

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,526.—VOL. XXX. [Registered as]

SATURDAY, APRIL 9, 1910.

[a Newspaper.]

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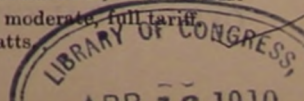
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A STUDY IN UNRECOGNISED HUMAN FACULTY

BY

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NOTES BY THE WAY.

'Sister Nivedita' is writing in 'Prabuddha Bharata' a series of Papers on 'The Master (Swami Vivekananda) as I saw him.' One of these lately gave some attractive glimpses of experiences and thoughts concerning Spiritualism. He shared the opinion, says Nivedita, that after death we shall meet again and 'talk things out,' and indicated that he had, at times, met and held converse with the spirits of the dead:—

There is a story told, amongst his brethren, of certain suicides who came to him at Madras, urging him to join them, and disturbing him greatly by the statement that his mother was dead. Having ascertained by inquiry that his mother was well, he remonstrated with these souls, it is said, for their untruthfulness, but was answered that they were now in such unrest and distress that the telling of truth or falsehood was indifferent to them.

Nivedita says:—

Another experience that he could never forget, was his glimpse of Sri Ramakrishna, in the week succeeding his death. It was about ten o'clock at night, and the Swami and one other disciple, named Harish, were standing beside the little pond, in the garden of the house at Cossipore, talking, no doubt, of that loss of which their hearts at the moment were so full. Only some few days previously, Sri Ramakrishna had left them. Suddenly, as they stood there, with the pond on their left, the Swami saw a shining form, coming slowly towards them, up the drive. He, however, held himself quiet, fearing to yield to what might be only an imagination, when suddenly he heard his companion say, in a hoarse whisper, 'What is that?' Learning from this that he was not alone in what he saw, the Swami himself called loudly, 'Who is it, there?' At the sound of his voice, others came hurriedly out from the house behind. But they were too late; for when the phantom had come within ten yards of the place where the two were standing, near a thick jasmine bush, it had seemed suddenly to vanish. Lanterns were brought out, and every nook and corner of the garden was searched, but nothing could be found. It appeared to have been one of those rare cases, in which two people, at the same time, are aware of the presence of an apparition.

In a letter from America he wrote:—

The older I grow, the deeper I see into the idea of the Hindus that man is the greatest of all beings. The only so-called higher beings are the departed, and these are nothing but men who have taken another body. This is finer, it is true, but still a man-body, with hands and feet and so on. And they live on this earth, in another Akasha, without being absolutely invisible. They also think, and have consciousness, and everything else, like us. So they also are men. So are the Devas, the Angels.

A remarkably sensible little book is Dr. A. T. Schofield's 'Nervousness: A brief and popular review of the Moral Treatment of Disordered Nerves' (London: W. Rider and Son). It is all essence. There are only eighty small pages of large print, but these contain twenty-

three chapters, every one, of course, very short, but straight to the point. The work, in fact, might be the first draft of a big book.

Dr. Schofield is all for mental and moral treatment of nervous maladies, which he treats seriously and sympathetically. But he has a brave and consoling word for nervous people who, he says, 'are the very salt of the earth; and the leading men in every profession are drawn from their ranks. They are men (and women?) with brains that thrill, that feel, that are quick in action, firm, clear and of high organisation. It is the nervous men that rule the world, not lymphatic vegetables.' Surely he is perfectly right. So let the sensitive people be comforted!

Another sensible little book (produced by the same publisher) is Dr. J. W. Achorn's 'Nature's Helps to Happiness, or Ground Treatment.' It is a fresh and breezy bit of work, and the author of it wants to turn us all out into the garden or the wilderness, with a spade or a blanket. We feel sure he is quite right, but will he secure for us an annuity? We do not intend that question for perfect wisdom, but there is method in it. Still, we might all make out-of-dooriness more a part of our religion. At all events, we could practise deep breathing in fresh air every day.

The first thing to teach a child is to respond to a wish. We put it in that way rather than—to obey, for 'obey' suggests 'You must do it, you naughty girl!' What is really wanted, and what is so much more easy to get, and so much more valuable when you get it, is—*Response*.

A physician once revealed its value in a very serious way. He said:—

Not long ago I had an experience that awakened in my mind a train of thought which, though not in any sense new, impressed me strongly. In the practice of the medical profession we see a side of life which is not so prominent from any other standpoint. I was called to attend a child of eight years severely ill with that most deadly and contagious disease, diphtheria. In the treatment of this malady it is a well-known fact that the expedients for relief and for promotion of recovery, in the way of sprays, gargles, and kindred applications, are as manifold as they are valuable. This little girl had been allowed her own sweet way in all things, and now, when she most needed to be controlled, she was absolutely uncontrollable. A request to open the mouth, even, was answered by an outburst of passion; medicine, however palatable, was rejected; in fact, nothing could be done for her relief, unless the means met her approval, without such a struggle as to exhaust the little one, and so the benefit derived from the treatment was nearly or quite counterbalanced by the fatigue entailed. Under these circumstances, the outcome of the case and the result of the treatment can be easily guessed by anyone who has had any experience with this disease.

A truly startling disclosure of crime in the United States appears in a Chicago journal. The following statements are made:—

Ten thousand persons are murdered in this country every year—shot, strangled, poisoned, stabbed, or beaten with a club or a sand-bag. Of the murderers, 2 in every 100 are punished. The remaining 98 escape—absolutely free! In many of our

States, the proportion of convictions is only half as great. In Georgia, for instance, only 1 murderer in every 100 is punished.

Chicago averages 118 murders in a year. In the same space of time, Paris records only 15 murders and attempted murders. London, four times the size of Chicago, has only 20 murders. In the course of twelve months, Georgia—a typical example of the average American State—records 45 homicides—more than the whole of the British Empire.

There are four and a half times as many murders for every million of our population to-day as there were twenty years ago!

We may lead the globe in many things. We assuredly lead it in crime. In 95 per cent. of the homicides of Germany, the guilty person is brought to justice. In Spain, the number of convictions is 85 per cent. of the total number of crimes. In France, it is 61 per cent.; in Italy, 77 per cent.; in England, 50 per cent. Do these facts—when offset against our 2 convictions in every 100 murders—explain why our lawlessness is increasing?

We have just been holding communion with a small book by Dr. W. Winslow Hall, on 'The Prayer Quest. A Physiological Extension,' published by Headley Brothers, London. It is evidently the work of one who has thought and felt, and who knows because he has experienced: an intensely personal utterance without being personal in form. The Quest is in ten stages: A Preface, Preparation, Invocation, Meditation, Confession, Petition, Thanksgiving, Acquiescence, Aspiration, and Communion: a profoundly thoughtful and entirely sane Study of a great but difficult subject. Each stage is followed by a short poem, concerning which we can only say that the style and phrasing are as different as possible from those of the prose. But there is an exception:—one of four verses which describe the experience of the soul under the mighty inrush of spiritual exaltation. We give it because there have been witnesses who have testified to such an experience:—

A BLANK-VERSE LYRIC OF ACHIEVEMENT.

Calm, luminous the night, no stars, no moon.
Suddenly sounds a mighty, rushing wind,
Yet no leaf stirs. Earth quakes. The heavens rend.
Light bursts in deluge from the fountained deeps.

Bare gleam the roots of planet, berg, and flower;
One vitalizing pulse throbs through us all;
Sun-like, I lamp each atom from within;
I am the universe. I am the One.

Wave after wave of glory crashes o'er
My soul, and steepes my being through and through
Till self dissolves in bliss. Ah, Lord, enough!
Thou slayest me with rapture. Let me die!

Thy voice! Beloved! Mightier life upheaves.
Far, living waters well. Come, tears, glad tears!
The long-pent river finds its ocean-mate!
Held, pillowed, lulled, in everlasting arms!

SPIRITUAL PRAYER.

(From 'The Thread of Gold.')

Father, be patient with me, for I yield myself to Thee;
Thou hast given me a desirous heart, and I have a
thousand times gone astray after vain shadows, and found
no abiding joy. I have been weary many times, and sad
often; and I have been light of heart and very glad; but
my sadness and my weariness, my lightness and my joy,
have only blessed me, whenever I have shared them with
Thee. I have shut myself up in a perverse loneliness, I
have closed the door of my heart, miserable that I am, even
upon Thee. And Thou hast waited, till I knew that I had
no joy apart from Thee. Only uphold me, only enfold me
in Thy arms, and I shall be safe; for I know that nothing
can divide us, except my own wilful heart. We forget
and are forgotten, but Thou alone rememberest; and if
I forget Thee, at least I know that Thou forgettest not
me. Amen.

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 NEXT, APRIL 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. EBENEZER HOWARD

(Garden City Pioneer),

ON

'Spiritual Influences toward Social Progress.'

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

May 12.—MR. EDMUND E. FOURNIER D'ALBE, 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.

TUESDAY.—CLAIRVOYANCE.—On Tuesday next, April 12th (and on the 19th), Miss Florence Morse 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. 26th, Mrs. Podmore.

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On Thursday next, April 14th, 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 tenth 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 next, April 15th, at 2 o'clock prompt, when the subject will be 'THE SPIRITUALIST.' 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.

TELEPATHY AND SURVIVAL:

THE RESULTS OF PSYCHICAL RESEARCH.

The Right Honourable Gerald Balfour, who not long ago was president of the Society for Psychical Research, contributes to the new number of the 'Hibbert Journal' an article entitled 'Psychical Research and Current Doctrines of Mind and Body,' which may be said to go beyond the limits of its title, and to turn upon the evidence to be derived from telepathy with regard to the connection and causal relation between brain processes and mental action, and the bearing of these considerations upon the question of survival. Mr. Balfour shows that telepathy, in so far as it is not brought about by any physical connection between the two brains, disproves all theories which assume that mental states are the result of physical processes in the brain, and corroborates what he calls the 'Interactionist' view of the relation between mind and brain, according to which they mutually affect and react upon each other. That we ourselves are something more than mere states of consciousness resulting from molecular action in the nervous tissue of the brain, Mr. Balfour regards as self-evident:—

Inner experience entitles us to posit the existence of a something which is not the brain nor in any absolute sense the correlate of the brain, but a distinct entity constituting the very self of each of us, the bearer of our conscious states, and the principle of their unity. Moreover, this self is not only a principle of unity in consciousness, but a centre of conscious activity, a something that can produce and experience effects. . . . No arrangement of unchanging particles in motion, no combination of cells or systems of nerve-paths, can be the counterpart of that unity of the subject which is found in all consciousness.

Mr. Balfour divides his argument into two main parts: (1) Supposing that survival has been proved, how would this fact affect the different views already mentioned as to the relation between mind and body? and (2) Has survival been proved? In both cases he finds that telepathy supplies the key to the problem, or, at least, that it affords a highly useful criterion by which to test the claims of the rival contentions.

In the first place, the doctrine of survival is utterly opposed to that which makes consciousness dependent upon the physical brain. 'For such a theory dissolution of the organism must mean cessation of consciousness.' Survival, on the other hand, implies 'at least some continuity of memory linking the present with the past. As Leibnitz said, if one were to become Emperor of China on condition of forgetting one's past, this would mean the annihilation of oneself and the creation of an Emperor of China.' This argument indicates that there must be a link, or rather a seat of consciousness, which is not the physical brain, and it also implies that 'as consciousness can exist independently of the organism, it has a distinct existence in the organism'; that it is as independent of the brain for its reality and continuity now as it will be after the dissolution of the physical structure. In fact, we get back to the doctrine of a 'soul,' though that conception is 'very much out of favour with modern scientific psychology.' The minimum of faculty which must be ascribed to a psychic being, capable of survival as a self-same conscious personality, is laid down by Mr. Balfour as follows:—

Such a being must be able to react cognitively to an environment other than the brain or body with which it is associated, and cannot be wholly dependent on that brain or body for the memory of experiences belonging to the period of its corporeal existence. A psychic being with a nature of this kind answers more or less accurately to the popular idea of a soul—a word I have hitherto avoided using, because I wished to confine its employment to this particular signification.

Telepathy, if it be a proof of the direct action of mind on mind, is in itself an answer to the materialist view, which would hold 'that material modifications in one brain have been the cause of corresponding modifications in the other'; and in spite of the wonderful discoveries with regard to physical undulations, the notion that the movement of material particles in A.'s brain can reproduce itself in B.'s brain, ac-

companied by a mental event corresponding to that experienced by A., appears to Mr. Balfour, as indeed to most sensible persons, 'strange almost to the point of incredibility.' But when we assume that the mind, instead of being imprisoned within the skull, is a real entity, and that there is interaction between mind and brain, there is 'no improbability in the notion that the mind can directly interact with other existences besides the brain with which it is immediately associated. To interact even with that brain it must be *distinct* from the brain, not merely intellectually *distinguishable* from it.'

Mr. Balfour tells us that he considers telepathy to be an established fact: 'supersensory communication does occur, explain it how you will,' and he believes that it occurs by the direct action of mind on mind. Then comes the further question: 'If true, does it cast back any light on the question of survival?' Mr. Balfour thinks it does, and for the following reasons:—

Telepathy, understood as I understand it, is evidence that the conscious self can be, and actually is, in direct relation with that environment other than the brain, which we found it necessary to postulate as a condition of survival. This is not in itself sufficient to prove that brain is not indispensable to consciousness; but it does, I think, greatly weaken the force of one of the main reasons for holding it to be so. For if a mind associated with a brain can be in direct relation with that which is not its brain, there is at least a *prima-facie* ground for supposing that this relation may subsist after the brain has been resolved into its physical elements. Our conception of telepathy would on this hypothesis undergo an important expansion. We began by considering it only in connection with living human beings; we should now have to see in it the universal form of interaction between conscious selves, whether embodied or discarnate. We began by noticing how seriously the evidence in favour of survival was weakened by the counter-hypothesis of telepathic faculty combined with subliminal agency; we should have to end by recognising in the telepathic faculty itself a hint that the alternative explanation may not, in fact, cover the whole ground, and that spirit return is still a possibility to be reckoned with.

Although Mr. Balfour professes himself unprepared to go further than this at present, he ends with a plea for more work and more workers: 'the pioneer stage has lasted long enough. It is high time that the systematic occupation of the new territory should begin; and deep, in my opinion, will be the discredit to orthodox psychology should it continue to neglect and even ignore a field of investigation promising so rich and so varied a harvest.'

TWO IDENTICAL DREAMS.

A singular case of identical dreams occurring on the same night to different persons, and leading to the finding of the body of a drowned man, is related by 'Sandheds-søgeren' (Copenhagen) on the authority of the 'Roskilde Dagblad' for February 16th.

Captain Skjøth (pronounced something like *skirt*), of Strandhuse, was drowned in Fakse harbour, and for several days, in spite of careful search, his body could not be found. Captain Mortensen, jun., also of Strandhuse, who was in the habit of sailing to Fakse, but who was then at home, dreamed one night that he saw the body near the end of a certain jetty. He telephoned to his father, who had gone to Fakse to seek for Captain Skjøth's body and bring it home, describing the place at which he had seen it.

At this jetty a vessel was lying, and the same night the captain dreamed that he saw the missing body underneath his own ship. In the morning he took his boathook and searched the channel; in a few minutes he brought up the body. Captain Mortensen, sen., arrived shortly afterwards, with other men, in consequence of the message just received from his son at Strandhuse. The two captains told the dreams to each other, and the strange circumstance is said to have made quite a sensation in the town.

THE REV. J. PAGE HOPPS, who is conducting services at University Hall, Gordon-square, W.C., every Sunday, at 11.15 a.m. and 7 p.m., announces that during April he will be able to see friends and inquirers at the hall after the evening service, and on Mondays at Thackeray Hotel (opposite the British Museum) from 4 to 6.30 p.m.; tea at 5 o'clock.

MR. MARRIOTT AND HIS BACKER.

The April number of 'Pearson's Magazine' contains another comprehensive indictment by Mr. Marriott of Spiritualism, its mediums and its methods; and again the Editor comes forward to back up his contributor with an energetic but, as we still think, ill-judged endorsement. The self-assertiveness of it is colossal. The Editor begins by putting the old questions, Can the dead return, or are all occult phenomena mere catch-penny tricks? He proceeds:—

These are big questions. They have already been left too long in the limbo of untried actions; and I have determined to institute a searching inquiry into the subject, and to throw the limelight of publicity onto the methods of all who practise the so-called occult arts of mediumship, psychometry, spirit-healing, astrology, palmistry, and the like. Spiritualism will be placed on its trial. Independent investigations are now being made on my behalf, and all the evidence bearing on the subject will be carefully sifted and set forth.

Prodigious! 'A Daniel come to judgment!' and in an 'untried action' too! The prolonged and painstaking researches of Crookes, Myers, Lodge, Lombroso, the Dialectical Society, Hodgson, Hyslop, and countless private but none the less earnest and critical investigators, count for nothing in this field in which 'a searching inquiry' is to be undertaken—by whom? The Editor confesses, in his letter printed on page 174, that he himself 'emphatically does not know,' and therefore 'requires convincing.' Convincing of what? Of fraud in mediumship he seems to be already convinced, for he says in his 'Foreword' to the second article that 'Mr. Marriott has advanced convincing proofs that all the mediums who produce materialised spirit forms are tricksters pure and simple.' This impartial, judicial Editor (who poses as inquirer and judge, where some of the most capable scientific men have preferred to suspend judgment until they can reconcile the facts of mediumship with the better known laws of Nature), is 'convinced' that mediums are 'tricksters.' Nay, more: that all mediums are tricksters! Did he ever study logic? 'Some so-called mediums have been found to cheat: therefore all mediums are impostors!' The *non-sequitur* is obvious to the meanest intellectual capacity.

This, in fact, is the whole burden of the plaintive plea put forth in the 'Foreword.' Everything rests on Mr. Marriott, and the Editor blindly acquiesces in everything that Mr. Marriott says. But this is not the function of a judge. The keenest counsel, even with the best of cases, may sometimes overdrive an assumption, and it is then the judge's place to restrain his argument, and moderate a too sweeping conclusion. But our friend the Editor says:—

After a searching and thorough investigation, Mr. Marriott's studied conclusion is that all the alleged phenomena of Spiritualism are produced by trickery. With that conclusion, on the evidence placed before me, I wholly agree. . . . The Spiritualists believe that the dead can and do communicate with the living. Mr. Marriott contends that they do not and cannot, and declares that the vast number of 'spirit' messages which are constantly being delivered by mediums, by means of trance-speech and trance-writing, are absolutely dishonest and fraudulent. Mr. Marriott's arguments are based on facts that he can fully substantiate; they prove conclusively that all mediums who profess to receive messages from the spirit world are obtaining money daily under false pretences.

But this is unreasonable and inadmissible. It is not in Mr. Marriott's power to prove that spirits 'do not and cannot communicate,' or that 'the vast number of spirit messages are absolutely dishonest and fraudulent.' This is materialism pure and simple: if spirits 'do not and cannot' communicate, then there has never been a manifestation from the other world, and the age-long and world-wide testimony to the reality of such occurrences is all false! and it has been left to Mr. Marriott and his backer to put us all right! Let us take an extreme case for logical purposes (although we are confident that the proportion of genuine phenomena is very much higher). Let us suppose that there were one thousand mediums in this country, and that Mr. Marriott had investigated nine hundred and ninety-nine of them, and had found that they had recourse to fraud, this would not prove that the thousandth was not

genuine, or that what they professed to do was an impossibility. We admit that at first sight it would afford strong presumption of universal fraud; but a single proved exercise of supernormal faculty on the part of the thousandth would shatter the edifice of presumption to its foundations.

The fact is, that men of far higher standing than Mr. Marriott, many of them trained thinkers, have proved by undoubted evidence the reality of phenomena of the classes condemned wholesale by Mr. Marriott, yet this Editor, who admits his own ignorance, ignores all their testimony, and for our edification and amusement declares that he regards Mr. Marriott's conclusions as more authoritative than those of scientific men, which they 'directly challenge'; thus placing this amateur 'investigator' (!) on a higher pedestal than some of the foremost and most enlightened scientific men of the century. It is sorry fooling, and the poor 'public,' who are given what they want, are to be pitied—but, to us, it is a moot point as to where the charge of 'false pretences' can be most truthfully applied. We ask: When did 'LIGHT' say that Mr. Marriott was 'admittedly the best exponent of the theory of fraud in Spiritualism in this country'? and in asking the question we deny that 'LIGHT' has committed itself to that opinion.

THE STRANGE PHENOMENA AT BLACKPOOL.

The 'Blackpool Times,' of the 2nd inst., contains further information respecting the strange phenomena, which were reported in a former issue, and summarised in 'LIGHT' of March 26th. The 'Blackpool Times' says:—

Communication with the other world is still maintained. Paper and pencil are placed in a locked drawer, and messages are transmitted. Many inquirers have called and have been satisfied by what they have seen that no human interposition has accounted for these written communications.

Mr. C., in whose house the manifestations occurred, and who, apparently, was not a Spiritualist when these occurrences began, replying to some critics, writes:—

All the phenomena have taken place in the broad daylight; we have not been disturbed in the night by anything. That being so, we have taken every precaution to have some witnesses present, both Spiritualists and non-Spiritualists. Some of them never left the house while the messages were being written, and they can testify that the writing and the phenomena took place without the contact of any member of the family or any other human agency. Fully twenty respectable citizens have witnessed them, and we can only give our evidence along with theirs. Of course, we cannot all produce our certificates to prove that we are sane; but we claim to possess that average amount of intelligence which enables us to know that a thing has taken place when we have seen it. If these persons had seen a murder committed, would not their evidence be considered sufficient to condemn the murderer, or would the public refuse to believe because they themselves had not seen the crime committed?

What you have reported (concludes Mr. C.) has certainly taken place, and what is more, messages have been given by some of the spirits which proved their identity to us without any shadow of a doubt. And were we all called to give evidence as to these facts we have stated, we should be able to establish one of the strongest cases in favour of the continuity of life that has been heard of for some time. But the same spirit is prevalent to-day as in the days of old, when the Great Teacher and Seer of the Christian Era was compelled to say, 'They will not believe, though One rise from the dead.'

A WRITER in 'The Progressive Thinker' recently mentioned a good 'toast' that was given at a Jewish wedding dinner in St. Louis, Mo., when she was a girl. She said: 'The toast was given by a woman of eighty-seven years. She took from the table a glass of wine, leaped nimbly onto a chair, then held the glass above her head, and said: "Ladies and gentlemen, here is to this grand old world. When we come into it we are naked and bare. Our journey through it is joy, trouble, and care. When we leave it we go—God knows where. But one thing sure—if we are all right here, we will be all right there." I resolved then, though only a child, to try to make that my motto through life. It made an indelible impression upon my mind.'

AN UNHEEDED DREAM.

On page 389 of 'LIGHT' for 1909 we gave an extract from 'The Lure of the Labrador Wild,' by Dillon Wallace, in which it was related how the explorer, when suffering from extreme exhaustion, was comforted and encouraged by hearing the voice of his deceased wife reassuring him and telling him not to lose heart. The same book contains another curious psychic incident, when a dream-message came to their woodsman, a half-breed Cree Indian named George Elson.

It was at a moment when an important decision was to be taken. On the outward journey they had followed the wrong river (the Susan) up from Grand Lake, and found it a very difficult route. They had crossed into the valley of 'a real river,' and on coming to this point on their return journey, they had to choose between following this river down to its mouth and retracing their former course along the Susan. They feared that the large river might turn southward and bring them out on the coast far from any settlement; while they knew that the Susan would bring them to Grand Lake and Blake's house. In the course of the discussion, George related a strange dream he had had during the night. He said:—

I dreamed the Lord stood before me, very beautiful and bright, and He had a mighty kind look on His face, and He said to me: 'George, don't leave this river; just stick to it, and it will take you out to Grand Lake, where you'll find Blake's cache with lots of grub, and then you'll be all right and safe. I can't spare you any more fish, George, and if you leave this river you won't get any more. Just stick to this river, and I'll take you out safe.'

The Lord was all smiling and bright, and He looked at me very pleasant. Then He went away, and I dreamed we went right down the river and came out in Grand Lake, near where we had left it coming up, and we found Blake there, and he fed us and gave us all the grub we wanted, and we had a fine time.

That this dream was not merely invented by George to induce his companions to keep to the large river, is proved by the fact that neither he nor the others had any idea that it came out into Grand Lake, near Blake's house and the point where they had left the lake; in fact, they thought it impossible that this should be the case. But the geographical particulars intimated in the dream turned out to be precisely correct, and had they accepted it as veridical, they would presumably have been spared great hardships, culminating in the death of the leader of the expedition. Even the prediction that they would not get any fish proved true, although they had counted on finding fish at a certain portion of their route.

The bright form whom George took for 'the Lord' was doubtless a spirit counsellor, and the second part of the dream—that they went down the river and came out safely—represented what would probably have been the result had they followed that course.

FOOLISH SCIENTIFIC INVESTIGATORS.

The article on p. 131 of 'LIGHT,' in which Mr. Lewis' reply to Professor Münsterberg is summarised, reveals a typical instance of the promptness with which men of scientific repute will seize upon any suggestion which seems to come imaginably near to being an explanation of facts which they regard as being in opposition to the ordinarily accepted laws of matter. The statement that in a medium's presence articles can move without any physical contact is so contradictory to these laws that any suggested explanation is hailed with enthusiasm, as though the mere propounding of it were enough to prove its truth. But no explanation can be self-evident in a case where all facts are subject to doubt and consequent scrutiny; the suggestion that the phenomena are produced by 'natural' or mechanical means ought to be scrutinised just as severely as the 'spirit hypothesis.'

From the account given by Professor Münsterberg it seems to be a fair inference that the story told by his confederate in the cabinet flatly contradicts his own continuous supervision of the very limb which is implicated; this latter must have been in two places at once, namely, in its normal

position as attested by Professor Münsterberg, and 'playing thumb and fingers' in the cabinet, according to his concealed accomplice. Professor Münsterberg also infers the use of a hook; but where was that hook? When Spiritualists infer the presence of spirits on reasonable evidence (not to speak of actual proofs), they are called 'credulous'; but here is a scientific professor creating out of his own imagination a hook which he does not think it worth while to attempt to find—probably because he was only too conscious that it had no real existence.

Continental investigators have a theory, which may or may not be founded on sufficient evidence, that some of the hands which are seen and felt at séances with Eusapia Paladino are 'supplementary limbs'—that is, that they belong to fluidic arms, which proceed from the medium's shoulders. In certain cases something has been seen which might be taken as supporting this view, and it is not unlikely that an arm and hand may be materialised when the 'power' is not sufficient for building up an entire spirit body. (If a hand is to perform any action requiring force, it must be connected with a body sufficiently complete to give support or 'purchase' for the effort to be made.) Now what has been supposed with regard to supplementary hands and arms may equally apply to lower limbs, and if the one suggestion be accepted, we may also fairly assume that what the confederate grabbed (supposing his story to be true) was a supplementary foot and heel, which would be projected backwards into the cabinet without too close a regard for the anatomical considerations which would determine the practicability of this operation by using the material, flesh-and-blood limb. This possibility is worthy of consideration, if only because it seems to have escaped the notice of both parties to the discussion. Perhaps Mr. Carrington will tell us whether he has personally observed the formation of supplementary arms actually proceeding from the shoulders of the medium.

S. F.

PSYCHICAL RESEARCH AND RELIGION.

Dr. Foat, lecturing recently on 'Psychical Research,' at the Richmond Free Church, said that if scientific knowledge should actually prove the existence of a future life, religion and science would become more than ever linked together, and life would become less material. In the past ages of the world, and almost universally, there had been a belief in a future state for human souls. This belief had clothed itself in material forms of expression, such as waving palms, and streets of gold, indicating a supreme state of human happiness. The spirit influence of departed friends was daily present with us. The dreams of poets, though clothed in earthly language, were essentially spiritual. In the greater part of the Bible there was constant reference to spirit communion. All through the ages the world, as a whole, had believed in Spiritism. If true it was very important; if not true how came the world to be so deluded? The object of science was to investigate, and the Psychical Research Society was founded for that purpose in 1882.

Telepathy explained a great deal, mesmeric influence gave further information, but still there was an unknown field which needed further exploration, and it should be the business of science to investigate and solve. We were on the threshold of new discoveries, which might explain much of the past and make the future a clearer pathway. There was something beyond our ken, which we had not been able to solve, and which no scoffing could eliminate, and for this solution we must watch and wait. Mysterious influences were in and around us, and no one knew how soon spiritual phenomena might become more clearly apprehended.

TO CORRESPONDENTS.—'P.R.'—Further details of the Bailey séances at Grenoble, translated from the French report, will be given in 'LIGHT' next week.

Dr. J. M. Peebles.—Thank you for your letter: glad to know that you are well and busy, but regret that we shall not see you in London this year.

Several communications intended for this issue of 'LIGHT' are unavoidably held over.

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SERVETUS: AND AN EXPIATION.

Some time this year, at Vienne, where Servetus spent fourteen comparatively peaceful years, swiftly ending with his martyrdom at Geneva, there will be dedicated a monument to his memory, 'a recognition by the modern world of the merits of one of the strangest figures on the rich canvas of the sixteenth century,' whose martyrdom was, in truth, one of the saddest incidents and one of the greatest crimes of any century: sad because of Servetus, and still more sad because of Calvin.

During the last few months kind and pitiful attempts have been made to shield Calvin or, at all events, to turn an awful black to grey, but the most merciful result has been to shelter the great administrator behind the plea—'Remember the age in which he lived.' We have remembered, and still the dark indictment stands, that Servetus was done to death because Calvin was willing and helped.

We have been led to ponder the subject afresh by the advent of a Lecture by Dr. Wm. Osler, Regius Professor of Medicine, University of Oxford, published by the Oxford University Press (1s.). The Lecture is worthy of the place of its origin. Oxford itself has had its martyrdoms, and has needed its expiations; and this Lecture is a story of both, and the story is told with singular detachment of mind but with a perfect frankness that is compatible with a note of gentle pity for Calvin at the end.

Dr. Osler's story opens with a couple of pages which one reads only with difficulty, for they describe in simple but terribly unflinching language the tragic procession from the Town Hall of Geneva to Geneva's Golgotha with its prepared stake, 'with the dangling chains and heaping bundles of faggots' for the burning of the heretic Servetus. That year, 1553, says Dr. Osler, saw Europe full of tragedies of a similar kind, when otherwise good men seemed obsessed by the demon of slaughter for a phrase. Servetus, says Dr. Osler, in the midst of his agony, cried, 'Jesus, thou Son of the Eternal God, have mercy upon me!' If he had cried, 'Jesus, thou Eternal Son of God!' he would have been spared!

It is only fair to Calvin to say that he was not alone in his murderous spirit and cruel policy. The reformer Bucer, whom Dr. Osler calls 'kind-hearted,' is known to have said of one of Servetus' theological books that the author of such a work should be disembowelled and torn in pieces. It is difficult to do it, but it is really necessary to believe that animal ferocity and devilry were more prevalent four or five centuries ago than we can ever form

any idea of: the chief wonder being that such ferocity and devilry could tabernacle with a reforming Christianity.

Servetus was a scholar, a student of the Old Testament on rational lines, an accomplished anatomist and physician, well read in Latin, Greek, and Hebrew, says Dr. Osler, the last two very unusual accomplishments at that period. The most peaceful and the happiest portion of his life was spent, as we have said, at Vienne where, under the protection of the Primate of all France, he practised as a physician for fourteen years. But, while there, he was quietly busy writing his book which he believed would be welcomed by the reformers or help them to light on great questions of theology:—a belief which led to his cruel overthrow.

Very early in life he contracted a settled hatred for the Papacy, and was probably influenced by the writings of the reformers, but he hovered between the contending parties with a moderation of mind which, however, soon left him. At this early period, before his twenty-first year, he wrote, 'For my own part, I neither agree nor disagree in every particular with either Catholic or Reformer. Both of them seem to me to have something of truth and something of error in their views, and whilst each sees the other's shortcomings, neither sees his own. God in His goodness give us all to understand our errors, and incline us to put them away!'

A spirit as ardent as his could not permanently remain moderate or neutral. 'Bossuet,' says Dr. Osler, 'defines a heretic as "one who has opinions." Servetus seems to have been charged with opinions like a Leyden jar'; and his opinions were always in advance even of the reformers—but most of them such as, to nearly all Spiritualists, are commonplace to-day, though some of them would be regarded as too 'orthodox.' But Servetus was too eager an inquirer for his day, when 'it was universally recognised that only dead heretics ceased to be troublesome.'

Servetus denied transubstantiation, and abused the reformers for their shilly-shallying on the subject. He did not believe in Infant Baptism, because an infant can have no faith and therefore its baptism was a sham. He did not believe in the eternal Son of God though he did believe in the Son of the eternal God, and in the heavenly or divine birth of Jesus. He held that the writers of the Old Testament were not foretellers but writers concerning the political affairs of their own day. They did not predict Jesus. In a word, it is all history, and not at all prophecy. He must be placed 'among the earliest and boldest of the higher critics. The prophetic psalms and the numerous prophecies in Isaiah and Daniel are interpreted in the light of contemporary events': all of which are the commonplaces of liberal theologians to-day.

But the liberal Protestant theologians of his day were as much bound by certain dogmas as the Catholic theologians were bound by traditions and papal infallibility. In fact, they had only exchanged the infallibility of the Pope for the infallibility of a creed and a book, and they had transferred to their Protestantism all the passionate bigotry and cruel intolerance of the corporation they had left behind. Servetus was blind to this, and he was actually artless enough to think that he could liberalise the reformers of Geneva, and possibly lead Calvin to the light.

Instead of being receptive to his rational criticisms, however, they were 'inexpressibly shocked' at his 'supposed blasphemies'; and yet he was confident enough to face Calvin and his syndicate at Geneva. The explanation probably is that he expected to gather about him the opponents of Calvin, who, as Liberals, were contesting his

authority and power: and indeed, for a short time, he partly succeeded. But within a month after his arrival he was arrested, and, although, as Dr. Osler says, his trial divided Geneva into hostile camps, and though it sometimes looked as though Calvin was quite as much on trial as Servetus, the end came, swift and sure, after his condemnation. By a majority vote, because of his 'great errors and blasphemies' (really an early edition of *The New Theology*) he was condemned to be burnt alive. And it was done.

The followers of Calvin have repented. 'On the spot where Servetus was burnt there stands to-day an expiatory monument which expresses the spirit of modern Protestantism. On one side is the record of his birth and death, on the other an inscription of which the following is a translation: "Duteous and grateful followers of Calvin our great Reformer, yet condemning an error which was that of his age, and strongly attached to liberty of conscience according to the true principles of the Reformation and the Gospel, we have erected this expiatory monument, October 27, 1903." Let us hope that Calvin instigated it, or, at all events, that he knows about it and approves.

THE TREND OF MODERN SCIENCE TOWARDS SPIRITUALISM.

ADDRESS BY MR. GEORGE P. YOUNG.

On Thursday evening, March 31st, Mr. George P. Young, President of the Glasgow Association of Spiritualists, delivered an Address on 'The Trend of Modern Science towards Spiritualism,' to the Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

MR. YOUNG said: Much would probably be done to further the progress of thought, and promote mutual understanding and sympathy among thinkers, if all labels and designations were discredited and discarded. The label, as we know, is sometimes sufficient to arouse unreasoning opposition.

We are designated Spiritualists because of our knowledge and experience of those manifestations which reveal the interpenetration and interaction of a superphysical or spiritual scheme with the physical order of the mundane plane. Our bodily organism, derived from an animal ancestry, enables us to function and express ourselves amid earthly surroundings, but we have been compelled to realise that we also possess faculties which make us associates in a loftier type of existence. This newer viewpoint, and broadened perspective, have led us to deepen the meaning and enlarge the content of the word 'nature,' and for us the ridiculous word 'supernatural' has been abolished from the vocabulary. The term 'Spiritualist' may be a 'convenient shorthand' employed by ordinary men, but really it is equivalent to 'naturalist' or 'naturalist' in the highest and most complete sense of the word 'nature.'

Spiritualists realise that 'the obvious material environment, which is all that most men recognise, does not exhaust the faculties nor cover the phenomena of human life,' and they enlarge the usually circumscribed boundaries of the natural. Their mental model of phenomena is truer to underlying reality. Included in our universal scheme will be all of which we may have knowledge or experience—from ether vortices to the highest archangel intelligence. As the familiar couplet puts it:—

All are but parts of one stupendous whole
Whose body Nature is, and God the soul.

Or, as idealistic philosophy declares:—

The whole world of natural experience, as we get it, is but a time-mask shattering or refracting the one infinite thought,

which is the sole reality, into those millions of finite streams of consciousness or manifestation apprehended by us.

The limitations of our human understanding require to be emphasised. As the mariner draws a chart of strange coasts to guide him in future voyages and enable those who follow him to sail the same seas with ease and safety, so man, learning consciously and unconsciously lessons of experience, gradually constructs a mental image or model of his surroundings. The chart may be drawn to scale: it may be consistent with itself and serve its purpose—but it only represents the universe in a limited or conventional manner; it does not give a life-like picture of the original in the same sense as does a photograph or a painting. The external universe is, to us, as philosophy declares, 'a world of symbols—prefiguring or foreshadowing reality.' We should constantly remember that we are studying 'that consistent and harmonious model which represents to our minds the phenomena of Nature.' If all the phenomena manifesting to the human mind are included in our mental model, the reality underlying these phenomena is represented with more faithfulness by the mental picture we have pieced together.

William K. Clifford says: 'The subject of science is the human universe; that is to say, everything that is, or has been, or may be related to man,' and Lord Kelvin, the distinguished physicist, declared that 'Science is bound by the everlasting law of honour to face fearlessly every problem that can fairly be presented to it.'

Psychical facts, formerly classified as *residual phenomena*, are proper subjects of scientific inquiry, revealing, as they do, the unity of Nature—linking and inter-relating its varied manifestations. Neglect of these facts is distinctly unscientific, and by their careful study so much light is shed on other branches of human inquiry, that such neglect or refusal to investigate cannot be too strongly condemned and deplored.

In November, 1909, while in Burnley, I received a visit from the respected medium, Mr. T. Tyrrell, of Blackburn. At a séance the phenomena of trance-possession were exhibited. The first controlling 'intelligence' gave particulars of age, address, time of decease, description of form, features, and characteristics of spirits claiming to be related to friends present—in the way familiar to most of us. The ease and fluency of the conversation, the vivid and dramatic mannerisms, gestures, and change of personality, so difficult to describe, led us to credit that the controlling intelligence was, as claimed, an old Lancashire cotton-weaver. Presently, with a kindly word of farewell, the 'control' gave place to another manifesting personality—an Indian. After a few statements and actions by this 'child of Nature,' of psychological interest, two of us were asked to hold the medium's hands in the brilliant light from the large fire and incandescent lamp. A metal screw-key used by cotton-weavers, and a large pocket-knife, were sent from his trouser-pocket, obliquely, and with great force, to the ground. We noted the distance and direction of the fall, carefully examined the cloth of the garment, and lifted the metal articles from the floor. No hole was visible in the cloth, and the metal articles were very hot—much warmer than the human body. We concluded that the increased heat of the steel was due to those molecular arrestings and disturbances of motion due to, and necessary for, the passage of matter through matter. Arrest of the ceaseless pendulum-like motion of the molecules of a substance causes increased heat.

Such evidences, seemingly meaningless and futile in themselves, reveal either that we are in the presence of an extension of the powers of the medium beyond the usual recognised limitations, or that we are linked on to another and higher order of existence. They cannot be ignored by science unless at its own peril.

The passage of matter through matter is an exhibition of force, a manipulation of material energies, which not only renders the manifestation amenable to scientific scrutiny, but it proves the truth of the spirits' claim that they perform the seeming marvels of producing levitations, perfumes, lights, and materialisations because of their superior acquaintance with the workings of natural law. In no way is the

principle or law of the conservation of energy contradicted, but the element of directivity, which is characteristic of life, is introduced.

Most observers will have been struck by the remarkable resemblances existing between the manifestations of the séance room and the wonderful economy of Nature. She attains her ends usually by the simplest and most direct method, and with the smallest expenditure of energy.

The electric organ in the electric eels of the Gulf of Mexico, at rest, may show so small an electro-motive force as to require a delicate galvanometer to detect it, but a nervous impulse from nerve-cells in its spinal cord may suddenly raise a potential of many volts, and this with little heat, and with so small an expenditure of matter as to defy the most expert chemist to weigh it. The electric organ is in no sense a storage battery, but rather a contrivance by which electrical energy is liberated at the moment it is required. Sitters in materialisation séances are familiar with similar powerful shocks which accompany the touch of spirit hands.

Spirit operators, without visible machinery, produce variously-coloured lights and lamps, which our most capable chemists, with all the resources of science and industry at command, confess they cannot duplicate. But in Nature the fire-flies, the glow-worms, and many deep-sea fishes can produce light without heat, and at a cost which would make the price of a wax vesta an extravagant outlay.

The presence of fragrant perfumes and liquid scents in a séance seems almost inexplicable, yet we know of the wonderful laboratories in the animal and vegetable worlds. Plants, possibly aided by micro-organisms, or by ferments (enzymes), can produce alkaloidal substances at a low temperature, and by slow processes. On the other hand, to produce these synthetically, the organic chemist requires all the resources of his laboratory, high temperatures, acids, and other potent agencies. Phenomena, such as I have mentioned, are not at present understood; but the words 'inexplicable' and 'mystery' are reproaches and challenges to science.

Many other examples might be given of the economy of Nature, all establishing the truth that the principle of least effort holds good everywhere—a principle which some have thought was a greater or, at all events, a wider generalisation than that of the conservation of energy.

The remarkable progress in mechanical invention, or applied science, is largely due to the fuller recognition and apprehension of this universal principle of the economy of Nature. A human muscle gives as mechanical energy twenty-five per cent. of the energy of the food; but the remaining seventy-five per cent. of heat is necessary for the life of the muscle, so that in this respect it is superior to the steam-engine. The best triple-expansion steam engines give back as mechanical energy only seventeen or eighteen per cent. of the energy represented by the combustion of the fuel, the remaining eighty-two or eighty-three per cent. being lost or, at all events, rendered mechanically inefficient as heat. Gas engines and petrol engines yield as available mechanical energy a much larger percentage than the steam engine, and within the last few years we have witnessed an astonishing development in the construction of small motors—wonderfully efficient little engines as regards consumption of fuel, available mechanical energy, and lightness. One invention has led to another. The small and light motor has made aviation possible. When the scientific conditions of flight have been thoroughly investigated, not only experimentally, and at the risk of life and limb, by the aviator, but by the mathematical physicist in his study and laboratory, there is little doubt that aerial machines may yet rival the velocity and the evolutions of the birds.

Such fairy tales of possible scientific achievement show us that Nature can supply our needs if rightly approached. Look at what has been done for mankind by the knowledge of the life-history of microbes! It has enabled the physician and surgeon to do much in the way of preventive medicine and to benefit mankind in the treatment of many diseases. The rôle played by these lowly organisms in many industries is of the

greatest importance—in baking, in dairy work, in tanning, in scientific agriculture we call them to our aid.

Utilitarian, perhaps, such an outlook may be; but may not Nature have a serious purpose at the back of such temptations? By her nectaries and perfumes the bee is tempted to perform the work of fertilisation of flowers. We are apt to smile at the delusions of the alchemist. His anticipation of finding gold in his crucible seems to us a 'fixed idea.' But can we transport ourselves into a former age without carrying thither the mental prejudices and preoccupations of the age in which we live? What other motive had the alchemist for research?—

Merely to mix things together, to heat them and cool them, to sublime and condense, to dissolve in water or alcohol in order that he might see what happened, was to play the child. Anything might happen. The result might be pretty or ugly, pleasant to smell or the reverse; but it could not be useful. What purpose was served when, at the end of a long succession of processes, his chemicals disappeared into thin air, with an unseemly haste which smashed his retorts and laid the philosopher on his back?

Had we lived a century or two ago, we fondly imagine, what discoveries would have been possible for us! But what principle would have guided our researches before the permanence and irreducibility of the elements was established? To pass matter through one form after another would have been futile unless it had a practical bearing. Hence the quest for the magic transforming agency.

Similarly with the iatro-chemists in their search for the *elixir vitæ*. What, when the human organism had an innate tendency to health, was the cause of those bodily aberrations manifest in fevers, rheums, and other ills of the flesh? Surely something lacking in its chemical constitution.

Formerly knowledge was a means to a practical end; now it is an end in itself. The great gain which the ages have brought to science is the increasing purity of aim of its votaries.

The aim of science is to know Nature by personal contact, with proper accuracy and proportion, and to know for the sake of knowing. From a personal intimacy with Nature there results such a quick understanding of her manifestations as to constitute what might be termed intuition. The highest outcome of scientific training is the development of that sympathetic and confidential acquaintance with Nature which allows the worker to share her secrets and unite with her in designing new combinations. Man's highest duty and privilege is to be a co-worker in the eternal scheme of unfoldment.

Spirit friends, who have progressed to that higher stage of existence beyond the tomb, tell us that they are engaged in a reverent admiration and appreciation of the beauty, the harmony, and the unity of Nature. To dwell upon these thoughts, even in this sphere of limitations, may give us what Mr. Balfour has described as 'that intense intellectual gratification,' that satisfies our highest nature.

Even the technical worker, with his utilitarian objects, must admit the superior value of pure science. If the history of science were written it would be found that the first step in advance, the germ of the discovery which developed and became fruitful in the hands of the practical chemist, the mechanic, the pathologist, was discovered by the investigator for whom science lost its interest as soon as it could be put to practical use. J. Butler Burke has said:—

The noblest aspirations, the strongest feelings of cosmic emotion of infinitude of thought, alike suggest by the association of ideas that which is permanent and everlasting. Like the loftiest passions which are aroused in the most refined and highly-strung temperaments from the complex sensations produced by the harmony and rhythm and the majestic combinations of tone of a great orchestra, to which the inmost depths of the soul resound, the sentiments, passions and emotions akin to eternal love are responded to, though to a far greater degree, when in the intellectually intense the unity and relationship of things is once perceived with force, with clearness, and with imagination.

The universal development of the scientific habit of mind will satisfy to the full the highest needs and noblest aspira-

tions of mankind. The signs of the times inspire us with hope and enthusiasm. Probably there never was a time when the scientific spirit was more active than at the present moment in all departments of human thought. There never was a time when men were endeavouring more earnestly to see things as they actually exist and to discern the truth in all movements going on around them.

The spread of science makes for the liberation of human intelligence. Great thinkers like Darwin, Wallace, and Spencer worked for human freedom, though perhaps without thinking of it. As Professor J. A. Thomson, in his centenary address, so truly said :—

The 'Origin of Species' has proved a veritable Magna Charta of intellectual liberties, for, as no other single document before or since, it has released the thoughts of men from the trammels of unreasoned conservatism and dogmatism. . . For one must remember that Darwin attacked a whole series of problems which, for most of his contemporaries, were either insoluble mysteries or a preserve for transcendental interpretation. He showed that the deeper mysteries of life were, in a measure, accessible to the scientific method. He won freedom for the application of the evolution formula to man as well as to other creatures, and not only to his body but to his emotions and behaviour. He was one of the founders of genetic psychology, which, though still hardly above the ground, is destined to make for the growing freedom of the human spirit. We mean not merely intellectual freedom from obscurity, but a practical freedom as well ; for in regard to the mind as well as the body, Darwin set a-going a kind of inquiry into individual development and racial evolution, into variation and heredity, which promises to give us a firmer control of life. We are only beginning to realise that the truth which is in Darwinism shares with all truth the power of making us free.

The majestic 'Synthetic Philosophy' of Spencer, and the epoch-making writings of Darwin, after what may be likened to a hidden fermentative process silently going on in the public mind, are now making themselves felt, so that conventional explanations and the creeds of parties are no longer accepted without inquiry into the facts. All this makes for the growth of a true democracy : for democracy, whilst reverencing high aims and high attainments, is merciless in its denunciation of exaggerated claims and unfounded assertions.

There has been a long-standing antagonism between democracy and the experts—in law, medicine, and religion. In religion the priest has viewed with alarm and anger the tentative advances of science, that best herald of true democracy. Our very attempt to pierce the veil of mystery and obscurity has been stigmatised as presumptuous and profane ; but science is not overawed or dismayed. The boundaries of human knowledge are being continuously extended, and newer regions made amenable to scientific scrutiny and philosophic generalisation. There ever will be a limit beyond which immediate scientific thought cannot penetrate : not because the outer realm does not pertain to science, but because experience, which bears up thought with varying degrees of firmness, becomes too rarefied a medium for human intelligence to mount in.

The world as a whole, spiritual and material, has a systematic unity, and there should be a unity of method in investigating it. The attitude and habits of mind employed so deeply and widely in physical science should be applied also to an examination of the spiritual world.

But, says the transcendentalist, spiritual realities are beyond the reach or registration of the physical senses or perceptions ; so, retorts the physicist, are all realities. Observation and experiment can be directed only to the examination of our conceptions of what surrounds and impinges on us. In this way we gain materials for the construction and examination of the mind's model of reality : we do not touch reality itself. Though, for instance, the galvanometer seems at first to supply us with a new electrical sense, on further thought we see that it merely translates the unknown into terms appreciable by our sense of sight, as a needle or a spot of light moves over the scale. So the human mind may be considered as a grand transformer. Intuitions, spiritual perceptions, mental processes generally, doubtless have an external aspect and may be expressed in fragmentary and

symbolical fashion through the mediumship of the brain-machinery—thus enabling them to be scientifically examined.

Sir Oliver Lodge declares his belief that the scientific investigation of telepathy, clairvoyance, and spiritualistic phenomena generally must inevitably aid true religion. Can religion be thus studied ? we inquire. He adds :—

If religion is 'true,' if it has a substantial basis of reality and sincerity, it must have an intellectual as well as an emotional side, and so must be partially accessible to scientific inquiry.

Either there are modes of existence higher than those displayed by our ordinary selves or there are not. If there are, it is the business of science to ascertain their nature and the mode and extent of their interaction with our more usual personality and with our material surroundings.

An age of religion is approaching, or seems to be approaching to those who can discern the signs of the times, when, divorced from superstition and allied with instructed and progressive knowledge, it will no longer remain the solace of a few, but will be recognised as a genuine power by the many, and become a vivifying influence among the masses of humanity. Such a result, if it can ever, in any partial sense, be the outcome of scientific researches—a consequence of the realisation of facts, some known, some not yet known to science—must indeed be indirect, and must arrive chiefly because of a clearer perception, on the part of ordinary men, of the meaning and potentiality of life, the greatness of opportunity which it offers, the bewildering complexity and fulness of possible existence.

(To be continued).

HIGHER THOUGHT, NEW AND OLD.

Mr. R. Dimsdale Stocker, several of whose books have been reviewed in 'LIGHT,' is editing a new magazine, called 'The New Thought and Psychic Review,' published quarterly by Messrs. L. N. Fowler and Co., 7, Imperial-arcade, Ludgate-circus, E.C., price 4d., or 1s. 6d. per annum post free. Besides book notices and articles on 'The Message of Theosophy' and 'The Way to Power and Possession,' the first number contains a summary, by the editor, of the philosophy of Seneca, the Stoic. Much of Seneca's teaching reads marvellously like what is called 'New Thought' ; but what is true in the 'new' doctrines is far older than Seneca.

The Stoics were very clear on one point which Spiritualists emphasise, namely, that man's essential self is a spirit, and that the body is but a means of outward manifestation and action in this world of seeming reality. The true reality is spiritual, and is apprehended by the higher consciousness of the spirit, the 'ruling faculty' which Seneca speaks of as the 'God Within.' Thus Seneca says : 'God is nigh unto thee, He is with thee, He is within thee. A sacred Spirit is resident within us, an observer and guardian both of what is good and evil in us, and in like manner we use Him and He useth us.'

One of the special features of Stoicism was the emphasis it laid on virtue. But virtue, as described by Seneca, means much more than abstention from vice : it is a positive quality or faculty, by cultivating which we are raised 'above griefs, hopes, fears, and chances,' and attain to true happiness and peace of mind. Seneca tells us :—

Virtue is that perfect good which is the complement of a happy life : the only immortal thing that belongs to mortality. It is the knowledge both of others and of itself ; it is an invulnerable greatness of mind, not to be elevated or dejected by good or ill-fortune. It is sociable and gentle, free, steadfast, and fearless ; content with itself, full of inexhaustible delights, and it is valued for itself. One may be a good physician, a good grammarian, but without virtue one cannot be a good man.

Virtue, in fact, is the quality of life which is produced by spiritual intuition, the 'higher consciousness,' and brings realisation, balance, serenity under all outward circumstances, while for this very reason it renders us more efficient in thought and action, because it enables us to take a broader view of life and to reconcile our own true and highest interests with those of others ; to take our proper place and find and fulfil our duty as portions of the organism of humanity.

JOTTINGS.

The Editor of 'The Weekly Tale-Teller,' in a recent article on Spiritualism and kindred subjects, when referring to the 'superior person' who declares 'it is all rubbish,' said: 'That such a person is ignorant and stupid goes without saying. The best proof of that lies in the fact that quite recently a very celebrated scientist accepted a heavy fee to write a series of articles on the absurdity of ghost stories, Spiritualism and all kindred matters. At the end of three months he returned the fee and refused to write the articles. He could not say there was no foundation for the beliefs, he said, for though charlatanism and imposture of all kinds flourished, he had proved beyond doubt that there was a something still beyond.'

Writing in the 'Church Magazine' for April, on 'Points that Perplex,' 'Friar John' says: 'Many orthodox Christians have believed that they have received messages from friends in the unseen world; but for various reasons it requires some courage to admit a conviction or relate an experience of this kind. What is called Spiritualism is very commonly supposed to be imposture, and a scientific age is inclined to be impatient of any proposition which cannot be formulated with mathematical conciseness and precision. However, when an authority like Sir Oliver Lodge boldly avows that he has received communications from his departed friend Myers, simple Christians will perhaps be encouraged to give utterance at last to some long-cherished conviction of their own.' Then follows a dream, related by a correspondent, of a deceased daughter appearing to her mother two days before death, and opinions of readers are asked on 'the large subject which this opens up.' The old hostility to the facts of Spiritualism seems to be slowly dying out and a more reasonable attitude is being taken up: but the battle is not over yet.

'The Daily Chronicle' in its announcement of the forthcoming Exhibition of Photographic Arts and Crafts on the 9th to the 16th inst., at the Royal Horticultural Hall, Westminster, states that 'one of the most interesting features will be the show of so-called "spirit photographs." Photographers claim that nothing has yet been produced in this way that cannot be produced by fake methods, and although this section aims at being impartial, the visitor who examines it closely will feel that it is an exposure of the whole business of spirit photography.' Doubtless spirit photographs can be imitated, but the real question is whether imitation pictures can be produced under the same conditions as the genuine ones, or, in other words, whether the genuine ones are obtained under conditions which preclude 'fake methods.'

Some of our readers occasionally express surprise that we sometimes print in 'LIGHT' sentiments with which they disagree and with which we ourselves are not in accord. But we would rather err on the side of breadth and comprehensiveness than be open to the charge of narrowness, and a want of hospitality. We agree with the Editor of 'The Christian Commonwealth' that 'there are many voices finding utterance to-day in the religious and spiritual realm, and God sometimes chooses strange channels for the communication of His message. The wise policy surely is to give heed to all earnest and sincere speakers who have established a right to be heard on subjects in which we are interested, and then to examine and sift their utterances, preserving the wheat and rejecting the chaff.'

An interesting account is given by Mr. F. G. Montagu Powell in 'The Occult Review' of 'An evening with Daniel Dunglass Home.' The writer was invited to a séance at the house of Samuel Carter Hall, at which Robert Chambers and Martin Tupper were also present. The name 'Iamblichus' was spelled out, and Mr. Tupper said he had been reading that ancient author all the afternoon. The piano and accordion were played, the keys of each being visibly depressed by unseen fingers. Home rose in the air and floated towards the mirror over the mantelpiece, which had a beautifully carved frame by Grinling Gibbons. Mr. Hall rushed to save the delicate carving from contact with the medium, and this is adduced by the writer as a proof that there was no hypnotism or hallucination. The feats of floating out at one window and in at another, and wrapping Mr. Hall's hair round burning coals, are mentioned, not as having been witnessed by the writer, but as having occurred in the same house 'a few days afterwards.' For the sake of accuracy it may be stated that Mr. Powell gives the date as February, 1866; the only occasion on which Mr. Home was seen to float out of a window and in at another was on December 16th, 1868, and it was in the late spring or early summer of 1869 that Home drew up Mr. Hall's hair into a sort of pyramid over the glowing coal ('Life and Mission of Home,' pp. 285, 304).

A lady, to whom we recently sent a copy of 'LIGHT,' writes us an interesting letter which we feel inclined to invite our readers to share with us. The letter is as follows: 'It is but right that I should say that I consider any attempt to communicate with the unseen world through a medium a most dangerous and reprehensible practice, as no spirits but evil ones ever attempt to communicate with man in such a way, while the harm that is done to the souls of mediums is in all cases incalculable, and is most likely to result in their eternal ruin. God being omnipotent, when He desires to communicate with man can do so, without the assistance of a medium.' This is a case apparently of 'where ignorance is bliss, 'twere folly to be wise.' We simply ask our correspondent: How do you know—what proof can you offer—have you any personal knowledge as to spirits and mediums?

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.

'Pearson's' Editor Replies to Mr. Lucas.

SIR,—In Mr. Lucas's article in 'LIGHT,' for March 26th, it is taken for granted that I have undertaken my inquiry into Spiritualism with entirely destructive motives.

I have taken what Mr. Lucas considers the unusual course, and what I consider the perfectly proper course, of endorsing Mr. Marriott's opinion regarding materialising séances, because I consider the evidence he brings forward to be fully strong enough to support his conclusions.

Mr. Lucas, in his last paragraph, says: 'To those who do not know, there are available, I apprehend, better sources of information than Mr. Marriott.' Where are those better sources?

Knowledge is of things we see—at any rate it must be the outcome of personal experience. And I, as one who emphatically does not 'know,' naturally require convincing.

I want—and I think reasonably—the experience of my own senses before I can accept the Spiritualist theories as to the cause of phenomena.

In conclusion, may I say this? I am only anxious to discover the truth, and if any phenomena are offered for my investigation, I can promise that they will be studied carefully and in a fair and impartial spirit.—Yours, &c.,

THE EDITOR.

A Child Materialises.

SIR,—The readers of 'LIGHT' may remember an article in the issue of March 5th giving an account of a recognised spirit photograph, taken by the late Mr. Bourns nine years ago.

A curious interest attaches to this photograph, and it is a singular fact that the spirit's first appearance on this earth was in Mr. Husk's séance room, where I, her mother, witnessed her materialisation. I had been to Mr. Ronald Brailey, the clairvoyant, the day before, and during the interview when I was brought into communication with some of my relatives, she said she wished to materialise for me; that she had already made several attempts, but had failed through inexperience and want of sufficient power, but friends had promised to assist her in building up, and she hoped to be successful. With the hope of seeing my child, I went to the séance at Mr. Husk's and was fortunate in getting a place next to him. After a few good materialisations for some of the sitters, a tiny form appeared between the medium and me, and came close to my elbow; the pretty head was swathed in drapery, which looked very white by the light of the luminous slate. It was my child. Her brown hair waved over her forehead and the likeness to her sister was as unmistakable, and just as striking, as it had been in the photograph. She held a small bunch of lilies in her hand, which I had taken specially for her. 'Is it Snowdrop?' I asked. 'Yes,' she replied, and she moved nearer, as close as she could get, as if she would fain creep into my arms. 'Darling child,' I cried, and looking earnestly into my face, she whispered, 'God bless you,' and held the flowers towards me with a smile. Having fulfilled her promise and gladdened my heart, she vanished as quickly as she came, leaving me in amazement at the wonder I had beheld.

As it was through Mr. Ronald Brailey that I had been told of 'Snowdrop's' intention to materialise, I went to him thinking that he might be able to explain why she had come as a child. He said: 'It is a rule which obtains on the other side, that

when spirits not born on earth wish to materialise, they must begin from the first stages and gradually, at each successive séance, increase in growth until they arrive at their normal stage in the spirit world.' I may add that the enlarged photograph of 'Snowdrop' has been very much admired by those who have seen it, the beautiful face has such a soft and spiritual look, and that I have given one of these portraits to be hung up in Mr. Husk's séance room.—Yours, &c.,

E. I. MASSY.

Self Cure by Will Power.

SIR,—Many fanciful theories are afloat with reference to the attempted cure of physical infirmities by Christian Science, faith healing, &c. Did anyone ever hear of a broken arm or broken leg being healed solely by faith without the necessary corollary of practical good works? On the other hand, I can vouch for the following fact from personal observation, and can produce witnesses to prove the truth of my statements.

A certain individual, known to the writer, suffered for years from a weakness of one of the tendons of the right eye which frequently caused a tendency to 'squint,' the opposite tendon being the stronger of the two. This 'cast' at times was very noticeable, so much so that on one occasion an operation was recommended by an entire stranger. But the sufferer, having studied the old Greek oracle 'Know Thyself' to some purpose, subsequently decided to act in strict conformity therewith regarding this unfortunate habit, and eventually, by persistent effort and strength of will, overcame the weakness so that at the present time no trace of it can be detected by his most intimate friends and acquaintances.

This is no fancied tale to advertise 'quackery,' but on the contrary an absolute truth which may well be published broadcast as an example to inculcate the highest ideal of virtue known to ancients and moderns, viz., self-control; for it was by this virtue that the unfortunate habit caused by the defective organ was amended and the strength of each tendon equalised.—Yours, &c.,

EGO SUM VIR.

Elementals: Do They Exist?

SIR,—I have been reading Mr. Elliott O'Donnell's latest volume of ghost stories, 'Haunted Houses of London.' In this book we are told a great deal about 'elementals.' The author, having defined elementals as 'phantasms that have never inhabited earthly bodies, whether human, animal, or vegetable,' proceeds to enumerate and classify them. He arranges elementals into six groups.

Group I. comprises spirits which impersonate the souls of deceased human beings, animals, &c.; these spirits sometimes materialise in whole, sometimes in part only, as in the case of Cardinal Beaton's leg. In Group II. we find phantasms of vice and crime. These may be divided into two classes: Class A, spirits of a horrible and bestial appearance which haunt certain localities where crimes have been committed or vice has flourished. The repulsive appearance of these elementals is, we are told, symbolical of the special crimes which attract them. Class B., spirits which are not restricted to any locality, but which 'move about in our midst in a variety of guises, materialising at discretion.' They invariably appear as 'handsome men and pretty, smartly-dressed women,' and in this guise 'allure humanity to the committal of abominable deeds.'

Group III. consists of spirits who indulge in 'all manner of annoying tricks, such as pitching about furniture and making crashes to imitate the fall of crockery.' Here we have, of course, our old friend the Poltergeist, who, in comparison with the odious beings we have just been describing, seems human and almost lovable. In Group IV. we find ourselves in very sinister company, face to face with phantasms 'typical of certain diseases: cancer, typhoid, diphtheria,' &c.; 'Morbas,' Mr. O'Donnell calls them. And, indeed, he ought to know something about them, for, when a child, was he not the privileged spectator of a Morba, 'a grotesque-looking, nude creature, covered with bright yellow spots'? He adds that he was ill shortly afterwards! In Group V. are banshees, spectral drummers, pipers, &c., a harmless race enough. But in Group VI. we enter a veritable 'Chamber of Horrors,' for in this group are 'Vagrarians,' whose appearance Mr. O'Donnell describes as being 'very terrifying.' The epithet would appear to be well-merited, seeing that vagrarians are 'abnormally tall, thin figures (caricatures of human beings), with flat, rectangular, white heads, or tiny rotund heads, or wholly animal heads, or sometimes heads alone (always grotesque, with distorted features and fiendishly diabolical expressions).' Mr. O'Donnell knows, for he has seen one. A vagrarian with a 'box-shaped head'

pounced out at him from a gloomy corner of a deserted barn and pursued him with wild bounds. If Mr. O'Donnell was not ill after that, he ought to have been.

This enumeration and classifying of elementals is undeniably neat and ingenious; but is it worth while? Has it been proved that there are such beings? Mr. O'Donnell's writings show him to be the possessor of an exuberant and fantastic imagination, which may possibly have led him astray on more than one occasion. To say this is in no way to impugn the author's *bona-fides*. But will some of your readers give us their experiences (if any) of elementals? It would also be interesting to know what is the prevalent opinion with regard to the existence of these phantasms, whose personal appearance and general behaviour leave so very much to be desired.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

'Pearson's Magazine' and Spiritualism.

SIR,—In 'Pearson's Magazine' for April Mr. Marriott is enjoying himself again in his so-called 'Exposure of Spiritualistic Phenomena,' by following the ancient practice of setting up a bogey, and then leisurely demolishing his own creation.

His various explanations as to how slate writing and automatic writing can be copied do more credit to his invention than to his observation; for no one who has had the least experience of the genuine manifestations could be deceived by such clumsy frauds. It is evident that neither Mr. Marriott nor the Editor can have any acquaintance with the manifestations produced through such a medium as Mr. Eglinton, for example, or they would not publish such childish frauds as explanations of how it is done: because, to even the most casual investigator, they are but ingenious examples of how really genuine manifestations cannot be copied by such tricks with any approach to truth. Mr. Marriott, and his bogus appliances can therefore safely be left to a discriminating public to accord him whatever credit may be his due for the discovery of impostors.

The Editor of 'Pearson's' has again written a 'Foreword' which seems to demand more serious notice. He says: 'Spiritualism will be placed on its trial.' All true Spiritualists will be very glad to hear that—if the trial is a fair one. But presumably the Editor selects the evidence, addresses the public, passes the verdict, and awards the penalty! Here is, therefore, a self-constituted personal tribunal in a majority of one, who is advocate, jury and judge.

He admits, to begin with, that he has pre-judged the question, for he agrees with Mr. Marriott that 'Every séance is simply an exaggerated conjuring entertainment.' His only witness is a man who is said to be 'the best exponent of the theory of fraud in Spiritualism in this country.' Truly a fine equipment for an impartial witness!

If a forger of £5 notes, or maker of false money, were to say to the Editor: 'Look here, I have made this spurious money. You can see it is false, I can tell you how it is made, therefore I ask you to believe that all money and all five pound notes are frauds.' I suppose this Editor, following his methods as regards Spiritualism, would say: 'Oh, yes, it must be so; I will be glad if you will write the subject up.'

The Editor says 'Independent investigations are now being made on my behalf, and all the evidence bearing on the subject will be carefully sifted and set forth.' In the same paragraph he says: 'After a searching and thorough investigation, Mr. Marriott's studied conclusion is that all the alleged phenomena are produced by trickery. With that conclusion I wholly agree.' Although investigations are 'now being made,' the Editor is already satisfied that it is all trickery!

This Editor of 'Pearson's' is in a fog—he is psychologised, with a bias against Spiritualism, and cannot see clearly—otherwise he would not say, as he does, that: 'All the evidence bearing on the subject will be carefully sifted and set forth'; and then, in the same paragraph, say that 'all phenomena are produced by trickery.' Either he has already passed judgment or he has not. If he has not yet sifted the evidence how does he know that it is all trickery?

Peradventure, even Mr. Marriott may yet get some genuine phenomena—he certainly would, if he set about it in a right spirit. A man generally finds what he seeks, and if he sets out to find fraud there are doubtless many persons who will accommodate him; and he may not always be driven to manufacture his own. But will he tell us who are the twenty materialising mediums with whom he sat; when and where the séances took place, and who can corroborate his unsupported statements? Who is the slate-writing medium who uses wedges and a bit of umbrella to do slate writing? A marvellous trick this! It wants almost as much believing as a genuine miracle!

Does the Editor suppose for one moment that any genuine

medium, or any convinced and true Spiritualist, would associate with admitted tricksters? Does he realise that there are certain conditions necessary before genuine manifestations can take place? Does he understand that harmony and peace, love and gentle quietude are necessary before conditions can be established?

Let the Editor and Mr. Marriott abandon the pursuit of fraud and attempt the pursuit of truth for a change, and I venture to predict that communication between spirits in and out of a body will not be denied even to them.—Yours, &c.,

EDWIN LUCAS.

National Fund of Benevolence.

SIR,—Kindly permit me to express my thanks to those friends who have forwarded donations to the above fund during the month of March, viz.: Mr. G. E. Gunn, £1 1s.; Mr. A. Glendinning, £1 1s.; Mr. J. Knight, 5s.; Mr. Stell's circle, 7s.; the Manchester and District Union of Spiritualist Societies' collection at the Good Friday Celebration, £2 10s.; total, £5 4s.

It has been suggested that it would be advisable to give a concrete illustration of the work the Fund is doing. The following extract is from a letter sent by an old worker of over thirty years in the movement, and who is now sixty-seven years of age. It speaks for itself: 'You know that trade has been bad here for over six months, the mills have been on short time and stopped altogether. . . We have been starving in our home, and have expected every week would see us homeless. Now you know what it takes to keep a door open; we have not had 15s. a week to pay rent and rates and five of us to live. In fact, I do not know *how* we have been able to carry on so long, we are nearly all in rags and tatters. . . We have starved and kept it to ourselves.'

Inquiries were made, and the case was found to be a deserving one, with the result that the immediate necessities were relieved, and care will be taken of them until the crisis has passed. We ask all kind friends to help this good work by sending a donation.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Sec.

PSYCHO-THERAPEUTIC SOCIETY.

On Friday, the 1st inst., the ninth anniversary of the Psycho-Therapeutic Society was celebrated at the Caxton Hall, Westminster. The society was founded on April 1st, 1901, for the advocacy of health reform, medical hypnotism, suggestive therapeutics, curative human radiations, and general drugless healing, with due regard to diet, hygiene, and the observance of natural laws of health; and although at that time it was ridiculed by the medical profession as a movement very appropriately started on All Fools' Day, it has made such progress that it has now the active support of a number of medical practitioners, who act as vice-presidents, and it is about to move to larger premises at 34, Bloomsbury-square, W.C., where its philanthropic work is to be continued on a larger scale than hitherto. During the nine years of the society's existence it has successfully attended gratuitously to something like 2,500 patients, and given 22,000 free treatments, in a number of cases with very striking results. The society also organises lectures and classes of instruction in psycho-therapeutics, and carries on a vigorous educational campaign. The ultimate aim of the society is to establish in London a fully-equipped Psycho-Therapeutic Hospital and Institute, towards which an appeal is being made for funds. The celebration took the form of a reception and musical entertainment, to which well-known artistes contributed.

NEW PUBLICATIONS RECEIVED.

'Stories from Beyond the Borderland.' By HUDSON AND EMMA ROOD TUTTLE. Tuttle Publishing Co., Berlin Heights, Ohio, U.S.A.

MONTHLY MAGAZINES.—'Modern Astrology' (6d.), 'Occult Review' (7d.), 'Harbinger of Light' (6d.), 'Pearson's Magazine' (6d.), 'The Nautilus' (10 cents).

QUARTERLY MAGAZINES.—'Hibbert Journal' (2s. 6d.), 'The Quest' (2s. 6d.).

ELLA WHEELER WILCOX IN LONDON.—The 'Daily News' on Wednesday last devoted its illustrated page to an appreciative notice of Mrs. Ella Wheeler Wilcox (now on her second visit to London), whom it calls 'the most widely-read living poet,' and gives quotations from her poems and a description and view of her house at Short Beach, Conn. Mrs. Wilcox is widely known as an exponent of 'higher thought' and practical spirituality, and her poems have often appeared in Spiritualist papers.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last the flower and musical service in commemoration of the sixty-second anniversary of Modern Spiritualism was most successful in every way. A fuller report will appear next week. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mr. E. W. Beard delivered an uplifting address on 'The Gospel of the Life for Ever.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave an instructive address on 'Healing.' On March 30th Mr. P. E. Beard spoke on 'Clairvoyance' and gave recognised descriptions and spirit messages. Sunday next, see advertisement.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. and Mrs. Roberts conducted the meeting. Sunday next, at 7 p.m., Mr. Robt. King, address. Silver collection. Monday, 8, Mrs. Podmore, clairvoyante.—N. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mrs. Jamrach spoke on 'How are the Dead Raised?' and gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Ord, address.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. T. Olman Todd gave an address. Sunday next, at 11.15 a.m., Mr. Brown, healing circle; at 7 p.m., Mr. Harry Pye. Thursday, public circle, Mrs. Podmore; silver collection.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. Webb related experiences and Mrs. Webb gave good clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Miss Violet Burton; at 3 p.m., Lyceum. Thursday, 8.15, meeting.—A. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. R. Symons' uplifting address on 'White Robes' and his account of his conversion to Spiritualism were much appreciated. Sunday next, Miss Florence Fogwill, on 'Phenomena.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Geo. Young, of Glasgow, gave two excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses. At 3 p.m., Mr. Severn, on 'Ideality.' Monday, 8, and Wednesday, 3, Mrs. Curry.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave interesting 'Spirit Teachings.' In the evening Mr. Wilkins delivered a helpful address on 'Personal Experiences of Spirit Return.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Imison gave a spiritual address, and Mrs. Smith clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., address. Monday, 7.15, public circle for ladies. Thursday, 8.15, public circle, open to all.—C. E. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Neville conducted the meeting. Sunday next, at 10.45 a.m., circle; at 6.45 p.m., Mr. J. Kelland. Thursday, 7.45, Mrs. Ord. Tuesdays, healing circle; Wednesdays and Fridays, members' circles, at 8 p.m.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Fairclough Smith gave an address on 'Christ and Spiritualism,' and clairvoyant descriptions. M. Duvergé sang and Mrs. Birrell recited. Sunday next, at 7 p.m., Mr. H. R. Abbott, address; Madame Duvergé will recite.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Necessity for a Natural Religion,' and gave psychometric readings. In the evening Mr. W. E. Long gave an uplifting address on 'Ancient Christianity and Modern Spiritualism,' and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abrahall, address; at 7 p.m., Mr. J. Blackburn. Wednesday, Mrs. S. Fielder.—J. F.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Clegg gave an address on 'Character.' In the afternoon, at the Conference of London Union of Spiritualists, Mr. J. Jackson's paper on 'Lest it be of God: a reply to Spirit "Douglas,"' was discussed. In the evening Messrs. G. T. Gwinn, Tilby and Clegg spoke. Sunday next, at 11.30 a.m., Mr. Stebbens, psychometry; at 7 p.m., Mr. F. Fletcher will answer written questions. Thursday, 8.15, discussion on 'Is the Professional Medium Necessary?'—C. J. W.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. Frank Pearce, of Portsmouth, gave an excellent address.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. D. J. Davis delivered a helpful address on 'Fear-Thought.'—R. J. H. A.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Miss Violet Burton addressed a large audience on 'Open Doors.'—M.C.A.

BRISTOL.—KING SQUARE-AVENUE.—On Sunday last Mr. F. R. Melton addressed a crowded audience on 'News from the Invisible World.'—H.O.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letherey spoke on 'The Mysteries of God,' and gave clairvoyant descriptions.—E. F.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. John Lobb addressed a large audience on 'Talks with the Dead' and 'The Spirit World.'—C. B.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. H. J. Nicholls gave an eloquent address on 'The Grave Hath Lost Its Dread' and convincing psychometric delineations.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. Hayward spoke on 'The Trinity of Man.' On March 29th Mr. T. Brooks lectured on 'Solar Biology.'—W. M. J.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mrs. Whittaker delivered addresses on 'The Grand Light of Spiritualism' and 'Spirit Communion' and gave clairvoyant descriptions.—V. M. S.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday evening last Mrs. Davies spoke on 'Brotherhood' and gave clairvoyant descriptions; on March 30th she gave an address and psychometric delineations.—E. H. W.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. J. Walker spoke on 'Prayer,' and Mr. F. T. Blake gave clairvoyant descriptions. On March 31st Mr. G. Luckham related experiences.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given. In the evening Mr. P. R. Street spoke on 'Spiritual Problems,' and gave auric drawings. Other meetings during the week.—A. H. C.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last, morning and evening, Mr. Hector Lacey spoke on 'God' and 'Love,' and gave psychic readings. On March 30th Mr. Waterfield spoke on 'The Observance of Easter.'—G. McF.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mrs. Grainger gave an address and clairvoyant descriptions. In the evening Mr. W. H. Evans spoke; also on April 1st.—H. L.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mrs. Podmore spoke and gave convincing psychometric delineations. In the evening Mr. John Murrow delivered an address on 'By Authority and Faith,' and Mrs. Podmore gave recognised clairvoyant descriptions.—H. E. V.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Miss A. Chapin, the blind medium, gave a beautiful address and psychometric delineations. On March 31st Mrs. Podmore gave an address and psychometric delineations.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. Rundle gave an interesting address on 'The Bible' and psychometrical readings. The committee desire to thank the friends who have kindly responded to their appeal for books. The library is now in working order and greatly appreciated.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mrs. Ellen Green, of Manchester, spoke on 'The Strengthening Influence of Spiritualism' and 'The Message of Spiritualism,' and gave clairvoyant descriptions. On Saturday and Monday she gave psychometric readings.—F. L.

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