

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Harbinger of Light' prints an Address, said to be by the great Dr. Channing, given at the world-famous Stanford séances in Australia. The Address is not particularly impressive; it is, in fact, rather perplexing as coming from a spirit so lofty: but it is every word spiritually sweet and pure, though suggesting a young beginner rather than a long promoted prophet. The last sentences, however, are slightly suggestive of the great but simple spiritual preacher:—

Teach men that they are the sons of God, that they have a great inheritance reserved in heaven, but that they must work for it. Tell them the work will eventually become a labour of love. Do not speak to them of hells and purgatory. They do not exist as the Church teaches. Do not tell them of cross and crucifixion for their sins. There is no need of them. But tell them of infinite love, tell them that God will reconcile all men unto Himself, for we are all the offspring of God in the sense that we came forth from Him. We are so much part of the divine nature that each man can truly say 'I am a god,' and can say it reverently and without blasphemy. Realising this, every day and every hour should be with you a jubilee, a time of blessing and invigoration. When life's little day is done, there will be no fears, no doubts, no desire to stay upon the earth plane, but a great looking for the opening of the doors of the House Beautiful. And God shall dwell with man, and we shall be His people, and He shall be our God. This is Man's Great Inheritance.

Mr. Carnegie has just printed in pamphlet form his letters to 'The Times' on 'The Path to Peace upon the Seas.' It is a plea for mutual agreement not to make war at all at sea. He cites with masterful effect the various protestations of all the Powers and potentates that nothing is more ardently desired than peace, and yet all of them are in a fever of fervour to spend all their savings and go into debt for instruments of war. He says:—

One leader is more insistent than another that his country's aim is to secure peace—the only end it has in view. If this be untrue, there is not an Emperor, King, President, or Prime Minister in the world to-day who does not perjure himself every now and then, protesting that his country desires nothing but to live in neighbourly friendship with all others.

Are these public men, who have risen to eminence and enjoy the confidence of their fellow-countrymen, perjuring themselves? No; far from this, they speak the sober truth from the heart. They feel what they utter. The desire for peace is genuine. 'Give us peace in our time, O Lord,' is the prayer of civilised nations and rulers.

This being so, what is the cause of all this fury for armaments? The answer is 'Suspicion.' No one trusts anyone. Hence the folly of the doctrine that huge armaments are securities for peace. On the contrary, says Mr. Carnegie, the danger of war increases in compound ratio as armaments increase.

The following sentences will give some idea of Mr. Carnegie's plea:—

Nearly a century ago (1817) Canada and America agreed that upon the inland seas, which constitute their boundary for hundreds of miles, each should place one hundred-ton vessel armed with one twenty-eight pounder. The tiny craft, one flying the Union Jack and the other the Stars and Stripes, have never fired a shot except in friendly salute to each other, and unbroken peace has been preserved. If the world had its police force on the seas, there would be the 'protection from assault' which each naval Power declares it only desires and is increasing its navy solely to ensure. There would remain no enemy from whom 'protection' was needed. Commerce would be immune.

Why should Britain, as the foremost naval Power and the Motherland of our race, hesitate to invite the other naval Powers to confer with a view to peace, and, as one means of securing it, suggest that they combine in abolishing war upon the seas, following the British-American example?

Has our race lost the breed of great statesmen, or is there to-day a Prime Minister and Cabinet in Britain composed of men who dare be great and thus lead the nations out of bondage to the false god of war, becoming the foremost body of statesmen of all time by having rendered mankind the greatest service, or is such an invitation to the Powers to be the beneficent act of others more zealous in the cause of peace?

Even to attempt and fail for the time in such a cause would give to the participants lasting place among those whom coming generations are to hold in honour.

Whatever the final result, if Britain played the part of peacemaker as suggested, she would have the moral support of the enlightened public sentiment of the world with her, a tower of strength.

A well-informed writer in 'The Progressive Thinker' contributes a Study on 'Paganism's Legacy to Catholicism,' and successfully shows that the Church of Rome cleverly took over much that was impressive and important in the old cults. He shrewdly quotes the warning and command given in the Book of Deuteronomy: 'Take heed that thou inquire not after their gods, saying, How did these nations serve their gods?' The adroit old priests took care not to 'inquire': they devoutly annexed and said nothing.

Castelar is quoted, and he was on the right track when he said:—

Paganism has been transformed, but has not been destroyed. The months of the year and the days of the week preserve the numbers of the ancient deities, of the ancient Cæsars, of the ancient Roman numeration. The two solstices of summer and winter we still celebrate with festivals analogous to the classic festivals. Adonis is born, dies, rises again, when the corn is sown, shoots or is in ear. The feast of Candlemas, dedicated with many tapers to the Virgin, like the festivals of Lupercal, is consecrated to light. The Romans wave torches under the governments of the Popes, just as the Pagans waved them under the dominion of the Cæsars, and chanted hymns to the light, which have changed their form, but the essence of which is unaltered.

This Study concludes with the trenchant verdict: 'It has often been said and truly: Take Spiritualism from the Bible and there will be very little if anything left of it. In like manner it may be said, Take from the Catholic Church what it has taken from Paganism and there will be very little left of it.'

But, after all, what of it? It is a human family, and it is a quite nice and proper thing to hand down and inherit the family spoons.

Mr. Mills, in 'Fellowship,' writes, in brief, the story of the moral and social effects of the great earthquake and fire at San Francisco. The upshot of it is that it at once brought a millennium of kindness and brotherly love. It made San Francisco a Christian city while the horror lasted, and turned a horror into a kind of Holy of Holies. Nearly everybody behaved like a Christ, according to Mr. Mills. Be this as it may, his concluding paragraphs are picturesque, exciting and edifying:—

A lady living on the Berkeley hills told me how it had been her custom to watch with interest in previous years the lights in San Francisco, springing out at the evening time, across the bay, in answer to the stars in the heavens above. She said she could not describe her emotion as, instead of these star-bespangled hills, she looked for several nights upon the blazing city and then for a fortnight upon the red glow in the heavens that succeeded the time of the most conspicuous fire. Then there was darkness, night after night, for two months, and she looked in vain to see any sign of evidence of life in the city of many hills. After this period, as she gazed across the bay at dusk, the myriad lights of San Francisco suddenly sprang out again, and she said that her throat was choked and the tears came into her eyes, as she saw this renewed sign of life, and she cried from the depths of her heart, 'Oh you dear, dear city, there you are again!'

Let us believe that the great light that could be seen by anyone not spiritually blinded, that shone from the hearts of men in the days of the great trial of three years ago, even though it may seem to have been extinguished since, will shine again, not only for the cities of San Francisco Bay, but for all the peoples of all lands; and let all true Fellowshipers everywhere give themselves at whatever cost to the present living of the ideal life of love, until this city of God shall descend out of the heavens of the realisation of the unity of life, and we shall abide in the glory of our actualised ideal.

We have always been led to believe that San Francisco was and is a specially brazenly wicked city. If that is correct, and if Mr. Mills' story is also true, something is wanted to explain both. Perhaps this will help:—a vast amount of vice is perverted gaiety and good nature which, in the presence of a common catastrophe, might for the moment, or while it lasted, manifest itself in ways such as Mr. Mills describes.

It is a curious reflection, but there may be something in it,—that in any possible 'Hell' there may be similar transformations.

There has emerged from a neglected heap of things claiming our attention a spirited Abraham Lincoln 'In Memoriam Centenary Address' by W. Fitz-Hugh Smith. It takes the form of 'A Chaplet of Gems,' or, to drop into plain prose, of a collection of poetic extracts, more or less to the point and, we are afraid, more or less accurate as to authorship. Still, the collection is quite a choice one, with a value sufficient to justify its publication and preservation. It appears as a Supplement to 'Reason,' which is published at Rochester, New York, U.S.A.

An American paper gives us a comical but a profoundly instructive instance of the folly of allowing ourselves to be disturbed over troubles that have not arrived:—

Ina came in from the country on her fifth birthday to visit her cousin May. At night they were put to bed early. Soon heart-breaking sobs were heard from the bedroom.

'What is the matter, children?' asked May's mother, entering the dark room.

Ina sobbed out, 'May won't give me any of her peanuts.' 'But May has no peanuts,' replied her aunt. 'I know that,' sobbed Ina, 'but she said if she did have peanuts she wouldn't give me any.'

SPIRITUALISM A RELIGION BASED ON SCIENCE.

Hudson Tuttle, writing in 'The Sunflower,' regards the view-point of the Spiritualist as a summit from which he can gaze into the remote vista of two eternities, the past and the future. He says:—

In the past we perceive the infinite toil and suffering by which Nature has pursued her undeviating aims, until the perfect fruitage of the tree of life appears, as man, with his moral and intellectual consciousness.

Beyond, into the future, we see the ascending spirals carrying forward into another state of existence in unbroken continuity the individuality which has been the object of Nature's infinite travail. The material scientist may talk of the morality of chemical changes in the brain; the religion of the foot-rule by which he attempts to fathom the depths of causes, and love as developed by the re-actions in retort or crucible, but the Spiritualist passes beyond the shadows to the inner reality.

Spiritualism does not with egotistical presumption, after eliminating God, bow in servile homage to the unknowable, for to pronounce on what can or cannot be known presupposes omniscience. On the contrary, to know is the birthright of the spirit, and its possibilities have no limitation.

Having for its aim the development of the highest faculties, and perfection of character, uniting the present with the future, bringing the world of spirits near, and in direct relation to us in our daily lives; cheering as well as instructing by inspirations, and kindling our aspirations for perfection, Spiritualism has little in common with other systems of religion, and least with Materialism.

Is it a religion? If devotion and consecration of life to right, justice, truth and a love that embraces all things is religion, then it is the foundation of all religions.

Is it a science? If to grasp and apply the phenomena of two worlds, the material and spiritual, is science, it is the one science of the Cosmos.

Is it a philosophy? If to resolve the accumulated facts of the ages by the power of pure reason is philosophy, then it is the key philosophers have for ages sought, by which to unlock the secret courts of life and death.

Spiritualism is all of these perfectly blended. It is a religion that is based on science; a science that not only embraces the material world but also the spiritual, a philosophy that is morality.

The most advanced Spiritualist has scarcely entered this wonderful field. He has everything to learn and much to unlearn. He has not time to waste in discussing issues dead in the time of Hume and Voltaire. He has not time to waste in tirades against Christianity, the churches, or the coarser cheap ridicule which passes as criticism of the Bible. A vast constructive work is before him, and he is assured that when the spiritual temple is completed, with its deep foundations resting on the material world, and its dome alight with spiritual knowledge, none will go astray from its portals.

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SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MR. A. K. VENNING writes: 'Feeling ashamed of never having read that masterpiece of English literature, "The Pilgrim's Progress," I have been repairing the omission. I expected to find it full of old-fashioned theological doctrines, but, instead, have been much interested, especially in the second part where "Christiana" and her children and other friends follow "Christian's" example and go on pilgrimage. There is very little objectionable theology, such as man's fall and depravity, &c., and there is much that is quite in harmony with Spiritualistic thought—the closing pages, for instance, where "Christiana," old "Honest," "Standfast," and others are summoned by their Lord to cross the river (which to some is shallow and to others brimful) and live with Him in the Celestial City. Not a word about sleeping in the grave until the last trump, &c. Spiritualists who have not read it would find this book very interesting, and it is certainly one which should be known to all claiming a liberal education.'

SPIRIT PHOTOGRAPHY.

THE CINCINNATI TEST CASE.

It is curious that among recent articles referring to the evidence for spirit photography, including Mrs. H. Sidgwick's paper in the 'Proceedings' of the S.P.R., of 1892, there occurs no reference to one of the most convincing test cases yet obtained in proof of the genuineness of the phenomenon. This occurred in the city of Cincinnati, Ohio, U.S.A., in December, 1875. I first came across the account of it in the Hon. Alex. Aksakoff's work, 'Animismus und Spiritismus,' a German work of great completeness. This spring, being anxious to verify the story and also, if possible, to procure a copy of the test picture obtained on that occasion, I published a letter in the 'Cincinnati Enquirer,' containing a short *résumé* of the case, followed by a request for confirmation of it from any surviving witnesses who had been present on the occasion.

Briefly the facts were stated to be as follows: A certain young man named Jay J. Hartman, assistant photographer in the studio of Messrs. Teeple and Company, 100, West Fourth-street, had for some time been professing to obtain spirit photographs and was being freely denounced as an impostor by the leading photographers of the city. Hartman then published a challenge in a local paper, offering to meet a committee of as many citizens as liked to attend at his studio on the morning of Christmas Day, 1875, when he would undertake to prove to them, under the strictest test conditions, that his powers of obtaining abnormal pictures were perfectly genuine. Christmas Day arrived, and sixteen citizens assembled for the test, five of whom were expert and leading photographers bent upon exposing the trick. After consultation it was agreed to adjourn to the studio of Mr. Cutter, one of the most sceptical of the five photographers, where they would be independent of all plates and apparatus used by Mr. Hartman.

Hartman offered to be blindfolded, but this condition was waived. Mr. Moreland, photographer, represented Hartman in the dark room to see fair play. The first plate was marked and prepared by a photographer, named Muhrman, who also sat for the picture, Hartman making the exposure, all the time being closely watched by all present. No result was obtained. A second plate was exposed, again with no result. Mr. Cutter coated and sensitised a third plate on virgin glass carefully marked by himself. When making the exposure Hartman requested two other gentlemen to place their hands on the top of the camera and he seemed to be in a state of semi-collapse through anxiety. Still no result. Then Mr. Cutter prepared a fourth plate with the same precautions and under the supervision of two other photographers. Dr. Morrow sat for the picture, while Hartman asked a third witness to place his hand on the top of the camera and gave a rather longer exposure. Messrs. Cutter and Moreland then developed the plate, and much to everybody's astonishment there appeared the image of a young woman in a large hat and with a sort of feather boa down the front of her dress; this figure partly overlapped and obliterated the real sitter. As all present, including the photographers, were now quite convinced of the genuineness of this abnormal result and that a great wrong had been done to Hartman, they agreed that a testimonial should be drawn up and signed by all present (except one, as we shall see). This took the following form:—

We, the undersigned, having taken part in the public investigation of spirit photography given by Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

J. Slatter, C. H. Muhrman, K. Cutter, J. P. Wickman, F. T. Moreland, T. Teeple (all practical photographers), E. Saunders, Wm. Warrington, Joseph Kinsey, E. Hopkins, E. Hopkins, Wm. Sullivan, James P. Geppert, D. V. Morrow, M.D., Robert Leslie.

Full accounts of this test appeared in at least three publications, but I will now quote from two letters that I have lately received from another member of the test committee who drew up the testimonial but did not allow his own name to appear, for reasons which he himself gives. He writes:—

Mount Healthy, Ohio.

February 6th and March 8th, 1909.

Dear Sir,—In response to your letter, published in the 'Cincinnati Enquirer,' of January 31st, I am pleased to be able to testify that I was a member of the committee that witnessed the test séance in which Mr. J. J. Hartman clearly established his claim that genuine spirit photographs could be produced in his presence. I assisted in making the arrangements for the séance at Mr. Cutter's gallery. I wrote the certificate which was unanimously granted to Mr. Hartman at the close of the investigation. I wrote an extended account of the affair, and it was published in the 'Religio-Philosophical Journal' of Chicago. I send you a copy of the account, which I have cut from my scrap book. An account was also published by Mr. Benj. Hopkins in the 'Banner of Light,' Boston. An excellent copy of the spirit photograph was printed with it. I had free access to all parts of Mr. Teeple's studio, at any time I pleased to visit it, for a period of three months, and made careful and thorough tests. I witnessed every step of the process in obtaining these pictures, and was thoroughly convinced of Mr. Hartman's honesty and of the genuineness of these photographs.

I send you a copy, unfortunately considerably faded, of the test photograph, as also three others taken under satisfactory test conditions.

At the time the test séance was held I was Principal of the first grammar school in Cincinnati, and I omitted my name from the signatures under the certificate and my published account for the very good reason that I would have been immediately dismissed from that honourable and much needed position. I have been an investigator of Spiritualistic phenomena since 1853. I am now seventy-nine years old and have retired from active service. The friendly and free intercourse that I had with Hartman for several months, and the unrestricted access to all parts of his (Teeple's) studio and operating room and the result of the crucial test I witnessed, convinced me of the honesty of the medium and the genuineness of spirit photography.—Yours for the truth,

J. A. CARNAHAN.

I also received a very interesting letter from a Mrs. L. Shirley Green, who was the medium for certain 'Communications from Exalted Spirits,' published by C. G. Hilleburgh, who knew intimately both Mr. and Mrs. Teeple and the medium Hartman, and most emphatically states her belief in their honesty. Of Hartman she says, 'He was not a photographer but a bridge builder, and it was while at work he received the information that he was a medium through clair-audience (he called it voices); he heard at three different times these words, "Hartman, stop this hard work and take spirit pictures." He paid no attention to it at first, but the third time he remonstrated and asked the voice what proof there could be of such an assertion, and was answered to the effect that if he went to work again he would be sorry, &c.' He then got introduced to Messrs. Teeple's studio. Mrs. Green describes several test cases of spirit photographs obtained through his mediumship that are certainly very remarkable and striking.

As regards the test photograph and several others which I have had sent to me by Mr. Carnahan and others, all through Hartman's mediumship, I will say at once that there is nothing about them that could not be imitated by deliberate faking and, perhaps, with still better and certainly more artistic effect; and this is substantially what Mr. Traill Taylor said about those obtained by himself under strict test conditions through the mediumship of David Duguid. This being the case, how absurd appears the attitude of those critics who imagine they can pronounce upon the genuineness or otherwise of an asserted spirit photograph by merely inspecting it. It is obvious that however experienced in photographic processes such a critic may be, nevertheless he is not justified in pronouncing upon the genuineness or otherwise of its claim to be a psychic photograph unless he has made himself acquainted with the conditions under which it was produced. In conclusion, I would like to invite some inveterate disbeliever in such psychic phenomena and over credulous believer

in the all sufficiency of fraud, to explain in what manner this particular test photograph was imprinted upon the plate without the act being detected by any one of the committee. Or, perhaps, we should be invited to believe that the whole lot of them were in a conspiracy together to deceive the public, an attitude with which it would be highly inconsistent to accept any second-hand human testimony whatever, or believe in the existence of anything we have not actually seen. Mr. Carnahan does not tell me whether the spirit picture was recognised by anyone or not.

H. DENNIS TAYLOR.

THE POWER OF MUSIC TO HEAL.

EXTRACT FROM AN ADDRESS GIVEN BEFORE THE RECENT SUMMER SCHOOL AT GARDEN CITY, LETCHWORTH, BY JAMES L. MACBETH BAIN.

The Christ of the soul manifests in and through the subconscious self-hood, that abyss of our being, hidden deep from the superficial and evanescent mentality, where is the abiding place of all our power, where dwells our inborn divinity. In this deep it creates, out of this deep it brings forth our inspiration and all our strength. It emerges as a power of song, a note of pure melody, a thought or feeling of perfect form: and this is the word of the hidden Christ of the hidden soul. Hence it is that pure and deeply inspired melody has the power of healing in it.

I have often found that the melodies which have arisen within me have, even after years, still the power in them to comfort or strengthen me. For they are the word of my own Christ, my Healer, to me.

Aye, and the sorrow-laden harmony that labours heavily through its various phases is indeed an uttering of the same Christ-soul as it travails through and in the manifold degrees of our suffering kind.

May we talk together for a little of the utterance of the Holy Word as a note of beauty in sound? Even though we appear to wander afield, yet it is in the field where bloom the finest flowers of the Christ-beauty and where sing the purest notes of the Christ-melody; for of a truth it is by music, in song or poetic word, that the sweet aroma of the Christ substance is best communicated: and so it is that all the hymns of the prophets and poets of God in all tongues, and notably, I think, in the Hebrew Psalms given under the name of Isaiah, sing this Great Beauty. This is equally true of the inspired creations of all truly spiritual composers of music, among whom our Beethoven may still be honoured as one of the finest and greatest because of the power of blessing in his music. For, I repeat, all divine music, as indeed all in science and art that utters the soul of the good, the true, and the beautiful, is the partial expression of this Christ-soul. I speak here of music as a deep, spiritual creation, the very holy thing born in the soul; and I use the word 'divine' in its highest significance, for not all music is so divine, and thus a power of blessing or healing.

The music-genius is ever in quality according to the soul through whom it speaks. There is music that is elemental or crude, not spiritual or beautiful. It is unwholesome, and breathes not life. It can hurt, degrade, enslave or enfeeble. There is also music that excites and wears, strains and exhausts the nerve body. Such music is of man and not of God, of the labour and ferment of the human mind and not of the inspiration of the Holy Christos. The latter arises as the supreme word of the Holy One in the soul. For the note of melody comes after the stress and storm of emotion, even as spiritual and mental harmony come after the labour and anguish of mind and soul.

The music of healing or blessing is such as comes through a soul that has attained unto the unity or harmony of the Holy Child, our ever-young Christ. The holy note, *i.e.*, the sound of perfect harmony, which, in the fulness of time, awakens within the soul, is the finest and ultimate word of the Holy Spirit of Blessing, even our Christ, as it involves a new creation within us. It is the pure word of pure doctrine. It is the living Logos, differentiated or individualised in, and according to, our personal soul. It is the sweet sound of the Christ-child who ceases never to utter in us its own joyous deathlessness. Thus it is the greatest potency that can become manifest in us, and is therefore the finest or most effective power we can use for the blessing or healing of a soul; and even as a power for our own blessing the mirthful melody which sings in us and gladdens us, and makes us laugh with the joy of God, is the word of the laughter of our own ever young and ageless Christ.

THE LAW OF HEALTH AND PEACE—A STUDY OF ESOTERIC VIBRATIONS.

LECTURE BY W. J. COLVILLE, DELIVERED AT 110, ST. MARTIN'S-LANE, W.C.

Though we are all deeply interested in securing and enjoying those great twin blessings, health and peace, and though very much is constantly being written concerning means for their acquisition and retention, the general public seems still in doubt as to how these benefits can be first secured and then permanently maintained. Health and peace are as much subject to law as any blessings can be; they are procurable and retainable only through obedience to that universal spiritual order to which the name of 'law' is commonly applied. Law really means the orderly course in which events move, or the changeless sequence of cause and effect. It is clearly beyond dispute that these great prizes—health and peace—are not obtainable by means of any ulterior strivings after their attainment; neither is it logically conceivable that they are reasonably bestowed by Deity upon some while they are arbitrarily withheld from others. The best and clearest modern thought is by no means atheistic or irreligious, but it is far removed from many an old-time theologic concept, and among the ancient doctrines now utterly discarded is the vain and cruel belief that God sends joy to one and sorrow to another of His children with no other object than the gratification of pure caprice.

Science invites us to contemplate cosmic harmony—the operation of changeless order—displayed in the physical domain which is the territory exclusively explored by physical scientists. Spiritual science is in exact accord with material science, but its realm of exploration is transcendent and interior. Health is not possible on a simply material basis, because humanity cannot live on material sustenance alone, and unless the doctors of to-day can do what Macbeth's physician declared he could not do—minister to a diseased or disordered mind—all material remedies fail to heal even though in some instances they may afford temporary exterior relief. 'Health' and 'heal' are words of closely allied import: to heal is to make whole, to be in health is to be in a whole, which is a holy, condition. To cure simply signifies to care for or to tend, therefore curing is very much less than healing, and very often it is evident that persons are cured of certain definite distempers and yet their general condition is far from sound or healthy. Health and peace are inseparable because peace of mind produces bodily well-being, while anger, fear, and all perturbed emotions of the mind throw the physical organism entirely out of gear.

Though there is a law of reaction, interaction, and reflex action which is obvious to all investigators and, therefore, body reacts upon mind even as mind has first acted upon body, the primal action of thought must be first considered, as it is the producing cause of all effects which develop from antecedent causes. 'Throw physic to the dogs,' as Shakespeare used the phrase, does not necessarily imply that there is never a place or use for material remedies in the human system, but the keenly analytical Bard of Avon was forcibly drawing attention to the inutility of material agents when the cause of bodily distress was clearly mental suffering, and when he makes the doctor say 'in this must each one minister to himself,' he displays deep insight into the real nature of auto-suggestive treatment, which is now universally up for consideration. One may help another, but one cannot be another's proxy where health is concerned.

The 'Law of Vibration,' which is now so frequently spoken of in connection with all that goes under the name of mental healing, has been largely introduced into Western countries from the East, where it has been perseveringly studied for many decades of centuries. The contemplative Hindu is largely a dreamer or visionary by natural temperament, and as he is usually wont to encourage what, until very recently, Occidental peoples have discouraged, it is to India rather than to any part of modern Europe or America that we have to

turn for brightest light on this intricate though thoroughly practical question of harmonic vibratory action.

The studious contemplative mind which shuns bustle and courts solitude is far more receptive to the higher psychic forces than that type of intellect ever can be which glories in physical achievement but almost totally ignores the sequestered life of the spirit. Interior force can never be developed by outward excitement so well as by inward repose, therefore a true rest cure is a very much needed institution. But as rest implies inward peace rather than cessation from bodily activity, it is difficult to perceive how idleness can confer the boon of rest or how tranquillity can be gained except by obeying the wise injunction, 'Enter into thine inner chamber and shut thy door.' We all need to know more of the 'light' and 'voice within,' for we are in no cases sufficiently alive to the importance of periodic retirement from the outer world into our inmost sanctuaries. As on an average we devote to nominal repose eight hours out of every twenty-four, if people in general can be persuaded to follow a few simple rules which, if strictly obeyed, will lead to profounder slumber and more enlightening as well as refreshing sleep, a great forward step will have been taken along the road which eventually leads to ideal tranquillity of mind and consequent health of body.

Everyone can devote a thought to what is his chief ideal before permitting himself to go to sleep at night, and all who adopt even one of the first of the necessary esoteric rules for spiritual emancipation will soon be astonished and delighted to note amazing changes for the better in their entire inward and outward condition. Sleep never need be broken or restless or invaded with troublesome dreams or gruesome nightmares, but in order to dominate the sleeping consciousness so far as to regulate the action of the subconscious or subjective department of the human mind, it is necessary to control our thoughts very perfectly during waking periods. The mystery of regular natural sleep is quite as great as that attaching to hypnosis, artificial somnambulism, and all other exceptional phases of somnia, and it is during sleep of one variety or another that foundations are laid upon which are upbuilt those structures of health and disease which become present to outer sight during periods of objective physical expression. Synchronous vibration with celestial spheres or angelic societies is necessary to health and peace, because nothing short of heavenly conjunctions and consociations can secure to us the enjoyment of order in outward conditions of existence.

From the earliest times mentioned in history disease has been associated with some idea of a devil, or unclean demons, because what Swedenborg styled *influx from the hells* has always been considered the deepest cause of mental and physical aberrations. We must never forget that our most constant and interior affections are the means whereby the most intimate spiritual conjunctions are effected, and as soon as we allow ourselves to 'enter the silence' and give ourselves up to what commences to flow into our mental receptacles we begin to discover on what plane of thought and will we are most truly at home. Self-discovery often produces striking disillusionment, and though to be disillusioned is often to be grievously disappointed, no lessons we ever learn are more salutary than those which reveal us to ourselves as we inwardly are.

The law of health and peace does not concern, so much as many suppose, any of our external stations in life, for these are, of necessity, varied, temporal, evanescent; and though much is often said concerning the need for ideal exterior conditions to aid us in unfolding interior abilities, it is a vital part of spiritual teaching to direct attention away from things without to states within. It is often so far impracticable to control purely external circumstances that we are virtually compelled to reside and work in the midst of environments which, to all appearance, are the very reverse of ideal; duties of the most imperative sort frequently compel us to remain where we are and work at what we have long been accustomed to call uncongenial toil.

Practical spiritual teaching does not guarantee to point

the way to annihilate, or even to immediately alter for the better, those pressing circumstances which seemingly are crowding many sensitive natures to the wall, but the clear light of spiritual revelation does afford all needed help in times of trial, depression, and difficulty. To vibrate harmoniously with higher states than those which outwardly appear around us is always possible, and as synchronous vibration with celestial altitudes in thought and feeling does actually induce our true intromission to some celestial company, when we have truly begun to master our own thoughts as well as our affections, we live actually in two worlds or realms of consciousness at once, and because of the beauty and satisfactoriness of the life we live in spirit, and the inspiration to larger views of life thrown from above upon conditions now pressing hardly upon us from without, we are no longer so oppressed by our surroundings, seeing that they are illumined by the light of revealed purpose from above or from within.

(To be continued.)

DEATH INTIMATION BY THE FALL OF A PORTRAIT.

A correspondent in Adelaide sends us cuttings from the 'South Australian Register,' one of which states that one morning the Town Clerk of Kapunda entered the council chamber, which contains about a dozen portraits of ex-Mayors, and found that one of these portraits had fallen to the ground. He remarked that he should not be surprised to hear of the death of the gentleman represented, and in fact the event was announced in the papers next morning. Referring to this paragraph, a correspondent to the 'Register' writes: 'I hold the belief that some part of the soul or spirit of the person depicted remains in the portrait, especially if he sat for it, and watched it being done. At one time I passed daily a row of big trees, each of which had been planted to commemorate the birth of a child in a family. One morning one of these trees fell down without the slightest apparent reason, and it was afterwards ascertained that the member of the family whom it represented had died suddenly at the same moment a long distance from the family home.'

The occurrence of the picture falling about the time of the death of the owner is by no means unprecedented. We have previously recorded in 'LIGHT' various instances in which the fall of a portrait has served as an intimation of death. Although we might hesitate to say that a 'part of the soul or spirit of the person depicted' resides in a picture, yet probably the interest taken in its production establishes a connection such as could be sensed by a psychometrist; but we might also reasonably suppose that the spirit of a deceased person would naturally choose a portrait or other article closely associated with that person in order to convey an intimation of the decease.

THE SPIRIT BODY.

There is within every mortal body a spirit body, composed of elements upon which physiological change and transformation have no effect. It is permanent, corresponding with the physical body, and subject, more or less, to the forces of the material world so long as the physical body persists. The experience of many people indicates that the spirit body may, at times, be seen at places and under conditions apart from the physical body. This fact proves that in reality the spirit body is an independent organism, and that even here on earth its operations in this amazing manner demonstrate its immortality.

The gift of prophecy, the facts of hypnotism, psychometry and the like, belong to this field of the spirit's operations. In fact, there is very little of importance to be attached to the physical body in the creative forces of Nature. The physical body is a wondrous mechanism, but it is just that and nothing more; being composed of elements, every one of which is floating in our atmosphere or imbedded in our earth, it is the repository of the one element which, in the final analysis of all these other elements, constitutes spirit. Matter in all forms may be resolved toward this final element, spirit. Science and invention will yet discover the gap between ether—which is the hypothetical finality of matter—and spirit, and when that is done we shall no longer argue over the causative power of the universe.

L. T.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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CONCERNING THE LAST THINGS.

The Rev. E. W. Lewis, M.A., of Clapham, has just published (through H. R. Allenson, London), a small volume of Addresses 'Concerning the Last Things'—Death, Judgment, Hell, Heaven, The Second Advent. They are presented as 'a frank statement of the great change which has taken place concerning these fundamentals of religious belief'; but, at the same time, they are confessedly not so much critically controversial as practically edifying—though that, in some respects, adds to their usefulness.

To the readers of 'LIGHT,' everything in these Addresses will be perfectly familiar, but they will be interested in finding such artless echoes of their own thoughts in the chapel-world, where, a few years ago, they were practically unknown. They will also be interested to observe the frank and naïve way in which this preacher sets forth his charming heresies. We will take his arm and report to the reader, in our own way, what he says as to the first four of the 'fundamentals' we have named.

DEATH.

The Bible tells us that Death came into the world because of the sins of our 'first parents' in the Garden of Eden. But we no longer believe in the verbal inspiration of the Bible. Paul was wrong in saying that death came into the world in this way. (Very thin ice, brother Lewis!) We accept the fact of death as a part of the economy of Nature, as an essential and necessary element in the cosmic process. All form is the expression of life, and, while forms change and perish, life endures; the perishing of the form is necessary to the progress and development of the life; and what we call 'death' is only this perishing of the form. So far, therefore, from death being in any sense an end, it is in reality a stage in the development of life towards perfect self-realisation. It is the expansion of life, the setting free of the immortal element, that it may realise itself in other and higher forms. It means enlargement of vision, increase of range of power, multiplication of opportunities for the development of life towards conscious union with the All. Death, then, is no enemy. It is to be welcomed as Walt Whitman welcomed it:—

Joy, shipmate, Joy!
(Pleased to my soul at death I cry)
Our life is closed, our life begins,
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore!
Joy, shipmate, joy!

JUDGMENT.

Most of us used to believe in 'The day of Judgment' at the end of the world, when all the dead would rise up from their graves, from the ocean, and from—no one could tell where, and pass before 'The Judgment Seat' to give an account of the deeds done in the body. The sheep would be sent to the right hand of the judge, the goats to the left; the one to enter into Paradise, the others to pass into the outer darkness, with weeping and gnashing of teeth: and the Bible seemed quite plainly to affirm it all. It was an old Jewish idea which persisted into New Testament times and new Christian communities. But we have passed beyond it (thanks to old heretics and new Spiritualists, brother!) We are now interested, not in the endings of things but in their evolution, and we everywhere find unity and a vast process. It is so with Creation. The Genesis story has worried and misled millions; but we have put away childish things. Creation was not an act: it is a process. It is an Eternal Now, and yet an eternally becoming. So is the Judgment. It is a process: it never ceases: it is going on now: and every man is being judged, and destiny is being determined, every minute. It has many agents and instruments. Conscience is one of these, keeping the book of life which is ever open: and, beyond conscience, the law of cause and effect, registering every result of thought and deed. On a large scale, public opinion is an instrument, with its accumulation of discriminations and decisions, making articulate and effective the divine judgment against selfishness and brutality. There is room for great hope in connection with this working of public opinion, to bring all life into closer harmony with the divine law. The law of judgment is as sure as God, 'Whatsoever a man soweth, that shall he also reap.'

HELL.

According to 'popular Christianity' Hell is a place of endless torment into which the wicked pass after judgment. But the true interpretation of the Bible does not warrant that belief, and the existence of such a place would be incompatible both with the Universe as a moral Order, and with the sovereignty of a God who could have any claim to the worship of rational moral beings. All punishment should have moral ends: if it has not, it is mere vengeance and fury: and the Church which invented the 'popular' Hell put a devil on the judgment seat of the world. (Come in out of the rain, brother Lewis!) As for texts of Scripture, let it be frankly confessed that if the texts conflict with sense and conscience, the texts must go. No written word can make true and right that against which every healthy fibre of one's moral being revolts as false and wrong. Bible texts about Hell belong to a system of conceptions of the universe which is as dead as Ptolemy or Queen Anne. For the Jews and the early Christians, the universe was framed after the fashion of a three-storeyed house, with its cellar, its day room and the upstairs, corresponding to Hades, the earth, and Paradise. All this is simply the relic of an age from which we have altogether passed away—interesting antiques in the furniture of the mind. In our geography there is no place for Hades. It does not exist: it never did exist. If we retain the word 'Hell' it must no longer be retained to signify a future state. It must stand for a state of consciousness which may be as real here as anywhere. Hell, then, is here: in the self; but it is not hopeless, not without remedy. All the divine punishments look towards deliverance, and Christly souls will be His instruments in leading the miserable and the sinful home.

HEAVEN.

We can give no more credence to a local heaven

the upstairs room of the universe, than we can to a local hell beneath the ground. The modern man, of average intelligence, does not believe in a place of perpetual psalm-singing, and harp-playing, and everlasting do-nothingness, neither does he believe in the crude and materialistic forms in which the joys and glories of heaven are usually presented: but they are symbols of stupendous spiritual truths. Heaven is not so much a special plane of being as a special quality of being which may be realised on any conscious plane. It is the progress of the soul in an ascending life: but that life is largely to be won here. The essential truth of the New Testament idea—a Kingdom of Heaven upon earth—stands: and at the heart of it there nestles the immense truth that Heaven is for all, and for one only with all. The true spiritual ideal is not individualistic, but socialistic. The end of true Christianity, as was the end of primitive Christianity, is not a saved individual but a saved community, for the simple and cogent reason that only this can be the end of true life.

In closing this summary of Mr. Lewis' Addresses, while we find in them much that is well worth notice, we must confess to a feeling almost of distress, as we gather from the last of them that his vision of Heaven does not carry him far beyond the earth. We find it difficult to ascertain how far it carries him, and would be relieved if we could feel sure that it carries him beyond it at all.

WIDER OUTLOOKS OF SCIENCE.

Judging from the condensed reports of Sir J. J. Thompson's Presidential Address to the British Association at Montreal, it must have been a highly encouraging and inspiring one to all who look hopefully towards an era of still further enlightenment, over and above all material advantages, as the outcome of continued progress in physical science. In fact, physical science has largely lost its former characteristic of dealing directly with the material subjects of its examination; it is no longer content to chip rocks with a hammer or put insects under a microscope (that is, to rely on sense-perceptions alone), but it launches out into the invisible and intangible, by the aid of mathematics, and finds that what a few years ago it declared to be immaterial is, after all, material in a slightly altered sense. Electricity was once thought to be a fluid, then regarded as a vibration, a twist, a whirl, some form of motion; now once more it is spoken of as semi-material; we are told that 'electricity, like matter, is molecular in structure, and that a charge of electricity is made up of a great number of small charges, each of a perfectly definite and known amount.' An atom of matter charged with electricity can be identified when chemical methods would fail to detect the substance unless millions of millions of atoms were present. Sir J. J. Thompson continued:—

The most natural view to take, as a provisional hypothesis, is that matter is just a collection of positive and negative units of electricity, and that the force which holds atoms and molecules together, the properties which differentiate one kind of matter from another, all have their origin in the electrical forces exerted by positive and negative units of electricity, grouped together in different ways in the atoms of the different elements.

We are reminded that matter occupies but an insignificant fraction of the universe, and that to the ether lying between ourselves and the sun we are indebted for the transference of all the light and heat we receive from the luminary. This energy is supposed to travel through the ether in the form of electric waves. 'Thus practically the whole of the energy at our disposal has at one time or other been electrical energy. The ether must, then, be the seat of electrical and magnetic forces.'

Thus the ultimate seat of these forces is declared not to be in matter at all, but in the ether; they are introduced into matter, and rendered operative, in the form of electrical charges, and the nature and grouping of these charges deter-

mines the quality and properties of the matter itself. Are not scientific men here pursuing a path which runs parallel with that of the Spiritualist who postulates that all force is in its ultimate nature spiritual, whether it resides latent in the ether or is manifested to the senses as matter? and let it be noted that the *nature* of the force which resides in the ether and becomes measurable as electric charges, light, heat, &c., has not yet been determined by scientists. Perhaps when they have more closely examined it, they will find that it is what we have been calling *spirit* all along: for we recognise spirit as the formative and motive force of the material as well as of the moral and intelligible universe.

It is interesting to note how modern conclusions accord with ancient speculations. As the 'Daily News' points out, a great part of this address could be expressed in the phraseology of Lucretius, and it is virtually the ancient doctrine of a constant rain of atoms—a doctrine which the Epicureans inherited from generations of predecessors. The Greeks trusted their intellects, or rather, we should say, their intuitions; and some of their statements, in the absence of microscopes and higher mathematics, would seem to be due to something very like clairvoyance.

Radium has furnished new arguments for the age of the earth, for on the old view the cooling process could not have been going on for more than a hundred million years; but the quantity of radium in the earth's crust, though comparatively extremely minute, would constitute a source of heat which would be much more slowly exhausted, and a particular specimen of a mineral has been calculated to be two hundred and forty million years old. Sir J. J. Thompson concluded by declaring that the new discoveries in physics, and the ideas suggested by them, have brought about something like a scientific Renaissance:—

Enthusiasm has been quickened, and there is a hopeful, youthful, perhaps exuberant, spirit abroad which leads men to make with confidence experiments which would have been thought fantastic twenty years ago. It has quite dispelled the pessimistic feeling, not uncommon at that time, that all the interesting things had been discovered. There never was any justification for this feeling, there never were any signs of an approach to finality in science. The sum of knowledge is a diverging, not a converging, series. As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, whose truth is emphasised by every advance in science, that 'Great are the works of the Lord.'

MRS. LOIE F. PRIOR sends greetings from Johannesburg to her many friends in England. Her stay in the 'Golden City' of South Africa is for two months, and from there she will go to Pretoria. For the past four months she has been meeting with marked success, so much so, that she has caused the clergy in the districts where she has been to preach against Spiritualism, and our interpretation of it especially. But she feels confident that she will win a victory for the cause which she represents.

THE EDITOR of 'The Occult Review,' in his 'Notes of the Month,' comments on the Rev. R. J. Campbell's work and asks: 'Will the New Theology of Mr. Campbell burst the old bottles of orthodoxy?' He thinks that no useful purpose is served 'in giving new meanings to old dogmas' and says: 'The world—even the Christian World—has ceased to believe, or to wish to believe, in the Atonement, and it does not want to be told how it can conscientiously do so. The idea of the angry Father propitiated by the Son's life of suffering and death upon the cross as the last sacrifice, of which all previous sacrifices were types, is an exploded bogey, unsusceptible of resuscitation. Why concern ourselves with the matter further? The persons who have preached the doctrine, along with justification by faith and eternal damnation and the rest of the outworn dogmas of the past, have simply been preaching Christianity "with the cross of Jesus left behind the door." And after all it is the Cross as the symbol of self-sacrifice for the good of others, as Mr. Campbell well says, which is the one central truth of Christianity, and even though it may be that that same symbol of the cross antedated Christianity by thousands of years, the life and death of Jesus Christ gave it an added and enhanced fulness of meaning of which no future ages can rob it.'

THE INTELLIGENT OPERATOR AT WORK.

The most important fact regarding the phenomena of the séance-room, wonderful as they are, is the evidence which they afford of the presence and power of an Intelligence other than that of the medium and the sitters. The question of the possibility of the occurrence of physical phenomena is settled for all well-informed and impartial minds by the published testimony to their reality given by investigators such as Professor Hare, Sir William Crookes, Professors Richet, Morrell, Lombroso, and by the Hon. Everard Feilding (quoted in 'LIGHT' of July 24th last). That the phenomena *do* occur is settled beyond all peradventure, if testimony can settle anything.

The objection sometimes raised that they are outside the range of probability was well met by Sir William Crookes when he said:—

Most assuredly, as far as my knowledge of science goes, there is absolutely no reason *a priori* to deny the probability of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, desolate, indubitable ignorance.

This leaves us with only the point in dispute as to whether the occurrences are purposive: whether there are guiding and directing minds at work producing the manifestations with a distinct and definite object in view: whether, in fact, they are due to the action of incarnate persons: 'the Intelligent Operators at the other end of the line,' as 'M.A. (Oxon)' called them, or whether they can be traced to the medium, and are due to his sub-conscious mind and the externalisation of his psychic personality and powers.

This is the really crucial point. Mr. Myers claimed that the phenomena associated with trance mediumship, 'apparitions, intimations, messages of the departing and the departed actually proved survival pure and simple, and that an avenue of communication does, in fact, exist between the spiritual and the material worlds,' a conclusion in which he has been supported by Sir Oliver Lodge, Dr. Richard Hodgson, Dr. Hyslop, and many others; but the observers of physical manifestations have not, as a rule, arrived at the same conclusion, or if they have done so, have not been so frank and courageously outspoken regarding it. Yet this is the most important point of all, and the most far-reaching in its implications and consequences.

If 'the evidence for communication with the spirits of identified deceased persons' can once be successfully 'established, *beyond serious attack*,' as Mr. Myers thought it had been, then the problem of human destiny and of the purpose and meaning of life must definitely be viewed from the standpoint of natural survival and the continuity of personality and character—an immense gain.

In the Report of the Dialectical Society one of the sub-committees recorded that they had established communication with a number of intelligences who announced themselves as spirits, and who 'displayed *distinct individualities*, each having a manner peculiar to itself and rapping delicately, emphatically, or deliberately, as the case might be, expressing, as it were, character, mood, and temper.'

Some readers of Sir William Crookes' account of his 'Researches into the phenomena of Spiritualism' seem unable fully to grasp the emphatic character of his evidence proving the presence and action of the spirit operator, or, as he terms it, 'the Intelligence governing the phenomena.' The following extracts will make this clear. Sir William says:—

At a very early stage of the inquiry, it was seen that the power producing the phenomena was not merely a blind force, but was associated with and governed by intelligence.

The Intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium: when a determination has been expressed to do something which might

not be considered quite right, I have known urgent messages given to induce a reconsideration. The Intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present.

I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence not belonging to any human being in the room.

As evidence of the agency of an 'outside intelligence' Sir William Crookes mentions that while Miss Fox was writing a message, automatically, to one person present, 'a message to another person on another subject was being given alphabetically by means of raps, and the whole time she was conversing freely with a third person on a subject totally different from either.' Sir William further states that:—

During a séance with Mr. Home, a small lath, which I have before mentioned, moved across the table to me in the light, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said, 'Can the intelligence governing the motion of this lath change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me). Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a *good Morse operator at the other end of the line*, wherever that might be. (Italics ours).

'It is idle,' says Sir William, 'to attribute these results to trickery, for what I relate has not been accomplished at the house of a medium, but in my own house, where preparations have been quite impossible'; and he continues:—

A medium walking into my dining-room, cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordion play in *my own hand* when I hold it key downwards, or cause the same accordion to float about the room playing all the time. He cannot introduce machinery which will wave window-curtains or pull up Venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a card-plate to float about the room, raise a water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall.

These statements are surely definite enough, and the only logical inference from them, if the words mean anything at all, is that there was an intelligent being at work, *not* the medium, and that Sir William Crookes felt convinced that this Intelligence was not 'any human being in the room.' Yet it must have been a human intelligence, one that could understand when spoken to, one that had sufficient musical knowledge to play a tune and sufficient knowledge of telegraphy to spell out a message in the Morse code. Sir William Crookes sets down the facts—and *includes the fact* that the phenomena demonstrate that an Intelligent Operator was present and that he was not any human being in the room.

TO CORRESPONDENTS.—'T. L.'—The word 'subliminal' is somewhat misleading unless the sense in which it is used is clearly indicated. Sir Oliver Lodge uses it to indicate 'the other and greater part of us' where 'lie the roots of the connection between mind and matter.' He says: 'The adjective *subliminal*, as we understand it, is not suggestive of subordinate or subsidiary, but is far more nearly related to *sublime*.' Used in this sense, it indicates what is called the 'inner' or 'spiritual' self—the deeper consciousness which is below, behind, or beyond the ordinary 'awareness' of our five-sense plane of experience.

A NUMBER of letters, intended for this issue of 'LIGHT' are unavoidably held over until next week.

SPIRIT COMMUNICATIONS UNDER DIFFICULTIES.

One of the standing objections urged by 'scientific' investigators against the acceptance of communications from spirits by the methods ordinarily practised by Spiritualists, is that (as they assert) sitters usually make it too easy for the alleged spirit to give the answers or information required to prove identity. In Sir Oliver Lodge's report on some of the trance communications received through Mrs. Piper, in the last issue of 'Proceedings of the S.P.R.,' some incidents are given which, in our opinion, show how the evidential value of a communication may be impaired through a too rigorous adherence to arbitrary methods of conducting the sitting. It is too frequently assumed—even by psychical researchers—that a spirit communicator ought to be able to see or perceive all the surroundings and all that is going on in the séance room without needing that any information should be imparted by the sitter. That this is a mistake, at all events as far as Mrs. Piper's mediumship is concerned, is shown by the narrative.

Mr. Isaac C. Thompson, F.L.S., of the firm of Thompson and Capper, homœopathic chemists, of Liverpool, was a neighbour and friend of Sir Oliver Lodge when he resided at that city. Both Mr. Thompson and his wife were interested in psychic phenomena, and had sittings with Mrs. Piper, in 1889-90, while she was staying with Sir Oliver Lodge at Liverpool. Mr. Thompson's decease occurred in 1903, and in 1905 Mr. Edwin Thompson, his son, was introduced as a stranger to Mrs. Piper by Dr. Hodgson in Boston. 'Messages purported to come from the father, who seemed to wonder how his son had managed to find him,' but no conclusive evidence was obtained. There was no chance for another sitting, but a few days afterwards 'George Pelham' gave a message as though from Isaac Thompson, correcting a name which had been wrongly given at the sitting with his son. The next day, at a sitting with Dr. Hodgson, this message was referred to, and the communicator said he held a bottle in his hand for identification. Dr. Hodgson was asked by 'Rector' to help the communicator by telling him who he was; when Dr. Hodgson said that he was 'an old friend of Professor Lodge,' the hand appeared to become excited and wrote: 'What, my old neighbour in Liv(erpool)?' Dr. Hodgson asked whether he remembered seeing Mrs. Piper in England, and 'Thompson' answered (through Mrs. Piper's own hand): 'Piper? Oh yes, I remember Piper. Was Mrs. Piper a medium, an American lady? I'll find her out and come to you if it is a possible thing. . . I left my body some time ago. Where are you?' R. H.: 'This is America where I am now.' 'Thompson': 'Well, that is very interesting to me. You are in the body?'

This conversation shows that the returning spirit was unaware that he was communicating through Mrs. Piper; that he had no notion where the sitting was taking place; nor was he quite sure that he was conversing with a person still in the body. The mention of Sir Oliver Lodge seemed to arouse and clear the spirit's faculties.

During Mrs. Piper's recent stay in England a sitting was held with her at Mrs. Isaac Thompson's house, at which the son and a daughter were present, as well as Sir Oliver Lodge. Mr. Edwin Thompson was anxious to observe the rules of the game as played by the S.P.R., and not to give any clue or assistance to the control. The result was a good deal of verbal fencing before sitter and control were fully aware of each other's identity. The control wrote, referring to the sitting in America: 'Do you not remember how difficult it was for me to reach you under those new and strange conditions? . . . I sent several messages to you through a friend who came with you, and who is now on our side'—referring to Dr. Hodgson. At length the control was informed that Mrs. Thompson was in the room, and was asked if he would like to speak with her. He replied: 'Oh, yes; oh, yes; oh, yes. Why did you not tell me before?' Mrs. T.: 'Do you see me?' Control: 'I hear her speak. Isaac'—and he broke the pencil in his excitement. Mrs. T. asked: 'Can you call me by my name?' and the hand wrote 'Ssa,' then 'Susa,' and finally 'Susan,' which is Mrs. Thompson's name.

Then the daughter was introduced in similar fashion, the control not having previously been aware of her presence.

Another feature of dramatic *vraisemblance* in this sitting is the fact that the control (Isaac Thompson) seemed anxious to hear about a lawsuit which had been troubling his mind at the time of his decease, and was much relieved when his son gave him information about it. Sir Oliver Lodge says:—

I find all these episodes instructive, and the portion about the lawsuit was as good as it could be, but it would be tedious to strangers. The anxiety to be told about it—a matter which had weighed on his mind and caused him a great deal of worry just at the end of his life—seemed quite genuine.

Again, a very convincing conversation with the spirit of Mr. Thompson was enjoyed by his wife alone, all the others leaving the room, and this private interview is naturally withheld from publication. Sir Oliver states that it is 'appropriate but not strictly evidential; the sitter was called by the right abbreviation of her Christian name which her husband always used.' There were also further business conversations with the son, in which advice was given and names were mentioned familiarly and correctly.

It is noticeable in all this that the best results and most convincing evidence are obtained when the returning spirit is treated without reserve, and conversation on both sides flows spontaneously; we may add that it would be even more difficult under these circumstances for a personating spirit to avoid betraying his real character.

JOTTINGS.

Mr. Sydney H. Old is not satisfied because, in referring to his letter respecting 'Colonel Olcott's past lives' (p. 359), we said that 'the path along which he invites us is vague and hazy' and that he 'seems to us to be opening a door for imagination and self-deception,' and he proceeds to try to put us through a cross-examination which has nothing to do with the case. So far as we can gather from his long letter Mr. Old argues that because Colonel Olcott succeeded in bringing about the reunion of the Northern and Southern Buddhist Churches, a work which had been regarded as impossible, that fact is evidence of Colonel Olcott's having been King Asoka in a former life—because King Asoka had dearly loved and pressed forward the Buddhist faith! If this is deemed satisfactory evidence of reincarnation we have no more to say.

Here is one of the straws which show 'how the wind blows.' Among the reports in the 'Christian Commonwealth' from branches of the Progressive League is one from Holloway, which says that at a recent meeting 'Psychic Phenomena' were considered, and, in spite of the weather, a goodly number attended. This is 'progressive' indeed, for a few years ago, even if the weather had been fine, the 'goodly number' would probably have stayed away, fearing to be thought superstitious if they went to listen to a discussion on such a subject. But psychic phenomena have come to stay, and the most enlightened minds of the age do not fear to discuss them openly, in lecture rooms, pulpits and through the Press.

Here is another sign of the times. Professor Charles W. Eliot, president emeritus of Harvard University, U.S.A., in a recent address before the Harvard Summer School, as reported in the American newspapers, prophesied the advent of a new religion which will not be bound by dogmas or creeds: its discipline will be the training in the development of co-operative good will. It will oppose all forms of evil. There will be no supernatural element in it and it will place no reliance on anything but the laws of Nature. It will have its communions with God and the spirits of the departed. It will be based on the love of God and the service of fellow-men. Prevention will be its watchword and a skilled surgeon one of its members. It will not be based on authority—future generations will be led, not driven. There will be no personification of natural objects, no deification of remarkable human beings. It will not teach that character can be changed quickly. It will not deal chiefly with sorrow and death, but with joy and life. God will be so immanent that no intermediary will be needed. Its priests will try to improve social and industrial conditions, they will not attempt to reconcile people to present ills by the promise of future compensation. Surely Professor Eliot must be a Spiritualist!

In response to our suggestion on p. 373 of 'LIGHT,' Professor Willy Reichel has generously presented to the London Spiritualist Alliance a photograph of Louis Potter's fine piece of sculpture, 'Earth Bound.' Professor Reichel informs us that he has for years been a patron of Mr. Potter, and is in possession of nearly all his works in bronze. The photograph, for which we render hearty thanks to Professor Reichel, will be suitably mounted and framed, and displayed in the rooms of the Alliance at 110, St. Martin's-lane.

'The Woman Worker' is a bright weekly journal which deserves to be supported by all women of progressive tendencies. The subject of 'A Life After Death?' is being discussed in its pages under the heading, 'What Women are Thinking,' which seems to be rather a misnomer, as most of the contributors to the discussion are men. In the issue for August 25th Mr. C. Delolme has a useful communication, in which he kindly recommends 'those who can spare time from social service, and are interested, to read the pages of "LIGHT," and "Spirit Identity," by Stainton Moses.' Mr. Delolme has our thanks. Messrs. E. S. G. Mayo, Arthur Rose, John G. E. Bell, and J. M. Harkness also contribute interesting letters.

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.

Spirit Photography: The Wyllie Fund.

SIR,—I beg to acknowledge the following subscriptions: Mr. John Winning, Motherwell, 10s.; Mr. Hamilton, Motherwell, 10s.; making a total of £79 10s. in cash and promises to date. Having heard from Mr. A. K. Venning by letter, confirming cablegram received, I am looking forward for Mr. Edward Wyllie's arrival shortly.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay, N.B.

Animals and the Future Life.

SIR,—I am sorry to have to state that my brother, A. C. Thompson, is unable to reply to the criticisms of his Articles on 'The Philosophic Aspects of Spiritualism,' by L. Bigg and 'R. W.,' which appeared in 'LIGHT' of August 21st. A sudden and very serious illness deprives him of that pleasure.—Yours, &c.,

E. THOMPSON.

[We trust that Mr. A. C. Thompson will soon be restored to health, and we are confident that his critics will join us in sending out to him sympathetic healing thoughts.—Ed. 'LIGHT']

Thoughts on Reincarnation.

SIR,—Replying to 'E. S.'s' letter in 'LIGHT,' of August 21st, p. 408, permit me to say that I agree with him that 'All the worlds and planes of this universe are linked together in a chain of cause and effect which cannot be broken,' and so to me the human spirit link cannot reincarnate and break off the chain by which it is drawn upwards or inwards by its attachment to the infinite, through the angelic and divine planes of life.

'E. S.' also says: 'I agree with Mr. Bennett that at death the Ego on each plane leaves his worn-out covering behind, "and must go forward to the infinite." But to me this consummation is reached by repeated reincarnation in the physical world, by the aid of which the Ego is able to crush out the "ape and tiger" element and evolve the Christ-like nature and in time attain to the Infinite.' To me it seems that the human spirit, by leaving its worn-out covering behind on each plane of life as it goes forward, ultimately crushes out the 'ape and tiger,' but if it returns to this world it will take on afresh each time, by sensation or otherwise, something of the 'ape and tiger,' to say nothing of other contamination. We are on this plane of life to get the 'I am' consciousness by diverse conditions. The 'I am' once gained is never lost, and I cannot see how a highly developed being, call it spirit or angel, evolved from a human animal, can again return to the human, any more than I can see how human beings can again reincarnate in the (purely) animal kingdom.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road,
Wandsworth-common, S.W.

Spontaneous Phenomena.

SIR,—As one who takes a keen interest in psychical phenomena and is anxious to investigate in 'haunted' houses and in other places which are reputed to be visited by the inhabitants of another world, I should be grateful if anyone who sees this and knows of such a house or place would obtain me permission to investigate. I am of the opinion that the investigation of self-occurring phenomena is far more interesting and legitimate than the investigation of evoked phenomena, and therefore I wish to have opportunities of visiting places where apparitions, &c., are said to appear of their own accord.

I should like to investigate as near London as possible, as I cannot spare the time to go very far from the Metropolis, and, although my purpose is to write a book, I will treat any information that may be given to me as strictly confidential, and will not publish any names without the full permission of the parties interested.

I see in 'LIGHT,' for August 21st, that Dr. W. J. Cameron has had some remarkable experiences in a certain London suburban villa, the home of a Mr. and Mrs. A. If this letter should happen to meet the eye of any of these people, and they would allow me to visit the villa in question, I would esteem it a favour.

I may add that practical jokers will probably regret their tactics, as I shall take with me, on all my visits to 'haunted' places—fearlessness and a big dog!—Yours, &c.,

CHARLES MONTEFIORE.

87, Delaware Mansions,
Maida Vale, London, W.

Pains of Prevision.

SIR,—I notice that in 'LIGHT,' of August 28th, you refer to an article in 'The Occult Review,' by Mr. Reginald B. Span, on the subject of prevision, and say that Mr. Span does not seem grateful for this gift, and you quote his reasons. Perhaps it may be of some interest to your readers to know that, in my case at least, the prevision is both sentimentally painful and physically painful; that is, if the event foreseen is to be, say, a murder or an accident in which pain will be felt by the victim, for in those cases I actually 'get' the pain, be it a blow or a bullet-wound.

Since March last I have enjoyed (?) a run of prophecies. Each Thursday evening I have had pictures presented to me of events about to take place: such as, for instance, the Turkish rising, the Barcelona rebellion, the Spanish reverse at Mount Gu-ru-gu (only I got the word as la-lu-lu), &c. I have signed testimony from persons present for all of these experiences, but I only submit for your inspection the two last prophecies as they bear more directly on the 'pain' question. These two concerned the revolver mystery (*vide* 'Daily Mail') and the robbery at Mappin and Webb's. In the first case a man was coming downstairs with a revolver in his hand and it went off and shot him through the head. My three witnesses say 'Mr. Turvey said he felt as if he were shot through the head,' and this on the Thursday previous to the accident. In the next case (Mappin and Webb's robbery) the witnesses, after mentioning that I saw the big robbery, add, 'and felt a blow on the head.' Your readers will remember that the watchman was 'stunned by a blow on the head.' This, as the date shows, I felt on the Thursday previous to the robbery.

You asked a week or so ago why we foresee only unpleasant things. I believe the reason is that evil, being nearer 'matter' than 'spirit,' is more ponderous in the ether, and is therefore 'sensed' more easily by a seer. I not only 'see' but 'feel' the density of evil, and I am pretty sure that wrong-doing has an actual spiritual weight, and thus keeps a spirit 'down' and prevents its rising to realms above. The modern investigator says: 'How I wish I were clairvoyant'; but the old Seer prayed: 'Lord, take away my sight.' It is nice to be able to give descriptions that cheer the mourners 'left behind,' but true seership does not stop at that, and it is, as Mr. Span says, a mercy that God does not open the eyes (to a full extent) of all of us. Those with a mission to perform have also a price to pay.—Yours, &c.,

VINCENT N. TURVEY.

Spirit Photography.

SIR,—I feel that a protest should be made against the letter which appeared in your issue of August 7th entitled 'Spirit Photography: a Warning.' Your correspondent says either too much or too little, and I submit when making such a charge he should only have done so over his own signature. The incident is stated to have occurred about ten years ago, but not the slightest indication is given as to the locality or name. He states that 'One day a number of customers arrived for

spirit photographs.' This seems somewhat extraordinary, but it appears to have given your correspondent the opportunity of withdrawing into an adjoining room where were stored a quantity of spirit photograph negatives, presumably taken with various sitters. There was evidently no need for concealment, otherwise the visitor would not have been allowed the opportunity, as he states, 'of carefully looking through the piles of plates,' a proceeding which must have taken considerable time. This liberty he would certainly not have been allowed to take at the studio of an ordinary photographer, who would greatly object to having his stock of negatives gone over in such a fashion. That in 'piles of plates' he should find some faces the same as had appeared with him is not at all surprising, as it is a well-known fact that some spirit visitors come again and again. I have had this in my own experiments, and so had Mr. Glendinning and Mr. Traill Taylor. The same spirit form has appeared on plates both with and without the camera, and identical in every respect. This want of thought or knowledge on the part of the spirit has brought much undeserved trouble on the unfortunate mediums, but where it has been pointed out to the invisibles an alteration has been made.

If your correspondent thought he had made such a serious discovery his duty was plain and clear. He should at once have exposed the alleged fraud. This he does not seem to have done, otherwise he would have mentioned it, and certainly the landlady had not lost faith in her tenant, else she would not have allowed the plate she found to be exhibited as genuine.

The answer to the Rev. C. E. Hutchinson's inquiry would seem to be that as the spirits wish to show themselves they naturally take their positions on the part which is left vacant. The sitter could, of course, sit either side. To paint the figures on the background would be rather too expensive a process, especially when sometimes half-a-dozen plates were exposed in as many minutes.

H. BLACKWELL.

[It is only just to our correspondent to state that he is a Spiritualist and that his name was withheld for good and sufficient reasons.—ED. 'LIGHT.']

Spirit Photographs in South Africa.

SIR,—As I have followed the photographic business for over thirty-five years and am acquainted with all the dodges practised by unprincipled photographers to delude the public, I claim to be in a position to judge as to whether spirit photographs are genuine or otherwise.

About a year ago, in response to a request by numerous Spiritualists in Pretoria, I went to Johannesburg and got an introduction to a photographer there who was said to have taken spirit photographs. I took a box of unexposed plates with me, intending to make an exhaustive inquiry. I explained the object of my visit and was cordially invited to pursue my investigation. I examined the background, the studio, and the camera, and found nothing whatever different from the usual accessories of a photographic studio.

I then went into the dark room with the photographer, undid my box of plates and handed four of them to him, which he put into two double dark slides. I then took the slides into the studio and was photographed alone three times; during the fourth exposure a gentleman stood beside me. The slides were then taken into the dark room and developed in my presence. On the first three plates there was no appearance whatever of an abnormal character, but on the fourth the figure of a female appeared. On the second day four more photographs were taken under similar conditions, two with spirit forms on them, on the third a very faint image, and on the fourth nothing. On the third day four more photographs were taken, but with no spirit forms at all.

I subsequently invited the photographer to Pretoria, requesting him to bring his own camera. I also invited another local photographer to come and superintend the placing of the plates in the dark slides, as I did not wish to have anything whatever to do with the manipulations on this occasion. I allowed six persons who came in the morning to go into the dark room and see the plates developed—nothing whatever appeared. In the afternoon six more persons were to have been present, but only one came. This gentleman, who is on the staff of the 'Agricultural Journal,' was very sceptical. He took me on one side and advised me to have no more to do with Spiritualism or spirit photographs, and assured me that I had been humbugged, hypnotised, and that as I was getting old I was likely to be deceived, &c., &c. At last I got him to sit for his photograph; three were taken with no result, but on the fourth exposure the photographer said he thought he could see something. The gentleman himself went into

the dark room to see the plates developed, and on the fourth plate there was a faint image, but not very distinct. The next day I printed a proof and took it to the gentleman, who, after looking at it for several minutes, exclaimed: 'That is my father.' He still adheres to his statement.—Yours, &c.,

A. BRITTLEBANK.

Box 4774, Johannesburg,
South Africa.

A Non-flesh Diet.

SIR,—Having read with interest the letters by Dr. Stenson Hooker and Mr. David Leisk, I am particularly struck by the statements made in the latter gentleman's letter in your issue of August 21st.

Mr. Leisk says: 'I claim that the chemical properties contained within the flesh of certain animals are positively necessary for a full vigorous body for the great majority of sane-minded people.' Eminent French and English physicians have, in recent years, shown that a large share of the maladies from which human beings suffer are due to uric acid. The following are a few of the startling facts which these investigators have brought to light: 'A pound of beefsteak contains fourteen grains of uric acid; a pound of liver contains nineteen grains of uric acid; a pound of sweetbread contains seventy grains.' Is this one of the chemical properties which Mr. Leisk claims to be 'positively necessary'? If so, it is difficult to understand why the medical profession and scientific investigators from all parts of the world consider some thirty diseases are traceable to the system being over-charged with uric acid.

Professor Baron Cuvier says, 'Comparative anatomy teaches us that man resembles the frugivorous animals in everything, and the carnivorous in nothing.' This view is supported by Professor William Lawrence, F.R.S., Professor Sir Charles Bell, F.R.S., Professor Sir Richard Owen, Professor John Ray, F.R.S., and many others. Sir Henry Thompson, M.D., F.R.C.S., has stated that 'It is a vulgar error to regard meat in any form as necessary to life.' Professor G. Sims Woodhead, Professor of Pathology, Cambridge University, states, 'Meat is absolutely unnecessary for a healthy existence, and the best work can be done on a vegetarian diet.'

I cannot agree that in this matter, 'One man's opinion is as good as another's,' for it must be apparent that the opinion of men who have made the subject a life-long study is of infinitely more value than that of those more or less ignorant of dietetics.

I would challenge the statement that Mr. Leisk knows 'dozens of persons who are unable to exist without flesh food,' and if he, or any of your readers who may be interested in the far-reaching problem of how best to sustain the living temple of the spirit, will call at these offices, or send me their addresses, I shall be pleased to answer any questions and furnish proofs of the statements made in favour of a non-flesh diet.—Yours, &c.,

PERCY E. BEARD,
Hon. Sec.

The Order of the Golden Age,
153, 155, Brompton-road, S.W.

[We have received other letters on this subject, but this must suffice.—ED. 'LIGHT.']

An Injustice to Robert Owen.

SIR,—As a father I am a subscriber to the 'Children's Encyclopædia,' and have been greatly attracted by the excellent method employed in that book for imparting knowledge to children; also the impartial manner in which many important questions are therein dealt with has appealed to me.

To my surprise and disappointment, in an article on Robert Owen's life (*vide* Part 35, pp. 3702-3) the author touches on a subject in a manner which must wound deeply those of his readers who are Spiritualists. The biography is in three parts, and in the third and last portion, the heading of which is significant—'The Sad Failure of a Reformer who Forgot God'—there is a paragraph which reads:—

'And then a sad thing happened. This good man was perfectly deaf to the searching question of religion. "What shall it profit a man if he gain the whole world and lose his own soul?" He thought it was good enough to provide people with good houses, fair wages, and sufficient time for leisure. He was interested in their minds, their stomachs, and their limbs; he thought nothing of their souls. And so it happened that when this good man was shutting God out from His own world, many turned against him. He started Socialistic communities, but they failed. He lost his money, his reputation, and his common-sense. His old age was spent among the great folly of superstition known as Spiritualism. But the great work that he had started was carried on by

religious people, and since that time it has never ceased.' (Italics mine).

The writer concludes by stating that Robert Owen founded infant schools in England, and that the great reform known as the Co-operative Movement is the work of his hands, while if he had only bowed himself before the great mystery of life and had realised man's responsibility to God, he might have done more. How can a man more fully realise his responsibility to God than by doing his utmost for the benefit of his fellow men?

I could comment very fully on this, but it is not my desire to weary your readers with my personal opinions. It is obvious, though, that an article in such a class of book is of great danger, not only to the spiritual welfare of children and even adults, but also to the cause we have so much at heart—Spiritualism and progress.—Yours, &c.,

H. J. MARSHALL.

[We agree with our correspondent that this insidious attack upon the reputation of Robert Owen is one which should not be allowed to pass unchallenged—it should be resented, and strong protests should be sent to the publishers by all who honour the memory of this good man.—Ed. 'LIGHT.']

Presumed Hauntings by the Living.

SIR.—I am an amateur hypnotist, and have studied magic and Spiritualism. My wife is a good clairvoyant during hypnosis. Some time ago a shoe was forwarded to me by post with the statement that the young lady to whom it belonged was kissed and pushed about; the shoe was even taken off her foot, and she was beaten with it by invisible hands, even in the presence of ministers and elders, who were unable to give relief. Of course, her life was not pleasant, and even her health began to give way. I hypnotised my wife and, under trance, she gave a clairvoyant description, and even the name, of the person who disturbed this lady. The name and description coincided with a certain individual who lived nearly a hundred miles away from the young lady, and who was unknown to us. When accused, he denied being the cause of the strange disturbances, but they stopped immediately! My wife also stated that the lady was affected through a photograph as a connecting link.

About a month ago I was consulted by a farmer who resides twelve miles from here. He had a house on his farm that began all at once to be haunted. Noises like raps were heard, stones were thrown, once a light was put out, and things got so bad that the inhabitants left, and although the place was guarded by several young men, the disturbances still took place. This time my wife described what we should call 'an ignorant Kaffir' as the cause. He, too, denied the charge, but since he has been warned the disturbances have not taken place.

Now the question arises, were these disturbances performed by living persons, as stated by the clairvoyante, and if so, in what manner? or were they the work of spirits of a low order, and if so, why did they only stop when these living persons were warned?—Yours, &c.,

P. C. S.

Cape Colony.

'Spiritualism, Pure and Undeified.'

SIR.—The essential foundation of Spiritualism is the fact that man is a spiritual being, here, and now, and everywhere, living in a spiritual cosmos; and not a material being confined to physical sense-bounded conditions.

This fact accepted, an immortal life, communion between sympathetic beings whether in- or ex-carnate, are logical conclusions naturally following from the premisses. Are not Spiritualists apt to overlook this and devote too much time and consideration to phenomenal mediumship, and too little to spiritual self-culture?

The necessity for such self-culture is evident when one considers how common it is to find mediums and Spiritualists, having direct daily communication with the spirit world, and consequently, one would think, strongly imbued with a sense of the reality of spiritual things, living the narrow, limited life of any ordinary materialist—the realisation of all that a spirit world must mean to a thinking mind being seemingly entirely absent.

After I had investigated psychical phenomena and become convinced of the truth of Spiritualism, my friends across 'the divide' advised me to give up sitting with mediums and try to develop my own sensitiveness to higher influences and thus reach a fuller plane of consciousness, and I am happy to say I have never regretted following their counsel. Absolute, undoubting certainty comes through one's own mediumship far better and more satisfactorily than through third parties.

Would not Spiritualism occupy a higher place before the world, if the bulk of its followers were to act in a similar fashion?—Yours, &c.,

A. K. VENNING.

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

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. J. Morse, who was enthusiastically welcomed on his recovery by a crowded audience, delivered a brilliant discourse on 'Death, its Three Great Problems.' Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher gave a lucid address on 'The Spirit World and the Universe,' and replied to questions. Sunday next, at 7 p.m., Mr. W. E. Long—67, George-street, Baker-street, W.—On Sunday morning last Mr. Frederick Fletcher spoke finely on 'The Shining Ones.' Sunday next, at 11 a.m., Mrs. Fairclough Smith.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. D. J. Davis gave an address on 'Tennyson, a Spiritualist,' and answered questions. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham) clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Paul Campbell gave an address on 'Good and Evil Vibrations.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Dawson. Monday and Thursday, at 8.15 p.m., public séances, Mrs. Reason.—H. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Neville spoke and gave psychometrical delineations. Miss Payn ably rendered a solo. Sunday next, at 7 p.m., Mrs. Wesley Adams, address. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Barton gave an address on 'Spirit Life.' Miss Woodrow rendered a solo. Sunday next, at 11 a.m., circle; at 6.45 p.m., Madame Betty, clairvoyante.—C. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Johnson's interesting address on 'The Higher Life' and clairvoyant delineations were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, Mr. J. Kelland on 'Biblical Spiritualism'; Madame French, clairvoyante.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held. In the evening Mr. F. S. Clarke delivered an excellent address. Sunday next, at 11.15 a.m., public circle. At 7 p.m., Miss Reid. Mondays, at 8, and Wednesdays, at 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Miss Violet Burton gave a fine address on 'Goodness and Courage,' and answered questions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Abbott. Thursday, 7.45, Mrs. Atkins. Wednesday and Friday, 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. W. R. Stebbens gave psychometric delineations. In the evening Mrs. Irwin's address on 'If a Man Dies, Shall he Live Again?' and clairvoyant descriptions were greatly appreciated. Sunday next, at 11.30 a.m., Mr. Stebbens; at 7 p.m., Mrs. Effie Bathe on 'Degrees of Matter through which Man Functions.' 9th, Mr. Stebbens and Miss N. Brown. 12th, Mrs. Webb.—C. J. W.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Stowe gave addresses and clairvoyant descriptions.—C. R.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. J. Baxter addressed a large audience on 'Why is Sin Permitted?'—C. G. C.

PORTSMOUTH.—1A, WATERLOO-STREET.—On Sunday last, morning and evening, Mrs. Jamrach gave addresses and clairvoyant descriptions.—G. E. R.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday morning last Mr. W. Underwood gave helpful advice and in the evening delivered an address on 'God.'—J. W. M.

BRADFORD.—TEMPERANCE HALL.—On Sunday last Messrs. Jones, Clayton, and others spoke on 'Practical Spiritualism.' Mrs. Houldsworth gave clairvoyant descriptions.—W. G.

HOVE.—84, BLATCHINGTON-ROAD.—On Sunday last Mrs. Brearley gave testimonies of personal demonstrations and conducted the after-circle.—H. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an interesting address on 'Spiritual Gifts' and well-recognised psychometrical readings.—A. D.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mr. Horace Leaf gave an address on 'Your-selves' and good clairvoyant descriptions.—J. A. M.

BRISTOL.—28, BATH-BUILDINGS.—On Sunday last Mr. A. G. Taylor delivered an interesting address on 'Christ's Teachings.' Mr. W. G. Thomas gave clairvoyant descriptions and spirit messages.—H. O.