded, and there was no haphazard trying to remember. In fact, the method was as near perfection as could be arranged, both for the sitter and the medium. Why cannot some united effort be made again? Of course it would take time and money, but surely what one man with a will could do, a thousand or even a hundred could do.

We have all read how much lamented Mr. Stead is; we have read his praises in all languages. Would it not be a fitting memorial to his memory to establish a bureau like that which he started, say, at the office of LIGHT, giving the London Spiritualist Alliance the control of the business arrangements? At Julia's Bureau letters came from mourners in every part of the world, and I know that there is a need of such a central bureau. Are we too poor, or are we ceasing to believe that the spirit world is really around us, and only talking about it? But I am assured, unless the treatment of mediums undergoes a change, they will gradually withdraw from the public work, and the world will be the poorer for it, for we need a strong united effort to show the world that matter is not all, that life still persists after death, and that spirit rules the life here and hereafter.

A. V. PETERS.

DR. EDWIN ASH ON PSYCHOTHERAPY.

In the course of a lecture delivered at the London Nerve Clinic (Psychotherapeutic), 71, Baker-street, W., on Friday, the 6th inst., Dr. Edwin Ash pointed out that all healing, whether effected through mental or through physical agents, depended on the stimulation of natural powers of recovery.

The scientific uses of psychotherapy, he claimed, could not be properly understood until it was realized that treatment by applications, medicines, operations or mechanical methods of any kind depended on the stimulation of just these same natural and inherent powers, only in this instance an endeavour was made to reach them through the medium of the mind, instead of through the medium of the body. He gave numerous examples of physical and mental methods of treatment illustrating these points.

The lecturer drew attention to the necessity of finding a common law for the various processes of healing which were nowadays included under the term psychotherapy, and referred to such apparently widely differing systems as spiritual healing, psychic healing, healing in temples, shrines and wells, hypnotism, suggestion, mental suggestion and Christian Science amongst other examples. Dr. Ash called attention to the work of the special sub-committee of the British Medical Association appointed three or four years ago to consider this matter, which concluded that all these systems of psychotherapeutic healing were dependent on the principle of suggestion.

In conclusion, Dr. Ash emphasised his opinion that the fact that we could formulate so useful a law as that of suggestion in explanation of all the various methods of mental healing referred to in no way negated the reasonableness of a distinction being drawn between certain well-defined types of cure by hypnotic and suggestive therapeutic procedures, and certain cures in which not only increased physical well-being but ethical consequences indicated the presence of a spiritual factor; so that whilst all psychotherapeutic procedures made use of suggestion as the vehicle of the healing agent, the latter might certainly on occasion have a spiritual as apart from a merely mental significance.

MRS. MAY H. HENDIN, who is a daughter of the late Mr. James Robertson, has, we are glad to learn, derived immense benefit from magnetic healing exercised by a well-known healer, formerly connected with the London Spiritualist Alliance. Her malady was a severe nervous breakdown which ordinary medical attendance, rest and travel failed to relieve. As the result of a message from her father she visited the healer referred to, and after a course of magnetic treatment her state of health improved and has gone on improving ever since.

THE PAINLESSNESS OF DEATH.

In the February issue of "The Message of Life," published at Levin, New Zealand, appeared a communication purporting to be by a visitor from the spirit world, describing the experience of passing out from earth conditions. We quote a few of the opening sentences:—

There is no pain in dying! It is as the ebbing of a tide; as the flowing away of a stream; as the passing out of daylight into twilight; as the coming on of autumn sunsets, wherein the whole of the western sky is flooded with a glow of light; and yet it is a wonderful surprise, even to one who is accustomed to think of a future state when on earth; to one whose mind has been carefully trained in all the schools of thought concerning immortality; to one whose religion and intellectual conviction both hinge with absolute certainty on the spiritual state. To find oneself floating out of the fastnesses of time into the immeasurable space of eternity is such a matchless experience that only those who pass through the portal of death can understand. The greatest surprise of all is that you feel the gliding away of human things without a pang, or regret, or grief, or pain. . . . The loosening of the human affections, the pang that comes to the heart when you hear the sob of loved ones close beside you and cannot reply, is overbalanced by the thrill that accompanies this loosening of the mortal tie, and you feel glad of death even while it is upon you.

By a coincidence we have by us some newspaper cuttings which afford corroboration from this side to the above statement as to the painlessness of death. The following, taken from a recent correspondence in "The Times," is from Dr. H. Cameron Gillies:—

We have looked upon pain and suffering as the greatest evil to which humanity and indeed all the living creation is exposed, and we have esteemed it a great mystery. There is, however, no mystery about pain. It is the universal language of mankind and of all living beings all the time—and indeed our great teacher. Without pain the human race would make no progress, and we should have no evolution in Nature.

Where pain is of no use or saving service, as in inevitable death, there is no pain. I have spoken to a man cut in two by a railway waggon, and he had not any pain. I thought he was even smiling, but he was dead in half an hour. I could give hundreds of parallel cases in cancers and consumptions, and in other hopeless conditions.

The people of my native Highlands recognised this ages ago. They have a time-old proverb, "Tha feigh roimh bhas"—there is always peace before death—and to this day they do not like an illness not attended with pain. They look upon it as dangerously ominous, but the moment the sufferer begins to complain they regard the case and condition as distinctly hopeful. My long experience is that this is true all the way. They have another gem, "Where there is pain there is life"—and hope.

That is the verdict of observation. Here is the personal experience, told in the "Evening News," of a man who came face to face with death. From this case it would appear that the near approach of the "King of Terrors" is attended not only by absence of pain, but by absence of fear. The narrator is Mr. A. C. Benson, the well-known author:—

This is how it happened. I was mountaineering with a friend in 1890, and we were crossing the Unterbachhorn glacier; my friend, the guide, and myself all roped together. Suddenly the snow fell from under my feet, and I went down with a crash into a crevasse.

My first feeling was amusement; I was sure that they would soon have me out. Then I saw that I was hanging over an immense depth; it was as if I swung in air from the vault of Westminster Abbey. Far below I could hear the noise of a rushing stream.

They began to try to pull me up. But the ice-walls of the crevasse sloped towards one another; the more they pulled, the more firmly I was held tight against the ice. My friend crossed over to the other side; they tried again to haul me up, but they could not do it. It was certain that I must die.

I hung like this for twenty minutes, and all that while I had no single thought of fear. I was an Eton housemaster then, and I remember hoping that my death would cause no inconvenience in the house. I didn't see all my past life pass in review before me. I hoped I should become unconscious before death.

I was being slowly strangled by the rope that was tightening about my lungs. There was a strange roaring in my ears; that was the noise of my own breathing. At last the guide

risked his life by coming to the edge of the crevasse. He cut the ice away and they drew me up. And for a few minutes I was not wholly pleased. I felt that I had gone through the door—almost—and yet I had been plucked back. . . .

But I believe that my experience is the experience of almost all. I know a hospital nurse who has seen hundreds of deathbeds, and she says that she can hardly recollect one instance of a person who was afraid to die.

FROM PLANE TO PLANE.

TRANSITION IN SPIRIT LIFE.

In the course of a letter too long to reproduce, Mr. Thomas Colson, of San Diego, California, gives us his views on "Body, Soul and Spirit." He quotes the following communication, which is said to have been given by Swedenborg and appears in "Spiritualism" by Judge Edmonds and Dr. Dexter:—

The return of the soul to the source from which it emanated does not suppose it necessary that the Godhead should absorb it within itself. This would be incompatible with His nature; for while the infinite and numberless parts into which this principle may be resolved does not detract from the power of the Almighty, it adds to His majesty, His glory, and His praise. And each germ possesses speciality, its separate existence is only in accordance with the nature of His laws which may be termed Progression.

Commenting on which our correspondent writes:—

The statement of Swedenborg goes to show that what the clairvoyant describes to us as taking place at the change called death is actually the separation of the spiritual body, or soul, from the natural body, and that thereafter we have but soul (psyche) and spirit (pneuma) to consider. The natural, or material, body, having fulfilled its functions, passes from the stage.

Very few make a distinction between soul and spirit, but employ them as synonyms. In Luke i. 46, 47, in the Magnificat, there is a distinction: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

There being a natural body, there must be its counterpart—a spiritual body. What is this spiritual body? Is it the soul? And, if so, what is the soul? Is it mind manifested, as spirit is manifested in matter?

The spiritual body calls for a tenant-spirit, the Ego. Does this spiritual body undergo no further change during the spirit's evolution? I think that in its passage through the spheres it undergoes a change, a spiritual death, by shedding or leaving behind those grosser particles which it has outgrown, on each sphere, until, becoming a pure spirit, it returns to the presence and source from whence it came—the Godhead.

Our readers may like to deal with the questions Mr. Colson raises, but as to the question of the transition of the spirit from one region of the spiritual world to a higher one, we may give the following passages from "Practical Occultism," by Mr. J. J. Morse, in which "Tien" thus deals with the subject:—

We are speaking of your translation from one of the grand planes of spirit life to another—not of a mere change of sphere, society or association, but of an absolute removal from one condition of spiritual existence to another that lies beyond it.

There comes a time when that plane of spiritual life that you are now on has been exhausted—an indefinite age may pass before such a result is attained, but come that time surely will and does, and then there is this process of assimilation we have previously referred to. Thoughts, as it were, concentrate; you feel a nameless but sweet and beautiful rest stealing over you; you feel that you are going to vastate the cruder elements of the condition you are then in. A beautiful sleep will fall upon you, and while this sleep is on you, behold! these elements will drop from you as the dew may fall from the tree. You awake presently, and in that waking find that you have made the voyage from the state you were then in to the wonderful clime you now have reached. No pain, no sorrow—scarcely a change in form even; but certain grosser spiritual elements that were fit and proper to the condition before have been left behind.

FROM MR. AND MRS. NORDICA, in Johannesburg, we have received a letter expressing their deep regret to learn of the transition of Mr. E. W. Wallis, who was the subject of some eulogistic remarks in an address delivered at the Bijou Theatre, Johannesburg.

DR. JESSOPP'S GHOST STORY.

The decease of the famous Dr. Augustus Jessopp last month, at the age of ninety, recalls the story of a remarkable psychic experience in his life. Before proceeding to the narration of this adventure, it may be well to give a brief outline of his career.

Born at Cheshunt, on December 20th, 1823, he was educated at St. John's College, Cambridge, after which, from 1848 to 1854, he filled a country curacy at Papworth St. Agnes, Cambridgeshire. He held the Head Mastership of Helston Grammar School, Cornwall, from 1855 to 1859. From 1859 to 1879 he was Head Master of King Edward VI. School, Norwich. There he numbered among his pupils a son of George Meredith: the father, it may be added, was one of his intimate friends and correspondents. In 1879 he became Rector of Searning, and lived in that parish until 1911, when he retired to Norwich, where he ended his days so far as this world is concerned.

He was, as "The Guardian" well remarks, a "typical parish priest," but he was more: a scholar, an antiquary and the author of many excellent books. It was while consulting authorities for one of these volumes that the adventure with the ghost befell him.

The event happened in 1883 at — Hall, the seat of the Earl of —. Dr. Jessopp was, as he states, in good health and spirits, a little anxious, perhaps, about some personal matters, but not at all weary or depressed. He had spent a pleasant evening, and ideas concerning the supernatural had formed no part of his thoughts or conversation during the day. To continue the story in his own words:—

The main object of my going to — was to examine and take notes upon some very large books in Lord —'s library, which I had been anxiously wishing to get a sight of for some years. . . I asked leave to sit up some hours and make transcripts; and it was agreed that I should be left to my own devices and the servants allowed to retire. By eleven o'clock I was the only person downstairs, and I was very soon busily at work and absorbed in my occupation. . . I continued at my task till nearly one o'clock. I had got on better than I expected, and I had only one more book to occupy me. I rose, wound up my watch, and opened a bottle of seltzer-water, and I remembered thinking to myself that I should get to bed by two after all. I set to work at the last little book. I had been engaged upon it about half an hour, and was just beginning to think that my work was drawing to a close, when, as I was actually writing, I saw a large white hand within a foot of my elbow. Turning my head, there sat a figure of rather a large man, with his back to the fire, bending slightly over the table, and apparently examining the pile of books that I had been at work upon. The man's face was turned away from me, but I saw his closely-cut, reddish-brown hair, his ear, and shaved cheek, the eyebrow, the corner of the right eye, the side of the forehead, and the large high cheek-bone. He was dressed in what I can only describe as a kind of ecclesiastical habit, corded silk or some such material, close up to the throat, and a narrow rim or edging, of about an inch broad, of satin or velvet, serving as a stand-up collar, and fitting close to the chin. The right hand, which had first attracted my attention, was clasping, without any great pressure, the left hand; both hands were in perfect repose, and the large blue veins of the right hand were conspicuous. I remember thinking that the hand was like the hand of Velasquez's magnificent "Dead Knight" in the National Gallery.

I looked at my visitor for some seconds, and was perfectly sure that he was not a reality. A thousand thoughts came crowding upon me, but not the least feeling of alarm, or even uneasiness; curiosity and a strong interest were uppermost. For an instant I felt eager to make a sketch of my friend, and I looked at a tray on my right for a pencil; then I thought, "Upstairs I have a sketch-book; shall I fetch it?" There he sat, and I was fascinated, afraid, not of his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books, and moved the top one. I cannot explain why I did this—my arm passed in front of the figure, and it vanished. I was simply disappointed and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract when the figure appeared again, exactly in the same place and attitude as before. I saw the hands close to my own;

I turned my head again to examine him more closely, and I was framing a sentence to address him, when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat I. I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and exhibit not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came and when he disappeared. Having finished my task, I shut the book and threw it on the table; it made a slight noise as it fell—the figure vanished. Throwing myself back in my chair, I sat for some seconds looking at the fire with a curious mixture of feeling, and I remember wondering whether my friend would come again, and if he did whether he would hide the fire from me. Then first there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, lit my bedroom candle, took my books into the inner library, mounted my chair as before, and replaced five of the volumes; the sixth I brought back and laid upon the table where I had been writing when the phantom did me the honour to appear to me. By this time I had lost all sense of uneasiness. I blew out the four candles and marched off to bed, where I slept the sleep of the just or the guilty—I know not which; but I slept very soundly.

The mysterious visitor is said to have been identified as a Jesuit who was executed during the reign of Queen Elizabeth, and who, as "The Guardian" remarks, was "the rather insufficient subject of the book upon which Dr. Jessopp was at the time engaged."

We have, for a sufficient reason, omitted the name of the house and its noble owner, although these are mentioned in the story as told by the late Dr. Jessopp.

A TRANCE EXPERIENCE.

Under the sensational heading, "Soul Left Her Body, Soared and Returned," "The Evening Mail," of New York, of the 4th inst., publishes the following account of an experience of a kind which to some of us is not at all rare and sensational:—

Los Angeles, March 4th.—Mrs. Baker P. Lee, whose family for a time during a recent illness believed her dead, is convinced that her spirit left her body and returned. She is a religious and accomplished woman, the wife of the rector of Christ Church here.

Her recital will be transmitted to Sir Oliver Lodge, president of the British Society for Psychical Research.

"I had been unconscious most of the time," said Mrs. Lee to-day. "My periods of lucidity were few and brief. Just before the experience which befell me, as my nurse afterwards told me, my heart seemed to stop beating. The nurse suddenly started and cried, 'Why, she's gone!'"

"She called to my husband and said, 'Come quick, she's gone.'"

"I saw my husband come in. He looked at me and exclaimed, 'My God, has it come?' I tried to open my eyes, but I could not. I said to myself, 'I'm not dead,' but I was powerless to move.

"Then the four children were brought in, weeping, and they looked at me. Presently they all went out.

"Then my father stepped into the room just as he used to be in life. He and I were chums. I said, 'I'm not dead.' He replied, 'Not yet, not yet.' Then he went out. Suddenly I felt my spirit leaving my body. It was gone in an instant, leaping out, a joyous, light and exhilarating release of the very essence of life into space.

"My form remained the same, but the substance had utterly changed. It was now a translucent vapour, capable, at my will, of going immediately to any place.

"I possessed all my faculties, imagination, will and memory. After experiencing unimaginable joys, I went back into my body."

THE mind is naturally active and will employ itself ill if you do not employ it well. Magicians tell us that when they raise the devil they must find him work, and that he will as readily build a church as pull one down.—STERNE.

THE lecture delivered by Mr. J. J. Morse, before the London Spiritualist Alliance, on the 6th November last, entitled "The Early Experiences of the Ordinary Man in the After Life," has now been published in pamphlet form by the Two Worlds Publishing Company, Limited, at the price of one penny. It is neatly got up, and bears an excellent portrait of Mr. Morse.

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THE UNAVAILING VEIL.

Very full of meaning was the old Greek saying that no god, whatever form he assumed, could disguise himself from another god. To-day when, as we are told, "all the gods are banished," the idea may be stated in another way—intelligence, however uncouth the shape in which it appears, is always recognised by intelligence. The kinship is felt at once, there is response and recognition. "How shall a man be concealed?" cried Confucius, who saw that the soul reveals itself in every glance and gesture. But the revelation is made only to those who can see. It is quite easy for intelligence to conceal itself or to be concealed from the gaze of stupidity. And even stupidity finds out in time, when it has been long enough in the presence of intelligence to acquire some gleams of perception.

The man who, applying himself to a study of the Universe, sets down his conviction that it is the outworking of blind necessity, a composition of soulless forces, writes himself down, by the same fact, a dullard. For life throughout all Nature is brimming with intelligent meaning, needing only the eye of intelligence to perceive it. Plan and purpose are apparent everywhere; the impersonal and seemingly unconscious life joins hands with the conscious directive brain whenever the appeal is made, results are brought about and the work of the world carried forward another stage. And sooner or later comes—for the eye of intelligence in the flesh—another discovery. Involved in the plan and purpose are workers on other planes of existence—conscious, individual operators, giving only hints and clues of their activity, but those hints and clues, how full of significance! When the meaning of that discovery is understood—and it is being understood to-day as never before—the light of a new revelation will be thrown on all the puzzles and perplexities of the scientist, the philosopher and the plain-thinking man and woman. All the scattered systems of thought will be linked up and welded together and the good faith of the old makers of myths and fables be vindicated, since it will then be realised that their ideas were by no means all myth and fable. And, in the general awakening which will follow, many painfully constructed philosophies, fitting perfectly together in every part and complete in everything but the possibility of natural life and growth, will fall in jumbled heaps in spite of the frenzied efforts of their creators and followers to hold them together. Such a wreck of doctrines concerned only with matter—such a crash of little worlds! Man the spirit will have made himself known to man the

mortal. The god will recognise the god through all disguises.

Prime mover in the great revelation now unfolding has been Spiritualism, in all its various forms and activities. Just as an inventor intent on perfecting one discovery has happened unexpectedly on another and a greater one, so the experimenter in the occult side of things has in pursuit of some relatively small end brought to light something immeasurably greater. The continued existence of John Nokes deceased, as a conscious rational being, once demonstrated to the satisfaction of the intelligent investigator and the consolation of his bereaved family, is seen to have tremendous issues, clinching a world of argument in prose and poetry in defence of a hereafter. The shallow observer, mature in ignorance and of carefully unreasoned judgment, may scoff at the departed Nokes' anxiety about his law-suit or his life assurance (how unlike an angel!), but the eye of intelligence sees the meaning and the lesson. The arisen Nokes is still human, carrying with him his lowly interests and responsibilities. And so there comes in a recognition of the unity of life, a progression by steps and not a passage across gulfs dividing unrelated forms of life. If the god is not to be concealed neither is the man.

Such demonstrations come to us to-day not in single spies but in battalions, and with the coming of each the need for that extraordinary evidence which is demanded to establish an extraordinary event is correspondingly diminished. And the evidences take at times curious and apparently accidental shapes. From time to time we hear of some case of haunting, examined, authenticated, and then seemingly forgotten. But it has fulfilled its purpose and may well be part of the carefully-considered plan of some Spiritual Evidence Society in the other world working in collusion with the advanced minds devoted to psychical research in this. We have reason to believe that it is so, and that human intelligence responds to human intelligence on each side of the veil, the intelligence in Nature co-operating with both. The god knows the god through all disguises. The veil is there only to be lifted.

THE INNER LIFE OF PLANTS.

The remarkable experiments of Professor Bose, of India, showing by very delicate instruments of his own invention the inner life of plants, is a great step in the direction of proving the unity of all life.

The Professor, by means of a specially constructed apparatus, showed the strange effect of alcohol on plants, which in some cases produced a sort of lethargy, and in others a general unsteadiness of pulsation. Several plants were made to record their rhythmic throbbings. In the course of these the pulse-beats of the plants were affected by the action of various drugs and stimuli in a manner similar to that of the animal heart.

Perhaps the most weird experience was to watch the death-struggle of the plant under the action of poison. Turning from death to its antithesis, life and growth, one realised how the invisible has been rendered visible by means of the appliances of Professor Bose. The infinitesimal growth of a plant became so highly magnified in the experiment that it appeared rushing forward as if in a race. The plant attached to the recording apparatus was automatically excited by a stimulus absolutely constant, and made its own responsive records, going through its period of recovery and embarking on the same cycle over again without assistance at any point from the observer.

ONE of the early fathers compares contemplation and action to Rachel and Leah. The first was fairest, but the latter more fruitful.—STERNE.

THE ETHER OF SPACE.

LOST ATLANTIS.

ADDRESS BY SIR OLIVER LODGE.

On Thursday evening, the 12th inst., Sir Oliver Lodge delivered an address at the City Temple under the above title in connection with the Rev. R. J. Campbell's debating society.

In the course of his lecture, Sir Oliver pointed out that ether belongs to the material universe and not to the spiritual or psychical realm. How could we distinguish between spirit and matter? Matter represented ordinary substance which affected our senses and which we were able to move. The essential property of all matter was motion. The movement of matter was the only thing we were able to achieve in the material world. As to the ether, it was porous—things passed through it without obstruction. When matter was moved, the ether which was the connecting medium between objects was strained, and the result was motion. It was the ether—which interpenetrated matter—that kept the particles of matter in position. It did not affect us because of its uniformity. For anything to appeal to the senses there must be difference and change. Where everything was uniform, nothing was perceived. Differences in temperature rendered things visible. Were all the universe of the same temperature, nothing would be seen. Uniformity prevented perception. If we imagined the case of a deep sea fish out of reach of the waves, embedded in the ocean, the last thing he would discover would be water. If he were a sceptical fish he would deny its existence, and perhaps persecute anybody who told him he moved and had his being in a fluid without which he would not survive for a moment. (Laughter.) Humanity was more than human. It had its roots in another sphere. It was through other than the physical faculties of man that he had become aware he was a spiritual being. The last thing that humanity would discover would be God.

"There are people," said the lecturer, "who deny the existence of other things they can't see, vastly more important than water, and they want miracles to enable them to accept the presence of an omnipotent and eternal Being. The imagination boggles at many things, but this does not mean they are not real.

"Here is this world, for example; it seems a going concern even with all its politics. (Laughter.) Yet to-day is the only moment that exists. All the rest is either past or to come. Do you imagine it jumped into existence, and is going to jump out of existence?"

"Science tells us that it, like ourselves, changes and modifies, that it has an infinite past and an infinite future. The universe has reached this climax, that it has produced us; and to some extent the future depends upon our actions. We are a part of a magnificently ordered cosmos, which we might study to all eternity without exhausting its potentialities.

In the course of his replies to questions from the audience, Sir Oliver said that the connection between matter and ether was an electrical one. Electrons caused the ether to ripple. Ether was not connected by particles; it was continuous—there were no molecules in it. Some people had been sceptical of ether and had tried to evolve a system of physics without it—an impossible task. Matter was composed of electrons, and electrons were composed of ether. He regarded matter as particularised ether. As to whether man had an infinite past, he would say no, not on this planet, but his spiritual entity had an infinite past, and in his (the lecturer's) view an infinite future.

MAN'S FALSE HUMILITY.—Religion has had to provide that longest and strangest telescope—the telescope through which we could see the star upon which we dwelt. For the mind and eyes of the average man this world is as lost as Eden and as sunken as Atlantis. There runs a strange law through the length of human history—that men are continually tending to undervalue their environment, to undervalue their happiness, to undervalue themselves. The great sin of mankind—the sin typified by the fall of Adam—is the tendency not towards pride, but towards this weird and terrible humility.—G. K. CHESTERTON.

A friendly reader sends us a cutting which we learn is from the "Dublin Evening Herald" of the 11th inst. It contains an interesting article by J. Joyce Burke on the submerged island-continent, the tradition of which came down to us through Plato, who knew it as Poseidonis. Concerning his own researches into the subject, Mr. Burke, after remarking that before beginning his quest he had supposed that the world had to-day all the continents it ever possessed, writes:—

Yes, there was another continent, Atlantis was its name, and it disappeared beneath the seas never to rise again. That is what my researches led me to—a continent on which there were fifty or sixty millions of people, who reached a high state of civilisation long before the foundations of Babylon or Nineveh were dug. Columbus coming back after his first voyage, had, as far as the man in the street is concerned, only a small tale to tell compared with this astounding story. I have no space here to give the names of all the authorities I consulted, historians, geologists, antiquarians, &c., &c. I got from each all he had to tell me. I asked him the last question I could think of, and I got the last answer he had.

EVIDENCE FROM FOSSILS.

I found that the knowledge of all these men on the subject could be best put into a few questions, which I ask now—How can the existence of similar seeds, plants and animals on both sides of the Atlantic be explained? Fossil remains of camels have been found in America. How did they get there, bearing in mind that plants and animals have each only a single place of origin? Fossil remains showing that the horse originated in America have been found in Nebraska. The greater part of the flora of the pliocene age are the same in Europe as in America. Take the banana; it cannot be propagated by cuttings or by seed; only by roots. As it would not stand a long sea journey, how did it get from Europe to America, or if it originated in the West, from America to Europe?

RACIAL COINCIDENCES.

Then come to man. The people of the Basque Provinces speak a language that resembles that of the Red Indian. One-third of the Maya tongue of Yucatan is Greek. Researches have shown that negro races existed on the American continent before Columbus or St. Brendan went there. The same kind of human skull may be found in the Canary Islands, and in the islands off the American coast.

When the Spanish invader burst in upon the early civilisations of South America he was astonished to find religious buildings and ceremonies that bore a close resemblance to those of India and Egypt. Like the Egyptians, they embalmed their dead, worshipped the sun and adored a Deity, "Omnipresent who knoweth all things . . . invisible, incorporeal, one God of perfect perfection."

DOCUMENTARY EVIDENCE.

Mr. Burke then refers to "the famous Troana MS. written 3,500 years ago," and continues:—

It is at present in the British Museum, and can be inspected there. I have only room here for a few lines from it. After describing the continent, it refers to the earthquake that attacked it, and says:—

"At last the surface gave way and ten countries were torn asunder and scattered. Unable to stand the force of the convulsions they sank with their sixty-four million of inhabitants eight thousand and sixty years before the writing of this book."

To corroborate this remarkable statement let me state that geologists have found that the ocean bed of the Atlantic is covered with volcanic debris from Queenstown right over to New York. Are not these facts proof that there was such a continent as Atlantis; that previous to its destruction colonies of its people emigrated East and West; that some of them settled in America, some in Egypt, and that the many resemblances in the remains found after them in these widely-separated lands is strong evidence that these peoples came from one common stock?

DR. LE PLONGEON'S DISCOVERIES.

Some years ago, as our readers will remember, the late Mme. Le Plongeon, the widow of the well-known explorer and antiquary, Dr. Le Plongeon, delivered a lecture (with lantern illustrations) to the London Spiritualist Alliance, concerning her husband's discoveries in Yucatan, in the course of which some of the evidences of the existence of Atlantis were brought out, in-

cluding the similarities of language and customs between the Maya peoples of Yucatan and the ancient Egyptians, and the existence of inscriptions on ancient Maya monuments, which a knowledge of Egyptian hieroglyphics enabled Dr. Le Plongeon to decipher. One at least of these inscriptions is stated to have referred to a terrific catastrophe such as that which is supposed to have overwhelmed Atlantis. To say that some of the statements made by the explorer have been received with scepticism by reputed authorities will surprise no one familiar with the attitude of incredulity assumed by scientists in all departments concerning any new discoveries relating to their particular studies. But it will be interesting to observe whether any new facts coming to light will place the question on a generally accepted basis.

M. CAMILLE FLAMMARION ON SPIRITUALISM.

M. Camille Flammarion is known not only as one of the most distinguished of living astronomers, but as a scientist who has devoted much time to a study of psychical problems. Recently a representative of "The Morning Post" was granted an interview with him, in the course of which the great astronomer is reported as saying:—

It is rather a singular fact that I was born on a 26th of February, which was also the birthday of Etienne Montgolfier, François Arago, and Victor Hugo, men who represent the three subjects to which my life has been passionately devoted, namely, aeronautics, astronomy, and poetry. My family, both on my father and mother's side, had been small farmers for generations, but at the time of my birth my father kept a village store at Montigny, where he sold goods of pretty well every description. The name Flammarion, which means, etymologically, one who sheds light, is an uncommon one, and is peculiar to the region in which I was born. The result is that I have sometimes been complimented on having chosen so appropriate a pseudonym.

After stating that there is hardly any branch of science to which M. Flammarion has not devoted attention, and that "he has even investigated the phenomena connected with what is called Spiritualism," the interviewer reports the famous scientist as saying:—

That there is a good deal of fraud committed in connection with those phenomena must be taken as established. One must beware of so-called mediums. But there have been manifestations under such conditions that the theory of fraud is inadmissible. My own opinion is that such phenomena have nothing to do with the souls of the departed or with denizens of any other world whatsoever. Levitation, table-turning, &c., the facts as to which I hold to have been established, seem to prove that in a gathering of persons interested in studying such manifestations a psychic personality is developed which represents them in their collective capacity. It is, as it were, their collective subconscious self which acts as in a dream. Victor Hugo, whom I knew very well, took an active part in some of these manifestations in the bosom of his family while living in Jersey, and the Hugo family were absolutely above suspicion. Hugo would say a line of poetry, and another member of the party would cap it with something equally good, or at all events far above his own unaided powers of composition. There was, as it were, a reflex of Hugo's literary talent, although it was independent of his own will. More wonderful still was this: One day Charles Hugo was sitting in a circle with a party who had their hands on a table, when someone asked whether Sir Walter Scott was present. Charles Hugo, who knew no English at all then, read out some rappings which he wrote down without understanding their meaning. The words were:

"Vex not the bard, his lyre is broken,
His last song sung, his last word spoken."

The problem of Spiritualism is a most complex one. Of this I am sure, however, after making every deduction for fraud and misunderstanding, that we have evidence of the existence of psychic forces the nature of which is unknown to us.

In view of the important concession made in M. Flammarion's concluding remark, as quoted above, we are not disposed to find fault with his opinion concerning the source of physical manifestations, or even some of the subjective phenomena. If we had nothing but such evidences, indeed, the theory might stand. But those who have given serious attention to the subject as a whole will know that these are but phases of it and only auxiliary evidences of the central reality.

THE SUN AS A HEALER.

When the Spanish Ambassador to the Court of Queen Elizabeth desired a messenger to Spain to present his compliments to the sun which he had not seen since his arrival on our shores, he was doubtless indulging in a little humorous exaggeration. On the whole, England receives a very fair proportion of sunlight, and it is only our natural perversity that prevents us from deriving the full benefit from it. Wallpapers, carpets and complexions are, of course, precious things, but it is very doubtful whether their preservation is worth even a millionth part of the impaired health and other afflictions that come of a devotion to window curtains, sun-blinds, parasols and the resort to the shady side of the way. Direct sunlight (as a recent issue of "The Literary Digest," of New York, points out), is not merely beneficial in stimulating the general health and raising the tone of mind and body, but has also a marvellous therapeutic quality in certain maladies. And the journal refers to the new method of treatment known as heliotherapy, quoting from an address delivered by Dr. Armand Delille to his fellow physicians, as reported in the "Presse Medicale" (Paris):—

All the forms of external tuberculosis, known as surgical tuberculosis, are amenable to heliotherapeutic treatment, and receive benefit thereby, with results at times so stupefying that they seem to touch on miracle.

From which it would seem that the sun can not only "play the alchemist" but supply the place of the surgeon. In "La Revue" (Paris), Dr. Leon Cerf quotes these words with approval and remarks:—

Heliotherapy dates back fifteen years. During the whole of that period it has been experimented with, "controlled" and perfected, until to-day we possess an exact conception of its real value.

It is to the Lyonnaise school that we are indebted for it. Professor Poncet was the first, and for a long time the only one, who applied it in the cure of various affections. If Poncet was the first deviser of this method, its great propagator was Dr. Rollier, a Swiss physician of Leysin, who benefited his patients by solar rays on snow-covered peaks, and he became the ardent advocate of a treatment which gave him unhopied results. He did not cease repeating before congresses and learned societies the statistics of the cures he had obtained; he did not weary of showing to all the striking photographs of his patients, irrefutable proofs of the transformations effected by the sun.

In 1911 Rollier possessed statistics of three hundred and sixty-nine invalids suffering from external tuberculosis and treated by heliotherapy. He reported two hundred and eighty-four cures (78 per cent.), forty-eight improved, twenty-one stationary, and sixteen dead (4 per cent.). These results are absolutely remarkable; above all if we take into account the fact that the majority of these invalids were suffering from complications which justified the most sombre prognostications. On February 29th, 1912, Dr. Rollier exhibited to the Society of Physicians at Leysin numerous photographs and radiographs relating to divers varieties of tuberculosis of the bones of the foot, complicated with infected fistulas, rebellious to all the usual treatments and nearly all apparently calling for amputation. In all these cases heliotherapy had given results surpassing the most optimistic hopes, and in forty-four cases a complete cure was obtained.

The transformation of the subjects under the solar rays is characteristic. Completely exposed to the sun, but sheltered from the wind and with the head protected, pigmentation of the skin is very rapid; at the end of a month or two brunettes take the colour of rosewood and actually look like negroes; blondes become mahogany coloured. The general aspect is modified and becomes blooming; the muscles are regenerated; the digestive functions are regularised. This rapid amelioration of the general condition is accompanied by notable local modifications.

With all deference to the sweeter sex, it may be held that the risk of becoming "mahogany coloured" or even negro-like is well worth taking—with such benefits in prospect. The French proverb which tells us that we "must suffer to be beautiful" has a deeper application than the beauty which is only skin deep.

There is no lack of medical testimony to the virtues of heliotherapy. Physicians in France, Italy, Russia and Germany have united in affirming the reality of the benefits of the sun cure. We look in vain in the article for any reference to the British physician lifting up his voice to the same

effect. Can it be that he is overpowered by the conservatism of the national mind? Of course, we know that "tis the hard grey weather makes hard Englishmen," but Dr. Sun does look in on us now and again, even though some of us are as shy of him as though he were a dentist rather than a physician. It is not as if the full services of the sun in diseased conditions could be obtained without medical assistance, for we read :—

Dr. Cerf . . . urges that every case should be in charge of a doctor, so that the proper "dose" may be administered, that progress may be observed, that auxiliary methods may be skillfully applied, &c.

LIGHT would be unworthy of its name if it neglected to call attention to these discovered possibilities of the sun as a healer.

"BEYOND THE GATES."

SOME OBITUARY NOTICES.

Time takes them home that we loved, fair names and famous.
—SWINBURNE.

The name of Mr. J. Nelson Jones, of Ararat, Victoria, New South Wales, will be well known to many of our readers as that of one of the pioneers of our movement in Australia. It is our sorrowful task to record that he passed from mortal life in January last. For nearly a quarter of a century Mr. Nelson Jones used his literary powers in the dissemination of the knowledge he had gained from Spiritualism. Born in London in 1825 he went to Australia when twenty-three years of age. There he engaged in business enterprises, and his keen intelligence, energy and initiative made their mark on the commercial life of his new country, for he founded several business establishments, and also took a prominent part in benevolent and progressive movements. He commenced his religious life as a "rigid orthodox Christian," passed into Swedenborgianism, and thence, by a natural transition, to Spiritualism.

Another friend whose loss we have to deplore is Mrs. Hall, the wife of the President of the Edinburgh Society of Spiritualists, who passed away on the 27th ult. Mr. James Lawrence (of Newcastle-on-Tyne) writes of Mrs. Hall as follows :—

Unobtrusive always, yet willing, active and smiling ever, she will be missed greatly by the Spiritualists of Edinburgh. Her services at the organ during the business-enforced absence of Mr. Morison were always appreciated, and I have heard many sweet things said about her. Her body was interred on Sunday, the 1st inst., Dr. Auchterlonie, ex-chairman of the Scottish Congregational Union, and Mr. Kenneth MacLennan, secretary of the Scottish Spiritualists' Alliance, conducting the service. Surely a pleasant, if an unusual sight. Mrs. Hall's favourite hymn, "Still, still with Thee," was sung at the graveside, and created a deep impression among those who had come merely to see. They went away *thinking*.

Mr. Lawrence adds :—

On the same afternoon the same graveyard received the mortal form of Mr. J. A. Anderson, who was, I think, the oldest Spiritualist in Edinburgh, and about the oldest member of the society. An intelligent, deeply-read gentleman, and one well grounded in spirit photography, being the possessor of a large collection, he took no active part in the movement, but his genial face, framed in beard of white, was one I always looked for on ascending the platform.

On various occasions in this journal we have noticed or quoted from the works of Mr. George Barlow, whose fame as a poet was by no means equal to his merits. We learn with regret of his demise (in December last) at the age of sixty-six. He was not only a writer of unusual ability, but a man of high mental attainments. From a long and appreciative notice of his life and work, which reaches us from Mrs. Audrey Burford Foster, we gather that Mr. Barlow's work contained many passages which "point to a fixed belief in what the discerning readers of LIGHT regard as well-attested truths." Here, for example, are some verses which illustrate his attitude :—

Ah! we are not alone, the countless dead are near us;
Their warm strong hands we feel,
For fifty living souls, ten thousand dead souls hear us
And answer with their love and passionate appeal.

So I pondered. Since I pondered
I have seen a living face arise—
Seen a face from out death's darkness
Flash with still unchanged and loving eyes.

They rest. But this their rest—to love us more,
To guard us till we meet:
The hearts whose loss our faithfulness deplore
Were never quite so close, nor half so sweet!

Mrs. Foster cites these stanzas in comparison with others written in earlier years to show the growth in the poet of a faculty which enabled him to recognise the consoling truth. The change in his outlook, indeed, is very clear after a perusal of such sad lines as these, written in the 'nineties :—

Love that dreamed it had no ending,
Fair and proud with many a rainbow gleam,
Ends as all past life hath ended,
Dreams it lives and closes as a dream.

We are glad to learn from Mrs. Foster that the name and work of George Barlow are likely to be more extensively known in the near future.

"AN INVISIBLE POWER."

Mr. Harold Begbie is a writer who keeps himself abreast of the best thought of the time, and we always read his articles in the daily Press with interest. In the "Daily Chronicle" of the 10th inst. his name appears over the record of an interview with Dr. A. K. Chalmers, Medical Officer of Health for Glasgow and President of the Society of Medical Officers of Health, in the course of which we find the following striking passage :—

He [Dr. Chalmers] showed me a table of statistics concerning phthisis, a table which forces him to think that some invisible power accompanies mankind on its strange march, to protect it from calamity.

"It is as if," he says, "Nature has seen the mistakes we are falling into, and is now saying, face to face with modern industrialism, 'I must do something to save this blunderer from destruction.'"

"Do you really mean," I ask, "that humanity is accompanied on its march by an outside power?"

"It is very difficult to escape that conclusion."

"You almost suggest the theologian's idea of immanence."

"Well, I try to get behind such a phrase as a 'physical law.' What do men mean when they say 'only a physical law'? Have they thought out those words? Certainly I see in history and biology reasons for believing in what our fathers called Providence. There is evidence of guidance. I cannot believe that man has ever been left entirely to himself."

This is so much in line with the ideas expressed in LIGHT—we refer especially to Dr. Chalmers' suggestion that the destinies of humanity are watched over and its evolution guided by a Supreme Intelligence—that we make no apology for reproducing the passage here. The Power to which Dr. Chalmers refers is, to our thinking, not only invisible but invincible. To the extent that mankind awakens to the fact and comes into conscious co-operation with it will the progress of the race be hastened and its afflictions be lightened and finally removed. And that conviction, which lies behind all optimism, is a strong incentive to work for betterment, for it assures us of an end and object to be achieved. The "invisible power"—the power of Spirit—is as much within us as without, inspiring all who realise its existence and moving with us as we go.

MISS ESTELLE STEAD AT THE CAMEO CLUB.—Madame Rose de Vaux-Royer, president and founder of the Cameo Club, New York (which is described as a platform for philosophy, music, art, science, psychology and modern thought) sends us the programme of what must have been an intensely interesting evening, held at the club's Salon on Thursday, February 19th, and consisting of vocal and instrumental music, alternated with brief addresses and discussions on such topics as "The Imaging Faculty," "The Power of Suggestion," "The Philosophy of Omar Khayyam," &c. We observe that two of the songs contributed were musical settings of poems by the president (we have often noted evidences of Mme. Vaux-Royer's poetical gift in "The Spiritual Journal"), and that one prominent feature of the programme was "Reminiscences of Wm. T. Stead," given by Miss Estelle Stead, then visiting New York.

ANNALS OF GHOST LAND.

Ghost stories, new and old—some of the new stories recalling some old ones—are cropping up everywhere. One of the latest relates to the recent repeated appearances, at the bottom of the shaft of the Ollersett coal pit, New Mills, Derbyshire, of the apparition of a woman who was brutally murdered in the vicinity of the pit many years ago. Not satisfied with merely showing herself, the unhappy spirit utters blood-curdling screams, thereby almost shattering the nerves of those unfortunate miners who happen to be engaged in night-shift work at the time.

Another strange story, related by a correspondent of the "World," and quoted in the "Manchester Evening News," is connected with Captain Scott, the explorer. His little son was one day alone with his mother when he repeatedly declared he could hear his father calling. Lady Scott assured the child this was impossible; he, however, went on repeating that he could hear his father's voice, till at last he said, "Daddy has now stopped calling." It was afterwards found to be at the very time that Captain Scott must have been writing his last heroic sentences.

This reminds the correspondent of a well-authenticated story in connection with the death of the late Sir George Tryon, who was drowned in the Mediterranean when in command of the "Victoria" more than twenty years ago. On the night of the tragedy Lady Tryon, unconscious of anything being wrong, gave a party at her house in Eaton-place. A lady present distinctly saw Sir George in one of the rooms and congratulated her hostess on his unexpected return. Of course she was told that the Admiral was with his ship in the Mediterranean, but she refused to disbelieve the evidence of her senses, and has always maintained that on the night of the fatal collision she distinctly saw Sir George Tryon in his own house.

THE SOUL AND THE BEE.

That interesting little creature the bee practically lives in two worlds. The one, that of the hive, is finite, while the other is infinite. In the hive it stores its treasures, establishes a community, governed by decrees, its head a queen. Scientists tell us that invaders are repelled with courage, that customs are established and that infractions are met with severity. Its other world stretches from the door of the hive to the horizon line, and this world produces the honey, which is gathered in minute particles, and makes it possible for the bee to live through the winter. It carries into its narrow house the sunshine which warms the air through which it wings its way to its daily task.

The soul, like the bee, must have two worlds, and it must make excursions into that other world and bring back the thoughts it suggests, or it can never be its best self. A soul without a heaven is a soul living in the dark. It is Heaven which gives us our diviner impulses, our holier aspirations, and fills this narrow, earthly life with sweetness and beauty. It is from Heaven that those influences come which so develop and expand our natures that the future grows brighter as we travel toward it.—REV. GEORGE H. HEPWORTH.

ONE OF THE WORLD'S PEACE MISSIONERS.

A portrait of the Rev. Susanna Harris appears in "Reynolds's Newspaper" of the 8th inst., with the following description of her:—

The Rev. Susanna Harris, of the United States, one of the world's peace missioners now visiting the United Kingdom, told a Blackburn audience that she had officially married about forty couples, but she had declined to marry one hundred and sixty other couples because they did not produce a certificate of physical fitness from a properly qualified physician. Without such a certificate she refused to take the responsibility of uniting them.

WE all admire the man with a good memory, though some of us may feel a little uneasy in his presence.

SIDELIGHTS.

It is encouraging to find a pet theory or a cherished belief referred to in the daily press, as it tends to discussion and provokes inquiry. As Spiritualists we hold that mind can at times produce effects on matter in supernatural ways, and now we find in the "Times" recently a writer on sport speculating as to the effect of thought concentration on a moving golf ball. The article is headed "Golfers and Sympathetic Magic," and is mainly concerned with that attitude of mind induced in most of us when watching the flight of a rapidly moving object. The writer of the article in question observes: "So the golfer as he sees his ball making a bee-line for a muddy ditch, frantically waves his club and screws his body in the opposite direction. Nor is he merely, as the shallow and superficial might think, contorting himself in anguish, he is endeavouring to divert the ball by means of 'sympathetic magic,' which in its ultimate analysis is an utterance, a discharge of emotion and longing."

To the spectator, this "discharge of emotion and longing" may seem a failure, but the writer of the article is not so sure, for in a moment of confidence, he says, "How common, again, is the action of helping a ball to carry, or perhaps to jump a bunker by a hoisting motion of the club, or of trying to redeem a slice by the turning over of the right hand long after the ball has sped irretrievably away. This last action, indeed, or something like it, really does seem to have a magical effect in the case of particular players." So far good, but after this cautious admission the writer seems to lose heart. He contents himself with criticising the pose of certain well-known players after making a stroke, and then abruptly leaves us to our own conclusions by saying, "Here we must regretfully leave sympathetic magic and come to the hard, dry laws of elementary instruction." We admire his courage in venturing to associate golf with magic, and though we should hesitate to assert that thought can in ordinary circumstances control a moving golf ball, we nevertheless incline to the belief that in certain conditions it might be capable of doing so.

In picture exhibitions we occasionally have one-man or one-woman shows, and something akin to this is to be seen in American journalism. Two small journals we have just received from across the Atlantic, each published at a dollar a year, seem to be decidedly of a one-woman character. The first, "The Aletheian," which is described on the cover as "devoted to psychology," and within as "for truth-seekers and truth-tellers," is stated to be "edited and published by Frances Aletheia Dilopoulo for the Aletheia Society of America, Boston, Massachusetts." The most prominent contributions are signed "Aletheia" or "Given Through Aletheia," but whether "Aletheia" is one person or several, and whether the society gives its name to the editor or the editor gives her name to the society we cannot divine. One of the contributions referred to is in verse and three in poetical prose; the verse is musical and the prose rhythmical; but the language strikes us as too inflated. Here is one of the soberer passages: "As oil followed the candle, and gas followed oil, leading up to the radiant incandescent and the powerful arc light evolved through the scientific application of electricity until the darkest corners are made to shine as the day, so spiritual science and spiritual revelation are illumining the soul and penetrating the darkest corners of the mental maze. Yet the candle has its mission, the oil its usefulness. Thus the truths of the old era lead to the higher truths of to-day. The old is never lost; the new is Truth intensified, strengthened, expanded to a greater and all-pervading illumination. Where one teacher arose to cry, 'All is Mind!' thousands now voice the higher truth, 'All is Spirit illuminating mind'; for mind is but the vehicle of spirit."

The other magazine, which is now in its twenty-sixth volume, calls itself "The World's Advance Thought," and is published at Portland, Oregon. It consists of about fourteen pages, all of which, with the exception of a few selections from other writers (among them Tolstoy, Geo. H. Lewes and W. J. Colville) is made up of brief articles by the Editor, Lucy A. Rose Mallory. Miss Mallory has a bright, crisp style, and she contrives to put much sound philosophy into pithy little sentences. Here are two aphorisms from a page headed "Key Thoughts": "Phenomena may carry you to the door of the Temple, but you must look within your own Soul for the Key that unlocks it." "Spirit antedates organism and does not partake of its decay. Spirit always has its new form complete before it casts off the old one."

That it should be possible for some of the Sunday gatherings of Spiritualists to be lacking in any true spiritual atmosphere seems a manifestly incongruous state of affairs, but from two communications we have lately received we are led to fear that such is actually the case. If so it is a matter for serious reflection. The first is from a lady who has for many years been engaged in social service. She and her fellow workers in the field of humanity get (as she says), "weary, sad and worn out in the daily work amongst God's poor," and to them the invitation "Come ye apart and rest awhile" is, therefore, especially welcome. She attended for a time a Spiritualist centre which is situated amid depressing surroundings, but at which nevertheless she experienced a distinct blessing. Unfortunately circumstances made it impossible for her to continue her connection with the place, and she accordingly went for several Sundays to another centre, beautiful in its surroundings, but the mental conditions of which were exactly the contrary of those she had formerly experienced. She recalls one occasion particularly, when some of her tired fellow-workers were with her, and when from in front and behind and on either side they had to endure hearing a buzz of conversation, mainly on trivial topics. Our correspondent expected that when the lovely strains of music began the chatter would cease, but no, it continued almost unabated, causing herself and her friends acute disappointment.

In the second letter, signed Lillian Palma, the writer states that on several occasions she has, to her very great distress, heard people, when asked to attend a circle or join a society, exclaim with a look almost of horror: "Oh, I could not go there! You deny God." As she truly remarks, "For us who have the sweet communion of our loved ones on the spiritual plane to be accused of denying God, the giver and maker of all things, seems out of touch with our principles." She thinks that the reason people get such a dreadful idea is not far to seek. Many persons come to the meetings, get interested in the phenomena, and imagine that that is all. They get no enlightenment as to our fundamental principles—the Fatherhood of God and the brotherhood of man. These principles call for practical expression. "Are we," she asks, "trying to draw all men unto us by thought, word and action, or are we afraid that we shall lose earthly goods by speaking of our faith? Let us not deny our poorer brethren the privilege of sitting in our circles because they have not the silver to give. Let us give freely and great will be the blessing."

We have heard a good deal about the "New Woman," and now Mr. Philip Gibbs comes forward with a smartly written volume to tell us something about the "New Man." He boldly discusses the "New Man's" mental make-up in all its details and, in dealing with his religion, criticises his attitude towards things psychical. The New Man is not a disbeliever in occult phenomena; he has heard stories and read accounts of "strange happenings," and he thinks "there may be something in it." But "whatever there may be in it, he does not find it of help to him in the ordinary affairs of life. He does not allow the possibility of supernatural forces to interfere with his business, with his pleasure or with his code of morals. He cannot see any religious law in all these tales of mental telepathy or Spiritualism, and in times of trouble he does not call upon a spook to come to his rescue. His interest in the subject is mildly inquisitive, just as he might be interested in the peculiar habits of a savage tribe. It has sufficient effect, however, to prevent him professing a blank materialism." In the main we are inclined to accept what Mr. Gibbs says, but we cannot concede even to the New Man that Spiritualism has no religious value or that the "supernatural" does not sometimes play a part in the affairs of life.

It is better to be a crystal and be broken than remain perfect like the tile on the housetop.—CHINESE PROVERB.

BANE AND ANTIDOTE.—A story—we do not vouch for its truth—is told concerning a teetotal lecturer of fiery eloquence, who depicted the evils of drink in such lurid colours that an old lady in the audience found it necessary, after the lecture, to take a little brandy to steady her nerves. This story connects naturally with another one. A sceptical person is described as attending a meeting at which the lecturer—an enemy of psychical research—depicted the unseen world as peopled with devils, satyrs, and infernal creatures generally. The sceptic was much impressed and at the close of the address asked where he could be brought into touch with some of these diabolical beings, for, as he pointed out, the horrors of reality are always smaller than the horrors of the imagination, and he did not want to be kept in suspense!

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.

Telepathy.

SIR,—I fully agree with Sir W. Barrett when he says that "If telepathy were due to brain waves it would obey the law of inverse squares of distance and cerebral energy expended would have to be in proportion to the square of the distance to which the message was to be transmitted."

This is exactly what happens, and anyone who takes the trouble to look up the best authenticated cases will find that, whereas telepathic transmission has frequently taken place, even without apparent cause or conscious mental effort, between persons separated only by short distances from each other, the cases of transmission at a distance of thousands of miles are comparatively rare, and in every case coincide with some exceptional mental stimulus on the part of the agent.

Sir W. Barrett leaves the dry land of science for the deep waters of imagination when he asserts that telepathy has no connection with the physical world. If ether is not the medium of transmission, what is?

I have always understood that the special object of Spiritualists was to find physical proof of spiritual life, both here and hereafter. According to Sir W. Barrett, this seems unattainable, and if that were so, Spiritualism would have lost all interest for me, and many others who hold my opinion; the "supernatural" is only a name for the "unknown."—Yours, &c.,
J. FRICKER.

82, Regent-street, W.
March 7th, 1914.

SIR,—In his booklet, "Realisation," Loraine Follet says, "There are two phases of Telepathy, viz, Communion and Communication. In the former only the spirit of the idea would prevail, thought pure and simple, independent of speech; it would be the universal language above the limitation of nationality, or of words; felt not sensed, realised not known, and being spiritual ceases to be formal. It is flashed upon the consciousness in the space of an instant but not by words. In the latter—viz, communication—telepathy has to do with the mind, is an interchange of thought between mind and mind, and is effected by means of common language. Not that the words are heard or spoken save by an inner sense."

In the "Human Aura," by W. J. Colville, we read:—
"The psychic aura is within the physical as the psychical or astral body is within the physical, but the aura encircles as well as permeates a human body."

"Telepathy, or feeling at a distance of indefinite extent, still presents many mysteries to the average student. . . Wireless telegraphy has . . . thrown some light on an obscure problem; but there are other factors than waves of ether set in motion by desire, and concentration of determination, which need to be taken into account before a complete solution of telepathy can be given. The aura of a powerful telepathist is certainly one of the most influential agents in accompanying thought-transference and distant healing. In the first case, that of simply transferring thought-forms, the quantity and potency of the aura of the transmitter is almost the only factor with which we are greatly concerned; but in the second case, where healing is to be performed, quality of aura is the greatest point to be considered."—Yours, &c.,

F. H.

March 8th.

Presentiment and Prevision.

SIR,—While reading (before rising this morning) Hittel's "Scientific Study of the Old Testament" I was much impressed by a mental repetition of the word "Massorah." It is not anywhere in the book mentioned, but on receiving the daily paper at eleven I found that Dr. Ginsbury, the author of that great work, has just passed on! Previous to the election of M. Poincaré to the French Presidency last year his name (then unknown to me) was shown to me during sleep. Is there anything more than coincidence in these happenings, which can be attested by a reliable witness? Quite recently a lady friend in Beckenham had a vision in church on Sunday of a railway fatality which she saw in reality on the following Saturday at Norbiton, some miles distant!—Yours, &c.,

GEORGE WARD.

A Royal Apparition.

SIR,—I have lately read a charming book by Mrs. Hugh Fraser, "A Diplomat's Wife in Many Lands," in which are narrated several stories of the appearance of the so-called dead. The most interesting example is the story told of the appearance, after death, of the murdered Emperor of Russia—Alexander II. A few years after his assassination a strange rumour began to pass from mouth to mouth in Moscow. It was whispered that the Emperor was returning nightly in the spirit to this world, and that he had been seen praying before the Skonostas (the great screen which divides the sanctuary from the nave) in the Cathedral of the Assumption. At last the Archbishop decided that the matter called for attention, and himself proceeded to investigate it. One night in April, 1884, therefore, between eleven and twelve o'clock, he went alone into the Cathedral, donned his sacred vestments, and having with him bread and salt—the customary offering to the Sovereign of Russia—kept a prayerful vigil. A few minutes before midnight the side door in the northern wall opened, and there came forward into the light thrown by the silver chandelier the figure of a man in the uniform of a general officer. As it drew near, the prelate recognised the features of Alexander II. Rising from his knees, the Archbishop presented the bread and salt, but the figure waved them gently on one side and passed through the door into the sanctuary. There the apparition knelt in prayer by the altar rails for some time, then rose to return. The prelate noticed that the Emperor looked very troubled, and conjured him in the name of the Trinity to speak, which he did, confiding to the Primate a communication and request, the purport of which has always been kept secret. The Archbishop, it is said, pledged himself to comply with the request, and (so the story runs) the spirit has never appeared again.—Yours, &c.,
E. W. S.

"Pidgin" English and Baby Talk in Messages.

SIR,—I have listened to a great many mediums, male and female, under control, and am struck with the peculiarity that almost invariably when North American Indians, American or African negroes, aborigines of South America, Chinese and Japanese communicate they speak alike a "pidgin" English of a uniform type. Do they never improve in English on the other side as they gain experience in communicating? Many individuals of these races here speak beautiful English, with very little foreign accent or broken idiom, and the uneducated of the races mentioned do not all adopt the same style of broken English. How is it, for instance, that in nearly every case the instrument of communication is called the "medium," and seldom by the full word "medium," quite an easy word for any foreigner?

Again, when children are communicating from the other side they almost invariably speak in the manner of a child of three—e.g., "Me like oo," "oo a nice gennel'am," and "I'se a ickle girl," &c., even when they passed over at the age of five or seven. And, although some of these have been in spirit life a considerable time—as we reckon time—the baby language remains the same.

May I ask if my experience is that of many others, and what satisfactory explanation can be given of the fact?

I am wondering whether a preconceived idea on the part of the medium of how one of these races would talk in earth-life influences the form of delivery by the controlling spirit, and also whether a subconscious knowledge that a child is speaking also influences the medium.

I am not raising these questions in any spirit of carping criticism.—Yours, &c.,
RICHARD A. BUSH.

National Fund of Benevolence.

SIR,—In submitting the usual monthly report I wish, on behalf of my committee, to thank heartily, not only the donors but all the friends and secretaries who have sent congratulations on the realisation of the long-desired sum of £100. The donations for February were as follows: St. Savioursgate, York, 15s.; Cardiff First Society, 19s.; Daulby Hall, Liverpool, 14s.; "A Friend," Leeds, 1s.; Mrs. Burnell, 2s.; Middlesbrough Society and friends, 18s.; total, £3 9s.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley.

IMMORTALITY IS THE FREE and continuous gift of God. No finite being can impart it, or has any prescriptive or inherited right to it, or can acquire or earn it in any way. The turning of evil into good is the greatest miracle of the Cosmos, and it can be accomplished by God alone. Before this transcendently Divine act, the whole of creation must stand awe-stricken, abashed and in adoring wonder.—H. W. T.

TO SECRETARIES OF SOCIETIES: A REQUEST

The attention of Secretaries is directed to the form in which reports are printed. Much trouble will be saved to the editorial staff if Secretaries will kindly render their reports in this style.

SOCIETY WORK ON SUNDAY, MARCH 15th, &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.*—Successful descriptions by Mrs. Place-Veary. On the 9th inst. Mrs. Dodd gave fully-recognised descriptions and helpful messages. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Regent-water, W.*—Mr. Percy Beard spoke in the morning on "Aids to Progress," and in the evening answered written questions. Mr. and Mrs. Godley rendered musical selections. For next week's services see front page.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address and descriptions by Mrs. Mary Davies. Crowded meeting. Sunday next, Mr. Richard Boddington on "Facts v. Fiction."

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Miss F. M. M. Russell's address on "The Spiritual Significance of 'Parsifal'" was much appreciated. Miss E. Shead presided. Sunday next, Mr. A. H. Sarfas, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Gordon gave an address on "The Life Abundant" and descriptions. Sunday next, Mr. Robert King. 26th, usual meeting at 8 p.m., followed by members' circle.—L. P. G.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Address and descriptions by Mr. Percy Scholey. Sunday next, at 7, Mrs. Stenson, address and clairvoyance. 'Cello solo by Mr. Rutter.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., public circle; 7 p.m., speaker Mr. Prior (an eloquent exponent of the higher Spiritualism), followed by open circle. Visitors are cordially invited.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave splendid inspirational addresses. Sunday next, Mr. W. E. Long; 11 a.m., circle; 6.30 p.m., trance address, "Mystic Vision."

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Exceptionally good addresses by Mr. Horace Leaf and convincing descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., address by Mr. F. G. Clarke, president. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. M. E. Orlowski, addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Neville; also Monday, 8, 1s. each. Tuesday, 3 and 8, Wednesday, 3, Mrs. Curry, clairvoyance. Thursday, 8.15, circle.—A. C.

GOODMATES AVENUE (almost opposite Goodmayes Station).—Mr. Gilbertson spoke on "Concentration" and "The Need of Deep Breathing." 10th, Mr. Brooks lectured on "Phrenology." Sunday next, 11.15 a.m., study class; 7 p.m., Mr. C. E. Sewell. Tuesday, Miss Scates.—H. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville, address and descriptions. Sunday next, Mrs. Mary Gordon: 11 a.m., at 14, High-street, Teddington, answers to questions and clairvoyance; 7 p.m., at Assembly Rooms, on "Life, and Life More Abundant"; clairvoyance.—J. W. H.

CLAPHAM.—HOWARD STREET, WANDSWORTH ROAD.—Address by Mrs. Jamrach, on "Spiritualism: Is it a Religion?" Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Annie Keightley, address and clairvoyance. Thursday, at 8, psychometry. 29th, Mr. G. Taylor Gwinn.—F. C.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Impressive address and excellent descriptions by Mrs. K. Brown. Sunday next, at 7, Mr. T. M. Melini on "The Psychology of Prophets and Witches"; Mr. R. T. Jones, clairvoyance; silver collection; 8.30, after-circle, 6d.

STRATFORD.—IDMISTON ROAD, FOREST-LANE.—Morning discussion. Evening, Mrs. Roberts, address, "Spiritualism—its Effect on Human Life." Mr. Roberts followed with clairvoyance. Sunday next, at 11.45 a.m., Mr. A. T. Connor and Mr. J. Stidston. 7 p.m., Mrs. Mary Davies. Thursday, March 26th, at 8 p.m., Mrs. E. Neville. Sunday, 29th, Mrs. S. Fielder.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning address by Mr. V. A. Orlowski; evening, splendid address and answers to questions by Mr. J. G. Huxley, formerly president of the S.L.S.M. Thursday, March 12th, Mrs. M. Gordon answered questions. Sunday next, 11.30 and 7, and Monday, at 3, Mrs. Harvey, of Southampton, auric readings. Silver collection. 26th, Mrs. Webster. 28th, invitation "Social."

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Harry Fielder gave an eloquent address. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Webster. 26th, at 8 p.m., Mrs. Jeffrey.—M. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, an historical address; evening, Mrs. Alice de Beaurepaire spoke on "Bible Inspiration: Its Nature and Source" and gave descriptions. 11th, Mrs. Pulham gave descriptions. Sunday next, 11.15 and 7, Mrs. Cannon; 3, Lyceum. Wednesday, Mrs. E. Webster. 29th, Mrs. Mary Gordon.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter addressed crowded meetings on subjects submitted by audiences—"How did the Seers and Prophets of Old Contact with God?" and "How is it that ye cannot Discern the Times?" Sunday next, 11 a.m., Mrs. Baxter, messages to young; 6.30, public service; also Wednesday, 7.30. Tuesday, special concert. Other meetings as usual.—J. L. W.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Reynolds conducted the meeting; evening, address by Mr. W. F. Smith on "Spiritualism Essential to True Progression"; descriptions by Mrs. W. F. Smith. Sunday next, 11 a.m., meeting; 7 p.m., Mrs. Beaumont, address and descriptions. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7.15, healing, Mr. H. Bell. Thursday, 7.45, members only.—N. R.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. G. R. Symons gave addresses on "Peace" and "The Psalm of Life."—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. Taylor Gwinn gave an address on "The Adversaries."—N. D.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Karl Reynolds spoke on "Man Considered Spiritually and Physically."

WHITLEY BAY.—Mr. A. Hartwell Bain delivered an address on "Sowing and Reaping: the Spiritualists' Standpoint," to a large audience; after-circle, conducted by Mrs. Bain.—C. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. John Lobb gave addresses and Mr. Bellamy descriptions, morning and evening.—H. E.

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

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr on "Revelation," descriptions by Mrs. Grainger; evening, address by Mrs. M. A. Grainger on "Prayer," followed by fully-recognised descriptions.—C. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Morning, circle conducted by Mrs. Curry, of Brighton; evening, address by Mr. F. T. Blake; descriptions by Mrs. Curry. 12th, Mrs. Harvey, of Southampton, gave psychometric readings.

SOUTHPORT.—HAWKSHED HALL.—Mr. W. H. Hudson spoke on "Mors Janua Vitæ," and answered written questions. Clairvoyance by Mr. Hudson and Mesdames Wood and Scholes, as also on Monday.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Mundy, of Bournemouth, gave address on "The Place of Pain and Suffering in Human Experience," and descriptions. 12th, Mrs. Spiller, of Portsmouth, address and psychometry.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, Mr. Lloyd answered questions; evening, he gave an address on "Man's Right to Immortality" and answers to questions. 11th, address and descriptions by Mrs. Spiller.—P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Miss Violet Burton on "Body, Soul, and Spirit"; fully-recognised descriptions and messages by the president. Tests by Mrs. Matthews.—S. E. W.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, circle; evening, Mr. Bernard Old on "Evolution and Involution." Descriptions by Mrs. Firkin. 12th, Miss Randall conducted inquiry circle. 16th, ladies' circle and phenomena meeting, conducted by Mrs. Firkin.—T. A.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address by Mr. Alcock Rush on "Spiritual Progression"; duet by Mr. and Mrs. Alcock Rush. 9th, ladies' meeting, address and psychometry by Mrs. Graddon Kent. 11th, address and descriptions by Mrs. Marriott.—E. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, Mr. Geo. F. Tilby; evening, Mr. Geo. Prior, on "Man: A Result and Prophecy"; anthem by choir. 12th, address by Mrs. A. Jamrach, "God, Man, and the Universe," and descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. D. J. Davis, of West Ham, gave addresses on "What is Man?" and "Conscious Spiritual Co-operation" and answered questions. 11th, a public circle was held, when Mrs. Farr, the Misses Fletcher, Jerome and Rich, and Mr. Wheeler assisted.—J. G. McF.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, service conducted by Miss Smith; evening, address by Mrs. Spiller, of Portsmouth, and descriptions. 9th, afternoon and evening meetings for phenomena, conducted by Miss Morse.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGECUMBE-STREET.—Address by Mr. Adams on "God is a Spirit." Solo by Mrs. Bateman; descriptions by Mrs. Short.—G. H. K.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, address by Mr. Rundle on "The Relationship Between Body and Soul," questions answered; evening, address by Mr. Rundle on "Healing" and descriptions. Solos, "Lost Chord" and "Beyond," by Mr. Castwood, accompanied by Mr. Habgood as organist.

REV. SUSANNA HARRIS AT BARROW-IN-FURNESS.

Under the auspices of the Psychological Hall Spiritualist Church, the Rev. Susanna Harris, from March 9th to 14th, gave a series of six sésances, all of which were highly successful. Many phenomena were similar to those which have been previously described in LIGHT. It was observed that the spirit visitors made many references to trifling incidents in their earth lives which could not always be remembered by their friends amongst the sitters, but the statements were afterwards completely verified. In this way the unseen communicators established their identity, and added the human touch to the proceedings.

W. W. O.

NEW PUBLICATIONS RECEIVED.

"The Problems of Psychological Research." By HERWARD CARRINGTON. Cloth, 7s. 6d. net. Wm. Rider & Son, 8-11, Paternoster-row, E.C.

"Letters from a Living Dead Man." By ELSA BARKER. Cloth, 3s. 6d. net. Wm. Rider & Son, 8-11, Paternoster-row, E.C.

Three books by W. J. COLVILLE: "The Rationale of Heredity," "The Rationale of Mental Science Healing," "The Higher Psychology." Paper covers, 1s. each net. Power-Book Co., 58 and 59, Bank Chambers, 329, High Holborn, W.C.

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