

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,528.—VOL. XXX. [Registered as]

SATURDAY, APRIL 23, 1910.

[A Newspaper.]

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For further particulars see p. 190.

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No. 1,528.—VOL. XXX. [Registered as] SATURDAY, APRIL 23, 1910. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

'Cosmic Consciousness, or the Vedantic Idea of Realisation or Mukti (in the light of Modern Psychology).' By M. C. Nanjunda Row (Madras: G. A. Natesan and Co.) is a puzzling mixture of Philosophy, Rapture and Business. The Philosophy is a grave attempt to trace the stages of Evolution through sense-impressions or 'percepts,' conscious impressions or 'recepts,' mental compound impressions or 'concepts,' and finally 'self-consciousness,' leading further on to 'supra-consciousness or cosmic-consciousness,' or Rapture.

Then follow a long series of flights into the mystical empyrean, with ecstatic quotations from Indian writings and Indian and other teachers, proceeding from Professor James' cases of spiritual elevation to the wild and semi-sensuous raptures of Swami Vivekananda, Sri Ramakrishna, The Song of Solomon, the Bhagavatham, the Gita Govinda, 'Lord' Gowranga, &c.

Then, quite suddenly, we are plunged into Business, or the present-day need of attention to affairs. Dharma is needed as well as Mukti. 'No doubt Mukti is the real goal, and the Buddhistic teaching is well suited for individuals, but the means of attaining it, as adopted by the Buddhistic doctrines to a whole nation, unfortunately have been the cause of the present political degradation of India,' says Mr. Row. 'Dharma is based on work. . . The path of Mukti as taught by the Buddhists and subsequently accepted and followed by the later Hindu religious teachers, led to the giving up literally of this Dharma or work, and contributed to the fatalistic lethargy and inertia so characteristic of the Indian people at present.' So he hails the prospect of 'Indian national unity' and 'Liberation,' and quotes the Maharajah Gaekwar who lately said to Indian students, 'India has need of active citizens to-day. We could profitably exchange much of our meditation for Western activity. . . What we require is more of the study of the actual conditions of this life than of the future existence, if we are to hold a place in the van of civilisation.' 'By men and women with the spirit of martyrs alone,' he cries, in conclusion, 'can this nation be rebuilt.'

'The Daily News Year Book, 1910,' a positively wonderful publication, packed with information, gives nearly a page to 'Psychical Research,' and almost every word of it is serious if not sympathetic. Nothing could be fairer, in fact. Referring to certain trivial or inconclusive phenomena, it says:—

But sometimes, among much that is merely trivial, traces of faculty apparently transcending that of the automatist's

waking self, or knowledge which is apparently beyond the scope of his consciousness, is shown, and during the last few years much valuable material throwing fresh light on this subject has accumulated. A comparison of the scripts of several automatists, all written independently of one another, revealed traces of a common influence; one automatist, for instance, would describe correctly the surroundings and occupation of another, with whom he had not even a personal acquaintance; or closely similar phrases were found to occur in the scripts of two or more writers at the same time. Coincidences of this kind were too numerous to be ascribed to chance, and therefore seemed to afford good evidence of telepathy between the writers. But among these simple coincidences of mere phrase and thought there were occasional cases of a more complex kind, in which fragmentary and enigmatic phrases written by one automatist found their complete solution in a complementary phrase produced by the script of another automatist, and, often in immediate connection, occurred phrases indicating that these 'cross-correspondences' were the result of design, and possibly due to the influence of an intelligence other than the minds of the automatists.

This is an enormous improvement on old-time scorn.

One of the saddest books we have ever seen is F. W. Cunard's 'The First Judgment of the Christians by the spirit, Alpha and Omega. An authorised revision of St. Matthew, and the History of this Planet, from the first Strata to the end; Written for the Spirit at Command,' by F. W. Cunard (Liverpool: Cunard and Sons). It is a warning to all who are impelled to write 'by command' of any 'spirit.' It is, in fact, a crazy book. It would take too long and it would be unprofitable to prove it, but, to begin with, the title, 'The Judgment of the Christians,' has absolutely no sense in it so far as the book is concerned. Then, certain so-called 'explanations' of the Book of Genesis consist mainly of long lists of names of animals and fishes; and certain 'explanations' of the Gospel according to Matthew are such as these: 'Thee, objective case of thou,' 'Yea means yes,' 'Nay means no,' 'Spake means did speak (old past tense),' 'Discern means see, perceive, judge,' 'Moreover means beyond what has been said, besides,' 'Implored means asked earnestly,' 'Behold means fix the eyes upon,' 'Ye is the plural of thou, you.'

We would apologise for wasting so many lines over the book, but we observe on the cover, in large gold letters, '10/- net,' and it is part of our duty to protect our readers.

'Current Literature' gives a close summary of Dr. A. Rucker's argument in 'Glauben und Wissen' concerning the question, 'Is a man's religious belief a matter of indifference?' and 'religious belief' centres in belief concerning God and the Universe of which there are four possible theories: the Atheistic, the Pantheistic, the Deistic and the Christian. Dr. Rucker vigorously depreciates the first three, as giving no help to a good life, but confidently upholds Christianity as giving all we need.

We do not care to dispute it, but we do not fully respond to his appeal. He cites Germany as 'a typical Christian nation,' and says it is 'free, just, progressive.' But what about Russia, whose form of Christianity is the most venerable and also the most besotted, producing

results which, by contrast, present Buddhism as angelic? We would certainly prefer to live in 'brutal' China than in brutal Russia: and, as for Turkey, where, it is said, 'a sane, healthy and progressive political life is an impossibility,' all we care to say is—We shall see.

Dr. Rücker, curiously enough, does not mention another alternative, Agnosticism; and yet Agnosticism is prevailing; a good deal puzzling, it is true, because of its varieties, graded all the way from cheap scorn or blank indifference to costly humbleness, or pathetic anxiety, but, in any case, enlarging its boundaries every day.

Our own opinion is that we are apt to overrate the influence of creed—of beliefs—upon character and life.

Mr. Henry James, in a not entirely coherent Article in 'Harper's Bazar,' reaches out ardent hands towards a Future Life as the culmination of a growing realisation of the splendours and immensities which are claiming the attention and appealing to the longings of modern Man. A process is taking place, he says, which he can only describe as 'the accumulation of the very treasure itself of consciousness.' He does not care to say that the world as we commonly refer to it grows more attaching, but the universe increasingly does; and, even though one should cease to be in love with life, it would be difficult not to be in love with living. He realises that he is coming into contact with 'sources,' with vast promises and suggestions; and 'our prime originator' cannot be thought of as imitating 'the execrable taste' of the boy who makes his dog jump at a morsel only to whisk it away.

We ventured to describe the Article as 'not entirely coherent,' but in so far as this is so we feel that the attempt to wrestle with a big and subtle problem is responsible for it.

'The Daily News' gives a fairly serious review of 'Both Sides of the Veil,' but thinks a good deal of it will appeal to 'the comic instinct in man.' It is quite likely. The average newspaper reading man has been long taught by the newspapers to giggle or grin at Spiritualism, and it will take him some time to get over it. Even this fair-minded reviewer speaks of 'the comic side of the story.' But there is no comic side. 'It is all ludicrously like the present life,' he says. Why 'ludicrously'? He tells us why. It is because the spirit world is presented as so much like ours.

The fact is that we are paying for our folly in relation to 'ghosts' and ghostland; and the newspapers have been and are mainly responsible. Here is this very reviewer assuming that 'the comic instinct of man' will be appealed to by the statement that a spirit writes lectures, goes out to look at his flowers or to visit friends, and learns to play instruments. We are quite unable to see the fun of it. Will this reviewer call upon us with a specimen of his comic man, and tell us what he is laughing at? We might be able to cure him.

Dr. Heysinger, whose lively and instructive book we lately discussed, tells a pretty story in connection with what he calls an 'absentee sort of theology.' He says:—

I much prefer the religion of the little girl who, returning from an uncle's funeral, and with sickness prevalent among many of her relatives, prayed for 'poor dear auntie and for cousin Charlie, and for little cousin Mamie who is so sick, you know, and for mama and for poor papa, who is not at all well,' and then concluded: 'And do you, O Lord, take right good care of yourself, too, for, if anything happens to you, we will all go to pieces.'

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 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. JOHN PAGE HOPPS,

ON

'The Ministry of Angels.'

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.

THE LAST LECTURE of the present Session will be given in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evening, May 12th, when MR. EDMUND E. FOURNIER D'ALBE, B.Sc., will give an Address 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 26th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. May 3rd and 10th, Mrs. Podmore.

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On Thursday next, April 28th, 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 twelfth 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 29th, at 3 o'clock prompt, when the subject will be 'THE MARRIED.' 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.

WE are informed that subscribers to 'LIGHT' will be admitted free to the illustrated lectures by Mr. S. M. Mitchell at the Kensington Town Hall, High-street, on 'Hindu Worship,' on the 29th inst., at 8.30 p.m., and on 'Hindu-Buddhist Worship' on Friday, May 13th.

FROM THE FOREIGN REVIEWS.

In 'Die Uebersinnliche Welt' for April, Colonel Josef Peter commences a study of 'Psychometry,' and relates the history of its discovery and investigation by Professors Buchanan and Denton. He states that this faculty appears to have been unknown in ancient times, and gives as the nearest equivalent the practice of the Babylonian priests of pressing certain 'sacred stones' to their breast or forehead in order to obtain clairvoyant visions. But this does not appear to us to correspond with psychometry, which is understood to depend upon the influence received from an object connected with the inquirer. An instance which seems to be more in line with psychometry as usually practised is recorded in the New Testament (Acts xxi. 11), where Agabus 'took Paul's girdle, and bound his own hands and feet, and said, So shall the Jews at Jerusalem bind the man that owneth this girdle.' These last words seem to imply that it was through the girdle itself that the 'conditions' were sensed which gave rise to the prevision.

Another writer, discussing truth and error in relation to Spiritualism, says:—

We have now to consider the following questions: whether the *whole* of Nature exercises an influence upon us; whether we know all natural forces and laws; and whether we perceive the world by means of our senses as it really is. All three questions must be answered in the negative. We are not [consciously] influenced by the whole of Nature, but only by a small part of it. We do not know all Nature's laws, but only a very few of them. We do not see or perceive the world as it really is, but only as it *appears* to us.

'Psychische Studien' for April contains articles describing (from foreign sources) the most notable researches of the present time, and adds to one of them a long note expressing bewilderment (as also does 'Die Uebersinnliche Welt') at Professor Münsterberg's self-styled 'exposure' of Eusapia Paladino, already discussed in 'LIGHT.' Col. Josef Peter continues to give extracts from R. D. Owen's 'Footfalls.' In the course of an article on Thought-Transference, it is asserted that the comparison between telepathy and wireless telegraphy is unsustainable by positive science, and that there is no reason to believe that thought-transference is facilitated by hypnotism, because a hypnotised person mechanically carries out an order conveyed by perceptible means, such as the voice of the operator. The writer believes that no order can be conveyed to a hypnotised person by thought merely, without expression by some method perceptible to the senses.

'Rouxel,' in the 'Revue Spirite,' discusses methods for the systematic teaching of Spiritualism, and says that while demonstrations of facts and phenomena have been given in circles, and described in lectures, there has been little systematic attempt, at least in France, to expound the principles and doctrines of Spiritualism by regular courses of lectures. We believe that this has been done in Belgium, but many of the inquiries addressed to 'LIGHT' show that there is need for the presentation of consecutive teaching, in the same way as scientific subjects are taught in lectures and text-books.

M. Delanne, in his 'Revue Scientifique et Morale du Spiritisme,' relates typical examples of direct writing and apport. A curious instance of direct writing is quoted from the competent Italian investigator, Signor E. Carreras. He says:—

Eusapia wanted to write, and asked for light. We lit up, and I noticed that a paper was scored with marks as of black-lead. Instinctively I seized Eusapia's right hand and carefully examined it, especially the nails, and found nothing suspicious. Eusapia said, 'You have found nothing? Then give me your hand.' She took hold of my left hand, extended the forefinger and bent down the others. Using my forefinger as a pencil she wrote my name, Enrico. We examined Eusapia's hands and found no trace of black-lead; moreover, she is illiterate and has great difficulty in writing her own name.

Although traced with the finger, the word seems to have been written with material supplied by the spirit operators, in a manner which is characteristic of direct writing when no pencil is supplied.

On another occasion Signor Bozzano was asked to place his hand on a sheet of paper while Eusapia laid her hand upon his. He felt powerful vibrations and an icy coldness in his hand; the sound of a pencil scraping over the paper was heard. There was full light at the time; on examining the paper it was found to bear a drawing of a vase, with irregular lines like those made by hard pressure with a pencil on a single sheet of paper placed on soft wood; in fact, the lines were found to be visible in the deal top of the table, as indentations, all this being done under the very hand of the investigator.

'Prana,' a German periodical recently started by Karl Brandler-Pracht, discusses 'Belief, Unbelief, and Superstition,' showing that what is a sacred religious conviction to one person may be mere superstition to another, while to deny all super-sensuous perceptions and feelings would make an end of our ideas of right and wrong, of love and pity, of tact and other social qualities, and of all that makes up the treasured experience of the inward life. It is by a form of sensation that rises above mere sense-perception that we come into sympathy with the processes of Nature, and are impressed with the grandeur and beauty of the universe around us; from these inward perceptions every form of art takes its rise, as an attempt to express our appreciation and enjoyment of the 'soul-life' of the Cosmos.

For readers of modern Greek the new periodical 'Psyche,' published at Athens, will be a great boon: for it contains a selection of interesting articles, mainly from the French psychical reviews, besides original matter and a series of spirit messages.

For Portugal and Brazil the same office is fulfilled by the 'Revista Internacional do Espiritualismo Científico,' and for South America by 'Constancia' of Buenos Aires and the 'Revista de Estudios Psíquicos' of Valparaiso, all excellent and ably conducted magazines, the publication of which speaks eloquently for the keen interest with which the modern trend of thought is followed in the rising communities of the New World.

MANY RELIGIONS.

Mr. G. R. S. Mead's fondness for studies in ancient mystical tradition is well known, and it is not surprising that his new quarterly review, 'The Quest,' is becoming even more valuable as a record of opinion in this field than was the old 'Theosophical Review.' The various contributors naturally write from various points of view, not necessarily theosophical, but rather illustrating the most approved methods of modern research; and when these learned men have picked all the meat off the bone, it sometimes happens that Spiritualists, who believe that spiritual manifestations have had essentially the same general character in all ages, can still extract the marrow.

In the issue for April, Mr. Rhys Davids writes on 'The Love of Nature in Buddhist Poems,' some of which beautifully express 'the call of the wild' to temporary retirement from the proximity of cities as affording 'opportunity for cultivating detachment, spiritual calm, and thorough-going meditation.' A. L. Beatrice Harcastle translates some fragments from the Mandæan traditions of John the Baptist, one of which begins by describing John as communing with or seeking counsel of God in the night, and remarks on this: 'In a work so full of the transmundane phenomena of Gnosticism this opening suggests a trance, or state of vision, journeyings in the spirit, or, as we should express it now-a-days, higher states of consciousness.'

The Rev. Dr. J. Estlin Carpenter contributes a study in Japanese Buddhism, the essence of which is that it makes a sharp distinction between the spiritual and the outward life—so sharp, indeed, that they can scarcely mingle, and the devotee must be a person apart, entirely self-dedicated to the spiritual life:—

The joy of communion with the heavenly light and life depended on true spiritual conditions. These belonged to another plane of thought and being, where time was no

more an element, but only the right disposition of the heart. Full of equanimity, the saints live in the enjoyment of benevolent, serene and tender thought. By the light of wisdom and purity of knowledge they shine more brightly than the sun. They are free alike from doubt and from self-confidence. With love unlimited they resemble the all-embracing sky. They dwell in the presence of infinite light. They have arrived at the goal and 'enjoy God for ever.'

Mr. Mead himself writes on 'The Spirit Body,' explaining the theory of the subtle body of the soul as set forth by the philosophers of the later Platonic school of Alexandria. The soul was probably regarded at first as being like air or wind or breath, while later an idea arose which savoured even less of materiality, 'that the soul was intelligible, immaterial essence, and not body or a body or element of any kind.' But St. Paul and the Alexandrian thinkers had a great variety of terms for the spirit-body or subtle vehicle of the essential spirit, and they made certain distinctions between these vehicles, some being higher and others lower in their nature:—

The spirit-body was often called the æry or ethereal body, but a distinction was usually drawn between *aer* and *aether*. Occasionally it was spoken of as 'nature,' that is, the 'nature' of the physical body; and after death it was known as the image (*eidolon, imago, simulacrum*), or shade (*skia, umbra*). Sometimes it was referred to as the subtle or light vehicle of the soul, to distinguish it from the gross, dense, solid or earthy body, which was often called the 'shell,' or shell-like body or surround, in reminiscence of the famous phrase of Plato in the 'Phædrus': 'We are imprisoned in the body like an oyster in its shell.' It must be clearly understood that for these philosophers the spirit is body and not soul; by body, however, is not meant developed and organised form, but rather 'plasm' that may be graded or as it were woven into various textures. The soul, on the contrary, is thought of as immaterial essence; it is classified according to its manifestations in body, but is not itself body.

From this it will be seen that, allowing for the same difference in the use of the terms 'soul' and 'spirit' that even now perplexes many, the Neoplatonists had a clear idea that there is an immaterial essence animating a 'substance' imperceptible to the ordinary senses, yet sometimes manifesting to the heightened faculties, and this again during earth-life is attached to a body of visible and tangible matter; we also find clear evidence of the belief that the soul in its spirit-body has senses of its own, or rather one 'common sense' which takes the place of all the senses, but that this direct sense is clouded by relation to, or imprisonment in, the fleshy body. They also held that the spirit, and not the body, is the true percipient, both through the outward channels of sense and by thought-transference and telepathy; and that in the spirit-body the 'common sense' functions and perceives the objects of the five senses, as well as its own direct perceptions. 'In brief, it is the spirit-body that is the unitary or common sense-organ,' in the opinion of both Aristotle and the Platonists. We may see from this what is the origin of the ordinary and much-abused expression 'common-sense,' and how superficial is the meaning usually attached to it, whereas it really means the sum of all impressions and all intuitions, unified into a single perception; and we may remember that sensitives often give no definite description of the nature of the impressions they receive, but speak of 'sensing' that which they perceive by means of this 'common sense.'

The same number of 'The Quest' contains an article on 'Culture and the Church,' pleading for an attitude of large tolerance, of sympathy and patience, towards science and other branches of culture; and one on the Holy Grail: both of which we must leave for careful perusal by those who enjoy, as we do, the wide and free outlook which is sedulously cultivated by this admirable addition to the list of standard quarterly reviews.

The 'Leamington Spa Courier,' of the 15th inst., prints in full an Eastertide sermon on 'Spiritual Resurrection,' preached by Archdeacon Colley, at Stockton, on the 3rd inst., which sermon he says was 'given from the other world, and written, 1,710 words, with no mortal fingers on but little more than half of a half photo-plate sealed up to ensure no access of light, the plate being held between the twelve hands of six Christian Spiritualists for thirty-nine seconds.'

SPIRITUALISM AND 'PEARSON'S MAGAZINE.'

It might well be said that 'Spiritualism is the Ishmael of modern times,' for during the past sixty years every man's hand has been against it; yet the parallel does not quite hold, for its hand has been for, not against, every man. Catholic, Churchman, Dissenter, Scientist, Agnostic, Secularist, Salvationist, and the self-styled 'practical' 'common-sense' man of the world—all these have united in opposing and denouncing it, yet in spite of all that they could do it has lived and grown—has indeed thrived on their opposition. Hardly a year passes but some new 'Goliath' arises and seeks to give it its 'death-blow,' or tries to 'drive another nail into its coffin'; or some fresh 'exposer' essays to 'smash up the so-called science,' and its enemies make merry over its alleged 'complete exposure'—but, like Banquo's ghost, 'it will not down' at the bidding of these over-sanguine would-be annihilators.

Old-time Spiritualists have grown case-hardened, and simply smile and pass on when they read the epithets which these furious Don Quixotes hurl at Spiritualism, and at Spiritualists for still daring to uphold what they denounce as 'the exploded superstition' or the 'heartless fraud'! But some, who are less experienced, are distressed and hurt by these undeserved attacks. Apparently there are still some self-deluded individuals who imagine that they can succeed where others have failed; and the sensation mongers of the 'Yellow Press' seem to think that they have but to declare oracularly that the whole thing is false and an imposture, to bring it to an end.

'Pearson's Magazine' unadvisedly essays to accomplish what others have failed to achieve, and, with Mr. Marriott as its prophet, sets out to curse Spiritualism and Spiritualists. Once more, therefore, Spiritualism is pilloried and Spiritualists are pelted with the modern equivalents of the ancient missiles with which the ignorant and foolish populace amused themselves at the expense of the hapless victims of their horseplay.

When Spiritualists present their testimony as evidence they usually give full descriptions of the conditions under which the phenomena occur, and frequently publish the names, not only of the mediums, but of the witnesses; but Mr. Marriott does not trouble himself about details such as these. He knows his public, and does not stop to offer any corroboration, or, indeed, anything of the nature of evidence at all. When, where, with whom, under what conditions—these are quite unimportant matters so far as he is concerned. But why should the *ipse dixit* of Mr. Marriott be accepted, and the carefully compiled evidence of all the favourable witnesses be rejected? The 'credulity of the incredulous' is simply amazing! Unsubstantiated assertions, when they are against mediums and Spiritualism, are greedily accepted by the so-called 'sceptical public,' and cheap sentiment and sweeping denunciation are applauded, while the cautious and patient work of the painstaking investigator and researcher is ridiculed and pooh-poohed, and, in the estimation of the average 'man in the street,' Spiritualism is 'knocked out for all time'! Of course, it is all very silly and very sad, but, as Abraham Lincoln used to say, 'If those people believe that kind of thing, then that is the kind of thing that those people believe!'

We must go on our way undaunted and united and try to reach, interest, and convince those persons who are on the look-out for truth, not for fraud, and who do not imagine that they are the *only* sensible, honest, and trustworthy persons in the world.

OBSERVER.

In his letter in 'LIGHT,' of the 9th inst., the Editor of 'Pearson's Magazine' asks, 'Where are the better sources of information in respect to spiritual manifestations than Mr. Marriott?' My reply is, within yourself. If the Editor will allow his own natural powers fair play and not smother his intuitions with a load of inherited and acquired prejudices; if he will allow the still small voice of his 'Wisdom Principle' to direct his thoughts aright, he will soon find a channel open to him by means of which his outer sensuous nature may be impressed correctly.

It is true that 'knowledge is of things we see,' as he says, but he should remember also that wisdom is of things we do not see—at least physically. Knowledge consists of an inquiry into facts—effects on the sensuous plane—but wisdom consists in an intuitive realisation of causes, which always have their origin on the invisible plane of principles. The Editor says: 'I want the experience of my own senses before I can accept the Spiritualist theories as to the cause of phenomena.' But did he ever see his own thoughts? Did he ever touch them? If not, would he say that he never has any? Did he

ever see gravitation? Does he know that gravitation as popularly understood is not operative as an attractive force on the finest states of matter? Can he not realise that, by parity of reasoning, the finer conditions necessary for spiritual manifestation are not always circumscribed by physical limitations?

Spiritual manifestations do not deal simply with 'things' or 'effects' which are built up by combinations of elemental matter; spiritual effects are essentially the direct production of mind which independently acts upon matter. Physical chemistry must give place to spiritual chemistry if you wish to pass matter through matter, or build a visible form out of intangible and invisible magnetism.

Because the Editor cannot touch these profound principles with his sensuous nature—his mere knowledge apparatus—does he say that they do not exist? Let him inquire further, at first hand, without the misleading suggestions of spurious appliances, without prejudice and with a humble recognition of his own ignorance, and he will obtain all that he seeks. But he *must* seek! Madame Curie did not isolate radium by vicarious effort. Newton did not discover the principle of physical gravitation by others' labour.

The Editor says in conclusion: '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'; but he has given no evidence whatever of a fair and impartial spirit. On the contrary, without personally investigating the subject, disregarding the evidence of a hundred highly equipped and honourable minds who have spent years in patient research, he has sought, with a manifest bias, to attach ignoble, blind, and fatuous motives to millions of people who have proved by diligent personal inquiry the principles upon which their belief rests. Under such circumstances does the Editor really expect that any *genuine* phenomena will be 'offered' for his 'investigation'? If he would be instructed in the profound and majestic purposes that underlie spirit manifestation then he must take quite a different course from this.—Yours, &c.,

EDWIN LUCAS.

The articles by Mr. Marriott in 'Pearson's Magazine' furnish but one more illustration of the abysmal ignorance and colossal egotism so frequently displayed by those who are biased towards the theory of fraud and by those who, like the Editor of that magazine, believe that their attitude should be based upon their own personal experience *only*, without the smallest regard to the testimony of others who, collectively, have, in the nature of things, seen very much more than any individual is likely to see unless he be exceptionally favoured.

When a man casually stumbles across this subject he is naturally impressed with that which first presents itself to him, and bases his conclusion upon his own experience, not being aware that he has seen but one facet of a many-faceted subject. If such a man refuses to consider the testimony of others, and thus enlarge his ideas, when the existence of such testimony has been pointed out to him, he, in my opinion, forfeits all right to be regarded as an open-minded man, or to pose as an impartial judge in the matter, for he stands self-disqualified. Should he hold, as many hostile critics do, that one's views on this momentous question should be based only on what one has seen and heard, and that literature is calculated to mislead, then I would ask how, with any consistency, the Editor and Mr. Marriott can undertake to add to the very literature which they condemn as unreliable? If they consider that no credit or belief should be accorded to the favourable accounts of phenomena published by experimenters and inquirers who have taken all reasonable precautions against fraud, are they justified in being surprised or hurt because many psychical mediums and Spiritualists decline to accept the unsupported statements made by Mr. Marriott?

If Mr. Marriott, as he states, has been the means of contacting so many mediums of fraud, why, in the name of truth and fair play, cannot he openly give their names? If the evidence of fraud that he possesses is unimpeachable, and especially if he has other witnesses to bear him out, then he is in a position boldly to denounce these fraudulent mediums—for whom I consider scarcely any punishment would be too severe. If, on the other hand, in some cases he simply suspected fraud and could think of artificial methods by which the phenomena could be simulated, then he should abstain from accusation of fraud until he has actually proved its existence, especially as it is now well known that many of the phenomena of Spiritualism that have appeared suggestive of fraud have been afterwards proved to be genuinely supernormal. That some Spiritualists are far too credulous, and are easily imposed upon, we all know; but we also know that the opposite extreme of hostile incredulity renders the observer incapable of arriving at truth.

The late Dr. Thomson J. Hudson, in his critical work, 'The Law of Psychic Phenomena' (which all those who wish to equip themselves for the study of the new psychology and Spiritualism should certainly read), after an immense personal experience of psychic phenomena, although he did not believe in the Spiritualistic interpretation of them, expressed his unqualified belief in their genuineness; and as he attached great importance to the testimony of reputable witnesses, his book is a mine of useful and well-digested information on this subject.

One of the features in Dr. Hudson's system of psychic science is the emphatic stress he lays, and I think rightly, upon the enormous influence of suggestion on the minds of mediums and sitters (suggestions emanating from others, and auto-suggestion), and he points out how sitters, under this influence, may think they see all sorts of things which accord best with their own predilections, or their own auto-suggestions. But this applies both ways: if it be true that the man who is intensely expecting to see a materialisation of a dear deceased relative, may think he sees it, even if it be merely a rag doll that is presented to his view, so also the man who is intensely on the look-out for fraudulent tricks may think he sees them even in the most innocent movements of the medium. In short, if a man sets out with the avowed object of discovering fraud only, without regard to discovering truth, he will often suspect fraud where it is non-existent, and think he has proof of fraud when there is only presumption of it, and therefore his conclusions should rightly be viewed with as much scepticism as the statement of so-called 'credulous Spiritualists.' By all means let us have fraud exposed and weeded out, but let it be done in 'a honest and open manner,' lest in weeding out the tares the wheat also be uprooted and lost. Further, it should not be forgotten that some of the foremost in this necessary work of exposure of deliberate fraud in mediumship have been Spiritualists, and that because of their experience of genuine phenomena they are the best qualified to detect the imitations.

The Editor of 'Pearson's Magazine,' in 'LIGHT,' of April 9th, asks: 'Where are those better sources'—i.e., of information on Spiritualism superior to Mr. Marriott's evidence? Here are a few out of innumerable better and more scientific sources. Sir Wm. Crookes' 'Researches in the Phenomena of Spiritualism,' wherein phenomena are described which are fully corroborated in independent works such as Epes Sargent's 'Proof Palpable of Immortality,' and 'The Scientific Basis of Spiritualism'; the Report of the Committee of the London Dialectical Society, wherein Cromwell Varley's confirmation of the phenomena described by Crookes may be found; Dr. Robert Hare's 'Experimental Investigation'; Judge Edmonds' works on Spiritualism; Dr. Wolfe's 'Startling Facts in Modern Spiritualism'; Prof. Zöllner's 'Transcendental Physics,' and the 'Proceedings' of the Society for Psychical Research, Vol. XXIII, Part LIX, wherein are recorded the physical phenomena that took place under fraud-proof conditions in a series of eleven sittings with Eusapia Paladino.

The man who discards all testimony to physical phenomena on the *a priori* ground of hostility to the idea that spirit beings can produce physical effects, acts in an unscientific and an unreasonable manner, and I venture to assert that an unprejudiced perusal of even one or two of the books I have mentioned should have made the Editor of 'Pearson's Magazine' hesitate before incurring the very serious responsibility of charging *all* mediums with deliberate fraud and the whole of the fraternity of Spiritualists and psychical researchers with ridiculous credulity. As Mr. Lucas has ably pointed out, the fact that there are fraudulent imitations in no way militates against the possibility of genuine phenomena; nay, if there were none genuine there could be no imitation. Every thoughtful person must clearly see that the statements of those who have seen no genuine phenomena do not weigh at all against the positive evidence of those who have.

H. DENNIS TAYLOR.

To judge by the notices in the 'Review of Reviews' there might be an almost complete dearth of psychic literature. Yet there are one or two 'psychic side-lights' which are not without interest. Lord Peckover is described as 'a Quaker, a descendant of a soldier in Cromwell's army, a peer of the realm, and a collector of ancient bibles.' Showing one of his treasures, a manuscript dating from the eleventh century, he pointed out a couplet at the end expressing the satisfaction of the copyist at completing the work, and then said: 'I may see him some day, and when I do I will remind him of his verse. Won't he be surprised?' Perhaps 'Julia' will be able to arrange the meeting, which may not be long deferred, as Lord Peckover is eighty years of age.

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SPIRITUAL PERSONALITY.

'Modern Belief in Immortality,' by Newman Smyth (London: T. Fisher Unwin), offers an emphasis on the word 'modern,' and its writer strongly holds that our recent advances in relation to the genesis of Matter are distinctly adding to the probabilities of life persistent beyond 'death'; that, as Lord Bacon said, it is the little knowledge that makes men atheists; and that 'Socrates might gather from recent researches into the structure of Matter, and the possible relations of body and mind, fresh material for his argument for immortality, if he were here inquiring and conversing with us, as he was wont to do among his friends. Our natural sciences might bring much fine oil for him to change into the light of his immortal hope.' Why? Because we have to treat of Matter now in terms of energy. 'Science has become a study of energetics,' and we are driven to regard personal life as 'self-conscious energy,' and ourselves as centres and sources of energy—with surprising consequences.

From two directions, and led by entirely different motives, two groups of modern thinkers have reached a common meeting-place in the discovery that Matter is not a prison but a winged guide to an illimitable ethereal or spiritual world; and this has happened just at the moment when it was supremely needed. Science, acting as the jailer, was sullenly closing the doors of the prison against the Spiritualist, when, as by some heavenly magic, we got emancipated from our atoms, and were let out into boundless space where already scientists and Spiritualists are exchanging congratulations and anticipations. And now, as Mr. Smyth says: 'Search the material universe through and through, as far as thought may go, and Nature discovers itself to be an open system: at the confines of all knowledge it does not close around us as a prison house; we stand as before open windows, breathing a vital air, and looking out into vistas of light beyond light.'

Mr. Smyth, either willingly or for the sake of argument, quietly dismisses the old notion of a separate entity called 'a soul.' He is out with the hunters in the scientific preserves, and takes 'spiritual energy' as his point of departure. The scientist has got Matter back to movements in the universal ether, and, say, to an electron as 'the primary materialisation of that universal ether.' Well, the theologian has long had a universal 'spiritual Omnipresence,' and may hold the scientist's hand while he suggests the primary generation of that which is destined ultimately to become a personal living soul: and it is in

this ultimate emergence of personality with its attribute of self-conscious wholeness that we arrive at the modern argument for possible spiritual persistence after physical death.

Quite manifestly, the human body has become inadequate. With all its wonderful development from lower forms, it is now a bad match. The personal spiritual or mental self is far beyond it in range of faculty and possibility. It has done well for us, and has served to bring up the man to his present grade of personality and control of it, but a better is now obviously due: and that better is inferentially the spiritual self with its organised subtle energy, able now to stand alone and act, on a plane like its own, in that world whence it originally came and back to which it now returns.

It is all a question of evolution or liberation. The atom is set free, and 'is found among Nature's prophets': 'and if the dissolving of an atom is the letting loose (as in radium) of emanations hitherto all unknown, we may well hesitate to believe that the breaking up of this mortality can set free no finer radiances with which, as in a garment of light, the spirit may be clothed upon with immortality.' We are surely on safe ground if we stand on what Mr. Smyth cleverly calls 'the structural lines of the universe'; if we are reasoning from the known to the unknown; if we are 'keeping in the way of the same law of life from one field to another, from the least to the greatest revelation of life, and pressing on in the way of the same law of development towards the goal in the world to come.' The 'scientific imagination,' what Mr. Smyth calls the 'imaginative reason,' follows natural processes to finer completions into a world more akin to the higher developments of mind than this. It is imagination that fails us, he says, not reason that betrays us, in the presence of death.

Mr. Smyth's argument circles round the splendid idea of the continuity of spiritual energy. The law of the conservation of energy is appealed to; and, if evolution has at last produced the immensely high-class grade of energy we have been used to call 'soul' or 'spirit,' it is surely permissible to entertain the idea that it may be conserved, but how can it be if it has to share the fate of the body?

In his closing words, Mr. Smyth suddenly introduces an argument based upon the personality of Christ, and he boldly says, 'The Sciences must take account of the perfection of life in the person of Christ. We cannot live and die as though the sun had not risen.' Modern Science, he says, will not think the whole process and intent of evolution through, until it shall come to the Christ, and behold all that the Jesus of history has become and now is in the light of the world: and this argument or idea he bases, not upon a resurrection from the grave but upon the law of life that 'it is not possible for God's Holy One to see corruption'; 'the impossibility of death overcame^{ditto} life, such life as was seen in the Christ, such life as^{was} witnessed in men of his Spirit.' That brings us down to men and women of to-day: and, carried out logically, it brings us home to all of humankind. The argument is that 'the end of the evolution of species is the perfect individual. Why, then, as death has served hitherto the upgrowth of species, should it not complete its ministry by setting free the individual person, in whom all the past succession of species is fulfilled?' 'It is more profoundly natural, as it is Christian, to think that the divine conception of embodied spirit shall be fulfilled in some more celestial dispensation of mind and in larger perceptive relations to all the worlds of space.'

Mr. Smyth quite seriously and sympathetically refers to experiments in the region of scientific research, and

thinks that even a slight extension of evidence of the continued existence of departed spirits, though it might bring little knowledge of their state, would prove a providential re-enforcement of our expectation of immortality; but he holds that at present there is, in the results of psychical research, but little to add to the modern argument, unless it be an increasing sense of wonder. This is a parsimonious acknowledgment of what is due to 'psychical research,' and, apparently, the writer knows nothing of *us*. It is as likely that of our neighbours he knows only a little more. But his book is valuable for all that.

SPIRITUAL INFLUENCES AND SOCIAL PROGRESS.

Mr. Ebenezer Howard (Garden City Pioneer) delivered an Address on 'Spiritual Influences towards Social Progress,' to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, April 14th, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

MR. HOWARD said: I propose to deal with this subject in the most concrete manner possible, and I think that in doing so I shall be following the very highest authority: namely the teaching of Nature herself, for we first come to understand something of the spiritual forces—justice, wisdom and love—through their manifestations in the visible world around us, and in the human lives with which we come in contact. Social progress is the outcome of spiritual forces pushing outward through the hearts and minds of men into the social and industrial planes, and so expressing themselves in material forms: those forms taking on higher and higher qualities, as the spiritual powers assume greater and more complete control. I shall, therefore, if you will allow me, strike and even maintain a personal note in this address: I shall tell you something of my inner experiences, and I shall do this, because there is, I am convinced, no clearer way of revealing in some faint degree how spiritual forces operate than by thus presenting them in a concrete form.

The circulation of blood in a human organism is often illustrated by a frog's foot, and the incoming of spiritual forces as well as the causes within man which tend to retard their inflow, can perhaps be best illustrated by reference to personal history—f or the essential forces which urge forward the progress of one life urge forward also the progress of all lives.

Further, in speaking of social progress, I shall deal with the subject as expressed by the Garden City movement. For it would be impossible in a short address, even if I had the requisite ability, to deal with social progress in many of its infinitely varied aspects. Such an address would become, at least in my hands, quite scrappy and useless. You will agree, I am sure, that any true branch of social progress is part of an infinite order and is traceable to the same essential principles and causes; and, further, you will come to see, ere I have concluded my address, that the Garden City movement is in reality an extremely far-reaching and comprehensive movement—affecting social life at every point—and that it will provide a healthy and free environment in which almost any reform you can imagine may be readily inaugurated and carried out.

About twenty-three years ago a friend lent me a book called 'Looking Backward,' which at that time had not been published in England. I took it home and read it at a sitting. I did not read it at first in a critical spirit—that, I think, is not the way to read for the first time a book which appeals to the imagination—it is better to read without rein or bridle, and allow the writer to obsess you, if he can. If his ideas are not sound, the obsession will not last: indeed, if there is not a great measure of truth in them, you will never, unless you are a very weak person, be carried away at all. 'Looking

Backward,' as many of you doubtless know, described a new industrial world in which justice and order and a spirit of friendliness had taken the place of injustice, disorder, and the spirit of grasping, of exploitation, and self-seeking. I was transported by the wonderful power of the writer into a new society, which, having solved for itself the industrial elements of the social problem, had its face turned towards those problems of the higher life which will become yet more real and urgent when we have solved such problems as those of unemployment, of insufficient housing, and of the care of the nation's children—its most precious possession.

I shall never forget the next morning's experience. I went into some of the crowded parts of London, and as I passed through the narrow dark streets, saw the wretched dwellings in which the majority of the people lived, observed on every hand the manifestations of a self-seeking order of society, and reflected on the absolute unsoundness of our economic system, there came to me an overpowering sense of the quite temporary nature of nearly all I saw, and of its entire unsuitability for the working life of the new order—the order of justice, unity, and friendliness. When I turned to 'Looking Backward' again, and read it very carefully and critically, although I perceived that its highly centralised and bureaucratically organised society would probably never come into being (and I certainly hoped it never would), yet the writer had permanently convinced me that our present industrial order stands absolutely condemned and is tottering to its fall, and that a new and brighter, because a juster, order must ere long take its place.

Perhaps I may read here a passage from 'The Changing World,' by Mrs. Annie Besant, published nearly twenty-five years later, which puts the transitional character of our old cities in a different but equally strong light. She says:—

During the last ten years London has become almost intolerable to live in, if only for the noise, the continual rattle, the shrieking and hooting that fill the streets; the shaking of the very earth itself under the heavy vehicles of all sorts that are placed upon it. London is becoming a city where to live in peace you would want to go about with cotton wool stuffed into your ears and with spectacles over your eyes, so that you might not see too clearly, and with your nose closed so that you might not smell the horrible smells with which the streets are continually filled. Literally, what will have to be done is this: All the more refined and cultured people will have to go out of these huge towns and leave them to the people who like them. For, remember, there are many people who like them; there are plenty of people who enjoy the rattle and the noise and the tumult of a London street. There are plenty of country peasants who, if you bring them up to London, like it enormously, and if you take the London lad or lass and put them down in the country they say how frightfully quiet and dull it is. Why not let the great cities be for the people who like them, who will be helped to evolve by them? For that which is destructive to a delicate nervous system is the necessary stimulus for the evolution of a nervous system of a lower and coarser type. I do not want to abolish all these great cities, but I would say to any who feel the suffering which grows out of the noise and the rush and the hurry: 'Your place is no longer here, and above all, it is no place for the children'; for the finer the organisation of the father and the mother from the nervous standpoint, the finer will be the nervous organisation of the child; and if they suffer from it their best policy is to leave London for the country, and surround themselves and the children of the coming race with sweeter and better environment. These vast towns are deforming and defacing England, and are an impossible environment for the coming race.

It was not many weeks after the perusal of 'Looking Backward' that two other thoughts took strong hold of me, and they were these: First, that a higher order of society does not supersede a lower order all at once, but supersedes it through a process of evolution, a process that may be slow or rapid, but is absolutely inevitable; and, secondly, that evolution always proceeds from a centre, or from a number of centres of activity. In other words, the new order establishes itself by nuclei, and these, because of their inherent qualities, grow and expand, pushing out the lower growths by the force of their greater vitality and superior worth and fitness. These

thoughts led inevitably to this other thought, that the new order would come through experiments, and the trials and mental and spiritual disciplines which come from experiments.

Then it was that I endeavoured to devise an experiment which would appeal to the idealist—to the man who loves justice and order, and wishes to see the reign of justice and order established—and also to the so-called practical man, who must be convinced that the proposed departure is on sound lines; that it does not interfere with bread and butter politics, but will rather make the production of wealth forms more easy.

In considering the problem before me, I observed that men and women were not yet ready for the creation of an organisation resting on the simple foundation of justice, goodwill, and mutual service: in other words, that very few of those who possess powers of organisation and initiative had yet reached, as they will doubtless reach ere long, the stage of perceiving that the highest use of their powers and the use which will give most supreme satisfaction to themselves, is to spend their whole lives and energies in promoting the welfare of society as a whole. I saw, too, that the landowning classes, the capital owning classes, and the working classes, were (with few exceptions) as yet apparently incapable of realising the absolute practicability of an industrial and social order that would embody the essential teaching of Christ: 'He who would be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.'

But I saw, on the other hand, that there was much of what I may call 'a groping after' this attitude of mind, this order of society; much desire, deep and sincere, on the part of organisers of industry, landowners, capitalists and working people, to take, if it be possible, some few halting steps in the direction of greater justice and a higher order: and so there gradually dawned on my mind the idea that the building of a model city, on a new site, away in the open country, and so designed as to secure the combined advantages of town and country life, afforded at once the line of least resistance and a field of work of the greatest utility and hopefulness. I saw, too, that it afforded the means, not indeed of establishing any miniature kingdom of heaven on earth—for such kingdom has first to be within us as a people—but the means of doing away with some of the injustices and some of the evils which have grown up in our modern civilisation. I felt sure that such an advanced movement would certainly attract to itself men and women who were sincerely seeking for light upon the great and pressing problems of the day; and this faith has been abundantly realised, as I shall presently tell you more fully.

I saw that the carrying out of these ideas would afford employment alike for capital and for labour, and that such capital and such labour, wisely expended, would yield, not only as much fruit as a corresponding amount of capital and labour under ordinary methods, but more fruit: especially when one takes into account the whole circumstances, as, for instance, the increased strength, vitality, and power of the children and youths who would grow up under the improved conditions as to school life, home life, and industrial life which might readily be established. I saw that such an experiment could embrace within its wide scope a number of subsidiary experiments, such as improved methods of town planning and housing, of sanitation, of education—partly carried on in the open air—agricultural and horticultural experiments—chiefly carried on within the agricultural belt which I suggested should encompass the city—and that these subsidiary experiments and enterprises would afford ample scope for individual initiative and for simultaneous progress on many lines of social activity.

Among the signs of the times was the decentralisation of industry in such centres as Bournville and Port Sunlight; and I realised that the project I had in view would certainly be able to offer great facilities to manufacturers to establish their works in the town, and that the working people might enjoy the very great advantage of living in garden-surrounded cottages, so near to their work that they could go home in their dinner-hour, instead of lounging about in the streets of a

great city, and could expend the morning and evening hours of summer in their gardens, instead of in the train or tram going to and from their work. I saw, too, that the experiment might be so devised and carried out as ultimately to lead to the public ownership of the land on which the city would be built, and to a very useful advance in the principles of local self-government; also that it would be a real and practical step towards the solution of one of the most pressing problems of our time—the de-population of rural districts and the overcrowding into large cities, a process that has been going on for several centuries, and will require much reversal; and I saw above all that this experimental method would lend itself readily to further modification, improvement, enlargement, and multiplication, in the light of experience gained.

Then followed a discovery which filled me with more hopefulness and with yet more certainty that I was on the right track—I found that other men had been thinking and working on similar lines: for when in 1898 I published my book 'Garden Cities of To-morrow,' Messrs. Cadbury had already migrated from Birmingham and built up the beautiful village of Bournville, Messrs. Lever Brothers had already left Warrington and built the beautiful village of Port Sunlight.

These experiments afforded just that requisite basis of practicability, as an argument for my larger experiment, which I am convinced the Garden City experiment will presently afford for the yet larger experiments on similar lines which will come after it: in short, the evidence that I met with convinced me that my thought was 'a broken light' of a larger thought at the very heart of things.

Dr. Benjamin Ward Richardson had some years before described a city of health, and I remembered reading with great delight his 'Hygeia' when I was in America in 1875, though I then little thought I should be among those who would seek the practical realisation of his aims. But long previous to Richardson, in 1849, James Silk Buckingham, M.P. for Sheffield, and founder of the 'Atheneum,' proposed a scheme singularly like my own—though it was not until after I had formulated my ideas that I was told of his book, 'National Evils and Practical Remedies.' In that book he says: 'My thoughts were thus directed to the great defects of all existing towns and the desirability of forming at least one model town which should avoid the most prominent of these defects, and substitute advantages not yet possessed by any.' In his work he exhibits a ground plan and a sketch of a town of about one thousand acres, containing a population of twenty-five thousand, and surrounded by a large agricultural estate. Buckingham, like Wakefield, saw the great advantages to be derived by combining an agricultural community with an industrial, and urged:—

Wherever practicable, the labours of agriculture and manufacture would be so mingled and the variety of fabrics and materials to be wrought upon would be so assorted as to make short periods of labour on each alternately with others produce that satisfaction and freedom from tedium and weariness which an unbroken round of monotonous occupation so frequently occasions, and because also variety of employment develops the mental as well as physical faculties much more perfectly than any single occupation.

He proposed to form a large company with a capital of four million pounds to buy a large estate, and to erect churches, schools, factories, warehouses, dining-halls, dwelling-houses, at rents varying from thirty to three hundred pounds a year; and to carry on all productive operations, whether agricultural or industrial, as one large undertaking covering the whole field and permitting no rivals.

Now it will be seen that though in outward form Buckingham's scheme and my own present the same feature of a model town set in a large agricultural estate, so that industrial and farming pursuits might be carried on in a healthy, natural way, yet the inner life of the two communities would be entirely different: the inhabitants of Garden City enjoying the fullest rights of free association, and exhibiting the most varied forms of individual and co-operative work and endeavour; the members of Buckingham's city being held together by the bonds of a rigid cast-iron organisation, from

which there could be no escape but by leaving the Association, or breaking it up into various sections.

Thus the Garden City idea has a real history in the thoughts of other men who had worked before me; and, if time permitted, I could quote from Moses, from Plato, from Christ, from St. Paul, from Sir Thomas More, from Wm. Morris, from Ruskin, and from many of the great poets and thinkers of the past—coming down to our own times, I could quote from Professor Marshall, or from the great Russian thinkers and humanitarians, Tolstoi and Krapotkin, and show you that all these only failed, as by a hair's breadth, of giving expression to this idea; that essentially they did not fail to express it at all—for it is as truly embodied in their thoughts as is the chick in the egg, and would long since have come into active life, if the world in which they lived had brooded over their ideas, and there had formed around them that society of earnest men and women without which social ideas, however vital, can never come into concrete expression.

Christ, in Bible language, is the corner-stone of a living temple—of an eternal city; and there is a saying of His—and He, it should never be forgotten, lived out His teaching—'Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you.' In Plato's dialogue of *Critias* there is a passage which expresses the same idea: 'They cared little what happened day by day, and bore lightly the burden of gold and possessions. For they saw that if only their common life and virtue increased, all these things would be increased with them; but to set their esteem and ardent pursuit upon material possession would be to lose that first, and their virtue and affection with it.' If all our people felt this, would not our cities become Garden Cities: would there be any slums, any undeserved poverty, any lack of employment or of the produce of employment; or, if only a few leaders of the people felt thus and acted accordingly, should we not soon see the dawn of a new era? (Applause.)

(To be continued).

FURTHER NOTES ON THE 'MYERS' MESSAGES.

The recently issued Part (LX.) of the 'Proceedings of the S.P.R.' is largely occupied with dotting the i's and crossing the t's of former publications dealing with 'concordant automatisms,' or 'cross-correspondences.' Miss Alice Johnson contributes 'supplementary notes on the First Report of Mrs. Holland's script,' and a Second Report on the same. Comparing the scheme of complementary allusions in the cross-correspondences to a mosaic, 'broken and fragmentary indeed, but showing unmistakable traces of a pattern,' rather than to a series of shots aimed at a target, she says: 'It appears to me that many of the items in this cross-correspondence afford strong evidence of the design or agency of some intelligence which was cognisant of the whole scheme as finally revealed.'

In addition to the 'automatists,' Mrs. and Miss Verrall and Mrs. Holland, whose writings correspond more or less with utterances and allusions through Mrs. Piper, a new group of experimenters has been discovered in Scotland, who, partly by means of 'planchette,' have obtained allusions to topics which cropped up in the main series of automatic scripts, and these allusions show 'a knowledge of facts outside the range of the automatists concerned.'

The remainder of this 'Part' is devoted to some 'Further Experiments with Mrs. Piper in 1908,' carried out by Mr. Dorr, a former vice-president of the S.P.R., who was unaware of the precise nature of the cross-correspondences, and whose endeavours were directed towards 'reviving the literary memories' of the communicators, with a view to obtaining further evidence of identity. After making allowance for the usual difficulties of communication in both directions, it appears evident that a large amount of knowledge was shown by the 'trance-personality,' such as might be expected from Myers; but the allusions are mixed up with less pertinent matter, and the spirit-memory seems to have a tendency to association such as is sometimes cultivated for the creation of an artificial memory. Thus, the Pilgrim Fathers were associated with Thanksgiving Day and turkeys, and 'Valkyrie'

suggested a ship with three ladies on top of it—probably a recollection of Lord Dunraven's yacht, the 'Valkyrie.' One of the subjects chosen for 'reviving literary memories' was Virgil's 'Æneid,' part of which was recited in Latin; and the idea that the replies given might have originated in the mind of the sitter is negated by the discrepancy between the reasons attributed to Juno for being hostile to the Trojans; the sitter had in mind that the goddess did not wish Æneas to reach Italy, and there found a city which should surpass Carthage, while the 'Myers control' seemed to imply that Juno had compassed the destruction of Troy from this same motive, though on being pressed he made a partial reference to the cause given in Homer for Juno's wrath against Troy, namely, the 'Judgment of Paris.' In fact, as is admitted, considerable knowledge of the poem was shown, and 'the answers, so far from representing the expectations of the sitter, were in some cases contrary to his belief, and sometimes maintained persistently in spite of criticism and contradiction'; while the errors were not such as to show superficial knowledge, but rather such as might be due to confusion and forgetfulness.

STRAIGHTENING THINGS OUT.

The 'Folkestone Herald' of April 2nd gave a full report of an able Address by the Rev. J. C. Carlile, a local Baptist minister, on 'What Survives Death?' in the course of which he gave his own answer to the question. He said that 'he believed that death was a phase of life and not extinction,' and he defined death as 'the resolving of the whole into its component parts.' Continuing, he said that—

he believed that when there happened to him what was called death he would lose his body, which would return to the earth; he would have finished with it, and would have no more use for it; but the tenant in that house of clay, the 'I,' would no more cease to be than the bird that flew out of the cage ceased to be. He believed that the spirit returned to God who gave it. He did not dogmatise upon the persistence of personality except for those who had been made fit by the life upon earth. He believed that the character survived death; that the 'I,' himself, passing through that sleep of sleeps, would know the great awakening, and might be amazingly surprised that what they called the spirit world was so like what they used to call the material world. He did not believe that any wondrous change took place in a moment. It seemed to him a liberation of forces, a going out from one room into another. He believed that for life there was continuity, that for personality there was a possibility of immortality, that for the mind, the 'I,' there was an unfolding of endless time, and of the highest quality in life. He believed in the persistence of the individual life after death, because of the incompleteness of life. The present life seemed to him to be a chapter in a book; it might run into half another chapter, but it did not go on to the end. Did it seem a sensible arrangement on the part of Mother Nature, not to speak of God at all, that she should be everlastingly breaking the material up and starting over again? He believed in the persistence of the individual, because of the revulsion of the mind at the idea of annihilation. There was nothing that life hated so much in its best mood as the idea of being blotted out. He believed in the persistence of the individual because he believed in a just scheme of Nature. If that life was the only life, then it was not a just Nature; it was not a fair arrangement. They should think of the number of people who grew up and never had a chance in this life; how many men and women grew up in the slums, and never got a possibility. They were the seeds that never came to flower. He believed in the persistence of the individual after death, because he believed in a just scheme of government of the world. He believed that somewhere, after that sleep, be it long or short, there was retribution, there was fair play, that Nero would come to his reward, and Paul to his opportunity. Somewhere and somehow things would be straightened out, and they were not straightened out in this life. It was the merest nonsense to believe that this was the best of all possible lives. Finally, and he would put all the emphasis on this, he believed in the persistence of the individual after death because he believed in the revelation made by Jesus Christ. He was not among those who felt it necessary to apologise for the New Testament; he would just as soon think of apologising for a thunderstorm. He believed that the New Testament was a substantial record of the life and message of Jesus Christ, and what others thought about his

teaching, and the exposition of his teaching under the guidance of the Divine Spirit of the Universe. He believed that on the first Easter morn Jesus Christ came back from the grave, and became the first fruit of those that slept. He believed that persons survived death because Jesus Christ rose again from the dead. Because he believed that, he could look into the future with less anxiety, and bear life's burden with greater courage, and endure sorrow with greater calmness than he otherwise should; there was a power for good living that came to a man who believed in a future—who believed that this life was the introduction, and not the final scheme of things.

Whatever Mr. Carlile may call it, his sermon is a thoroughly Spiritualistic discourse and is good illustration of how Spiritualism is permeating modern thought and teaching.

TRANSITION OF MR. S. S. CHISWELL.

In the last issue of 'LIGHT,' in accordance with information received during the week, we stated that there were good grounds for hoping that Mr. S. S. Chiswell would recover from a serious illness from which he had been suffering for upwards of six weeks, but, alas, that hope proved to be unfounded, as our old friend had a sudden relapse, and entered spirit life on Tuesday, the 12th inst., aged fifty-eight years.

Mr. Chiswell was an ardent Spiritualist, a strenuous worker for the Liverpool Spiritualist Society, and the honoured Conductor of the Liverpool Children's Lyceum, No. 1, for a number of years. He greatly assisted the 'Two Worlds' Publishing Co., Ltd., during the stormiest period of its career, and was an efficient chairman of the board of directors. He also ably filled the positions of President of the Spiritualists' National Federation and of the British Spiritualists' Lyceum Union. Possessed of much personal magnetism, he threw himself heartily into the various enterprises with which he was connected, and by his example and influence inspired others, and thus accomplished a large amount of good. An earnest believer in organised effort for the spread of the knowledge of Spiritualism, Mr. Chiswell read a valuable and suggestive paper on 'Organisation for Combined Action' at the General Conference of Spiritualists which was promoted by the London Spiritualist Alliance and held in London in May, 1895, and for many years he rendered valuable service to the Cause, mainly in the Northern and Midland counties, and won the hearts of many who became his personal friends. He took an active interest in the Independent Order of Foresters and was a member of a Masonic Lodge in Liverpool. The interment of his mortal form took place on Saturday last in the presence of a large number of friends (Spiritualists, Freemasons, and Foresters), including Messrs. Bolton, Clarke, Nevatt, Keeling, and Coward, of the Liverpool Society and Lyceum, Mr. J. J. Morse, Editor of 'The Two Worlds,' Mr. H. A. Kersey, of Newcastle, and Mr. J. Venables, of Walsall. The funeral service was conducted by the Rev. R. F. Winter. A very large number of floral tributes were sent, and the sides of the grave were completely hidden under leaves and tulips. Our deepest sympathy goes out to Mr. Chiswell's devoted wife (who, we regret to learn, is seriously unwell) and family, and we trust that they will speedily receive consolatory evidences of the spirit presence of their loved one.

JOTTINGS.

We wonder how the 'telepathic hallucination' people would classify the following incident, quoted from 'La Meuse,' by 'Le Messager' (Liège), and which, if not true, is at all events well invented, and quite possible. A priest, one morning, called upon an officer, bringing with him the Sacrament, and stated that he had been sent by a lady of highly respectable appearance, whom he had met on the square in front of his church. Looking round the room, he pointed to a portrait on the wall, and said, 'That is the lady.' It was a portrait of the officer's mother, a lady of title, who had died about two months before. On being informed of this, the priest urged the officer to make confession and receive the sacrament, which he did. A few hours afterwards this officer was killed by the fall of his horse during cavalry exercises. The name and address of the officer had been given to the priest by the lady whom he had seen, and she had insisted upon his going at once, as a matter of urgency.

There is a German Podmore, it seems, a certain Dr. A. Wilke, who writes in the (German) 'Arena' on 'Historic Ghosts,' and puts most of them down to imagination, masquerading, or misconception. The 'White Lady' of the Hohenzollerns is implicitly believed in by many, but, according to the 'Review of Reviews,' Dr. Wilke thinks that the legend originated in a saying, when a nobleman was dangerously ill, that there would soon be a 'white lady,' i.e., a widow, in the family, because it was customary for widows to wear white as mourning. Napoleon I., in 1812, passed through Bayreuth, and asked not to be put into the rooms said to be visited by the 'White Lady.' In the morning he arose in the worst of moods, and as he got into his carriage muttered something about the 'accursed castle.' What he had experienced is apparently not recorded.

Mr. A. K. Venning writes: 'Dr. Bucke, in "Cosmic Consciousness," states that Walt Whitman is reported to have said one day when talking about fine scenery, "After all, the great lesson is that no special natural sight—not Alps, Niagara, Yosemite, or anything else—is more grand or more beautiful than the ordinary sunrise and sunset, earth and sky, the common trees and grass," and commenting on this Dr. Bucke says: "Properly understood, I believe, this suggests the central teachings of his writings and life—namely, that the commonplace is the grandest of all things; that the exceptional in any line is no finer, better, or more beautiful than the usual, and that what is really wanting is not that we should possess something we have not at present, but that our eyes should be opened to see and our hearts to feel what we all have." The great hidden, secret truth underlying all religion is surely this: We must open our hearts and consciousness and get nearer to the God within us, and more and more fully realise the divine presence there. All our troubles, sickness, poverty, sin, and so-called evil, of all kinds, will then vanish away and give place to harmony and joy.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Spirit Photographs: A Reply to Mr. A. MacKellar.

SIR,—Since returning home my attention has been drawn to a letter by Mr. A. MacKellar, in 'LIGHT' of March 26th, the contents of which have been strongly resented by members of the Glasgow Association, who have asked me to reply to it.

Mr. MacKellar says that the psychic photographs received through the mediumship of Mr. Wyllie 'are being shown around as something wonderful'; but this is hardly 'fair criticism,' for knowing personally and intimately practically all the members who sat for photographs, I realise that their native shrewdness, and cautious, self-contained dispositions would render them more prone to understatement than to exaggeration. Mr. MacKellar says he has spoken to only five persons: but there are at least fifty testimonies available in his immediate district. It is more convenient than candid to ignore many decisive testimonies and fasten upon a few capable of supplying material for 'fair criticism.' Further, he confesses that he never took the trouble to sit for photographs during the four months Mr. Wyllie was in the western district. As Mr. Wyllie was always ready to sit under suitable test-conditions and to do his best to afford satisfaction (and his sincerity and generosity in this respect commended him during his stay in Glasgow), Mr. MacKellar's statement that he 'would not grudge a good sum for a genuine spirit photograph' does not seem to fit in with his action, especially as he seems to say that 'one of the five Glasgow sitters saw the operation from first to last, so that no possibility of fraud could come in, besides having the satisfaction of recognising the form produced.' It is, in my opinion, distinctly out of place for Mr. MacKellar to read homilies to experienced and discriminating fellow-members as to the strict scientific conditions of control-investigation of phenomena, especially as he does not seem to have made himself aware of the careful precautions taken by the executive of the Glasgow Association before engaging Mr. Wyllie.

In scientific experimentation the control-observation is the key of the position, and the precautions that were adopted satisfied the canons of rigid scientific scrutiny and elimination. The chosen sub-committee held a series of test-sittings, at which they took their own camera, slides, and marked plates. These, after exposure, were immediately taken away and developed by the committee in their own dark room. Mr. Wyllie was merely allowed to secure psychic contact. He

held the opposite end of the closed slide in the dark room. The slides never left our possession. When raps were heard on the wood Mr. Wyllie asked for the shutter to be drawn out. His hands had been carefully examined in the sunlight previously and were again inspected. He volunteered to wash them. He then held his right hand arched over the exposed plate for a few seconds: a clear space was seen below the arch in the ruby light. The gelatine surface of the plates was carefully examined before development and found to be smooth and free from the faintest marks. When the plates were placed in the camera and exposed Mr. Wyllie was allowed to hold his right hand three inches above the camera and time the exposure by signalling with the left hand. Psychic extras—faces and symbols—appeared on the plates after development.

Surely these control-observations and results justified us in pronouncing a verdict in favour of Mr. Wyllie's possession of psychic-photographic power!

Mr. Wyllie was always ready to afford such control-conditions to photographers, if requested. The faces appearing were not always immediately identified, although a large number have been recognised. The spirit-intelligences manifesting seemed to build up, not in the form or consistency of 'materialisations,' but in a condition a few degrees more sublimed than the refined 'etherialisations.' In these circumstances the faces appearing were not likely to be those of near relatives, but more probably 'spirit-guides'—naturally more difficult to identify. Mr. Wyllie has a vast fund of knowledge and experience, and it is always delightful and profitable to discuss with him the many perplexing and complicated conditions of psychic photography.—Yours, &c.,

Glasgow.

GEORGE P. YOUNG.

A Spirit's Message Delivered.

SIR,—It may interest the readers of 'LIGHT' if I relate some of the experiences I have had during visits to Rothsay, where I met Mr. and Mrs. Coates for the first time last September; until then I had known them only by name. On making myself known to Mr. Coates as a Spiritualist, I was made welcome at any time to have a talk on Spiritualism. During that visit I attended one of their home sittings, and to me it stands out as one of the most interesting in which I have taken part. Both Mr. and Mrs. Coates are highly developed mediums: they have held their circle weekly for twelve years, and, I may say, they cordially welcome any sincere Spiritualist calling with a letter of introduction.

I was the only stranger present at the circle; as soon as it was duly constituted both Mr. and Mrs. Coates became controlled. Mr. Coates's first control was at one time a well-known contributor to 'LIGHT,' and after he had given his opinion on a private matter, Mr. Coates was controlled by a friend of mine who had passed over a few months previously. He had known nothing about the truths of Spiritualism, having been an Elder in one of the most orthodox churches in Edinburgh. We had met frequently at municipal meetings, but I do not think we ever spoke on matters concerning religion, although he had engaged in a philanthropic work along with myself and another. At first I could not recognise him at all, he being far from my thoughts in connection with Spiritualism; but after a lot of talking, questioning, and plain speaking I had no difficulty in making out his identity. His one anxiety was that I might convey a comforting message to his sorrowing widow, whom I had only met twice previously. I was on very friendly terms with a cousin of his, also a colleague of mine in municipal work, and being a comparative stranger to his widow, I suggested that it would be better for me to ask this cousin to deliver the message. To this suggestion he would on no account agree, and begged me to deliver the message myself, which I promised to do.

Mrs. Coates was meantime under control, and in a very jubilant mood; she approached me, and I at once recognised the control to be my son, a boy of some six years of age, who had passed over nearly twenty-eight years before. I have often had him with me, and he was the first to bring messages for his mother and me. This night, although he was quite unknown to Mr. and Mrs. Coates, for we were entire strangers to them, he at once told me through Mrs. Coates who he was, and said that he had brought the spirit friend (who had controlled Mr. Coates), and that I was not to entrust the message given to anyone, not even to a cousin, but to give it myself to the widow; I cannot here give the message, as it was too personal and private; but, after returning home, I delivered the message to the bereaved widow as suggested. I had to go about it in a careful and judicious manner, as she knew nothing about Spiritualism. She was somewhat taken aback, and, having asked me to repeat the message three times, told me it was an answer to what she had been longing to know ever since her husband had passed over.

The widow has a daughter, married to a young orthodox clergyman, and he, on being informed that I had called on his mother-in-law and delivered to her a spirit message, at once wrote me, resenting any interference with what he termed 'the unseen world,' and asking me in future not to communicate further with his mother-in-law. But I have the satisfaction of knowing that I had the last word with this self-constituted guardian of his mother-in-law, and in my reply I pointed out to him the responsibility incurred by those who wilfully shut their eyes to the light in this life; and that it would all have to be learnt, and with greater difficulty, in the next.—Yours, &c.,

J. D.

'Light' and Mr. Marriott.

SIR,—In your issue of the 16th inst., page 179, you make certain statements which I can only regard as designedly made for the purpose of creating an erroneous impression, and as an attempt to obscure the real issue by directing attention to a perfectly unimportant and irrelevant side issue.

It is remarkable that my attention was not drawn before to the fact that you repudiate Admiral Moore's assertion, considering the length of time that has elapsed since that assertion on my letter paper was first sent to both yourselves and your contributor. The reason is obvious, but I hardly think it necessary to say anything further beyond asking you to note that in future I shall word the passage as follows: 'A member of the Council of the London Spiritualist Alliance in "LIGHT," the official organ, says, "Mr. Marriott is admittedly the best exponent of the theory of fraud in Spiritism in this country."'

With reference to what you are pleased to call your 'Editorial position' regarding my skill in presenting my tricks, I would like to draw your attention to a letter from Miss E. Katharine Bates in 'LIGHT' of July 24th last, p. 358, which reads: 'To begin with, the conditions are not equal. These women have been more than thirty years in the business, whether assisted by incarnate or discarnate entities. They must be adepts at the work in either case. Only those who have had an equally long experience in the trade (normal or abnormal) should be expected to obtain similar results.' This is a very fair summing up of the true position.

In conclusion, may I ask you to be honest? Every Spiritualist knows that there is an enormous amount of fraud in Spiritism. Weed this out and you may then find whether there is any truth in so-called Spiritualism.—Yours, &c.,

WM. MARRIOTT.

[What Mr. Marriott speaks of as an 'irrelevant side issue' we regard as an important illustration of his want of precision of statement, and one which has a distinct bearing on the value of his uncorroborated affirmations. Here is another: Mr. Marriott inaccurately says: 'You repudiate Admiral Moore's assertion': the fact being that we repudiate Mr. Marriott's assertion that the Admiral's statement was ours, and his attempt to make 'LIGHT' responsible for a correspondent's opinion. Further, he speaks of having sent his letter paper to us, but we have not received a letter from Mr. Marriott with the alleged quotation from 'LIGHT' upon it. We first saw the inaccurate statement on a letter addressed to Mr. Withall, not to the Editor of 'LIGHT,' dated March 31st, and immediately protested against it and asked Mr. Withall to request Mr. Marriott to call. With regard to the quotation from Miss Bates, we repeat that no amount of imitation by conjuring, whether skilful or unpractised, can prove that mediumistic phenomena are produced in the same way, and we have Admiral Moore's emphatic assertion that the 'precipitated' pictures in his possession were not made in any such manner as presented by Mr. Marriott on the stage at St. George's Hall. Mr. Marriott's closing paragraph, meant as a Parthian shot, answers itself. 'Every Spiritualist' is a Spiritualist because he has already found 'whether there is any truth' in Spiritualism, and holds fast to that which is good. For our part we 'weed out' fraud as vigorously as we are able—but we take precautions to avoid pulling up the wheat with the tares.—ED. 'LIGHT.')

Mind and Spirit.

SIR,—I should like to address a few words to Mr. Gilbert Elliot (see 'LIGHT' March 5th, p. 115) and to others, on the question with which his letter concludes: 'Why should some minds of great intellectuality be deficient in spiritual intuition?'

Some twenty-five years ago I became acquainted with a psychic in Cheshire, and I asked him my character. He sent me as his answer: A triangle with a perfect base and hypotenuse, and an imperfect or unfinished perpendicular, not joining the base. I could not understand the meaning, and

I asked a friend, one of the best psychics in Bradford, but who will not have anything to do with Spiritualism; he said it meant that my spiritual nature (marked by the unfinished perpendicular) was *not fully developed*.

This is, I am certain, a fact. I have been a confirmed Spiritualist for over thirty years. I have mixed with the movement nearly every Sunday, and had spiritual persons described as being near me, and at times guiding me, and yet I am no more susceptible to mediumship than a stone. I have never seen, heard, nor felt any spiritual being. I am physically strong, not having been ill for over fifty years; I am (without egotism) mentally equal, or rather superior, to others of my class, but, to my vexation, I cannot contact spirit. The base of the triangle represents the physical, where I am fully developed; the hypothenuse shows the mental, where I am not weak; and the broken perpendicular points to my deficient spiritual nature. Now this deficient spiritual nature does not mean that I am immoral or vicious. It seems to me that as we can be strong or weak physically, irrespective of our morality, and as we can be mentally strong or weak, irrespective of our morality, so also we can be strong or weak in our spiritual nature, irrespective of our morality.

We have at least three natures, the physical, the intellectual and the spiritual: each of which may be either strong, well-developed; or weak, badly developed. I seem to be in my spiritual nature badly developed. This may also be the case with some great intellects who cannot grasp spiritual ideas. Let us remember that the spiritual is not necessarily attached to the moral. I remember, years ago, being at a private séance with a friend, non-spiritual and non-theosophical, who had the gift of travelling in his mind while seated in his chair. One night we set him off, or he set himself off, and he arrived at a mighty temple, into which he went, I and others in our psychic bodies with him. The temple was occupied by men in priestly robes. My friend, after a while, asked the priests to give him 'my character.' They said that I was a *young spirit*. This description agrees with that of the incomplete triangle, and, to my mind, accounts for my total want of psychic powers. Our intellectual friends who cannot grasp psychic or spiritual facts may be in the same condition as myself—viz., 'They are young spirits.'—Yours, &c.,
JOSEPH CLAYTON.

14, Rufford-street, Bradford.

Elementals: Do they Exist?

SIR,—In 'LIGHT' of April 9th the Rev. C. E. Hutchinson asks for 'experiences of Elementals,' and in reply I may say that I have given many years of my life to the study of this question. A gentleman and I had each a certain number of the sylphs, or aerial spirits, trained to obey us; they were very powerful, much attached to us, and were faithful servants. At our bidding they came, and went away when dismissed. Among other duties to which we had them trained, was the drawing or extracting the essence or life force from fruits, plants, trees and flowers, and from the depths of the sea. We caused them to store this force on the tops of some high hills in Scotland, where human beings would not be likely to go, as we did not wish any human magnetism to become mingled with what we had stored up. In serious ill-health we sent them to draw from those stores and bring us what was gathered, and by this means our health was many times improved.

We also taught them to stand behind us when magnetising a sick person and throw their power into us. There are many races of Elementals, some very evil, but we never had any experience of them, though of evil human spirits I have had more than enough.—Yours, &c.,
A. BOWIE.

[Our correspondent asked: 'Has it been proved that there are such things?' Can Mr. Bowie offer any proofs?—Ed. 'LIGHT']

MR. AND MRS. J. J. VANGO held a largely-attended reception at their residence in Notting Hill on Thursday evening, the 14th inst., to celebrate the sixty-second anniversary of Modern Spiritualism. Mr. Vango, in welcoming the company, said that the reception had been promoted by the spirit-people, and that many old friends and co-workers who had crossed the bar were present. Mr. George Spriggs confirmed this, and said he saw among them, in spirit, their old friend Mr. William Overton, who first told him of Mr. Vango when he was in Australia, also Mrs. Ayres, Mr. Everitt, and many others. Many speakers congratulated Mr. Vango on his long and successful mediumistic career, and Madame Hope thanked him for helping forward young mediums. Songs and recitations were contributed by various friends, and an enjoyable evening was spent under the able presidency of Mr. Frederick Spriggs.—J. L.

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 Miss Florence Morse gave convincing clairvoyant descriptions and helpful spirit messages to a large and deeply interested audience. Mr. Leigh Hunt presided. Sunday next, see advt.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mrs. Fairclough Smith gave an interesting and instructive address on 'Dreams and Visions.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard gave an earnest and thoughtful address on 'The Night is Far Spent.' On the 13th inst. Mrs. Fairclough Smith gave clairvoyant descriptions and spirit messages to a large audience. Sunday next, see advt.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Abbott. Thursday, 7.45, Mrs. Webster. Wednesdays and Fridays, 8, members' circles.—J. J. L.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Miss Nuthall gave an address and Mrs. A. Boddington clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. J. Blackburn. Thursday, 8.15, Miss Ewins on 'Phrenology.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Beaurepaire gave an address on 'Early Experience in Spirit Life.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Symonds. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, circle, open to all.—C. E. T.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. D. J. Davis gave an excellent address on 'Prove the Spirits.' Sunday next, at 7 p.m., Mrs. Hylda Ball on 'The Balanced Life.' Monday, Miss Sainsbury. Saturday, 30th, social gathering.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave interesting 'Spirit Teaching' and replied to questions. In the evening he delivered an enlightening address on 'Faith.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift's address on 'Spiritualism: Fraud, Fable, or Fact?' was much appreciated by a good audience. Mr. G. F. Tilby presided. Sunday next, Madame French, address and clairvoyant descriptions.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mr. J. Blackburn replied to 'Objections to Spiritualism,' and gave healing demonstrations. Sunday next, at 7 p.m., Mrs. Wesley Adams will speak on 'The Saviours of Men,' and will name a child.—T. C. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Webb spoke on 'The Golden Rule' and named two infants. Mrs. Webb gave clairvoyant descriptions. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions. Thursday, Miss Florence Morse, trance address and clairvoyant descriptions.—H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. H. Boddington gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Miss Florence Morse, addresses and clairvoyant descriptions. Monday, 8, Miss Morse. Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A.M.S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Jackson spoke on 'Matter and Spirit.' In the evening Mr. Sarfas gave an address and clairvoyant descriptions. On the 14th inst. Miss Ryder and Mr. Stebbens discussed 'Paid Mediumship.' Sunday next, morning and evening, Mrs. A. Webb. Thursday, Mrs. Jamrach.—W. R. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. H. J. Bowen, under control, spoke on 'What we Know on Our Side of Life' and gave clairvoyant descriptions. In the evening Madame French gave an address on 'Spiritualism from the Bible' and clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abraham, address and psychometry; at 7 p.m., Mr. H. Biden Steele. Wednesday, Mr. W. R. Stebbens.—J. F.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mr. W. H. Shaddick gave an appreciated address on 'A Plea for Right Thinking.' On the 14th inst. Miss Florence Morse gave an address and recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Petz. Thursday, 8, cantata, 'Coming of the Flowers,' by thirty children, and concert. Admission free; silver collection towards building fund.—C.W.T.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Tayler Gwinn gave an address on 'Balance.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. D. J. Davis, address.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday morning last Mr. Brown gave demonstrations of healing and Mr. Mills Tanner obtained auric photographs. In the evening Mrs. Gordon gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. and Mrs. Roberts. Thursday, 8.30, Miss Nellie Brown; silver collection.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. H. Hollands, of Southampton, delivered an address.—H. SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. Miles Ord gave an uplifting address.—J. W. M.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning [and evening, Mr. Underwood gave addresses and clairvoyant descriptions.—A. H. C.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last Mr. E. W. Oaten delivered addresses to large audiences.—J. C. B.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. J. Todd Ferrier spoke on 'The True Meaning of Discipleship' and Mrs. Letheren gave clairvoyant descriptions.

FINSBURY PARK—19, STROUD GREEN-ROAD.—On Sunday morning last Mrs. Jones gave instructive experiences and helpful messages.—A. W. J.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. H. F. Leaf gave an address on 'Spiritualism, Ancient and Modern,' and successful clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. E. W. Wallis spoke on 'Man's Need in the Light of Spiritualism' and 'Where and What are "the Dead"?' to good audiences.—H. E. V.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. Abrahall's inspirational address on 'A Definition of Spiritualism' and psychometric delineations were well appreciated.—B. G. M.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mrs. Cannon delivered addresses on 'Resurrection—When?' and 'After the Awakening, What?' and gave clairvoyant descriptions.—V. M. S.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. W. M. Johnson gave an address on 'Spirit Bands.' On the 12th inst. Mrs. Podmore spoke on 'The Development and Use of Gifts' and gave psychometric readings.—W. M. J.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last, morning and evening, Mr. Percy R. Street gave addresses on 'The Power of the Spirit' and 'The Christ Problem,' also auric drawings. Singing by the choir and soloists.—N. F.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. G. West spoke on 'The Dove and the Olive Branch,' and in the evening Mrs. Grainger on 'God is Spirit,' with clairvoyant descriptions. On the 15th inst. Mr. Venn spoke.—H. L.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday morning last Mr. Rundle spoke on 'The Passing into Spirit Life,' and in the evening an interesting address on 'Celebrities who accept Spiritualism' and psychometric readings were given.—A. J.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last members spoke on 'Spiritual Things must be Spiritually Discerned.' In the evening Mrs. Stair gave an address on 'The Present Need of Spiritualism' and clairvoyant descriptions, fully recognised.—W. G.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last, morning and evening, Miss Florence Sainsbury gave excellent addresses on 'The Power of Thought' and 'Development, Spiritual and Material,' and clairvoyant descriptions.—E. H. W.

BRISTOL.—I. L. P. HALL, KING SQUARE-AVENUE.—On Sunday last Mr. F. R. Melton gave a scientific lecture on 'Trance Mediumship' to a crowded audience. On the 12th inst. Mesdames King and Steeds gave clairvoyant descriptions and spirit messages.—H. O.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. J. B. Tetlow addressed large audiences on 'Spirit Life' and 'Sincerity,' and gave psychic readings, and on Saturday gave psychometric delineations. On the 21st Mr. Lennard lectured on phrenology and gave psychic readings.—L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey, resident speaker, gave splendid inspirational addresses on 'Why Live?' and 'Why Die?' and clairvoyant descriptions, to large audiences. On the 13th inst. Mr. Allon Spiller described 'Some Recent Impressions,' and the president gave clairvoyant descriptions.—G. McF.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last, morning and evening, Mr. Aaron Wilkinson, of Halifax, spoke on 'Spiritual Gifts' and 'Spiritual Evidences,' and gave clairvoyant descriptions. On the 14th inst. Mr. Hallett spoke and Mr. F. T. Blake gave clairvoyant descriptions.

NEW PUBLICATIONS RECEIVED.

- 'Report of the Smithsonian Institution, 1908.' Washington. U.S.A.: Government Printing Office.
- 'Resources.' By STANTON DAVIS KIRKHAM. G. P. Putnam's Sons, 24, Bedford-street, W.C. Price 5s.
- 'A Woodworker and a Tentmaker.' By MARY EVEREST BOOLE. C. W. Daniel, 3, Amen-corner, W.C. Price 1s. 6d.
- 'The Priestess of Isis.' By EDOUARD SCHURE. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Price 3s. 6d. net.
- 'The Science of Life and the Larger Hope.' By the Rt. Rev. J. E. MERCER, D.D., Bishop of Tasmania. Longmans, Green & Co., 39, Paternoster-row, E.C. Price 3s. 6d. net.
- MONTHLY MAGAZINES.—'Current Literature' (25c), 'Hindu Spiritual Magazine' (1s.), 'The Open Road' (3d.), 'Review of Reviews' (6d.), 'Journal of American S.P.R.' (50 cents), 'Theosophist' (1s.).

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- Gift of the Spirit. PRENTICE MULFORD. 3/10.
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- Talks with the Dead. JOHN LOBB. 2/10.
- Hafed, Prince of Persia. 4/-.
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- Seen and Unseen. E. KATHARINE BATES. 1/3.
- Enigmas of Psychical Research. DR. JAMES H. HYSLOP. 6/-.
- Science and a Future Life. DR. JAMES H. HYSLOP. 6/-.
- Borderland of Psychical Research. DR. JAMES H. HYSLOP. 6/-.
- Living by the Spirit. H. W. DRESSER. 2/8.
- Law of Psychic Phenomena. DR. THOMSON J. HUDSON. 6/-.
- Scientific Demonstration of the Future Life. DR. THOMSON J. HUDSON. 6/-.
- Spiritualism: The Open Door to the Unseen Universe. J. ROBERTSON. 5/4.
- Psychical Science and Christianity. E. K. BATES. 6/-.
- Man's Survival after Death. REV. C. L. TWEEDALE. 6/4.
- Psychic Philosophy. V. C. DESERTIS. 4/10.
- After Death, What? PROF. LOMBROSO. 10/6.
- The Survival of Man. SIR OLIVER LODGE. 7/10.
- Life and Power from Within. W. J. COLVILLE. 2/10.

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