

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,523.—VOL. XXX. [Registered as]

SATURDAY, MARCH 19, 1910.

[a Newspaper.]

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London Spiritualist Alliance, Ltd.
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Rooms closed for Easter Vacation from Thursday, 24th,
till Thursday, March 31st.

Programme of Meetings for the Coming Week.

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NO OTHER MEETINGS THIS WEEK.

Meetings recommence March 31st.

For further particulars see p. 130.

Subscription to December 31st, 1910—

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SPECIAL NOTICE TO ADVERTISERS.

Owing to 'Light' going to press earlier next
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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communication intended specially for that issue should be brief, and must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, March 24th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane on Monday or Tuesday in Easter week.

NOTES BY THE WAY.

It is slowly becoming understood why the people 'on the other side' find it difficult to describe things as they are there. This is partly because they themselves are puzzled, and partly because they find it sometimes impossible to describe, for our senses and in our language, what they see and how they feel.

It is quite possible that a long experience is necessary in order to adjust the new senses to the new knowledge. 'And things are not what they seem' may be as true there as here—or truer. We may admit this without going all the way with Mr. A. A. Wells who, in 'The Theosophical Review,' once wrote thus:—

On the physical plane we are divided one from another and from the outer world by substantial walls of flesh and blood; in philosophical language, the I and the not-I are easily distinguished. It is true that the physical enclosure has been found to be not quite so air-tight as was formerly supposed; the thoughts of those about us determine our own in a much larger measure than would have been believed fifty years ago; but, on the whole, John Smith in his physical body is a fairly well defined entity. But now take John Smith out of his body (either temporarily or permanently) and he finds himself in a new and very confusing world where thoughts and feelings are things; as real to him now as chairs and tables were to him in the body. Now this, in itself, is no illusion; they are realities to him; and many of these thought-pictures, as we call them, will last longer on their plane—the astral—than the chairs and tables will on ours. But if he returns to his body and remembers what he has seen and wishes to state it as physical plane fact, see what confusion must arise. Mr. Leadbeater gives us a good example of this. He says he himself has met on the astral plane very well defined and life-like figures of Jack the Giant-Killer, Robinson Crusoe, and the rest—thought-pictures made by the lively imaginations of so many generations of children. But an ignorant man would have come back and said he knew there was such a man as Robinson Crusoe—he had seen him!

But we cannot be sure whether Mr. Wells is here setting forth his own view or the explanation of 'the Seers.'

Turning over the pages of a recent number of 'The Hindu Spiritual Magazine' (Calcutta) we noticed with interest some fresh messages, presumably from Samuel Bowles, the well-known 'late' editor of the famous 'Spring-

field Republican.' These messages expressly illustrate our remarks concerning the difficulty of communicating to mundane minds the modes of existence in spirit-life. Many questions were asked by earth-friends: 'What is your house made of, and who made it?' 'You spoke of green grass: what is it made of, and does it go to seed?' 'You spoke of cool shade trees: do you have hot and cold weather there?' 'What are your carpets made of?' and so forth. The replies indicate inability to answer, but there is one little step on in the suggestion that spirit substances are our essences. The question, 'What are your carpets made of?' was not idle or frivolous. The spirit had spoken of carpets. His answer was that they are 'spiritual reproductions.'

The Paper concludes with an account of the meeting of Garfield and his murderer in spirit-life. It is very impressive. The message says:—

The murdered man and his murderer met here. Would that I had language fitly to portray the meeting. The two murdered men stood face to face. Garfield, with a beautiful love filling his heart, realising that he should not condemn, said: 'It is well; stand for the truth. The past like a vivid dream has still its place in my memory. The present is full of work; I must help my loved ones left behind, and through the present and the unending future I have no time to hate.'

Guiteau stood, wondering how he remembered the kind words spoken in his childhood's home. He remembered his past hopes and ambitions, and now he wondered all the more what impulse prompted him to murder. As in a dream he recalled his midnight meeting with his supposed God, who he falsely imagined encouraged him to 'remove the President.' He remembered the feeling of being pushed forward, and then a thought came to him that he deliberately planned a murder. He remembered that in prison he was sorry he had not done the work more perfectly and caused less suffering. But after his own life had been sacrificed all came back to him. He is now willing to stand before a condemning world and say 'There is obsession in homes, in churches and politics. I have been an instrument in a false cause. Oh, Guiteau! brought down to ignominious death, made more wretched in spirit-life because of the falseness and cruelty of those base spirits who urged him on, but left him at the hour of his extremity.'

'The Pleroma: An Essay on the Origin of Christianity,' by Dr. Paul Carus (Chicago: 'The Open Court Publishing Company'; and London: Kegan Paul and Co.) is a book of distinct value: and all the more so because it indicates the possession of out-of-the-way knowledge by a freely-thinking mind—an excellent combination!

The work is divided into four Parts: 'Christianity Predetermined by the Needs of the Age'; 'Pre-Christian Gnosticism, the Bloom Preceding the Fruitage of Christianity'; 'How the Gentile Saviour changed into the Christ'; 'The Origin of Judaism and its Significance'; and an important 'Conclusion.'

Dr. Carus has a great deal to say of the many voyages of discovery in the ancient world, in its quest for gods and saviours, all determined by the hunger of the soul for consolation, light and hope in a world of so much beauty, mystery, grief; and he makes it pretty clear that Jesus Christ, as we know him in the Gospels and Epistles, is a blend of so-called 'Paganism' and Judaism, in the sense that Gentile and Jewish streams of thought and emotion

met in him, or in the New Testament records concerning him. In summing up, Dr. Carus says:—

Christianity is not the work of one man, but the product of ages. When the inhabitants of the countries that surround the Mediterranean Sea were, for the first time in history, united into one great empire, they became conscious of the solidarity of the human race and felt the need of a universal religion. In response to that need, answers were given by thinkers, moral teachers, and religious leaders, whose doctrines were more or less echoed in the sentiment of the large masses. These large masses were, after all, the ultimate court of appeal which would render a final decision.

Several religions originated, but Christianity alone survived, because it contained in a definite form what vaguely and indefinitely was slumbering in the subconscious sentiment of public opinion. Christianity had gathered into itself the quintessence of the past, and presented solutions of the problems of religion which were most compatible with the new conditions. The generations of the first three centuries moulded and remoulded the Christian documents until they acquired a shape that would be in accord with the prevalent view of the times. The subconscious ideal which in dim outlines animated multitudes, consisted of traditional religious views inherited from the hoary past. It was fashioned by the old religions and contained the ideas of a saviour, of the God-man, and of his martyr death, of his victory over all ill, and of his return to life, of forgiveness of sins, of the restitution of the world, of a golden age, a millennium and the foundation of a Kingdom of God on earth. Such was the demand of the age.

'M. A. B.' prints from Booker T. Washington's book on 'The Story of a Negro' a striking passage concerning the slave trade as between England and America, the slaves being English and Irish people. He says that the system of white servitude preceded black in both the Plymouth and Virginia colonies. We wonder whether the following statements are exaggerated:—

It was not merely the destitute and the outcast that were sold into servitude in the English colonies in America. Many of these persons were political prisoners and persons of quality.

'So usual,' according to the historian Bancroft, 'was this manner of dealing in Englishmen that not the Scots only, who were taken in the field of Dunbar, were sent into involuntary servitude in New England, but the Royalist prisoners of the battle of Worcester; the leaders in the insurrection of Penruddock were shipped to America.'

At other times large numbers of Irishmen were sold into servitude in different parts of America.

'The crowded exportation of Irish Catholics,' Bancroft remarks, 'was a frequent event, and was attended by aggravations hardly inferior to the usual atrocities of the African slave-trade.'

In 1685, when nearly a thousand prisoners were condemned to transportation for taking part in the insurrection of Monmouth, 'men of influence at Court scrambled for the convicted insurgents as a merchantable commodity.'

The number of such white servants imported into Virginia alone from 1664 amounted to fifteen hundred a year. And it is said that the number sent from England to the colonies and the West Indies amounted to fifteen thousand a year.

Canon Cheyne, writing in 'The Christian Commonwealth' a review of Mr. Montefiore's book on 'The Synoptic Gospels,' says that to Jesus 'more than human wisdom is ascribed,' and, as proof, he says: 'He reads the thoughts of men; he also reads the secrets of the future'; and, still further quoting Mr. Montefiore, he says: 'He foreknew and foretold his arrest, his passion, his resurrection on the third day, and the persecutions of his disciples.' If the power to do these things makes anyone 'more than human,' or gives to anyone 'more than human wisdom,' Jesus does not by any means stand alone. The modern world has produced hundreds, perhaps thousands, of very 'humble' people who have been able to do similar things.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, MARCH 31ST,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. GEORGE P. YOUNG

(President of the Glasgow Association of Spiritualists),

ON

'The Trend of Modern Science towards Spiritualism.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBEE, B.Sc., on 'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

MONDAY.—FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Monday afternoons, from 3 to 4.30, and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences, and mutual helpfulness. No meeting on Easter Monday.

TUESDAY.—CLAIRVOYANCE.—On Tuesday next, March 22nd, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. No meeting on the 29th.

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On Thursday, March 31st, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIDAY.—TALKS ABOUT SPIRITS.—The seventh of a special series of short Addresses descriptive of the After-Death conditions of some typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on Friday, April 1st, at 3 o'clock prompt, when the subject will be 'THE MATERIALIST.' Questions will also be answered relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—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.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

A FOOLISH 'SCIENTIFIC' INVESTIGATOR.

We have read very little respecting the séances in America with Eusapia Paladino, but Mr. G. W. Lewis, M.A., kindly sends us a long reply to an article by Professor Hugo Münsterberg which appeared in the 'Metropolitan Magazine,' of New York, for February last. The Professor, it appears, was present at a sitting with Eusapia; he admits 'the recurrence of many of the manifestations at her séances which are contrary to all known laws of Nature,' and he rules out all the 'clumsy tricks' with which journalists have sought to explain the phenomena. Speaking of the movements of the table without physical contact, he says:—

According to the bolder theory it happens by the action of a spirit, . . . but the movements themselves only suggest that a physical energy is at work there which science does not know as yet.

Mr. Lewis pertinently remarks: 'While he admits that many of the phenomena witnessed in the séance room are genuine, it is quite immaterial as to what name he may be pleased to give to the efficient cause of such phenomena. For by his own admission "science does not know as yet" what it is.'

Professor Münsterberg was chosen as one of the committee of scientists to watch Eusapia, and he says:—

With her inimitable charm she at once pointed to me as the one whom she wished to have at her best side. She is left-handed, and most of the wonderful phenomena occur on her left side. I was to sit at her left with one hand holding her hand and with the other hand holding her knees under the table, while her left foot was resting on my foot. A friend of mine was holding her right hand and touching her right foot. . . . Before she entered the room I had full opportunity to examine in my naive way the setting of the scene. There was the usual partition, with the little board cabinet built in. . . . The chair on which the medium was to sit stood about a foot from the curtains, and in front of the cabinet, the table at which she was to hold her hands was a very light, roughly-made table without out-standing edges. . . . The circle of the participants was beyond suspicion, men and women who were honestly interested in examining the genuineness of the phenomena. . . . We examined the part of the room behind the partition and saw the electric burglar alarm which is attached to the windows in order to exclude the possibility of outside help. We studied the arrangements by which the various intensities of light were produced, and we were well furnished with electric flash-lights and similar devices for clearing up the mystery.

Acting on the presupposition that in order to ascertain the truth it is justifiable to practise deceit so as to avoid being deceived, the Professor introduced a confederate into the séance room, and did so without informing Mr. Hereward Carrington, who had arranged for the sitting, or the other scientific observers who were present. He says:—

Neither the medium nor Mr. Carrington had the slightest idea that there was a man lying flat on the floor, who had succeeded in slipping noiselessly like a snail below the curtains into the cabinet. I had told him that I expected wires stretched out from her body, and he looked out for them. What a surprise when he saw that she had simply freed her foot from her shoe, and with an athletic backward movement of the leg was reaching out and fishing with her toes for the guitar and the table in the cabinet. And then lying on the floor he grasped her foot and caught her heel with firm hand, and she responded with that wild scream which indicated that she knew that at last she was trapped and her glory shattered. . . . When her foot played thumb and fingers the game was also neat throughout. . . . I did, indeed, feel her shoe all the time. When the scream occurred and her foot was caught I distinctly felt her shoe press my foot. A hook on the right shoe probably pressed on the empty left shoe (!).

Without commenting on the questionable morality of the Professor's conduct, we ask, why should honest investigators be expected to believe the word of an anonymous sneak—who enters the room surreptitiously, worms himself snake-like into the cabinet, and in defiance of all laws of fair play and decency, rudely grasps a lady's foot? A cur who comports himself in this manner is not entitled to credence—a horse-whip, vigorously applied about his shoulders, would be more

appropriate as a reward for his despicable conduct. Moreover, as Mr. Lewis forcibly says:—

The story of Professor Münsterberg is, to say the least, improbable and incredible because of its physical impossibility. In making this statement I do not imply or believe that he has made any conscious or deliberate misrepresentation. Doubtless his hostility to the subject matter under consideration and his state of mind were such as to cause him to overlook entirely the most important evidential facts in the case. As one of the committee it was his duty to report the facts constituting the fraud which occurred under his own observation, but so far as his statement goes all he knows about the grabbing of the medium's foot by his accomplice is hearsay!

While sitting squarely in her chair in front of the cabinet, and only a foot from its entrance, it would have been physically impossible for Eusapia to have thrust her left leg directly back to reach the table in the cabinet without kicking over the chair in which she was seated. In order to have kicked backward she must have moved over to the left side of her chair so that it would not have been an obstruction to her backward kick. But had this been done Professor Münsterberg, who was sitting at her left side, would have instantly discovered the movement, and brought into play his electric flashlight. At least he would have told us that such a movement was made by her, as he was responsible for holding her left hand with his right hand, and holding her knees with his left hand, while her left foot rested on his right foot.

While sitting in her chair, Eusapia's leg would naturally have been so bent at the knee that the lower part would have been at right angles with her femur, approximately. At the first attempt to make the backward thrust she would necessarily have had to draw back her left foot, and in the movement her knee would have gradually dropped towards the floor, passing through an approximate arc of a circle, with the femur as a radius, until the latter became perpendicular to the floor, and then the knee would have gradually arisen from the floor until in the position to make the backward thrust, but quite as surely the Professor's hand would have been carried through all this circuitous motion, since holding her knee was an important part of the duty imposed upon him that evening! If such movements had occurred, an immediate statement of the facts (which it was his duty to make there and then) would have been most important evidence in support of the allegation of fraud; but he made, and makes now, no mention of such movements; he is absolutely silent in respect thereto: and his silence is conclusive evidence against the validity of his story. Had this backward manœuvring occurred, Professor Münsterberg could not possibly have been mistaken as to the movements of his hand when carried through its circuitous journey by Eusapia's knee. He speaks of having been deceived by the tricks of a conjurer, but no conjurer could ply his vocation undetected if held as Eusapia was.

Again, it is a custom of long standing with civilised women to wear stockings; so much so, that no presumption can prevail against it. It cannot be assumed that Eusapia went into the séance room without having her feet encased in stockings, or surely the keen eyes of Professor Münsterberg would have detected her departure from long-established custom, and he would certainly have stated the fact. It would have been a corroboration of his statement that she 'played thumb and fingers with her toes'; but upon all of these points, so vital as evidence in his behalf, he remains absolutely silent. I have seen a man who could write most beautifully with his toes, but with his foot in a sock it would have been a physical impossibility.

Why did the Professor tell his confederate that he expected Eusapia had wires attached to her body? How could she use them while her hands, knees, and feet were held by him and his friend at the right? He states further that he felt her shoe all the time, and says: 'When she screamed, and her foot was caught, I distinctly felt her shoe press my foot!' Here the Professor is obliged to take refuge in the absurdity with which he charges the reporters, and he lamely suggests the 'clumsy trick' that 'a hook on her right shoe probably pressed down her empty left shoe.' But this will not do at all. He should have examined her right shoe, and not made his statement on a mere supposition.

In view of all the facts alleged in his statement, the Professor's report of the séance and of the 'exposure,' so-called, of Eusapia Paladino is incredible and unworthy of belief. Only one legitimate conclusion can be reached. The man, lying on the floor in the cabinet, was doubtless there for the purpose of aiding the Professor in the achievement of his coveted glory, and finding no wires this confederate evidently reached out and grabbed Eusapia Paladino by the leg, as she

was sitting in a normal position in her chair. This unexpected and unjustifiable assault would fully account for her wild scream. What woman would not make a wild outcry under such circumstances? This also accounts for the pressure of her left foot upon Professor Münsterberg's right foot at the time of the scream; for, being thus rudely caught, she would naturally attempt to spring to her feet and thus her left foot, still in her shoe, would produce the pressure upon Professor Münsterberg's right foot, which he admits. All the physical facts in the case go to establish this conclusion, and to nullify the credibility of the Professor's story.

Mr. Lewis also says:—

For several years I have been a careful reader of the Professor's writings, and from a close examination and analysis of his productions I have been impressed with the conviction that he has fixed opinions, and when his mind is once set upon a proposition no amount of evidence will tend to change his conclusion, and that, like many other good men, he is extremely egotistical, believing that what he does not know is scarcely worth knowing.

As to the Professor's reason for smuggling a confederate into the séance room without confiding in his fellow scientific observers, Mr. Lewis suggests that 'probably his inflexible opinion, self-confidence and egotism led him there, not for the purpose of receiving possible evidence relative to the spirit hypothesis, but to achieve for himself the honour and glory of being the only man amongst all the eminent scientists of both Europe and America capable of exposing the great Italian medium.'

Whatever the motive may have been, the method adopted cannot be said to redound to the credit or the honour of the men who adopted it, and its futility certainly discounts their ability. Surely much more conclusive as well as reasonable tests could have been devised by so clever a scientific man.

PROFESSOR BARRETT ON PSYCHICAL RESEARCH.

On the 2nd inst. Professor W. F. Barrett, F.R.S., addressed a crowded meeting of the City Temple Literary and Debating Society on 'Some Results of Psychical Research.' He mentioned numerous cases of spontaneous clairvoyance and said, as reported in the 'Christian Commonwealth,' that—

he thought it must be admitted that there are high transcendental powers surpassing normal sense perception, latent in human personality, and specially conspicuous in some persons.

Dealing with Telepathy, Professor Barrett said that the living influence which projected the telepathic impact from one mind to another often created the phantasm or image of the person, and this living, impulsive power remained operative after death. Evidence of this was growing in abundance and weight, affording indubitable proof of the survival of human personality. Occasionally instances occurred when information unknown to the percipient was given by the phantasm. Then the telepathic hypothesis was stretched to its limit.

Professor Barrett confessed that he had never seen a spirit photograph which could not have been faked, but at an old abbey in Cheshire, the property of Lord Combermere, a photograph had been taken of the empty library which showed a legless man sitting in one of the chairs. It was possible that a servant might have entered the room and sat down in the chair whilst the long exposure was being made, but the figure was said to be a close likeness of Lord Combermere, who had died from an accident which necessitated the amputation of his legs, and whose funeral was taking place within a short distance exactly at the time when the picture was taken.

After explaining the investigations made in connection with cross-correspondence, Professor Barrett asserted that his own conclusion from psychical research was that which had been forced on every critical and careful investigator—viz., that there was a residue of phenomena inexplicable except on the spirit hypothesis.

There is nothing new in all this to the readers of 'LIGHT,' but it is interesting to observe that scientific men are departing from their habitual attitude of reserve on this subject, and are frankly admitting the fact that there is evidence of survival. If it is admitted that there is a 'residue' of evidence of spirit presence and power, then materialism is overthrown.

FROM DOUBT TO FAITH.

Those who are to some extent familiar with the accounts of the mediumship of Mrs. Piper, which have been published from time to time, will doubtless be interested in a book entitled, 'Both Sides of the Veil,*' which has recently appeared in America. The author, Miss Robbins, devotes a considerable portion of the work to records, hitherto unpublished, of sittings with this remarkable medium, although they are not put forward as containing evidential matter, or as being of strict scientific value. She says: 'I am not offering my communications as evidence in the strict sense of the word. I am offering them simply for what they are. . . I have a great mass of communications extending through many years, and can only publish extracts from them.'

It may, perhaps, be regretted that these extracts are confined entirely to messages from one personality. A little variety would have given better opportunity for estimating the general character of these non-evidential experiences; but no doubt Miss Robbins had good reasons for her decision.

A great deal of what is published consists of what may be described as 'small talk.' It is the sort of conversation which two friends might hold who know each other well, and are glad to meet, and to recall old memories of work done together; yet they throw some light on the sensations of a spirit while in temporary communication with his friends on earth. Here are one or two extracts, made almost at random:—

You have called for me in your spirit. I knew it and felt it, but I could not reach down until the conditions were arranged for it. Do you know what they all mean? Perhaps you know better than I do. But these good priests [i.e., 'Imperator,' 'Rector,' &c.] who opened the way, who showed me the light, opened the door for me, and here I am. Would to God you could see me as I am! I am quite the man I was, only my ideas are changed. [The communicator seems not to have taken much interest in spirit intercourse during his earthly life.] They are now, I think, more in harmony with your own. . . Oh, it is beautiful, it is ideal, just over the river; lift the veil and you know all. Tell me something of yourself (p. 103).

Don't hurry. There is no hurry in this world. I see a light burning, and at the end of that light I am talking, and when the light begins to go out, of course, I must go. That is, I can't talk with you, but I shall be with you just the same, and you will be conscious of it (p. 110).

Miss Robbins asked her friend for details as to his experiences immediately on passing over, and in reply she was told:—

When I first passed out my mind was cloudy, rather confused; I felt as though I was going into space, did not know where, drifting as it were, for a few hours—that was all—and then I felt as though a strong hand grasped me and someone said to me: 'It is all right; it is all over.' And I said, 'What is over?' I could not seem to understand what it all meant, and after a little while, perhaps an hour or two, I saw, oh! such a light (p. 116).

Then more follows concerning his experiences; it is very dream-like, but when he describes his environment, the language he uses seems to be symbolical. For instance, he says: 'If we bathe in the river our garments are not wet, but still we are purified, we are cleansed.' We must not, therefore, interpret too literally when he says: 'It is a fact—there are streets of pearl and gates of pearl. . . And our castles and our homes are real. They are as real to us as yours are to you. Yours is simply the imitation, ours is the real.' We can well believe that this is so, but prosaic minds may miss the meaning nevertheless, and have always been liable to mistake the sign for the thing signified. This communicator does not guard against being so misunderstood; but perhaps he could not.

When a specially interesting subject is touched upon, it is tantalising to be told that the author thinks it 'best to omit the whole passage.' She informs us of this decision in relation to a communication she had received from her

* 'Both Sides of the Veil.' By ANNE MANNING ROBBINS. Boston, Mass.: Sherman, French, and Co. Price 6s.

friend about a vision, which had been given to him in reply to his inquiry 'whether he had been deceived in the earthly world in what he had been taught about Christ.' The only thing she imparts concerning this vision is that after relating it, he exclaimed: 'And I live to tell you of it!' This is rather disappointing. There is not, indeed, much illumination to be got out of the reports of these sittings. Perhaps this was inevitable, but one would have expected more interesting matter as the result of 'many years' of intercourse with the unseen friends. Presumably Miss Robbins has received much besides, but it is a pity that so little can be given to her readers.

There are, however, other matters of interest in the volume. Among these is a letter from Dr. Hodgson, which was quoted in part in an early number of the American S. P. R. 'Journal,' but which is here given in full. Those who have only known of Dr. Hodgson as an acute investigator will be surprised, perhaps, to learn from this letter another aspect of his personality, and to recognise how profound was his faith in the eternal love and divine goodness which order all. 'Everything, absolutely everything,' he says, 'from a spot of ink to all the stars, every faintest thought we think, up to the contemplations of the highest intelligences in the cosmos, are all in, and part of, the infinite Goodness.' We see in this letter that his psychical investigations were intimately interwoven with his religious life of trust in God and intercourse with Him.

One attractive feature in the book is a charming print, showing Mrs. Piper at an early period of her married life. It is a picture calculated to disarm suspicion in any reader of physiognomy. There is also a portrait of Dr. Hodgson, which is fairly well known now to students of this subject, but which many will be glad to possess in a book; and there are specimens of the automatic script which comes through Mrs. Piper. These and other points of interest will enlist the sympathy of readers in a volume which, as we are told in a letter from Professor James to the publishers, issues from the pen of one who, 'from a state of doubt has won,' through her experiences in psychical research, 'faith in human survival,' and has here given us 'a genuine record of moral and religious experience.'

The actual value of the experiences of the writer, both those she records and those she does not, is well summed up in a sentence on page 238:—

Inexpressible is the joy of having found a confidence that replaces fear, a trust that takes the place of doubt, a composure wrought out of agitation, light that banishes darkness, and a freedom that breaks down all prison walls.

No wonder that a soul which has found such treasures should be anxious to share with others some fragment of the experiences which have brought her such rich gain.

H. A. DALLAS.

SOCIAL GATHERING AT 110, ST. MARTIN'S LANE.

A large number of the Members and Associates of the London Spiritualist Alliance attended an enjoyable Social Gathering at 110, St. Martin's-lane, on Thursday afternoon, the 10th inst., and after an hour spent in pleasant conversation, during which time refreshments were handed round, Mr. E. W. Wallis, in the absence of Mr. H. Withall, the vice-president, introduced Miss McCreadie, who gave a number of clairvoyant descriptions of spirit friends, in some instances supplemented by helpful messages. Most of the descriptions were recognised either at the time or before the audience dispersed. The proceedings closed with a few interesting remarks from the Rev. J. Page Hopps and Mr. J. Wilkins.

REFERRING to Thomas Lord Lyttelton's vision, the prediction of the time of his death and its exact fulfilment, Johnson said: 'It is the most extra-ordinary thing that has happened in my day. I heard it with my own ears from his uncle, Lord Westcote. I am so glad to have every evidence of the spiritual world, that I am willing to believe it.' Dr. Adams: 'You have evidence enough, good evidence which needs not such support.' Johnson: 'I like to have more.'—Boswell's 'Life of Johnson,' Ch. XI.

MR. A. V. PETERS AT MUNICH.

Dr. Walter Bormann, in a highly appreciative article on Mr. Alfred Vout Peters' mediumship, in 'Die Uebersinnliche Welt' for March, relates an incident which, he says, is 'of the greatest general interest.' A cigar-holder which had belonged to Baron Carl du Prel, the celebrated writer on psychic subjects, was lent for the purpose by the Baroness; Mr. Peters at first rather shrank from it, and said:—

This article is not pleasant to me, for I do not like the smell of tobacco. A lady has given this article, and she mourns for the loss of her husband. He was a very quick-thinking and intellectual person. He sat with his head supported on his hands and his feet crossed. He was not an old man, but middle-aged, very energetic, humorous, a good speaker and society man, who was much sought after, gay, amiable, and very quick in his work. He was ill for some time, but not long in bed; I feel that he struggled against death and would not give up. He was very intelligent, sociable, and fond of music. He had long hair, falling forwards, and a beard, which he stroked from time to time. He looks now as though he had pondered deeply, and has his brows drawn together. He seems not to be in Munich, but away. He was tall, or at all events held his head very high; had rather a long face, wonderful eyes, which saw through and through people, fairly long nose, not very full lips, and beautiful hands. His death was much mourned, but his spirit wishes to come back. Hitherto he has found no opportunity, but he will come later.

Dr. Bormann remarks that no one present but himself knew that the article had belonged to Carl du Prel, and Peters could have had no idea of the fact. The description agrees exactly with Du Prel's character; the fact of his having been fond of music was not known to Dr. Bormann at that time, but it was afterwards confirmed by his widow. He died at the age of sixty, which corresponds well with the statement given. He was only confined to his bed for a short time, and his death occurred in the Tyrol, therefore away from Munich. With the exception of the length of face, nose, and hair, the personal description is also correct, especially as regards the penetrating eyes and the beard.

As to Mr. Peters' descriptions in general, Dr. Bormann says that he gives a great number of precise and characteristic details which cannot possibly be due to guesswork, and his descriptions of the scene of death and last words of a dying person are often strikingly correct and highly convincing.

The following instance of a psychometrical description by Mr. Peters is related, among others, by Colonel Josef Peter in 'Psychische Studien' for March, and he specially remarks that it cannot be explained by thought-reading:—

I had brought a small brooch which had belonged to my deceased sister; when Peters held it to his forehead I involuntarily thought of my sister, and expected him to speak about her; but he described my mother, saying that she was standing by me and showing two large portraits, both of which he described. They were photographs of my deceased parents, and the medium declared that they were in my possession. I remembered that I had placed two such portraits in a portfolio years ago, but could not recollect any of the details; the descriptions given did not apply to the portraits which hung in my house. When I reached home I looked for the pictures, and was astonished to find that Peters' description was entirely correct. He must have seen the portraits clairvoyantly, for he described the clothing, the dressing of the hair, the position of the hands, and even unessential details, such as a curtain which formed the background of one of the portraits. Later on, it was explained why the medium had not been brought into contact with my deceased sister. The brooch was formed of two small medallions which had been worn by my mother as earrings; my sister had had these put together, but had scarcely ever worn the brooch.

MR. H. STANLEY REDGROVE, author of 'Matter, Spirit and the Cosmos,' &c., will lecture on 'The Problems of Philosophy' in the Green Salon at the Eustace Miles Restaurant, Chandos-street, W.C., on Thursday, April 7th, at 8 p.m. Admission free; discussion invited. This lecture will be introductory to a course on 'Mystical Philosophy.'

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BEFORE THE BAR OF SCIENCE.

Dr. Heysinger's new and remarkable book on 'Spirit and Matter before the Bar of Modern Science' (London: T. Werner Laurie) is not quite rightly named. In it Spirit and Matter are made to stand before half-a-dozen bars, and the work is therefore much wider than its name. The fact is that the writer suggests a detective who, having grabbed his man, hustles round with him to every magistrate within reach, and without at all minding to keep count. A publisher's notification assures us that 'the book is interesting and extremely readable, as a mere book; it reads like a novel, but is as solid as Newton's "Principia."' This is perfectly true, but a score of other things are perfectly true. In fact, these pages (over four hundred of them) pour out cascades, cataracts, geysers, of criticism, exposition, information, philosophy, religion, story-telling, poetry, attack, defence, science, satire, humour—everything, indeed, with hundreds upon hundreds of quotations from all kinds of clever people, past and present, and all bearing upon, and in defence of, Spiritualism. We should call it a mine of thought and information if it were not so much like a rushing torrent.

We find no fault with the work on that account. Allowing for a certain amount of enthusiasm which occasionally verges upon rhapsody, the book may be taken as a magnificent exposition and defence of Spiritualism—brilliant, many-sided, well-informed and eloquent; and all presented with such knowledge and animation, that 'it reads like a novel' is quite true.

A book of such a character is difficult to review, not because it is stinted in material, but because of its *embarras de richesses*. We might fill all our columns with entertaining, eloquent or convincing quotations: but we could not guarantee that where they occur in the book they would be strictly relevant, or properly at 'the bar of Modern Science.' To tell the truth, scores of good things in the book might vanish without interfering with the argument: but it would be distinctly poorer if they did.

Dr. Heysinger is perfectly convinced that the battle against materialism, nihilism and mere empiricism is won. 'We have passed the regions of darkness and doubt,' he says, and 'the greatest and profoundest students of Psychology and of its kindred sciences' are agreed 'that the old past theories, or hypotheses, of materialism, of nihilism, of empiricism, have been proven untenable and altogether worthless.' 'God's own good time has come, for the theologians and for the advances of science, . . . and it has been found that these lines of advance are converging

lines, and paths of the old battlefields are destined soon to unite in one broad highway, with the spiritual and divine approaching from one direction and man's psychical and human advancing from the other, so that the grim conflicts of old will cease, not only in the Christian religion, and among Christian peoples, but in all forms of religion, and among all religious people.'

A gallant stand is made for fair treatment for Spiritualism, which has the same rights as Science as regards conditions and experimentation. Scientific men have acted very unscientifically as to this; prejudging where they ought to have discriminated, and giving way to *a priori* judgments and prejudices where they ought to have asked questions. They have behaved, says Dr. Heysinger, as a savage might behave who, on being shown a watch and told the conditions of its working might say, 'I must boil it, before I will believe.'

Dr. Heysinger smites the *a priori* men head and feet, and reminds us of the Arab proverb, 'Ask advice of the traveller, not of the learned.' In other words, ask the man who has been there. Herbert Spencer set a very bad example when he shut up a witness by declaring that he had settled the question on *a priori* grounds: and Huxley simply played the fool when he said that even if the phenomena of Spiritualism were genuine they did not interest him. The poorest drudge who trundles a banana barrow might be able to show that up. Dr. Heysinger, in dismissing these *a priori* people, says smartly that he wants to see Science put on her spectacles and get honestly down to hard work on these difficult but universal and most important subjects.

Here and there we come across quite fruitful hints as to the *rationale* of miracles and materialisations. In the ether, which is everywhere, there are locked up boundless possibilities, and Dr. Heysinger quite freely taps them. Referring to the 'miracle' of turning water into wine, he says: 'It seemed strange to me that while sceptics readily accept production, by a fortuitous clashing of chemical atoms, of living protoplasm, a most complicated substance, they are ready to deny the possibility of a like production, when mind and purpose are superadded, of mere wine, a liquid hardly complicated in its composition at all,' and he suggests that 'the continuity of Nature' requires 'a very slight shake, if any at all, to take psychical advantage of the physical transformations constantly going on.' So with regard to materialisations. Very great authorities, from different points of view—Herschel, Tesla, Sir Oliver Lodge—have told us a great deal about the tremendous force locked up in the ether, and about the ocean of energy in the midst of which we all are. The greatest problem of the age is—how to utilise that energy and make it work. What if there are unseen people who are finding out what we vainly seek? and what if that explains all they do on our plane?

Dr. Heysinger has no mercy on the superfine or supercritical people who are repelled by the queer things that reach us. Herschel has told us that almost all great astronomical discoveries have been disclosed from the examination of 'residual differences,' and we all know what the 'floating waifs' did for Columbus. It has been well said: 'Suppose I do find the unseen to be the haunt of ungrammatical ghosts, what then? It has its high life, I suppose, as well as its low. This world itself is vulgar or practical according to the light in which we look at it. Do not reject well-attested narratives merely because they sound grotesque. He is not a faithful lover of truth who would not go through dirt to meet her.'

But we must halt, though a hundred topics and passages invite us on. It ought to be said, however, that Dr. Heysinger reveals a curious vein of 'orthodoxy,' and that

he works hard to find truth in some rather unlikely places, as, for instance, in the Book of Genesis and the story of the Virgin Birth: but that will hurt no one. His book is an astonishingly personal one, and must be taken as such. We would not have it different.

A REPLY TO MR. PODMORE'S CRITICISM OF THE PALADINO REPORT.

By HERWARD CARRINGTON.

First impressions are often best! When, therefore, Mr. Podmore says that he was convinced, after a first careful reading, that 'the issue had at last been fairly reached between collective hallucination and physical phenomena,' he was, I think, right in his estimate of the evidence; and his subsequent relapse into what is, perhaps, innate scepticism, is the result of false after-thought, which will, it is to be hoped, again become changed in the process of time.

It is unfortunate, to say the least, that Mr. Podmore could not have come to Naples and seen Eusapia for himself when we cabled to England asking him to do so. Had he seen Eusapia, had he shared in the sittings, I do not doubt that he would have been as convinced of the reality of the phenomena as were we. Let me insist upon this point first of all, as it is of the utmost importance, namely, that only personal experiments can ever settle this question in the mind of the onlooker, and it is impossible to form a just or fair impression of the sittings (far less an accurate one) from perusing the printed records.

Let us now examine Mr. Podmore's criticism in some detail and find out how far his strictures are warranted, and to what extent they are destructive of the evidence for supernormal phenomena published in our Report. Mr. Podmore chooses séances five, six and seven as marks for his criticism, contending that these séances represent the 'high-water mark of the phenomena and the best conditions of control.' He, therefore, confines his analysis to these sittings, and in a cursory manner assumes that any criticism applying to these sittings applies likewise to all others.

I must first of all object to this, for the reason that we ourselves should not have picked these three sittings as the best evidentially. Had we been asked, I feel quite certain that we would have selected séances two, six, and nine, for the reason that—although the range of phenomena was not so great at these sittings as at some others—the amount of light was far greater, and the conditions of control far more exact, than during the sittings criticised by Mr. Podmore. I think, further, that Mr. Podmore has no right to select for criticism certain particular sittings and dispose, with a wave of the hand, of others which we consider superior, evidentially, to those criticised by him. It is a most curious thing that practically all 'explanations' have been forthcoming from men who have never attended a single séance, while those who have had sittings are either quite convinced of the reality of the facts, or non-committal as to their own impressions.

Now a few words as to Mr. Podmore's analysis:—

1. Eusapia did not send me from her right hand for the reason that she was afraid of me, or because she thought that I could or would expose her, but because I happened to be somewhat ill and depressed on those evenings, and gave, as Eusapia said, a 'weak current.' I think her attitude in this was altogether justified, and when my place was taken by another member of the committee, I see no reason to suppose that the control was less effectual after I left her side than while I was there. Supposedly, all members of the committee were of equal ability.

2. When Mr. Podmore says that at these sittings (*i.e.*, those selected by him for criticism) she 'preferred to make use of her right limbs,' he simply begs the whole question by supposing that she *did* employ her right hand or right foot, or both, to produce spurious phenomena.

Of course, if you assume at the outset that the phenomena

were produced in this manner, it is useless to argue the point. The question is, *were* they produced by the limbs on her right side? We should have to consult the record for this, and I feel assured that the result of this would be to disprove Mr. Podmore's contention, as I hope to show presently.

Mr. Podmore's method of criticism is, to us who witnessed the manifestations, not only extremely unsatisfactory, but extraordinarily inaccurate, when he contends that 'levitations, bulging of the medium's dress, movements of curtains, thumps and raps' are difficult to isolate or to test crucially; for it is these very phenomena which are most easily isolated and most easily subjected to crucial tests. They may be repeated a number of times at the request of the sitters, under varied conditions, and in far better light than the touches and graspings by hands, which Mr. Podmore holds up apparently as the phenomena at once the most convincing, and the most easily tested!

When the hands grasp one it is almost invariably in semi-darkness, and the touch is so fleeting that, by the time one has realised it, the hand has gone—receded into the cabinet. I object, therefore, in the strongest measure to this method of disposing of nine-tenths of the phenomena without analysis, and by the simple statement that they are difficult to isolate. They are far *more* easy to prove, as I said before, than any other phenomena. Of course, if you set up a straw man it is easy to knock it down, and that is what Mr. Podmore has done, it seems to me, in his criticism of our Report.

Having thus disposed of nine-tenths of the phenomena to his own satisfaction (that is, nine-tenths of the phenomena reported in three séances selected by him for criticism), Mr. Podmore challenges us to point to a 'single phenomenon which could not be explained on the assumption that Eusapia succeeded in freeing the right hand, or, possibly, in some instances, the right foot.'

First as to method; second as to fact.

Mr. Podmore assumes that the right hand *was* freed throughout these séances, and that Eusapia produced with it the various phenomena described. It was supposed to be freed, partly because it remained under the curtain during a certain proportion of these sittings; partly because the dictated control of this hand was not so full as that of the other hand; and partly because it was necessary for Mr. Podmore to assume that it was in fact free in order to explain the case at all. I think the last point weighs with Mr. Podmore the most. It is just as easy to hold one of the medium's hands under the curtain as over it; indeed, if one of her hands is visible—as it nearly always was—and the sitter on the other side is holding any hand at all (which is not a dummy), *that* hand must be her other hand. The reasons for supposing that the hand held beneath the curtain was not a dummy have been elaborated by us in our Report. We knew at the time that this very objection would be raised against our description, and tried to emphasise in every way possible the fact that we were conscious of holding a real, living hand. The fact that the control was not given so fully—if a fact—is unfortunate, but there is every reason to believe that the control was precisely as secure as that on the other side. Certain it is that at our ninth sitting, at which I controlled her right side, she did not release this hand, nor was it constantly covered by the curtain, nor was the control poor, except very occasionally, throughout the séance. *Indeed, our hypercritical attitude made us take the stand that whenever even a part of her hand was held by us, instead of the whole of it, we described the control as imperfect, and insisted on again holding or feeling the whole of her hand.*

Mr. Podmore's analysis of our sittings indicates very clearly that he has chosen certain evidence for criticism, and has so manipulated the language of his destructive analysis that it throws the whole case into disrepute without really explaining any of it away or showing it to be due to the normal causes postulated by him. Never before did I realise how easily one can apparently dispose of valuable evidence and apparently explain it without really doing so in the slightest degree. From a close study of the evidence, I came

to the conclusion that Mr. Podmore had done this in the case of D. D. Home, and I said in my book, 'The Physical Phenomena of Spiritualism' (pages 336-7):—

I entirely disagree with the method of attack by Mr. Podmore on the Home sances, conducted by Sir William Crookes, for example. It seems to me that Mr. Podmore has attacked the *weak* evidence—the tests that are more or less easy to explain as conjuring, and suggestive of trickery—and pointed out their defects; and then, when he came to the phenomena that could not be explained on this hypothesis, he calmly asserted that they were due to hallucination! Why were not the simpler phenomena due to hallucination also, if that were the case? It seems to me that Mr. Podmore has accepted just as much of the Home sances as he cared to accept, and asserted that the rest did not occur at all, which is to me a very unscientific way of looking at the matter.

I am now quite convinced that this is the case, and, so far as my own judgment is concerned, I must say that, as a result of this attack by Mr. Podmore, I have entirely lost confidence in his method of treating 'poltergeist' cases, and regard the majority of his past work as inconclusive, not to say erroneous.

Mr. Podmore declares that we have only to assume an hallucination of the tactile sense of one person in order to account for the phenomena. Assumption is not proof; and, of course, we are at liberty to assume anything we please, even that we falsified the facts; but that does not explain the evidence, nevertheless. The fact remains that, taking the sances as a whole, we should have to assume—as we stated in the Report—'a concurrent and concordant hallucination of the sense of touch and of the sense of sight,' and that, not only of one of the sitters, but of all of us. The following extract from the report of the eleventh sance will make this clear:—

12.56.—B.: I have got both her hands now. Yes, it touched me again. It is an absolute proof to me that this hand is not the hand of the medium. Now, I have both her thumbs. I am holding her right hand in my left hand. My right hand is on the left side of the table, holding her left. This hand is still playing about with me.

B. now takes hold of both thumbs of medium in his right hand.

F.: B's left hand is now lying on the corner of the table, and a hand from inside the curtain plays with it. Meanwhile, B. is now holding the two thumbs of the medium in his right hand visibly to me.

1.3.—B.: Oh, it is touching me again. I have verified the foot control.

In this series, it will be seen, *both* hands of the medium were securely held, and were seen to be held, by one controller. Further, another member of the committee, at the opposite end of the table, saw that this was the case. If Mr. Podmore contends that merely the sense of touch of one sitter was involved in the production of this phenomenon, I simply record the fact that I cannot agree with him, and that the evidence does not support his claim; and if Mr. Podmore should reply that this particular phenomenon occurred in sance eleven, which was not one of the three selected by him for criticism, I would reply, in turn, that this shows how arbitrary and unwarranted was Mr. Podmore's selection of the particular three sances he selected for criticism. I think that had Mr. Podmore selected other sances, he would not have found his method so applicable as he seems to have done, when writing on the sittings chosen by him.

In his final paragraph, Mr. Podmore exposes his position, and shows us once for all that it is absolutely useless to attempt to convert him, for the reason that no conceivable evidence would be strong enough to break down his scepticism. In so many words, he says, 'No matter what evidence might be produced, I should not believe.' Of course, if a man assumes this position, words are wasted. But I suggest that such an attitude is unfit for any member of the Psychical Research Society to adopt.

Before closing, I wish to add one or two words in reply to the letter by Mr. F. C. Constable. Mr. Constable asks the question: 'Why are the phenomena all of such a nature that fraud on the part of the medium might be an explanation?' To this question, I would reply that no conceivable form of fraud on the part of the medium would account for many

of the facts observed by us. I refer particularly to the cold breeze issuing from Eusapia's left temple; to the instance of the transportation of the clay in sance eight (see my note, pages 502-3); to the touches on my left side in sance eight, 12.56; and to numerous other phenomena throughout the series. It is, perhaps, unfair to cite instances other than those contained in our Report in reply to our critics; but I may say, in this connection, that a number of phenomena recently seen by us in America are totally inexplicable on the assumption that Eusapia had *both* her hands free. This will be borne out by the Report when published.

Regarding the second point raised by Mr. Constable, namely, that precautions of such a nature as utterly to preclude fraud on the part of Eusapia were not adopted, I would reply that Eusapia is not a machine, but a highly sensitive individual who insists upon certain 'conditions' in order that phenomena may occur, and one has to abide by these conditions up to a certain point. *So long as these conditions do not permit fraud*, I think they are perfectly rational and should be granted. Eusapia insists on control, partly, perhaps, because of the psychological effect; but chiefly because she thereby draws—so she says—energy from her sitters for the production of phenomena. It must be admitted that it would be extremely satisfactory to impose the screen test, and numerous other mechanical checks of the kind; and it is to be hoped that, before leaving America, Eusapia will have submitted to these and various other tests of her powers, all of which have been carefully planned and prepared. If her mediumship be proved by such means, it is to be hoped that a public recognition of the fact will be forthcoming, both from her more bitter opponents, the academic scientists, and from those psychical researchers who are as yet, in spite of overwhelming evidence in her favour, unconvinced of the genuine character of the phenomena presented through Eusapia Paladino's mediumship.

SIR OLIVER LODGE AS A SEEKER.

'T. P.'s Weekly' for March 11th contains an article, in some respects appreciative, on 'Sir Oliver Lodge and the Search for a Creed.' The writer represents Sir Oliver as being intensely in earnest—'he leaves the imprint of his earnestness on everything he touches'—and says:—

It is generally admitted that he hungers and thirsts after a creed which shall, as the Theosophists put it, 'make life easier to bear and death easier to face.' Sir Oliver, in short, has been described as a man who longs to believe something with an intensity which is only increased by his inability to accept any faith which compels the abdication of his intelligence. 'Religion which has grown incongruous with experience' is not for him; but none the less, he cannot do without religion, and 'morality touched with emotion' does not seem to him sufficient. He also wants faith—a theory suggested by experience, if not fully demonstrated by it, of the invisible world which environs us.

The writer then quotes some criticisms which have been made against Sir Oliver Lodge's methods of reasoning, on the ground that he tries to deduce spiritual conclusions from material premises, and that a 'spirit' which could reveal its presence to our material senses would not be a spirit, but 'a fresh manifestation of material forces brought for the first time within our ken.' We think, on the contrary, that a most useful part of Sir Oliver Lodge's work, if persevered with to the end, may be to prove that there is no such dichotomy, or sharply contrasting division, between spiritual and material forces as is usually assumed, and that the 'fixed laws' and 'possibilities of Nature' are not to be limited to what we regard as normal—that there is no 'supernatural,' and that all that *is* is natural and normal, if our understanding of it were sufficiently enlightened.

'WHAT a mine of psychic lore lies in the Greek original of the New Testament! but it lies like gold in a gold mine, not like stone in a quarry—"he that hath eyes to see let him see," seems to be the principle—seek and find. It is what convinced me, and I have influenced hundreds.'—T. R.

REMARKABLE PHENOMENA IN ICELAND.

In a lecture recently delivered before the Danish Metaphysical Society, of Copenhagen, and reported in 'Sandhedssøgeren' for February, Mr. Einar Hjörleifsson, president of the Psychological Experimental Society at Reykjavik, Iceland, gave an account of some striking results obtained in a circle which was formed in 1904 for the investigation of psychic phenomena. The medium was a young countryman who was a printer's apprentice at Reykjavik. A large and heavy table was forcibly raised, in spite of all that the medium and two friends could do to hold it down. In the sésances various phenomena occurred, the medium being levitated, and on three occasions his left arm was dematerialised, recalling the celebrated phenomenon with Madame d'Espérance at Helsingfors. 'The arm entirely disappeared, and could not be found, though we lit up and sought for it with a care which can easily be imagined.' On the last occasion this phenomenon was witnessed by seven persons, who drew up and signed a declaration as to the facts.

Materialisations were several times obtained; one of the most frequent visitors in this manner was said to be a clothing manufacturer from Copenhagen, who had materialised at other places, and wished to become a 'guide' for producing this class of phenomena. He said that at the time of the sitting a fire had broken out in Copenhagen; an hour later he again appeared, and said that the fire had been got under control. This report was written down and deposited with the bishop. There was then no telegraph to Iceland, and it was not until the Danish papers arrived that the news was confirmed that on the evening of the sitting there had been a big fire in Copenhagen, in which a manufactory was burnt, and it was got under at the very time (allowing for the difference between the reckonings in the two places) at which the spirit had announced the fact.

This spirit, who gave his name as Jensen, frequently materialised in a very distinct manner. At first he was seen against a strong reddish glow which appeared on the walls. At a series of sittings held in the autumn of 1906, phenomena were obtained which are described by Mr. Hjörleifsson as follows:—

We sat with the medium in a fairly large room in my house, adjoining which was a small bedroom, which we were told the controls required for their own use. Shortly before Christmas the bedroom began to be filled with a very strong white light, and in this light we saw Jensen. After the New Year he showed himself in the larger room, where we sat. He was clothed in extremely fine white drapery, which went right down to the floor. Light streamed forth from him. We several times saw him in the room: sometimes he appeared to be as solid as any of us. Once he stood up on a sofa, and the wall behind him was all lit up with a glow of light. Sometimes he stood behind the medium's chair, and once he sat down and took the medium on his knees. He could not remain for more than a few moments at a time, but we saw him several times at each sésance—on one occasion eleven times in the course of an hour. He was seen altogether by about forty people—he was quite the most popular man in the society!

During the next winter, 1907-8, the phenomena became more violent than was desired, and for a time the sittings had to be suspended; but the phenomena were all the more convincing. The lecturer said:—

When, for example, articles are lifted up by an invisible power and thrown about in strong light before one's eyes, or when in bright light a pitcher full of water is seen to rise up of itself, and on taking hold of the handle one can hardly hold it, because the unseen power almost gains the mastery and wrenches it out of one's hands; when the medium is lifted over the foot of his couch, although held as firmly as possible, and is dragged on to the floor, though two strong men are trying with all their might to pull him the other way; or when the medium cries out for help, almost beside himself with terror, and is seen by the others gliding horizontally through the air towards the window, out of which he and all the rest expect that he will be thrown; all these things in combination undeniably leave a most convincing impression on the mind. Yet I have only mentioned a few of the many undesired phenomena which we witnessed at that time.

Afterwards, however, the manifestations took a gentler turn, and the sitters became good friends with the new influences, loving people from the other side, who returned to co-operate in producing an interesting series of phenomena. Spirits were heard speaking in the direct voice; sometimes two spoke at once, conversing with friends on different sides of the room. Direct singing was also obtained, and two voices were heard singing in concert, a powerful baritone and a charming female voice.

Many, if not all, of the phenomena occurred under strict test conditions. At one time a net was stretched across the room from floor to ceiling, and the manifestations took place on the opposite side of the net from where the medium sat unconscious, insensible to pain, and held by two men. At other times, without the net, some of the most remarkable phenomena occurred while the medium was held by two persons who at the same time watched one another. Even the most sceptical attenders of the sésances, we are told, were convinced that the idea that phenomena necessarily imply fraud on the part of the medium, or of someone else, was foolish and absurd.

MODERN BOGEYS AND TABOOS.

It is the fashion just now in certain quarters to decry passivity and to enlarge upon the danger of cultivating the receptive attitude necessary for the exercise of impressional or inspirational mediumship, and especially so for trance control. We are told that the surrender of one's personality to another intelligence is 'the great psychological crime' of the century. In almost every variety of intonation alarmists proclaim that such passivity is injurious, that it 'weakens the will, undermines character, destroys individuality, opens the door to obsession by impersonating demons, results in madness, and terminates in suicide, &c.,' therefore the whole subject should be tabooed.

In the light of the science of suggestion, the writers and speakers who thus seek to terrify their neighbours and, by playing on their fears and suggesting these evil consequences, actually contribute to bring about the very conditions which they ostensibly seek to avoid, deserve to be severely reprimanded. Exaggeration cannot serve any good purpose, and ignorance is no protection against malign influences, if such exist. If it is true that evilly disposed spirits abound and are ever seeking to injure human beings, that fact needs to be calmly recognised and methods of self-protection adopted without panic or dread.

What is most needed to-day, in dealing with psychical subjects, is poise and confidence—serenity of spirit and an invincible faith in the supremacy of good.

One of the most successful of the many bodies of 'believers' has been the Friends, or Quakers, who, amid all the rush and flurry, the stress and turmoil, of our modern life, calmly and quietly wait for 'the spirit to move them'—to act upon and through them. They are not afraid to receive or to respond to impressions or monitions from unseen intelligences. By quiet meditation and aspiration they lay themselves open psychically to influx from the spiritual realms, and just as sleep secures bodily passivity and renewal, so the calm confidence of the passive mind and expectant spirit opens the way for the inflowing, recuperating spiritual power which strengthens and imparts vigour. Their fearless attitude, high aims and sincerely devout spirit lift them above the plane of evil, and render them impervious to attack, while open to enlightening and helpful influences.

Real spiritual communion can only be experienced when the mind is free from anxious thoughts and disturbing emotions. A peaceful sense of security, a happy trust in God and His ministering ones, will give conditions for such illumination and strength, that a deep sense of gratitude, and a comforting realisation of the actual presence and power of spirit helpers, will lift the reverent aspirant to a plane of power which is beyond the reach of the less unfolded spirits of the lower planes.

As a thoughtful writer has well said :—

This condition of passivity becomes a force—which is apparently a contradiction in terms, seeing that force is that which produces motion—but force, in virtue of its producing power, also stays motion, and the passivity which invites the influx of pure spirit stays the motion of the turbulent ones about us.

To secure this passivity one must attain to a large measure of will-ability—the power to shut off the world—all turmoil, all fear, all self-consciousness—so as to be reposeful and receptive. There cannot be any true repose of spirit where there is lack of confidence: where fear torments, there faith falters and falls. It has been well said that :—

No matter how the wind may rage in our own terrestrial air, if the sun do but shine the sensitised plate will receive the impress of its rays; only the plate must be quiet and ready to receive that impress. So with our spirits. They must be arranged and made quiet, forgetting all the world's activities, if they are to receive inspirational baptisms that will deepen spiritual life and quicken will and character and strengthen individuality rather than weaken it.

This quietude cannot be attained or maintained if the mind is disturbed by dread of demons, or the feelings are agitated with anxious fear lest injury should follow or obsessing spirits mislead and betray. The only safe way is the strong way; knowledge is better than ignorance—and to be forewarned is to be forearmed.

Spiritualism has revealed that the people of the other side are still people—all sorts of them—not devils of diabolical malignity, nor angels of spotless and celestial perfection—and that they are ever about us, whether we know it or not, hence it is best for us to realise our true position and safeguard ourselves by choosing our company on the unseen side as we do here. The great majority of the people there, as here, are well-intentioned and kindly. They are not necessarily wise, good, and great because they are over there—neither are they of necessity malicious or terrible and to be dreaded because they are not perfect angels. We may help them, they may help us—service may be mutually beneficial if we keep our heads—but we shall gain nothing by being terrified. We should always remember that the law which governs association, or spiritual relationship, is the law of sympathy or community of motive and desire. Like is drawn to like, and unless we unwisely open the door into the hells, the inhabitants thereof cannot stay with us, if even they 'look in' upon us as they pass. Further, on the plane of the spirit, knowledge, purity and love give power, therefore the more enlightened the spirit the more effective his influence to help and protect us if we give him the right to do so by the sincerity of our own hearts and the soundness of our own heads.

It is often said that the evilly disposed spirits are nearest to the earth, and that therefore they possess the greatest influence over earth-dwellers. Now there is a fallacy here. The evilly disposed are not spiritually unfolded, therefore they are spirits in prison—in the darkness of their own want of knowledge of the powers of the spirit, and, shut in within the narrow sphere of self, they cannot relate themselves to others, either in the body or out of it, who are on higher planes—unless those others from idle curiosity, or from unspiritual motives, or from temporary causes, descend to the same level of thought, feeling, and psychical state. Tennyson summed it all up in those fine lines of his :—

How pure at heart and sound in head,
With what divine affection bold
Should be the man whose thoughts would hold
An hour's communion with the dead !

Then the inquirer is not only safe from obsession, but can even help the spirits in prison to gain their freedom.

W. S. M.

A WRITER in 'The Truth Seeker' well and wisely says :
'Let us not seek to impose ourselves on those who shall come after us. I would not sign a creed to-day and guarantee to be loyal to it for more than twenty-four hours. If I have a vision to-day I may have a better one to-morrow. The generation that comes after us may be wiser than we. Let us not fetter the unborn.'

A VISION OF THE NIGHT.

BY LOUISA SOMERVILLE.

A while ago I dreamed a dream, and this was the manner of its happening. I am not romancing; it was a real occurrence, and took place exactly as related below.

I had been present in the afternoon at an open-air meeting of women suffragists, had heard with delight the eloquent and unanswerable arguments with which a refined young gentlewoman had pleaded for 'Votes for Women'—had watched with sad disgust the hostile attitude towards the subject of many of the males in the crowd—had seen one of them, a tall, lanky, hooligan youth, with features devoid of all expression, save that of low cunning and brutality, throw with cruelly unerring aim an unsavoury egg at the delicate face under the hat—had noted the patience with which the traces of the odious missile had been removed by the sufferer, and also observed that the police, present in considerable force for such an occasion, had proceeded to break up the meeting in their usual pacificatory fashion by forcing the Suffragists to 'move on,' without attempting to arrest their opponent.

These things had depressed me somewhat, and I retired to rest with the sentiment in my mind if not on my lips, 'How long, O Lord-Lady, holy and true, how long shall the enemy triumph?'

It was midnight and I fell asleep at once—that I knew. Knew also, how, I cannot say, that I, myself, the spiritual self, had left the body, and floated out into a wonderful world of liquid air, in which it was a supreme delight to be, so pure, so calm, so still was it. High above the earth I was poised, bird-like, without motion, without effort. All was dark—around, above, beneath—dark and silent, almost breathless, as though the Universe waited for somewhat.

Suddenly I was conscious that I was not alone. A presence was beside me though no form was visible. A presence that inspired confidence, in whom my soul recognised a guide and friend, whose lightest word could be obeyed. From the moment of its coming, or of my sensing it, the darkness lifted slightly—a murky light grew in the vault above us, permitting the use of the organs of vision, and with the increase of light, a voice came to my ears, saying, 'Come'—and instantly we moved forward together, I and my unseen companion, floating on that wondrous ether without conscious effort, in a way impossible to describe.

How far we travelled I cannot tell, but again suddenly the voice commanded: 'Look below, and note well what you see.'

There grew before me, as again we paused in mid air, looking down on it from the wide empyrean, a picture as vivid as a scene in a theatre, a night scene, where all lights are withdrawn and subdued, leaving sufficient only for perception of outlines.

On the left of this picture rose a high black rock, like a wall, without break or relief, rising to unknown heights as it towered skywards. At its base was a tiny plateau, a mere shelf of black granite, a few feet square, perhaps twenty or thirty; and to the right at the edge of this, a sheer abyss of 'darkness, clouds, and thick darkness,' following which down, down, down, the eye at length reached at an awful depth, a surging, heaving, inky blackness, which was instinctively recognised as ocean water. To the far eastern horizon it spread, and just where it touched the skyline, a faint white light was breaking softly in, disclosing the scene.

Again the voice interposed: 'Look at the rock. Behold!' Bringing my gaze back to the jutting shelf, I was horrified to see on it what I had not beheld before, a gigantic cross of wood, with a muffled figure nailed thereon. In some subtle fashion the limp, inert mass conveyed the knowledge to my startled senses that the torture was almost ended, and death very near for the crucified, who, to my added horror, I observed was a woman—and a woman, moreover, about to become a mother!

Noticing my perturbation, my unseen companion, in calm, insistent tones directed my attention to points that would otherwise have escaped me in the agony of that moment, and said: 'Look at the plateau, at the foot of the cross.'

Obeying, I saw on the shelf of rock what I took to be three huge, leafless branches of a decayed tree, until, observing them more closely, they proved to be three serpents, lying motionless, watching with fixed, glittering eyes the sufferer's agony.

'The Serpents of Wisdom watch the crucifixion,' I heard my guide say. Spellbound, I watched also!

The light was growing with every instant, and now it kissed the aureole of glorious hair that crowned the crucified one, burnishing it to a dull radiance, as, with a spasmodic effort of fast diminishing strength, she raised her head and, lifting heavy lids from glazing eyes, threw a last despairing glance into the cruel space that was as rigid brass to her voiceless prayers and tears. In those glazing eyes I read a proud disdain of all the agony, of all the suffering undergone, as reckoning them naught in comparison with the glory that the aftertime should yet reveal—the glance of one who saw 'within the veil,' and triumphed in that seeing.

Once more the head fell forward, loosening in its fall the heavy hair, which thereupon swept round her like a pall, veiling the whole figure, and at the same instant from the surrounding ether, not from my guide, a choir of seraph voices rang out with trumpet tones: 'It is finished! The Dawn is here!'

Then in the eastern sky I beheld the rays of light streaming upward in white, and rose, and gold, like the banners of a host—the banners of that spiritual chivalry that has sworn to free Womanhood from the thralldom and injustice of the ages of the man-form's sway—that shall vindicate her claim to full equality in the coming Kingdom of the Christ-Christa that is so soon to be—whose form, when we at length behold it, the form of the Avatar, the Kether, the *Crown*—shall be even as the form of the *Daughter of God*!

And in that 'rose of dawn'—that augury of hope—the vision passed.

QUESTION DEPARTMENT.

REPLY TO QUESTION 5 (MARCH 12TH, 'B.W.')

Persistent dreams are frequently met with, and are almost invariably produced by suggestion. (a) The suggestion may come from the patient herself. Having dreamed once there is frequently a tendency for the dream to repeat itself. This is due to subconscious mind action. (b) If sensitive, she may reproduce in her own mind the thoughts or actions of someone who lived in that room previously. Perhaps he (or she) underwent the experience she dreams of, and it so impressed itself on his mind that a definite impression of the scene was left behind. This is not at all unusual. In such a case the patient is doubtless slightly clairvoyant herself. Does she always sleep in the same house? (c) Some spirit may be unable to release itself: in which case there would be a tendency to automatic repetition. *Remedies.*—For (a), Counter suggestion is the best cure, if it can be obtained; the Psycho-Therapeutic Society could deal with this case. (b) Change the surroundings as completely as possible: the impression will then fade away. (c) Find out what spirit guides are there, and let the patient get into touch as much as possible with them; they will do the rest. The lady might try the effect of auto-suggestion: by calmly repeating to herself, as confidently as possible, 'I shall go to sleep, sleep soundly and awake refreshed in the morning.'

PSYCHO.

TRANSITION.—Mrs. Weedemeyer, of Hackney, well known as a trance medium and magnetic healer, passed away on Friday evening, the 11th inst. The funeral took place on Tuesday last at the Abney Park Cemetery, Mr. Boddington conducting the service. With reference to the appeal recently made to readers of 'LIGHT' on Mrs. Weedemeyer's behalf, we are glad to learn that the practical sympathy shown rendered her last days comparatively comfortable, and we are informed that she was deeply grateful for the help so freely given in her hour of need.

JOTTINGS.

'The Ghost in Man: A Scientific Defence of Spiritualism,' is the title of a sympathetic review in 'The Sunday Chronicle,' by William Purvis, of Dr. J. W. Heysinger's work on 'Spirit and Matter before the Bar of Modern Science,' noticed on p. 134. Among other interesting points, Mr. Purvis says: 'It is a favourite device of Dr. Heysinger in his controversies not only to meet satire with a merry jest, but to show the unbeliever in Spiritualism that he accepts readily in the sphere of physical science theories and facts quite as marvellous in their way (especially to men ignorant of physical science) as the most incredible instances of psychic phenomena.'

This, too, is interesting: 'Many people will be surprised to learn that when last year an American review sent out inquiries to six hundred leading Transatlantic medical men, all but a dozen of them expressed their belief in the immortality of man—a personal and individual immortality, I assume.' The fact is, Spiritualism has won all along the line, and now: 'Dogmatic and agnostic or atheistic Materialism has ceased to be fashionable in present-day science; in fact, as Dr. Heysinger reminds us, it never was fashionable among the greatest scientists even in the last century. Materialism is bankrupt both as the source for a rule of conduct and as a key to the riddle of the universe. Only on Spiritualistic lines, which are really natural lines, he submits, can we explain the mystery of human life and the evolution of worlds.'

The pathetic peripatetics of the Dalai Lama, and two or three books that have appeared recently on Tibet, remind us of the manner in which that mysterious country used to be represented as the happy hunting ground of innumerable 'Adepts,' 'Masters,' 'Mahatmas' and the like, which figure so prominently in Theosophical hagiology. But the main impression that we derive from these accounts is that Tibet is not only a forbidden, but a forbidding country, where ignorance and superstition are rife, and a parasitic priesthood reigns supreme. Prayers, we are told, are of no validity unless they are paid for, and the Lama's rule is enforced by the fear of devils, while untold horrors are perpetrated under the despotism of a monastic system.

In a notice of 'The Contemporary Review,' the 'Review of Reviews' remarks that 'Miss Regina Miriam Bloch's marvellous dream-vision of "Ishtar in the Under-World," while professing to be founded on an old Babylonian story, is in reality a prose-poem of marvellous power and originality,' and thinks that it must be due to some vision, 'more Oriental than Dantesque.' Reference is also made to another article in the 'Contemporary,' in which Mrs. March Phillips traces the vein of mysticism running through mediæval life and represented in its art. 'The emotional scheme of colour' in stained glass is said to be 'the expression in terms of art of the mysticism in mediæval life,' and the present revival of interest in colour coincides with a revived interest in mysticism.

The 'Review of Reviews' quotes from the 'Canadian Magazine' a story of how a rich mine was found by following the advice of a clairvoyante living in Washington State. A party of four, including her husband and son, wishing to go on a prospecting trip, induced the clairvoyante to go into a trance and give them instructions. She made a chart, showing the trail to Red Mountain, and said 'There is a mountain of gold.' This eventually proved to be correct, but the prospectors failed, because they looked for free gold, and did not bring away any samples of ore. In 1892 a man gave a suit of clothes and a meal for shares, which five years later brought him twelve thousand pounds, and altogether it is said that ore to the value of eight million pounds has been taken out of the 'mountain of gold.' We wonder how much of it the clairvoyante got!

Speaking at the recent Free Church Council meetings at Hull, the Rev. C. Silvester Horne 'tore the water-tight compartment theory of life to shreds,' that is, he expressed his inability to agree with those who regard certain spheres of thought and action as separate and distinct from each other, and draw distinctions between spiritual and practical, sacred and secular, and so on. Mr. Horne said, and we agree with him, that he did not find it easy 'to distinguish between the spiritual work of the Church and the other work of the Church. Unless all the work of this Council is spiritual you have no right to do it at all. We do spiritual work for Christ whenever we put a Christian soul into what we do, and

whatever work we do, however spiritual it may be called, is not spiritual unless we do put a Christian soul into it. We have got to put the Christian soul into this nation. We are on the wrong lines if our spiritual work has not produced social results, and our social results are on the wrong lines if they do not produce spiritual results.' This is good gospel, and Mr. Horne and his friends have a mighty task before them, in which we will do our utmost to co-operate, even though Mr Horne said they were 'not running a bureau for disembodied spirits.' He should not speak scornfully of the spirits—even their help will be needed before the work is accomplished. Be on the side of the angels and men, Mr. Horne.

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.

A Recurrence.

SIR,—Again Charles Bailey is *sub judice*. Please let me repeat what you published in 'LIGHT' some months ago. I met Mr. Stanford at Melbourne in the early eighties. He is a brother of the late Governor Stanford, famous at San Francisco for his philanthropy and good deeds. Mr. Stanford is a very careful, level-headed, righteously successful man of business, and I doubt not that the séances at his own house with Bailey were held under trustworthy conditions and in the presence of good witnesses. It appears, therefore, that Bailey has done what many other mediums have done, and doubtless will continue to do: he has fraudulently mixed tricks of his own with phenomena coming through him as a medium. These deplorable lapses are part and parcel of the apparent conflict betwixt good and evil, which is inexplicable; and so, indeed, is the occurrence (carefully I won't write coincidence) of the remedial explanation in the article headed 'Realisation,' published in the same number of 'LIGHT' that exposes Bailey's trick.—Yours, &c.,

GILBERT ELLIOT.

A Spiritualist 'Circle' at Preston.

SIR,—Some friends in the Preston district of Lancashire are anxious to form a private circle for spirit photography and materialisations, and would be pleased if readers of 'LIGHT' in the locality would join with them. Letters may be sent to my address.

We have every reason to believe that our aim is within the probability of realisation, provided that we get the right sitters. We should be pleased to receive hints or advice from those of your readers who have had experience in these directions.—Yours, &c.,

R. SOWERBUTTS.

Inglewhite, near Preston.

TO CORRESPONDENTS.

INQUIRER.—Yes, we have seen the letter, and your inferences are wrong. We believe that the mediums who advertise in our columns honestly do their best to assist all those who consult them. It is not in their power to command results, they can only render themselves receptive and give out what is given to them by the spirit people—or what they receive by impression or by clairvoyant perception. A number of these mediums have sent us copies of the unwelcome circular letter to which you refer, and which has quite upset them by what they regard as its implication of fraudulent practices. This letter is by a self-styled 'detective expert,' and is couched in the following terms: 'Should you have occasion for enquiries to be made as to any person with whom your business brings you into contact, I beg to bring my name to your notice. . . . All communications will be treated as strictly confidential.' We have known of instances in which detectives have been employed by the police to tempt and catch palmists and others so that they could be prosecuted, and we have condemned such tactics as being unfair and dishonourable, but this is the first instance in which a detective has offered to assist (?) mediums—on the assumption that they are tricksters who need help to give information to their clients—and we sincerely trust it will be the last. We are glad to know that mediums indignantly resent the insult of such circulars being sent to them.

SOCIETY WORK.

[As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mrs. Place-Veary gave successful clairvoyant descriptions and spirit messages to a large audience. Mr. Leigh Hunt presided.—*Percy Hall*.—On the 7th inst. Madame Hope's interesting clairvoyant descriptions were mostly recognised. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith delivered a beautiful address on 'The Law of Affinity.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard delivered an excellent address on 'Your Opportunities Our Help.' On the 9th inst. Mr. Frederic Fletcher gave an interesting address on 'The Conditions of the After-Death States,' and replied to questions. Sunday next, see advt.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. J. L. Macbeth Bain gave an address on 'The Healing Christ of our Day.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Morris, address.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville gave an address and convincing psychometric delineations. Mr. Geo. F. Tilby presided. Sunday next, Mr. J. Gambriel Nicholson, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis's eloquent addresses were much appreciated. Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Boddington, also Monday, 8 p.m. Wednesday, 3, Mrs. Curry. Thursday, 8, circle.—A. M. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Swift gave an address showing that Spiritualism is based on facts. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions. 24th, Mrs. Podmore. Good Friday, tea and circle.—H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave spirit teachings and answered questions. In the evening he delivered an edifying address on 'Casting Out Devils.' Sunday next, 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROADS, E.—On Sunday last Mr. and Mrs. Smith rendered acceptable services. On Thursday, the 10th inst., Mrs. Fanny Roberts, of Leicester, gave psychometrical readings. Sunday next, at 7 p.m., Mr. J. L. Macbeth Bain on 'The Christ of To-day as Healer of our Social and Personal Disorders.' Good Friday, 5.30, tea and social gathering, tickets 6d. each.—C. T.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mrs. A. Boddington gave a beautiful address in aid of the social service work. Sunday next, at 11 a.m. and 7 p.m., Nurse Sketchley; at 3 p.m., Lyceum. 27th, Mrs. Harvey. April 3rd, Mr. and Mrs. Webb. Thursdays, 8.15, meeting.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert King lectured on 'The Rationale of Hauntings,' and answered questions. Sunday next, at 7 p.m., Mrs. Imlison (Nurse Graham), clairvoyante. Monday, 8, Mrs. Podmore, clairvoyante. Good Friday, members' tea. Tickets 6d. each.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall spoke, and gave clairvoyant descriptions. In the evening Mr. R. Boddington delivered an interesting address on 'Past and Present.' Sunday next, at 11.15, discussion circle; at 7 p.m., Madame Marie Zaidia.—I. F.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Ord gave an address on 'The Three Thoughts' and clairvoyant descriptions. Mrs. Birrell recited and Mr. Duvergé rendered a solo. Sunday next, at 7 p.m., Mr. H. R. Abbott, address. Mr. R. Stockwell, soloist.—T. C. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday afternoon last, at the London Union Conference, Miss Fogwill read a paper on 'Christianity in Relation to Spiritualism.' In the evening Messrs. Tayler Gwinn and Clegg gave addresses. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. H. Leaf. Monday, 8, ladies' circle. Thursday, 8.15, public circle.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Roberts, of Leicester, gave an address and well-recognised clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. R. Boddington. Thursday, 7.45, Mrs. Jamrach. Tuesday, healing circle. Wednesday and Friday, 8, members' circles.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens gave psychometric readings. In the evening Mr. J. A. Wilkins gave 'A Simple Talk to Outsiders.' On the 10th inst. Mrs. Petz spoke on 'Are Babies Born in Sin?' and named an infant. Sunday next, at 11.30 a.m., Miss Ryder; at 3 p.m. Lyceum, open session; at 7 p.m., Miss McCreddie, clairvoyante, silver collection. Thursday, 8, Mr. H. Leaf, clairvoyant.—C. J. W.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD.—On Sunday last Mrs. Whimp gave clairvoyant descriptions to a crowded audience.—J. A. N.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Miss Violet Burton delivered addresses.—J. C. B.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. W. R. Gray gave an interesting address on 'Ideal Spiritualism.' Clairvoyant descriptions followed.—A. W. H.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an interesting address on 'Ghosts,' and recognised clairvoyant descriptions.—A. J.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Miss Evans gave an address on 'Progressive Belief.' On the 8th inst. Mr. T. Olman Todd spoke on 'Truth and Error.'

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. Pulham gave an address, and Mrs. Pulham's psychometrical delineations were all recognised.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday morning last Mrs. Harvey gave an interesting address and clairvoyant descriptions. In the evening Mr. F. Pearce gave an eloquent address.—J. M.

SOUTHPORT.—HAWKSHED HALL.—On Sunday and Monday last Mrs. J. Crompton delivered profound addresses on 'The Unknown Tongue' and 'God's Face' and gave psychometric delineations.—V. M.S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. A. Punter gave a good address and clairvoyant descriptions. On the 10th inst. Mr. F. T. Blake spoke.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss A. Chapin gave an address on 'Development' and psychometric readings. Mr. Griffiths Moss rendered a solo.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Roberts, of Leyton, delivered an inspiring address on 'Angel Guidance,' and Mr. Roberts gave clairvoyant descriptions.—R. J. H. A.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last, morning and evening, Mr. Lacey delivered addresses on 'The Fuller Life,' and 'Can we see Angels?' also replied to questions and gave clairvoyant descriptions.—G. McF.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. Gambril Nicholson delivered powerful addresses on 'The Lord our Refuge' and 'Body, Soul, Spirit,' and Mrs. M. Davis gave clairvoyant descriptions.—E. H. W.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last, morning and evening, Mrs. Christie, of Torquay, spoke on 'Ambitions' and 'The Gospel of Spiritualism,' and gave clairvoyant descriptions after each address. On the 11th inst. Mr. Lockyear gave an address.—H. L.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last addresses were given on 'The Dangers of Spiritualism,' and clairvoyant descriptions by Miss Swain and Mr. Hayton. In the evening Mr. Gledstone spoke on 'The Coming Crisis,' and replied to questions.—W. G.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mr. Horace Leaf addressed a crowded audience on 'Some Aspects of God' and gave well-recognised clairvoyant descriptions. On the 9th inst. Mr. Abel conducted a public circle.—M. C. A.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mr. D. J. Davis gave addresses on 'A Biblical Séance' and 'Why I Became a Spiritualist.' During the week special propaganda meetings were held; speakers, Mrs. Jessie Crompton, Messrs. R. Boddington, Ronald Brailley, Taylor Gwinn, and P. R. Street.—A. H. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday morning last Mrs. Comerford spoke on 'The Loving State Beyond,' and gave clairvoyant descriptions. In the evening Mrs. Eva Harrison delivered an inspiring address entitled 'Spirits in Prison.' Mrs. Comerford gave clairvoyant descriptions, and on the 14th numerous psychometric readings. On the 10th Mr. Lennard spoke and gave phrenological delineations.—D. L.

THOUGHT INFLUENCES ON HEALTH.

Mr. Anthony Guest, lecturing before the Psycho-Therapeutic Society at Caxton Hall, on Monday last, on 'Thought Influences on Health,' said that the imprisonment or misdirection of force produced disease. When force turned inward it meant disintegration, its direction outwards, like the rays of the sun, being the only healthy action. Cancer Research had connected that disease with anxiety: a thought force which turned inward. Other diseases were probably due to introspection, egotism, self-indulgence, and self-pity.

Beauty was the child of love and gave rise to happiness, which, being the health of the mind, was the cause of physical health. Love radiated its irresistible magnetism in all directions; hence some people took their own welcome wherever they went, while some unhappy folk found no real welcome anywhere, probably because their sympathies were turned inward. Happiness, a harmonious mental state implied hope, courage and healthy thought influences, while sorrow, despair, and fear were deleterious to health. We were too anxious about microbes, too fond of dwelling on our symptoms; we worried too much about diseases, and we caught them from ourselves.

NEW PUBLICATIONS RECEIVED.

'The Pageant of Life.' An Epic of Man. By GEORGE BARLOW. New edition. Henry J. Glaisher, 57, Wigmore-street, W. Price 1s. net.

'A Message to the Well: Essays on the Art of Health.' By HORATIO DRESSER, Ph.D. G. P. Putnam's Sons. Price 5s. 'Function, Feeling, and Conduct.' By FREDERICK MEAKIN, Ph.D. G. P. Putnam's Sons. Price 6s. net.

MONTHLY MAGAZINES.—'Nautilus' (10 cents), 'The Theosophist' (1s.), 'Current Literature' (25 cents), 'Review of Reviews' (6d.), 'Harbinger of Light' (6d.).

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HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

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PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

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SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

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On Spirit Communion, and the Biblical Warrant for it.
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The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
The Purification of Public Circles.
The Medium and the Nature of Mediumship.
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