

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,531.—VOL. XXX. [Registered as]

SATURDAY, MAY 14, 1910.

[a Newspaper.]

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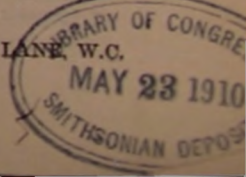
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PRICE TWOPENCE.

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THE KING'S TRANSITION.

'Blessed are the Peacemakers.'

This world is poorer by the sudden and unexpected 'passing' of King Edward the Seventh, who, by his human kindness, his unostentatious and tactful influence, and his endeavour to do his duty, endeared himself to all hearts. It is significant and encouraging that there has been an almost affectionate note, as of the loss of a personal friend, in the unprecedented world-wide outburst of sorrow and of sympathy with his bereaved family. Spiritualists everywhere will gladly bear their tribute of appreciation and regard in recognition of his great service to the cause of human progress. Surely no higher title can be given to any man than that of 'Peacemaker,' which his late Majesty so justly earned, and we earnestly trust that the spiritual powers that make for peace and fellowship, for whose expression he was so willing and capable an agent, will find in his successor, King George the Fifth, an equally sensitive and effective instrument.

NOTES BY THE WAY.

'Both Sides of the Veil: A Personal Experience,' by Anne Manning Robbins (London: T. Fisher Unwin) is an interesting work giving a very full and precise account of experiments with Mrs. Piper, the chief value of which is the vivid presentation of what actually happens at séances with that lady. The difficulties, the fog, the fading 'light,' the confusion, the anxious attempts to remember and express, are all extremely important, quite as important as the very best of the verbal tests. They greatly help us to comprehend the condition of the communicators, and the causes of their inability to 'get through' all that they desire.

The writer tells her story in an ideally lucid way, giving many valuable details of conversations with Dr. Hodgson and others, and, of course, most painstaking records of experiences with Mrs. Piper. Altogether, we can quite understand what induced Professor Wm. James to commend the work to the publishers, and to say of it that 'it is a genuine record of moral and religious experience, profoundly earnest, and calculated to interest and impress readers who desire to know adequately what deeper significances our life may hold in store.'

The book concludes with forty pages of 'Suggestive Thoughts on the Attainment of Spirituality,' mostly brief sentences in a few lines. Here is one:—

Let it be remembered that there are persons who are finer built, more delicately sensitive, more spiritually sublimated

than are we ourselves. And it behoves us to listen with respect when they tell us of existence in higher conditions and on planes of finer matter than we ourselves know.

Messrs. Luzac and Co. (Great Russell-street) have published a curious work by James W. Pryse, entitled 'The Magical Message according to Iōannēs, commonly called The Gospel according to [St.] John.' It is offered as 'A Verbatim Translation from the Greek done in modern English with introductory Essays and Notes': but the Translation is largely determined by the Essays and the Notes which expound a mystical sense that turns the whole story into pure symbolism. Thus, 'The Marriage in Kana of Galilæa' symbolises one of the brief flashes of Seership which come to the partly purified mystic long before the complete illumination is attained. The six stone water-jars represent the six lower brain-centres, and the 'water' with which they are filled is the magnetic force; the wine, into which the water is converted, typifies the mantic or inspired state of the Seer consequent upon the energising of the seventh centre, the mystic 'third eye.'

We do not deny it: we only say it is far beyond us, and we notice the book because it is seriously written, and because the writer has scholarship enough to keep him fairly right, barring his symbolical significations. Moreover, many of his translations and notes are decidedly suggestive.

Bible-worshipping denouncers of Spiritualism would be advantaged and perhaps sobered by a course of study of Old Testament references to 'seers' and 'prophets.' It might surprise them to find that these, at the beginning at all events, were mediums of a rather elementary kind, given to semi-raving trance-speaking, fortune-telling, and spotting lost goods. The somewhat pompous phrase 'Schools of the prophets' really indicated little clusters of ecstasies, cultivating an exciting form of inspirational utterance, a good deal of it forced, as a kind of emotional intoxication. Palestine freely grew such people. It is true that, as time went on, the breed improved, and out of the various 'Schools,' or altogether apart from them, many noble men came forth as teachers and leaders of the people, but the Old Testament books, and especially the books of the prophets, clearly show that seers and prophets were really mediums, very similar to what we have now.

We are, with great rapidity, being swept by the thought-current past the old image of a giant God, in all respects like man only indefinitely vast. For good or evil, for our comfort or our discomfort, that is passing, and the feeling is taking possession of spiritual thinkers that we can never drift past the real God, simply because He is the stream and the flow. The result, of course, will be an unspeakably grander, nearer and dearer thought of Him, in the spirit of Dr. Martineau's fine utterance:—

Perhaps it is impossible for us to represent God to our minds under any greater physical image than that of His diffused presence through every region of space. Certainly to feel that He lives as the percipient and determining agent

throughout the Universe, conscious of all things actual or possible from the vivid centre to the desert margin of its sphere, excluded from neither air nor earth nor sea nor souls, but clad with them as a vestment, and gathering up their laws within His being, is a sublimer and therefore a truer mode of thought than the conception of a remote and retired mechanician inspecting from without the engine of creation to see how it performs.

L. N. Fowler and Co. (Ludgate Circus) send us two books; one on 'Our Invisible Supply: How to Obtain,' by Frances Larimer Warner; and the other on 'The Power of Suggestion,' by J. Hermon Randall. The first contains a series of letters to students and inquirers, the second is a plea for the use of the law of which it treats: both only add two more to a long shelf of similar works concerning which there seems to be little new to be said.

At the interment of Mr. J. R. Francis, Editor of 'The Progressive Thinker,' a very impressive memorial service was conducted at the home by Mrs. Cora L. V. Richmond, who offered the following beautiful and touching prayer:—

Infinite God, Wisdom and Love Divine, to Thy altar we turn at this hour. Our human weakness turns to Thine infinite strength; our human sorrow to Thine infinite tenderness and love; and we ask that these, Thy children, stricken beneath the mortal hand of outward sorrow, shall no longer weep as those without comfort, but be uplifted by Thy love. We ask that those who are here present, borrowing light from his light and hope from his hope, and strength from his strength, shall go on with added fervour in the pathways of their various lives, and we ask that this habitation shall not seem desolate, but that Thy calm and Thy love shall abide here in the fulness of infinite strength, that Thy ministering ones shall be here, and, even as the veil has been drawn aside, may such as mourn feel strengthened by Thy presence and uplifted by the consciousness of Thy infinite tenderness. May all love be with him in the greater and larger realm, the divine companionship of those who have gone before, the heralding welcome of those who step close to the earth on the shore to receive him. And may the benedictions of this hour abide with those who still linger in human form till they also shall see the beckoning hands that open the gateways of immortal life and bid them to enter where there is no more sighing, and all tears are wiped away from their eyes. Amen.

The last experiment of life is only one of a long series. From childhood to old age we pass through a succession of experiences, every one natural, every one interesting, as a rule, and every one imperceptibly resolving itself into and blending with the next. Two or three times in a life, perhaps, a stage is definitely marked; and some morning we wake to say, 'Now it has come': but very seldom is that a waking to terror. It is usually a waking to expansion, to a fresh side path on the great long road.

Very thoughtfully and with true simplicity a certain unknown writer, Charles Buxton Going, said it all in three luminous verses:—

As treading some long corridor,
My soul and I together go;
Each day unlocks another door
To a new room we did not know.

And every night the darkness hides
My soul from me awhile; but then
No fear nor loneliness abides;
Hand clasped in hand, we wake again.

So, when my soul and I, at last,
Shall find but one dim portal more,
Shall we, remembering all the past,
Yet fear to try that other door?

'DO US A FAVOUR.'—Under this heading our American contemporary, 'The Sunflower,' asks its subscribers kindly to send to the publisher the names and addresses of Spiritualists, or other liberal-minded persons, to whom sample copies of the paper can be sent. If any of our readers will favour us in this way we shall be happy to post specimen copies of 'LIGHT' to those persons whose names and addresses we receive.

ESCAPING FROM MATTER.

In his thoughtful and convincing Address on 'The Ministry of Angels' (in 'LIGHT' of May 7th), which, by the way, ought to be circulated by the million, Mr. J. Page Hopps defined an 'angel' as 'a being—a man, woman or child—who has lived here upon this earth, but who has now escaped from the limitations of matter and found the larger life of the spirit world, as the world of first causes and ultimate effects.' It is a good definition, but Mr. Hopps does not tell us how that 'being' made its 'escape from the limitations of matter,' and it is on this point that our modern seers have given to the world definite and valuable information. Mr. Stainton Moses, on at least one occasion, was fortunate enough to be able clairvoyantly to watch the process of the birth of the spirit out of the body (see 'LIGHT,' July 9th, 1887), and Mrs. Hester M. Poole, one of the few who remain to us of the devoted band of students who in the early days of the movement did so much to build on the sure foundation of ascertained truth, gave the following instructive experience in an article in a recent issue of 'Reason,' on 'The Great Transition.' Mrs. Poole says:—

It has been the privilege of a comparatively few, who are denominated seers, to witness that wonderful transformation which men call death, but which is really birth into a higher condition of life. Many of these seers have given more or less detailed descriptions of this inevitable and natural process, all of whom substantially agree concerning the manner of the translation. In the writings of A. J. Davis are given such descriptions.

Occasionally, in some supreme moment, a dear relative or even a bystander, obtains a glimpse of one of those ethereal ascending forms which are as yet undiscovered by the ordinary eye. That these transcendent experiences are multiplying as evolution goes on, we are constrained to believe. Permit me to relate an example in order to satisfy those who think they occur under an exceptional law. That there are no exceptional laws is a truth we need to learn.

A school-mate of the writer—a young woman most charming in mind, disposition and appearance—was early in life married to a gentleman of superior education and refinement. His connection with a land agency led to their residing in the interior of one of the extreme southern States, where their home was an oasis in a non-progressive rural community. It was a beautiful place, where I have spent many happy hours, a place where harmony reigned supreme. Books and magazines were there; but faint echoes of the New Thought and of liberal theology penetrated this island in the woods. Occasionally they journeyed north to visit friends. That was their only outlook into the modern world.

Both members of the Presbyterian Church, they yearned for larger lives, and talked much with each other about the life beyond this. 'What is it like?' the wife would ask her husband. 'Shall we know one another there? It would not be Heaven without you. Have we forms? Or are we intangible vapour? It is all so vague and unsatisfactory.'

The husband, with more intuition, would reply, assuring her that spirit must have an etherealised form, or individuality and identity would be impossible. Often and again the subject would be discussed between them, and as often the wife wondered and doubted even of immortality.

Time went on and Mr. Blank, as we will term him, developed severe attacks of asthma. They always, after a little, yielded to treatment, and the sufferer, while not strong, was not thought to be in danger.

There came a night when the difficulty of breathing continued for some hours. Finally, toward morning, Mr. Blank grew easy and sank into refreshing slumber. The devoted wife had arranged the pillows so that his head was somewhat raised above the body, and then ensconced herself behind a screen stretched across a corner of the chamber, where, with a lamp and a book, she occupied herself with reading. It was so near dawn that she did not choose to retire.

Time sped on, one hour, then another, and still the invalid slumbered. As she glanced from her work, she saw that his head slipped from the pillows and that he rested easily and naturally upon the bed.

Finally as light peeped in the windows, she closed her book and turned back the leaf of the screen, intending to step noiselessly from the room. One glance at the beloved form arrested her steps.

There it lay, prone and pale, the body of her husband. But, above it, a few inches, extended an ethereal form, a perfect counterpart of that which lay below—but oh! so ethereal,

so shadowy! The head was slightly raised above the body and limbs, which showed with less distinctness. Turned directly toward her the face, sweet, reposeful, intelligent, earnest, was alight with consciousness and affection.

I shall never forget my friend's vivid description of this scene, given me during her recent visit to the North.

"You know me well enough to believe," she said, "that I could not be deceived. I am not a nervous or an imaginative woman. I was never subject to hysteria or delusions, am seldom ill, and am believed to be well-balanced. Yet here I, who never knew such an occurrence was possible, saw the spiritual body of my husband, and saw too, by his earnest look, that he wanted to give me assurance that he still lived. I moved my head from side to side; his look followed mine."

"Feeling it most important not to be self-deceived, I counted my pulse, which was normal, and walked from my corner of the room to another. Still that head and form remained as I had first seen them."

"Then I said: 'Edward, I see you and realise all you would have me feel. You still live and remember what we have said about death. Bless you! I am convinced and comforted.'"

"With a last longing look into the dear face, I went to call the family. On my return there was only the poor, pale, discarded body of my husband. Yet my heart sang a psalm of joy; for I then knew, without a tinge of doubt, that he was past all pain, and that he was the same true and noble soul who had won my youthful heart. From that time, all through the obsequies and burial, I could not shed a tear. Perhaps my neighbours thought me unfeeling. That could not be helped. What had come to me was too sacred to be repeated to those who could not understand my wonderful experience."

And so my friend remained comforted, until she went to join him in that 'land of sunshine and eternal spring.'

TEACHINGS OR TESTS: WHICH?

Mr. Daniel W. Hull, one of the few remaining veteran Spiritualists in America, contributes to 'The Progressive Thinker' a thoughtful article dealing with the burning question of the hour, which is agitating the minds of the leaders of Spiritualist societies in all parts of the world, namely, should clairvoyant descriptions be given at Sunday 'services'? Mr. Hull points out that when it is known that such descriptions will be given after an address two classes of listeners are attracted to the meeting—those who wish to hear a thoughtful, soul-lifting discourse and those who desire personal 'readings,' which readings are of little interest except to the one immediately concerned. Those who wish for descriptions are usually bored during the address and are longing for the clairvoyance, while those who appreciate the discourse are compelled to sit and listen to wearisome descriptions which seldom interest them. 'The fact is,' says Mr. Hull, 'there are few clear-cut messages given in an audience, in which names, incidents, &c., are mentioned that leave no room for cavillers,' and he regards messages which do not supply such convincing details as out of place in public gatherings because a level-headed, honest sceptic would be repelled rather than attracted by faulty and incomplete messages, however sincere the medium might be, and 'thus all the good influence of the lecture preceding the descriptions would be negated and lost.'

Replying to the contention that these 'readings' make converts, Mr. Hull says that there was a time when he was glad to get people to believe in Spiritualism, but now he is most concerned to make them think, for he knows that a thinker will investigate privately and calmly, and when that course is adopted there can only be one result. Continuing, he says:—

In the early days Spiritualists were mostly thinkers and readers. Oh, how proud I was, how proud we all were of Spiritualists in those times. I still want my Spiritualist brethren to be men and women to whom I can point with pride, so that when people denounce us, we may point with triumph to the *personnel* of our societies and inform them, 'these are the kind of men and women who accept the teachings of Spiritualism.' For this reason I would separate our lecturing platform from the séance room; because the tendency would be to fill up our ranks with astute men and women, people both wise and spiritual; men and women who would continue to grow intellectually, and who would have an uplifting influence in the community where they are known.

RELIGIOUS EQUALITY.

By HANSON G. HEY, SECRETARY OF THE SPIRITUALISTS' NATIONAL UNION.

Fresh from the Midlothian campaign of 1880, Mr. Gladstone procured for Dissenters the right of interring the remains of their dead according to their own ritual; by a curious slip, accidental or designed, probably the latter, a word was inserted which now, after the lapse of thirty years, brings the whole Spiritualist fraternity into collision with the powers that be.

The Burial Law Amendment Act gives to all religious bodies the right of interment according to their own ceremonies. Section 6, however, says, 'providing' (always beware of that word in Acts of Parliament, it is a veritable deathtrap to high hopes) 'the ceremony is a lawful, orderly and Christian one.'

Now, no one would quarrel with the first two, but why the third requisite? Besides, if a ceremony is *lawful*, by what law can it be stopped?

Furthermore, the Act demands that the person officiating shall be a member of a body *professing* to be Christians. For many years we went on the broad interpretation of the Act, and many of us officiated at the graveside, in the mistaken notion that it was our *right* to do so. Now, however, we have had our eyes opened. The Vicar of Tinsley, near Sheffield, takes a different view of this matter, and coming to the conclusion that Spiritualists are not Christians, boldly plucks the nettle and forbids any more Spiritualist funerals in his churchyard.

We are indebted to this gentleman for a noteworthy statement—*viz.*, 'Christianity has nothing to do with *morals*!' His interdiction has caused an agitation to take form for the removal of this arbitrary power from the hands of these petty individuals, briefly clothed with little powers; and the Home Office, the Bishop of Wakefield, and the Archbishop of York have all been communicated with. Neither of the two dignitaries of the Church, however, was able to give a definition of what a Christian is, or must be. They were as puzzled as was the great Pilate with another question. From the Rev. Dr. Lang we gathered that there are degrees of Christians, and it would be interesting to know if a three-eighths Christian is entitled to the same rites and ceremonies as a full-blooded one! Mr. Herbert Gladstone (as he then was) said that it was a question for a judge to answer; he, the power behind and above the judges, the man who reversed and commuted their findings, could not tell!

His successor, who makes most effective perorations about what he is going to do—restore religious freedom, &c., &c.—is considering the question: the law's delays are trifling to the consideration of a Cabinet Minister! Spiritualists claim the same rights as every other denomination, for while alive we have to bear equal responsibilities with Christians, of whatever degree.

In many places we are not only freely accorded the right to inter, but given sanctuary, if we wish, for a service inside the building. Others, while willing to allow the graveside ceremony, refuse to open the doors, and it is perfectly right that they should please themselves about the use of buildings, but in the common land of our country no one has (or should have) vested interest to interfere.

All Spiritualists are asked to interest themselves in the question and help in the campaign to secure equality by writing to their respective members of Parliament asking for support to a measure amending the Act of 1880 by the expunging of the word 'Christian' wherever it occurs, and thus enabling all classes of men to inter the remains of their friends in accordance with their own beliefs. If our knowledge of Spiritualism is good enough to live by, it is pure enough for the office of interment; and as people respect a religion in proportion to the respect its adherents show for it, I plead for a wholesome education of public opinion by the members of the various associations of Spiritualists making it a live question in their own neighbourhood by means of:—

- (a) Letters to their 'members,' and the publication of the correspondence in the local press.
- (b) Questions put at all political meetings—drawing the speaker.
- (c) Letters to the local papers, particularly those in Governmental interest, pointing the moral of their indifference.
- (d) Discussions and addresses.

It may seem a little thing to some, but so long as we regard the slights and indignities put upon our co-religionists as *little matters*, just so long will the 'powers that be' rightly consider we are a negligible quantity. An injustice *is* an injustice if it presses on one man only, just as great to him as if he had thousands of fellow sufferers. We argue on principle that if but one man in the United Kingdom desired this liberty, he ought to have it, for he is equal before the law with every other citizen.

IN MEMORIAM : JOHN R. FRANCIS.

In memory of John R. Francis, editor of 'The Progressive Thinker,' whose transition was recently recorded in 'LIGHT,' we have received an excellently produced pamphlet, with deep purple cover and marker, giving a biographical notice of our esteemed *confrère*, and an account of the exercises at the bestowal of his mortal remains, together with numerous extracts from tributes received from friends and fellow-workers all over America. From it we learn that Mr. Francis saw a good deal of rough frontier life in Kansas, where he taught school and afterwards edited an anti-slavery paper. This attracted unwelcome attention: for a gang from Missouri raided the office and captured the editor. He raised a company of cavalry, served through the war, and was appointed to various offices in the Kansas Legislature.

Removing to Chicago in 1869, Mr. Francis was connected with the 'Religio-Philosophical Journal' until, in 1889, he founded 'The Progressive Thinker.' He was a great reader, and followed keenly the recent discoveries of science in regard to radium, wireless telegraphy, &c., and felt assured that 'we are on the brink of still more marvellous discoveries, one of them a means of communicating with those who have passed on to spirit life, as readily and certainly as we now communicate with a friend on board an ocean liner.' He also took a practical interest in electro-therapeutics. In his literary and publishing work he was ably and indefatigably seconded by his wife, to whom he was greatly devoted, and who is now editing 'The Progressive Thinker.'

The 'transition services' were conducted by the Rev. Cora L. V. Richmond and Dr. Geo. B. Warne, both of whom paid eloquent tributes to the devotion to a great purpose, the inspiration of a great idea, that led Mr. Francis to be 'a reformer by temperament and from necessity.' Dr. Warne said of him:—

At the threshold of manhood his voice and pen were for the freedom of the slave; a little later his endeavour was for the preservation of our nation indivisible; and still later he pleaded for a release from the religious errors of the centuries; but his mightiest struggle was for a mediumship so safe, sane and natural that all humanity would accept it. Those who stood near to him know that he was largely mediumistic. The misunderstood trances of his childhood may be said to have cost him the shelter of home and sent him forth to make his own way in the world. Visions in his later years more than once shaped his personal and business matters. He realised in his inner self the reality of mediumship; and yet he was assailed as the enemy of mediumship; he who could tell more of its real essence than personal enemies ever dared to dream!

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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.

THE TRUE 'PSYCHIC EXPERTS.'

In the 'Pall Mall Gazette' of May 3rd, under the heading 'Spirit Rapping and its Recrudescence,' 'A Contributor' endeavours to show 'how men of science are deceived,' and says that they are 'not necessarily good observers of any phenomenon in which fraud is among the factors to be considered.' No, 'not necessarily,' but when they are prepared for fraud, and take precautions against it, they are not easily deceived. Referring to Sir William Crookes and Sir Oliver Lodge, this writer speaks of one of them as being 'abnormally short-sighted,' and says that 'both of them have arrived at a time of life when all the senses have lost their youthful acuteness': forgetting, or not knowing, that Sir William Crookes made his investigations nearly forty years ago, when no one could say that his senses had lost their acuteness; and further, as Sir Oliver Lodge has mainly investigated mental phenomena, he has not needed to employ his powers of observation to discover the tricks of conjurers.

'A Contributor' advances from the negative statement that scientific men are not 'necessarily good observers,' to the positive assertion that they are 'bad rather than good witnesses' (on the authority of Dr. Le Bon, presumably a scientific man himself, who thus gives his *confrères* a bad character), and asserts that conjurers are the 'real experts in Spiritualism.' Our opponents must be hard pressed, indeed, when they are compelled to disparage the very men for whose testimony they vehemently called a few years ago. Then we were challenged to produce the scientific men who had investigated and who were Spiritualists. We were told that 'expert scientists would soon smash up the whole thing'; but now we are coolly assured that scientific men are too credulous, too easily suggestionised, take too much for granted, and are no match for conjurers.

We have always imagined that 'experts' must of necessity have had large and varied experience in the particular branch of study or experiment to which they have devoted themselves. If that be so, the 'expert' as regards spiritual phenomena is the man who has studied the subject and has witnessed the manifestations under his own test conditions. As to the efficiency of those conditions he must be the best judge, and it is simply an impertinence for a conjurer, who is prepossessed against the subject, and by auto-suggestion disqualified from taking an impartial attitude, to pose as an expert in psychic science.

The argument employed by this 'Pall Mall' writer as regards 'collective suggestions and hallucinations' cuts both ways. A self-confident, assertive conjurer, dominated by the fixed idea that the whole thing is a trick which he will discover and disclose, can introduce a mental attitude into a séance which will produce the hallucination in the minds of those who are receptive that he is right, and they will see and act in accordance with his suggestions. But every student knows that such a mental atmosphere is prejudicial to all psychic phenomena. It is not the true attitude: it is not the *truth-seeking* spirit, because the case has been prejudged, the medium condemned, and even he, being negative and sensitive, is acted upon adversely by the environing influence and, unless protected by friends, or strongly on his guard, he may be hypnotised by the conjurer into playing the part that he is expected to play.

The fact is that here, as everywhere else, a level head and clear judgment are indispensable. Neither credulity nor incredulity will qualify the inquirer to pass judgment. Only experience, acquired as the result of open-minded, cautious and patient research, entitles men or women to speak with the authority of knowledge, and it is those who are themselves open-minded and sincere and who, while taking all reasonable precautions against deception, are ready to admit facts and follow the truth *wherever* she may lead them, who get the best results, and who become the real 'experts.'

TRANSITION.—Mr. Richard Skilton, of Brentford, passed to spirit life in his sixty-fifth year as the result of shock sustained by reason of a tram accident. Mr. Skilton was a steadfast student of the occult for quite forty years, and in his home many spiritual phenomena occurred. He leaves a widow, son, daughter and a large number of sorrowing friends.

A PHANTASM OF THE DEAD.

[The following true and interesting account of 'ghostly manifestation' reaches us from a lady correspondent who says: 'The person who saw the ghost is closely related to me. He is bedridden now but often speaks of the occurrence.'—ED. 'LIGHT.']

I am an old man now, but never while I have my senses shall I forget what happened while I lived, when a boy, with a farmer at Little Steeping, a village about three miles from Spilsby. The house was old and rambling, with latticed windows, so green with age and scratched that one could hardly see through them. My bedroom was over the kitchen and nowhere but the kitchen could I get to from it. I generally went to bed at half-past eight; but one night, when the farmer and his wife had gone to a meeting at the chapel, I sat up longer than usual to prevent the girl from feeling lonely during their absence, and as soon as they returned I hurried off to bed, and after locking and bolting the doors they too retired. Generally I was asleep almost as soon as my head was on the pillow, but this night I was still wide awake after I had been in bed about an hour.

The moon shone full on the window, rendering my little box and the few articles of furniture in the room quite visible. Suddenly I heard footsteps on the causeway and expected to hear a knock at the door. However, to my astonishment, the door, which I knew had been locked and bolted, opened, and someone entered the kitchen. After a few seconds I heard sounds as though the new-comer was washing at the sink; then I heard sounds as of steps going across the kitchen floor, a chair being dragged to the table, and someone partaking of supper. After some minutes the chair was moved to the fireside, followed by noises as if shoes were being kicked off against a fender. Then there was silence, during which I sat up in bed listening and staring, and expecting I knew not what.

In the floor of my bedroom, about a yard from the bed, was a small knot hole, by peeping through which I could see all that was going on below. I crept to the place and was pulling aside the carpet that was over the hole, when suddenly it occurred to me that whoever was in the kitchen he was doing exactly as I had done that night, and all other nights since I had lived there, and somehow the thought made me feel sick and faint. I let the carpet fall over the aperture and crept away to bed again. No sooner had I done so, however, than I again heard movements below, and, to my horror, a creeping, creaking sound on the stairs.

The unknown visitor was coming up to my room. On he came until he was by the side of the bed, and seemed to be tearing off his clothes. That finished, he walked to the window and stood for a few minutes looking out. I could see him quite plainly outlined against the window, and he appeared to be a lad about my own height, only thinner. I was extra strong and big for my age. I felt as if I should choke and could neither move nor cry out, my terror was so great, for, young and inexperienced as I was, I felt he was no being of flesh and blood.

After he had stood a little while he turned and made his way to the bed again, and seemed to jump in and place himself by my side. That was too much for me and I fainted. When I came to I lifted myself on my elbows in the bed, half expecting I should see him by my side, or somewhere in the room, but he had gone without leaving any trace behind him to show that he had ever been; while I, too terrified to go downstairs or to close my eyes in sleep, lay trembling until morning dawned.

At breakfast time I told the farmer and his wife what I had seen and how terrified I had been, but they were a hard, unfeeling pair, and only made game of me, saying that I had either had the nightmare or had seen a white owl fly past the window; but I knew different, and I believe they did also before the day was over, though they never, either then or afterwards, owned that they did.

Just as we were sitting down to dinner a neighbour came rushing in with the intelligence that he had just heard that the lad who had lived at the farm the year before, whose

place I then filled, had been delivering coals the day before, and when nearing home late in the evening his horses had bolted, and while endeavouring to stop them he had been knocked down and killed on the spot. I could eat no dinner that day, for besides feeling sorry for the poor boy, I felt that it was his spirit that had so terrified me in the silent night.

I did not tell the farmer all that was in my mind respecting the occurrence, as I did not relish being made game of twice in one day, but I told him that I would not sleep over the kitchen any more. As he did not want me to leave him, it was arranged that either he or the mistress should remain in the kitchen and keep watch. This they did for several nights, and as nothing occurred to disturb either me or them, I soon became my old fearless self, going to bed after a hard day's work and falling asleep as soon as my head rested on the pillow—but I did not forget, I could not.

RATIONALISM AND IMMORTALITY.

Referring to a statement made by the Rev. T. Rhondda Williams to the effect that 'the vision of the future which unfolds itself before the eyes of the Rationalist must be poorer and less satisfying than that which appeals to the Christian, because the latter promises a glorious immortality for man, while, on the Rationalist hypothesis, every individual member of the human race "falls into ignominious dust at the end of a few years,"' the 'Literary Guide' says:—

Yes, the Christian promises that all men will live for ever. But what is the good of a promise that cannot be fulfilled? What went before and what will follow us Schiller regarded 'as two black, impenetrable curtains, which hang down at the two extremities of human life, and which no living man has yet drawn aside.' Has one, have both, of these curtains been drawn aside by Mr. Rhondda Williams? We do not ask that he will tell us what he has thought, or heard, or dreamed about the immortal life which he says all men will begin to live as soon as they are dead—we do not want guesses, nor theories, nor empty promises for which no semblance of a basis can be found in fact—let him tell us what he *knows* of this 'glorious immortality' on which he lays such stress. Does he know that if a man die he will live again? If yes, how does he know it? If he has no such knowledge, what becomes of the boasted superiority of Christianity over Rationalism with regard to the question of immortality? It is so easy to make assertions on the subject of this alleged life after death; it is so impossible to prove that such a life is a fact.

But, surely, the 'Literary Guide' doth protest too much! Can it prove that the 'promise cannot be fulfilled'? or that there is 'no semblance of a basis in fact' for the promise of immortality? Does this 'Guide' know that man will *not* live again, if so how does he know? Surely it is not rational to affirm a negative which it is beyond one's power to substantiate! If immortal existence cannot be proved, personal survival after bodily death may be, and, in the estimation of the most competent and expert inquirers, of those who have made the most thorough researches in this realm, there is more, much more, than 'a semblance of a basis in fact' in support of 'the assurance of continued conscious existence after death.'

The stronghold of Spiritualism is that it offers to the world the only evidence that can be obtained in support of 'the pleasing hope, the fond desire, the longing after immortality,' and the positive results of the labours of the *Psychical Researchers* have tended to support and confirm the claims made by the intelligent and cautious *Spiritualists* who preceded them.

MR. W. T. STEAD delivered an address on 'Some of my Psychic Experiences' at the Royal Pavilion, Brighton, on Saturday evening last, to a large audience, the chair being occupied by Madame Delaire, president of the local Theosophical Lodge. The 'Sussex Daily News' says that after relating his experiences with Julia, Mr. Stead 'went on to tell of a loved one who had been "materialised," that is, actually returning to earth as he had appeared on it before death, even to his clothes, though Mr. Stead confessed he was rather doubtful at first owing to the very real ghost having taken to wearing his moustache à la German Emperor. This he had never known him do before he was buried. "But," cried Mr. Stead triumphantly, "I was shown the very last photograph he had taken, and there his moustache was as his spirit wore it!"'

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THE EYES OF THE SPIRIT.

A profoundly beautiful lecture by Babu Binay Mohan Sehanavis, B.A., has been sent to us. It was delivered in Calcutta at the Bharatvarshiya Brahma Mandir, and its subject is 'Through the Soul of Art to the Soul of our Religion.' It has suggested to us thoughts which come closely home to us as Spiritualists—thoughts which centre in the supreme faith that in order to come up with reality we must go from sense to soul.

The true artist is a poet, a seer, a transmuter. He creates as well as sees. He is an idealist. There is, of necessity, something of what he sees or has seen, but, in proportion as he is a real artist, there is more; and, as he works, there is the constant effort to realise a dream, to project upon the canvas something which belongs to a visionary realm—something in the world of soul: and, in the end, if he succeeds, he presents to us a revelation from the unseen—a revelation of an ideal within the real and a revelation of the artist's own soul. It all turns upon penetration into the unseen, as the lecturer says. There is the sense of a vaguely felt vast something—something living, mysterious and forceful—in and around the artist; the haunting of the artist's soul by this something—this 'sense of the unseen'; a longing within the artist's soul to see this unseen—a quest for the Holy Grail; then 'a vision,' bright and glorious, born out of the unseen; a passion to catch this vision and hold it for ever through form; a taking possession of all his mind and body by this passion compelling the service of all his faculties, his knowledge and education and skill, to produce, through a putting together of different colours, a mighty symphony of spirit and matter, of vision and form. And this symphony, this harmony—how mysterious it is! In every expression of it we find it to be an organic unification of a variety of elements each having for itself the same validity and based on the same reality. It is an organic whole through which a life flows—not a mere dead chemical combination of different materials.

Art, then, in its perfection and purity, is of the unseen. In that is its vitality and power. But that is really true of all mental efforts, of all users of imagination, from Milton to Mendelssohn, and from Wesley to Brunel. The poet, the musician, the evangelist, the engineer, all work in and from the unseen; that is to say from an as yet unrealised realm of ideals, of suggestions, of dreams; and from that realm come great

pictures, great poems, great oratorios, great sermons and great bridges; and all of them in precisely the same way—by saturating the soul with receptive sensitiveness, almost comparable with a photographic plate, so that it feels its way successfully to ideas and forms as yet only in the ideal world.

It is precisely so with Religion. Man has always been

a creature

Moving about in worlds not realised,

and he has been more or less conscious of that and influenced by it. There are those who scornfully speak of Religion as an invention of priests or magic men. It is a mistake. Priests and magic men were invented by Religion. The unseen surged in upon the seen even in the earliest days of savagery, and possibly, sometimes, with greater force than now. The phenomena of what we call 'Nature' are all aglow and throbbing with suggestions of unseen powers, and it was not and is not mere folly, ignorance or superstition that made and makes men feel this. The soul of Religion is in this feeling; and its development is, like the development of art or music, in the surrender of the soul to its influence. Here again our lecturer is convincing:—

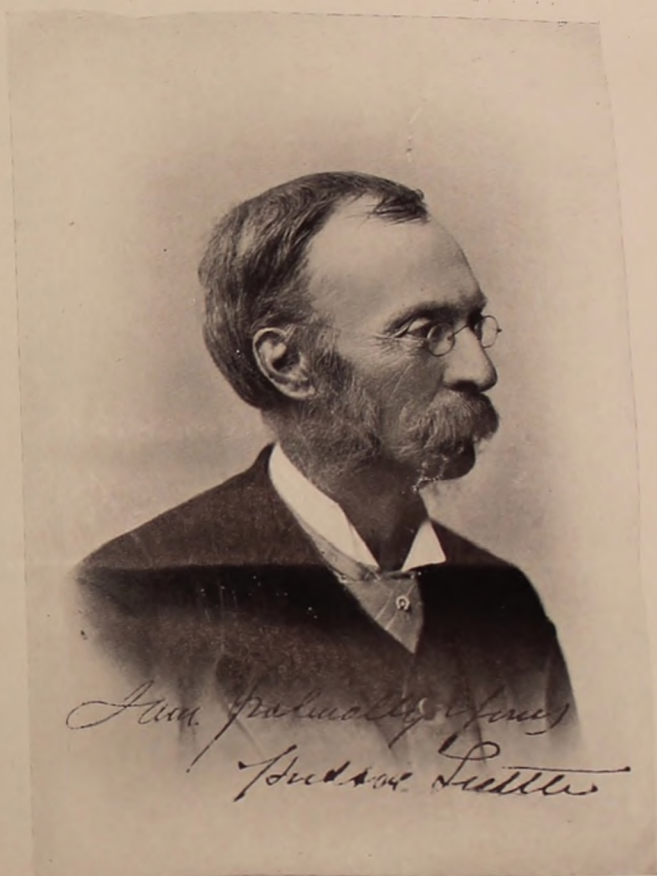
In man there is a sense to perceive the 'unseen.' From the earliest days of man's history till now, we see, man has all along been peopling the natural with the supernatural, the known with the unknown, the seen with the unseen. When man's soul first opened in worship it was in response to the touch of a mysterious presence—around him in the mighty storm or the crashing avalanche, the glowing sun or the stupendous mountain, or within him in the mysterious pulsation of his wakening moral consciousness. Haunted by this presence, within and around, he entered into a search for it, and this search has been the force which has evolved the religions of the world.

Here at once is seen the error of those who talk of a 'revelation once for all,' an 'inspiration' once vouchsafed but possible no more, a 'faith once given to the saints,' so that all we have to do is to read a book, count syllables, smite the doubter and believe. The process of religious development is as natural and as gradual as the process of the development of art or music or engineering, and must be achieved in the same way—by intercourse with the unseen, by opening the so-called 'real' to the commanding creations of the Ideal, and thus by ever enlarging the sphere of the Real.

This is absolutely true of the realisation of God. Far away back, everything was crude, elementary and ugly—speech, art, music, mechanics, gods; and all were crude, elementary and ugly for the same reason: they were imperfect, they were animal, earthly, and altogether too dependent on the seen. The remedy was idealisation, loving and receptive intercourse with the unseen, and sensitiveness to the hidden lovelinesses of the spirit-world: and all that came by closer contact with the 'worlds not realised.' Was it not so with the old Hebrew prophets and some of the Psalmists? Was it not so with Buddha, with Socrates, especially with Plato? Was it not the great secret of Christ? The vision of God is a revelation that comes to the longing of man: and it is ever true that 'the pure in heart see God.'

That is the secret of it all. The vision of God is to the pure: and by 'pure' one should mean somewhat more than good. It really includes all that we mean by sensitiveness. Thus our lecturer, pursuing the contrast between external and internal perceptions, says:—

The only difference is that in the perception of a physical object the sensations come through the five physical organs of sense and are consequently limited, but, in giving us our God-perception, all our ethical, aesthetic, emotional and rational faculties combine and co-ordinate—the whole man from



MR. HUDSON TUTTLE.

Medium and Author.

the unknown depths to the outskirts of his being becomes one living organ of spiritual sensations to which he responds with his whole being concentrated and focussed through meditation, devotion, prayer.

Here is the ground for trusting and valuing a sympathetic Symphony of Religions, not as scholarly or critical work, but for the purpose of combining all experiences, all ventures, all aspirations, all trusts, in one great realisation of Spirit-Life and God.

HUDSON TUTTLE: A MODERN PROPHET.

Whenever the history of the rise and progress of Modern Spiritualism in America is written, two names will be found to stand out prominently among those of the men whose psychical powers, or mediumistic gifts, brought them into the front rank of the workers for the promotion and spread of the knowledge of present-day communion with and inspiration from the people of the after-death spheres of existence.

It is significant that this movement, so far as its earthly representatives are concerned, has always been leaderless, and up to the present time it is still without a visible head, or a governing body. This fact is frequently held to indicate that the real leaders are the Intelligences who are at work in the unseen, and that it is not their purpose or intention to build up another organised sect, but rather to make Spiritualism a force in the world for righteousness by diffusing the knowledge of spirit life everywhere, until it permeates the thought of the race, and continued personal existence becomes universally recognised. Be that as it may, those who are familiar with the facts are aware that all attempts to dominate the movement have ignominiously failed, and those who made the attempts have had to establish other cults in which they could exercise their genius for organisation and personal control.

The two names to which we have alluded are those of Andrew Jackson Davis and Hudson Tuttle. Readers of 'LIGHT' have been made familiar with the life and work of Davis by Mr. Jas. Robertson, Mr. Wake Cook, Mrs. Margaret Farrington, and others, but comparatively little has been published respecting the life work of Mr. Tuttle, and we feel impelled to endeavour to do honour to this worthy and modest worker for Spiritualism while he is still with us.

Hudson Tuttle was born at Berlin, Ohio, which was then a wilderness on the southern shore of Lake Erie, in 1836, and is therefore seventy-four years old. His early life was one of hard work and little education. His father was a strong theologian and young Tuttle began to dislike all sects. When sixteen years of age—four years after the 'Rochester knockings' startled the world—he was invited to a séance at the home of a retired Congregational minister, and one bleak, blustering night in early March he walked two miles across the fields to attend his first sitting, 'impelled by an irresistible impulse,' yet ashamed of his interest in the subject. On that occasion he fell into a semi-conscious state and his 'hand began writing, illegible scrawls at first, then here and there a word became readable, and soon whole sentences. Names of spirits were written, and questions, testing identity, were correctly answered.' Mr. Tuttle says:—

The psychic state, into which I entered that evening for the first time, is peculiar and distinct from that which accompanies physical phenomena. When I sat at the table I felt an overwhelming drowsiness, although this did not reach unconsciousness. I was unable to ask questions, except I roused myself out of this state, and then sank back to receive the answers. In the state in which I received writing, either automatically (so-called) or by impression, the condition was not one of lethargy approaching sleep, but an indescribable intensification of mental power, a broadening of the horizon, a flow of thoughts reaching far out from the subject under consideration, flashing through the mind. It was as though I had listened to an exhaustive lecture and had taken a few notes. My mind had received a great deal more than had been written.

The evening following this first experience the ex-minister, with several others, called at Mr. Tuttle's home, desiring a séance. Mr. Tuttle, senior, who had been reading a paper

devoted to Spiritualism, agreed to their suggestion, and after long persuasion Hudson yielded and consented to sit with them. Rappings and table movements soon began, and although at first the father attributed the phenomena to the devil, he was ultimately convinced that he had received communications from a spirit sister. The result was, as Hudson Tuttle says, that although up till then he had not seen his father smile—a cloud always rested on his brow—after this experience 'his face glowed with joy, and during the after years of his long life (he lived to be eighty-nine) he was one of the happiest of men.'

In the Densmore edition of 'The Arcana of Nature,' published in 1908, Mr. Tuttle gives an interesting sketch of his mediumistic experiences, in which he says that after his séances had been held for about a year, during which time he had given everything to others, but had himself received very little, he discontinued them and sat alone in his own room, where he wrote under the influence of his spirit friends. He says:—

I usually wrote by impression, or a blending of that process with the automatic, the processes varying with the difficulties of thought-transference. When I doubted, my hand would be seized and write automatically, without my knowing a word written.

The first work of any dimensions was a story, founded on events in spirit life entitled, 'Scenes in the Summerland; or Life in the Spheres.' This MS. was taken up by a retired business man, and published in 1853. It passed through six editions, and has been republished in England. Following this a much more sustained and valuable work was written, entitled 'The Arcana of Nature,' which was completed in Tuttle's eighteenth year. However, the Intelligences who wrote it advised the medium to destroy the manuscript, as they considered that it was too imperfect to be of value; so, gathering up his treasures, he regretfully committed them to the flames, and, with discouraged feelings, lest when finished it would not please, he began again, impelled to write in season and out, until by both mental and physical sacrifice the book was completed. 'As far as other aid was concerned,' he says, 'I might as well have been placed on an uninhabited island, with only a pencil and a pad of paper.' At last the book was put into the printer's hands, and the proofs were read by Mr. S. B. Brittan, who said that 'the writers were inclined to arrange words after the Greek idiom, and to condense by elision of words until the sense was obscured.' Mr. Tuttle says:—

I could not at that time have undertaken the proof-reading except by the control of those who had written the text. I did not understand many passages, and not until years after, by earnest study, was I able to comprehend them. Many correspondents have asked me for explanation of passages, forgetting that my interpretation may not be as correct as their own.

This book was translated into German and published by Dr. N. M. Ashenbrenner, at Erland, in 1860, the translator giving an account of its origin in an appendix. Dr. Buechner read the book, but not the appendix, and made free use of it in the composition of his work on 'Matter and Force,' selecting passages from it for mottoes to head his chapters, quoted largely and even appropriating without giving credit. When Dr. Buechner was lecturing in America, in the early seventies, Hudson Tuttle was invited to meet him at a public banquet, and Dr. Cyriax introduced him to the learned Doctor, who, when he saw the young farmer, confessed his disappointment, for he had supposed that he was a college professor. Dr. Cyriax reminded the Doctor that he had spoken in the highest praise of the 'Arcana of Nature,' and had said that it was 'far in advance of the scientists of the day,' and then explained to him that it 'had been written by the spirits through Mr. Tuttle, who had no library, no books even, and no access to any.' But Buechner laughed, and affected to regard it as a joke. 'The Arcana of Nature' was among the first works on spiritual thought introduced to the German public, and it is strange that Buechner should have used it to support his materialism, although it must be admitted that there was

some excuse for him as it dealt almost solely with the problems of this world from a scientific point of view.

Before the 'Arcana' was finished a second volume was commenced entitled 'The Philosophy of Spirit and the Spirit World,' in which the world of spirits was treated in much the same manner as the realm of matter had been dealt with in the first volume, but it was inspired by an entirely distinct influence—the first being materialistic, the second spiritualistic, and Mr. Tuttle says:—

I have often thought it difficult to harmonise the two, the viewpoints of the authors being so different. The engravings in both volumes of the 'Arcana' were made by the same influences that wrote them. There was some objection raised to the expense of these and they said: 'Bring the blocks and we will engrave them.' I had never seen an engraved block or a graving tool, but set to work under their guidance, and the result was the chart and the other 'cuts' as they appear. I do not contend that the merit of the engravings is notable in any way, but they are certainly much beyond my normal, unaided powers.

Mr. Tuttle's mediumship has been mainly that of an amanuensis. His ordinary work as a farmer and breeder of horses fills a large portion of his time, but he has managed, in addition, to do a considerable amount of literary work, inspired thereto by different spirit authors. The titles of some of the books will fairly well indicate their character. The 'Career of the God Idea,' 'Career of the Christ Idea' and 'Career of Religious Ideas' formed a group by themselves. Then came 'The Arcana of Spiritualism' (which has run through a number of editions, twice republished in England, but is now out of print), 'Ethics of Spiritualism,' 'The Religion of Man,' 'Studies in the Outlying Realms of Psychic Science,' 'Mediumship and its Laws,' 'Stories from beyond the Borderland' (by Hudson and Emma Rood Tuttle, issued this year), a large number of tracts, stories, articles in newspapers and magazines on a wide range of subjects, and for many years 'answers to questions' from his pen have appeared in the 'Progressive Thinker.' In addition to all this labour Mr. Tuttle has spoken for Spiritualist societies and has conducted many funerals in America, speaking words of wisdom, comfort and encouragement to the bereaved.

Always modest and retiring in his nature, Hudson Tuttle has lived quietly on his farm at Berlin Heights, Ohio, with his talented wife, Emma Rood Tuttle, also a fine inspirational writer of prose and verse, has brought up a family, and devoted the best of his energies to the work for Spiritualism. He has always advocated rational, philosophic, ethical Spiritualism. Calm and serene in temperament, his influence has been exerted for good, and he has been content to 'put the truth first,' never intruding his personality on the notice of his readers. Like all other psychics, he has recognised that the 'influences' do not come to him at all times. He says:—

Sometimes I have prolific periods, and again, I go over a deserted country. For days, weeks, even months, I feel forsaken and alone. The very fountains of thought seem dried up. No incitement can compel me to write, or if I attempt to do so it is worthless, or worse, unreliable. It sometimes seems to me that I have never written anything of value, and am sure I never can again. At the same time, when I study it, this experience is one of the most convincing tests that some superior intelligence comes into my life.

The writer of these notes will never forget the few days which he spent about ten years ago in the home of Mr. and Mrs. Tuttle, and the fraternal welcome, the enjoyable interchange of thoughts and experiences which occurred during that all too brief stay. He felt then, and still feels, that the work and worth of this pioneer, who has borne the heat and burden of the day in the service of the spirit world, have never been fully recognised in this country, and now that he is rapidly nearing the realms of the emancipated children of earth, and is almost the only standard-bearer left to us from the early days, it is a pleasure to know that the readers of 'LIGHT' will be able to see his portrait and to know what manner of man is this modern prophet teacher; who by his upright, clean, sensible and unswerving advocacy of Spiritualism, his fearless acknowledgment of his indebtedness to

his spirit inspirers and his life-long fidelity to his principles, has won the esteem and regard of thousands of Spiritualists in all parts of the world. May he and his good wife long be spared to continue their noble work for humanity and the truth.

TENNYSON AND SPIRITUALISM.

Some remarks appeared in 'LIGHT' for August 24th last about Lord Tennyson's relations to Spiritualism, and certain quotations from his poems were given to show that he was not, to say the least of it, averse from the Spiritualistic standpoint. Curiously enough, while reference was made, *inter alia*, to Stanzas XCII—XCIV. of 'In Memoriam,' in which the poet proclaims his belief in spiritual intercommunion while apparently depreciating the value of objective psychic phenomena, no one seems to have noticed that in one of his very latest poems he shows himself to be in full accord with Spiritualists. I refer to 'The Ring.' In your issue of February 12th I see that it was in 1889 that, through Mrs. Brotherton, a meeting was brought about between Lord Tennyson and Mr. Stainton Moses, and from Mr. Waugh's Biography of Tennyson I find that it was in December, 1889, that the volume of poems containing 'The Ring' was published. Anyone familiar with 'Spirit Teachings' will find it difficult to resist coming to the conclusion that 'The Ring' was written after Lord Tennyson's interview with Mr. Moses, and that it represents the final conclusions to which that gifted spirit came as a result of the luminous exposition of the subject which he no doubt received from Mr. Moses. Instead of, as in 'In Memoriam,' looking askance at psychic phenomena as a wholly unreliable means of communication between the two worlds (Stanza XCII), and adopting a Podmorean attitude towards them, he accepts them as signs of what may perhaps be termed a New Dispensation of the Spirit, and says:—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark.
No sudden heaven, nor sudden hell, for man,
But thro' the Will of One who knows and rules—
And utter knowledge is but utter love—
Æonian Evolution, swift or slow,
Thro' all the Spheres—an ever opening height,
An ever lessening earth.

The philosophy of Modern Spiritualism is here summed up with that concise fulness which was one of Tennyson's most remarkable characteristics, and, as I have said, it is difficult to resist the conclusion that Tennyson is here giving us in brief what Mr. Stainton Moses told him of the philosophy of Spiritualism, the three basic doctrines of which are:—

(1) That the next stage of existence (which it holds to be proven beyond serious doubt), is an orderly development of this one ('no sudden heaven or sudden hell').

(2) That this stage does not represent finality in the development of the human soul, but is a step in the process of upward evolution, which is infinite.

(3) That intercommunion between the spheres is both possible and natural, albeit, as a general rule, difficult of accomplishment and, being itself subject (as everything else is) to the law of evolution, it is entering upon a fuller and more perfect stage than ever before in the world's history.

A little reflection will show that if the other life is the next stage to this in a process of orderly development—and this seems nowadays almost a universally accepted truism, thanks to the influence of Modern Spiritualism—then intercommunication must be both possible and natural, for nowhere else in Nature do we find closely related spheres divided by watertight compartments. The idea that communication between the two spheres is forbidden has its tap-root in the now obsolete theory that the after-life consists of 'sudden heaven and sudden hell,' which are divided by watertight compartments not only from one another but from

us. The old theory is simply unscientific and is itself 'unnatural,' and, in so far as ignorance is of the devil, 'demoniacal,' rather than the Spiritualistic doctrine to which supporters of the antiquated and so-called 'orthodox' (correct thinking) view are fond of applying these epithets.

That these teachings harmonised with Tennyson's own deepest convictions towards the end of his life, may be seen in such intensely personal poems as 'Faith,' 'The Silent Voices,' 'Crossing the Bar,' and in his poem, 'On the Death of the Duke of Clarence,' in which he says:—

The face of Death is toward the Sun of Life,
His shadow darkens earth: his truer name
Is 'Onward'—no discordance in the roll
And march of that Eternal Harmony
Whereto the worlds beat time.

'The Ring' which, as a whole, is instinct with Spiritualistic teachings and phenomena, such as the watchful guardianship of her child by the discarnate mother, occasional clairvoyance, inexplicable phenomena, should be carefully studied by Spiritualists and by lovers of Tennyson. It seems to me to indicate his final judgment on the most important movement of modern times, and to give us a truer view of his matured convictions on the subject than the earlier and more often quoted stanzas of 'In Memoriam.'

E. SCHIERHOUT, B.A.

Venterstad, Cape Colony.

MAN AND HIS BODY.

'The Herald of Health,' for May, in a lengthy discussion of the question of fasting and nutrition, says:—

Mortal man, as he now is, is in a very bad plight. His body is an exquisite piece of self-working machinery, infinitely beyond his understanding. The earth, the air, and the sun are its support. It is evolved from them, it is maintained by them, and it returns to them. It is but a temporary loan. The laws of its being are all inter-related, are all harmonious one with another. Like all animal life, it is inspired to minister to its needs. In a natural state it sleeps during the hours of darkness and enjoys its life during the daylight. It spends its substance, its heat and its energy through physical and mental activities, and renews them when the organism demands. The demand and supply are consistent one with another.

Under these conditions the mortal animal man is the faithful slave of the immortal spirit man, by it the spirit of man is materialised and externalised. The five protective senses, seeing, hearing, feeling, smelling and tasting, are the guardian angels of his body. They are his handmaidens, and they are his temptations. If they become dulled and blunted through overwork, then the spirit man loses his guides—his friends. Their workings are largely independent to him; they are part and parcel of his involuntary nature. He finds great joy in their natural exercise. When well energised, he revels in activities; when spent, he heartily enjoys the sight, smell and taste of his food, and the rest and sleep that renew him and make him again fit for the activities in the air, the sunlight, and on the beautiful earth.

If man becomes idle, then he is apt to dwell mentally upon the pleasures of his senses, of eating and drinking and resting and sleeping. Such contemplation tends to the committing of abuses of the senses, and he eats and drinks and rests and sleeps when there is no need, necessity or excuse for so doing; and immediately the machinery of the body is put out of working order. Fatigue and pain, discomfort and disease have taken the place of the natural joy of a natural outdoor life of activity. Not only do his senses become immune to abuse, but eventually the man becomes their slave, and they demand, in kind and quantity, attentions that make for disease, which eventually kill the body before it has been long enough on earth for the man to develop himself to a stage fit for his passage into the next world, and his death is a premature birth into the sphere of souls or spirits—name it what you will.

'The genuine is opposed by the counterfeit, and it must be remembered that the latter could not exist without the former. The prestidigitators of Egypt could duplicate the wonders wrought by Moses and Aaron, yet the rods of the Hebrew brothers, when turned into serpents, swallowed all the rods of the pretenders. Truth ever overcomes error, even if it be obliged to swallow counterfeits and transmute them into righteousness.'—HARRISON D. BARRETT.

A DREAM WITHIN A DREAM.

The following interesting account of a remarkable dream, in two singularly connected portions, has been kindly forwarded to us by Mr. W. T. Stead, who received it from a correspondent. One peculiarity of it is that the first part seems to contain a reiterated premonition:—

I was intent upon some business, what it was I know not, but I raced up the steps of the Tube Station, leaving the other travellers behind me.

The first weird sight that met my eyes was the length of Cheapside, with never a soul in sight, not a sound, the snow falling, and the houses covered with that sort of greyish paper which the grocers are wont to wrap up brown sugar in.

I stopped at the top of the steps directly facing Mappin and Webb's and held my breath in amazement, for as I said before there was no living thing in sight. I looked behind me to seek for the others who had travelled from the Marble Arch with me, but they, too, had gone and I was absolutely alone. I walked on the footway, rendered noiseless by the still falling snow, and looked out for sign of someone to speak to, but I could see no one.

I went towards St. Paul's Cathedral, and got as far as Nicholson's Corner, and then I became frightened at the weirdness of it all. I turned back and made for the Stock Exchange, as I had a relative there. As I passed down the northern side of Cheapside I saw a quaint figure of an oldish man emerge from one of the side streets; he saw me and came towards me. He held out his hand to me and I recognised my father, upwards of twenty years dead.

He asked me how I was getting on in life, and I told him that I was afraid I was going to be ill, as I could see no one in the streets and that I could not understand matters at all. He told me I was getting on in years, and that I should soon be dead, and that all of us had to die sometime; I did not feel at all unhappy, and I said good-bye to him, whilst he went on his way as though he had business to do. He looked remarkably well in health.

At length I reached the Stock Exchange, but could see no one. I then crossed over the road to Lyons' restaurant, and immediately I passed in at the door I was almost swept away by the crowds of old men, young men, and Stock Exchange clerks, who were rushing up and down the stairs in the typical way of a settling-up day. But there was no noise, and then I saw and recognised that they were all dead men, and their actions were automatic. Now, I felt down-right ill with fear, and wondered whether I was dreaming, but in my sleep I reasoned out that such was not the case, but that I was very much alive. I then saw in a long procession nearly all my friends, and others that I have met in my life pass by me, and every one of these I know as truth to be dead. They took no notice of me, but I could not but remark how well they all looked.

And then I came out and went into a small but good-class tobacconist's next door and asked for a cigar, but although the shopman was moving about I at once saw that he was dead and that his actions were all automatic. He handed me a box of cigars, and a voice from out of the air, similar to that produced by a phonograph, said to me: 'These cigars are fivepence each,' but, I remarked, 'How very small.' For answer the shopman took one up and blew it out as one would do a child's toy balloon, and I remember putting down on the counter two sovereigns, and the shopman giving me one sovereign back, a half sovereign, nine shillings, a sixpence, and a penny.

Just then a figure stood near me, and a voice I at once recognised as belonging to my father-in-law said, 'How are you?'

I was pleased to see him, and although a long time has passed since he died he was just the same to me as ever, only that he looked so remarkably well. I told him I was afraid I should be ill as I could not understand quite what was happening; he said I was getting on in life and that we all have to die, and that all the dear old friends were waiting; and I was astonished that this information made me feel a thrill of

delight, and I felt profoundly happy; then he went away as though on business, and I came out of the shop into the empty streets again; then the most remarkable thing of this dream happened; I woke and found myself at home again as a little boy, and I turned over and said to myself, 'What a horrible dream'; then I opened my hand and in it I found a sovereign, a half sovereign, nine shillings, a sixpence, and a penny. I was so frightened at this discovery that I rushed off to my mother's room and cried out to her in a boyish terror; then everything vanished, and my present wife woke me up and asked me if anything were the matter, as I was crying out in my sleep.

LETTERS TO THE EDITOR.

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

Spirit Photography.

SIR,—As one of the many readers of 'LIGHT' who are much interested in spirit photography, permit me to ask Mr. Young kindly to let us know how many of those who sat with Mr. Wyllie under the auspices of his society did so under test conditions, apart from the sitting held with his committee. Also how many of the spirit photographs were identified out of the number obtained, and whether he, Mr. Young, always intimated that Mr. Wyllie was willing to sit under test conditions. These details would be helpful to those who are considering this question.—Yours, &c.,

INTERESTED.

SIR,—Mr. Thos. May, in 'LIGHT' of April 30th, asks 'what are these photographs supposed to do?' It is difficult to say what they are 'supposed' to do, but there is no doubt that in hundreds and probably thousands of cases they have brought great comfort and consolation to those on this side, and presumably pleasure and satisfaction to the spirit visitors, who have in many instances in this way redeemed promises previously made.

Through Mr. Wyllie's mediumship several sitters have already received likenesses which they have recognised, and doubtless all intelligent Spiritualists will smile and be glad if Mr. May should be called upon to redeem his munificent promise of £250 for a spirit portrait of one of his relatives.

One friend of the writer received through Mr. Boursnell capital photographs of his paternal and maternal grandfathers, and also an aunt and another friend, unmistakable portraits of her daughter and husband, as well as two intimate friends. Cases such as these have been numerous.—Yours, &c.,

H. BLACKWELL.

'Astral Bells.'

SIR,—A few weeks ago, when I was staying in Bournemouth, a curious thing happened which I think is worth recording.

One afternoon I was sitting in my room reading an occult work called: 'Amongst the Adepts,' when my attention was attracted to a loud rustling of paper in the fireplace in which there was no fire but only a lot of paper. Thinking there was a rat or mouse there I laid aside the book and looked across the room at the fireplace, expecting to see an animal of that species emerge therefrom.

After a minute or two, as the noise still continued as if something was rummaging about violently behind the screen which hid the grate, I got up, and pulling back the screen examined the fireplace, which I found to be quite empty except for the paper. There was no rat or mouse there and nothing that could possibly have caused the noise, nor could I find any hole or means of exit by which any animal might have passed. Thinking it rather strange, I replaced the screen and resumed my book. About five minutes later the rustling began again, then stopped, and the clear silvery notes of a bell sounded from behind the screen. It rang three distinct peals with a pause between each and distinctly from the fireplace, though the sound had the peculiarity of being far off. I had never heard anything like it before—a very clear, thin, silvery tone, just like what one would imagine 'fairy bells' to emit.

Again I examined the fireplace and the chimney, but there was nothing there to account for it. About eleven o'clock the next night—just after I had got into bed and put out the light—the rustling noise in the fireplace began and went on till I fell asleep.

In the middle of the night I was awakened by hearing the 'bell' sounding in the air above my bed.

The next time I heard this sound was two evenings later, as I was sitting writing in my room, when suddenly, without preliminary noise in the grate, the 'bell' rang out loudly. Since then I have had no further experience of it.

The book I was reading seemed to have something to do with it, as the noise commenced when I began the book and stopped after I returned it to the Spiritualist friend who had lent it to me. This friend, to whom I related the incident, thinks I heard the 'astral bells' which are operated by Oriental adepts. These bells used to sound in the presence of Madame Blavatsky, who understood the secret of their production. Have any other readers of 'LIGHT' ever heard them?—Yours, &c.,

REGINALD B. SPAN.

Fooled by Hope and Fortune?

SIR,—A statue of Lord Brougham at Cannes in the South of France bears this inscription, apparently chosen by himself: 'Inveni Portum. Spes et Fortuna valet. Sat me lusistis: ludite nunc alios'; which may be translated as follows: 'I have reached my haven. Farewell Hope and Fortune. You have fooled me enough: now fool others.'

Lord Brougham was dowered with some of the most brilliant intellectual faculties ever bestowed upon man. In a letter to Lady Lyndhurst, Gladstone wrote: 'Lord Lyndhurst expounded the matter in a most humorous way from his point of view. Brougham went into raptures and used these words: "I tell you what, Lyndhurst, I wish I could make an exchange with you. I would give you some of my walking power, and you should give me some of your brains." I have often told the story with this brief commentary, that the compliment was the highest I have ever known to be paid by one human being to another. Brougham, eighty years old, was vehement, impulsive, full of gesticulation. Lyndhurst, eighty-six, calm and clear as a deep pool upon rock.'

But giant intellectual faculties, however brilliant, without the crowning grace of spiritual intuition and heavenly wisdom, are of little value. Carlyle wrote: 'The healthy understanding is not the logical and argumentative but the intuitive, for the end of understanding is not to prove and find reasons, but to know and believe.'

Man reaps what he has sown, and when after a long career one looks back, and accuses life of having fooled him, it can only be because he has fooled with life! I do not know whether Lord Brougham was an avowed materialist, but no one realising the oneness and continuity of life and progress could possibly stultify himself with an epitaph such as this.—Yours, &c.,

A. K. VENNING.

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

Mr. Peters on the Continent.

SIR,—It is sometimes well to remember that we, in our own localities, are not the only workers for Spiritualism, and that in other lands, in other conditions, earnest men and women are doing their share. During the last few months, after leaving Holland, accompanied by my wife, I visited many cities in South Germany, working for the different societies there. We first went to Karlsruhe in Baden, and from there to smaller cities; then on to Munich and Vienna, being received everywhere with enthusiasm and kindness. I think I am the first psychometrist to visit that part of Europe, and my work aroused much interest and discussion.

In Stuttgart, where I worked under the kind direction of Mr. Max Walcher, who became a Spiritualist in England, the Press was interested enough to criticise me, after I left, showing that people are beginning to think seriously of our claims. In Berlin I had the pleasure of meeting many old friends, and after a holiday at the hospitable house of a fellow country woman in Potsdam, I went on to Denmark, where I am now working.

Most of our Continental friends do not look upon our cause as a religious one, and meetings are sometimes held in places, and under conditions, that would astonish English Spiritualists. But here, in Copenhagen, a religious tone prevails; our friends possess a beautiful temple of their own, and there are many independent societies meeting in various parts of the city. There is a Danish Spiritual Alliance under the able presidency of Mr. C. Riis Bonne, with a willing and efficient staff of officers, a Danish Psychical Research Society, the secretary of which, Mr. J. S. Jensen, has an interesting collection of pictures, photographs and automatic drawings. These were exhibited in the city, and attracted general attention, and if any reader of 'LIGHT' has pictures, photographs or drawings to spare and would send them to Mr. J. S.

Jensen, 20, Reventelowsgade, Copenhagen, for future use, it would be helping our cause very much, for these pictures are used to illustrate lectures which are given in many places.—Yours, &c.,

Copenhagen.

ALFRED VOUT PETERS.

A Plea for Kindness.

SIR,—Mr. Marriott's articles in 'Pearson's Magazine' should arouse a spirit of inquiry in some of the readers who perhaps never take up a Spiritualist paper, and be an inspiration to the thousands of people who really have had evidence that death does not end all. If those who are not yet at work in the vineyard of truth should be forced to defend it, then, reactively, some good will come out of this attack upon Spiritualism and mediums.

There is a Spiritualism which compels men and women to labour for the good of humanity. There is a spiritual communion with the angels to which all pure souls can attain: and I hold the hope that the Editor of 'Pearson's Magazine' and Mr. Marriott will obtain both. When I think how Saul persecuted the early Christians, and how, after he had received the heavenly vision, he was obedient to the Divine voice and became the greatest advocate of the Christ, I see the possibility that they may yet become workers for the truth, therefore I would treat them kindly and as refiners who will bring out of the furnace the gold that is pure, for if they are patient and honest seekers they will certainly find that truth in Spiritualism.—Yours, &c.,

ELVIN FRANKISH.

29, Friars Walk, Exeter.

The King: Free to Work from the Other Side.

SIR,—Late on Thursday evening, May 5th, I returned to London from the Continent, and heard for the first time, at luncheon on Friday, May 6th, of our beloved King's sudden and dangerous illness. I felt sick with misery and suspense all the afternoon and evening, and about 10 p.m. I tried to get a few words from my old friend, 'H. D.' (of 'Seen and Unseen'), and gathered that there might be still a 'gleam of hope,' but I felt very wretched and restless and could not sleep until after 11 p.m.

I woke up twice after this (no uncommon experience with me), feeling equally miserable and unhappy each time. These wakings must have taken place after the King had passed away, but I had no intimation of this at the time. Then I slept again for two or three hours, and during this last sleep I heard a voice say to me, most distinctly and clearly: 'They are all furious, for he really is dead now.'

I got up, on awaking, and looked at my watch. It was 5.15 a.m., May 7th. A sense of calm and peace came over me after the tension and suspense of the last sixteen hours. I felt that he had *probably* passed away, but am always very sceptical as to my own psychological experiences. Anyway, I felt that some crisis had arisen which brought peace and calm rather than the despair and misery of the preceding afternoon and evening.

The black lines on my morning paper were neither a surprise nor a shock, but for some minutes I experienced a rebellious grief that our King should have been taken away just when our need of him seemed the most urgent. Then, like a star piercing through the gloom, came the sudden flash of light: 'But that is just the reason—because he can do more over there for his country.'

Then I asked 'H. D.' if I had misunderstood him in saying the previous night there was still a 'glimmer of hope,' or was it that he did not see clearly himself before the event? I extract the following sentences from his answer:—

H. D.: 'A little of both. There seemed just a shadow of hope still. It is difficult to switch on at once to these sudden moves of destiny. But I have no doubt at all that your present idea has been given you in order that you may imbue others with it, and so help the guardians on this side by preparing the channels on your side. Make the idea known as widely and quickly as possible. Let it saturate the mental atmosphere. That will help also to remove the sense of a fearful calamity. It is, indeed, a blessing in disguise—and you will all see this shortly.'

E. K. B.: 'I heard a voice say, "They are all furious, for he really is dead now." What does that mean? It sounds like nonsense.'

H. D.: 'Where many others see only black gloom, you have been allowed to pierce to the heart of the mystery. "God moves in a mysterious way." The opposing powers are, as usual, acute enough to realise their checkmate and resent it. He will have tenfold the influence over there, freed

from the disadvantages of his position. In spite of his brilliant international work, when it came to his own country's crisis his hands were tied by the very fact of his being the Sovereign. This is what was meant by the sentence conveyed to you. His passing from the earth sphere was the knell of their hopes of confusion and revolt. *Yes! Yes! Yes!* (in answer to a sceptical thought of mine). Don't lose faith and hope and courage. Believe! for it is true. England will be saved—by the skin of her teeth—not through her own virtue, but because she has a work to do amongst the nations, a work which certain qualifications enable her to do just at this juncture. And the removal of her best statesman frees his hands as they could never have been freed during his earthly life.'

Here the message ended. I should like to close this letter by saying that I have always felt conscious that our dear Queen (Victoria) was permitted to be a special guardian of the country she loved so dearly and served so well for sixty-four years. She and the Prince Consort and our now lamented King—differing as they all did in character—were united by that strongest of bonds—a true love for England and England's best interests. Together now—on the other side of life—they form a threefold cord. What limit can be put to the possible blessings of wisdom and counsel which may come to us through this channel?

Doubtless others may have had somewhat similar experiences, but I have recorded my own, hoping that this letter may suggest helpful co-operation on the part of those who hold their country's honour and true prosperity as the most precious possession of English men and women.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club, Piccadilly.

National Fund of Benevolence.

SIR,—Kindly permit me to express my gratitude to those friends who have so generously supported the Fund during the month of April, and especially to commend the example of Mrs. J. Butterworth to the sympathisers with our work. A tea and social evening could easily be arranged in each town, and I am sure all Spiritualists would rally to its support if they were acquainted with the purpose to which its proceeds were to be devoted.

Amounts received during April: Mr. W. Atchill, 2s.; Mr. J. Briggs, per Hebden Bridge Society, 7s. 2d.; 'J. B. S.', £1 1s.; 'Friends', £5 5s.; proceeds of a tea and social given by Mrs. J. Butterworth in the Spiritual Church, Blackpool, £6; Mr. J. Briggs, 10s.; Burton-on-Trent Spiritual Evidence Society, 9s.; 'Owd Jonathan', 5s.; Miss E. L. Boswell-Stone, 3s. 6d.; 'Emma', £1; Mr. W. Johnson, sale of photos, 10s.; Mrs. Swinden, sale of booklets, 10s.; total, £16 2s. 8d.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Sec.

Direct Slate-Writing.

SIR,—At the weekly circle held at the home of the well-known medium, Mrs. Place-Veary, the controlling intelligence requested that the members should sit for slate-writing, and accordingly a double slate was secured, screwed down at each side and both screw-heads covered over with gummed paper and initialled by three members of the circle. The slate was examined at the commencement of the meeting each week, and at the end of last Wednesday night's meeting, being the third sitting, a number present thought they heard the scratching of the pencil inside the slate. The latter was opened, and the following was found written thereon in four lines:—

'Death with the might—Of his sunbeam—Touches the floor and—The soul awakes.'

We always sat in lowered gas-light, sufficient, however, to tell the time on a watch. This report is signed by all who were present, twelve persons in all, attesting its truth.—Yours, &c.,

THOS. L. REES.

House Imperial, Narborough-road,
Leicester.

Books Wanted for a Lending Library.

SIR,—Kindly permit me to appeal to your readers for gifts of books on Spiritualism on behalf of the Portsmouth Progressive Spiritualists' Society, Mizpah Hall, Waterloo-street. A few volumes have already been given by kind friends in the vicinity towards a lending library, but many more are needed. Parcels may be sent to the society's rooms, or to me at 29, St. Stephen's-road, Buckland, Portsmouth.—Yours, &c.,

EDWARD H. WEST,
Secretary,

WELCOME TO MRS. PRAED AND MRS. HARRIS.

SOCIETY WORK.

An interesting social gathering was held on Monday afternoon last at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., when the Members and Associates assembled to welcome Mrs. Praed, of Australia, and the Rev. Susanna Harris, State Missionary of Ohio, U.S.A. After an hour had been spent in social conversation, during which refreshments were handed round, Mr. H. Withall, vice-president, after making feeling reference to the transition of King Edward, said that the visits of their guests had given London Spiritualists an opportunity of expressing the kindly feelings which they entertain for the workers in the cause in other lands. These ladies had both come with warm commendations from leading bodies of Spiritualists, who testified to their valuable services to Spiritualism, and he trusted that they would be equally successful while here and carry back with them pleasant memories and our sympathetic greetings to co-workers over the seas.

The Rev. Susanna Harris, in an earnest address, said that she had the good fortune to see the King, almost immediately on her arrival, and her heart went out in sympathy to the people who mourned his loss. She hoped to learn something of how Spiritualism was progressing in this country, for she regarded it as her religion. She loved her work and was pleased that she had been able to establish eighteen new societies last year as the result of her missionary labours. After relating some interesting experiences, she said that those who asked what Spiritualism means should study the bible, for it was full of Spiritualism. She did not feel as if she was in a strange land or among strangers, and fully appreciated the kind welcome which she had received. After conveying to the friends assembled the hearty good wishes of the president of the Ohio State Association, Mrs. Harris gave several successful psychic readings and messages.

Mrs. Praed said that she had been agreeably surprised during the five weeks that she had been in London. She had been warned that English people were cold and reserved, but she had not found them so, they had been kind and had given her much encouragement. She had been a worker for Spiritualism for fifteen years, and had always made friends, because the spirit people guided and helped her, and she was never so happy as when working with them for the benefit of the people, many of whom, she was happy to say, had become Spiritualists as the result of their efforts. She was sometimes called 'the little mother,' because wherever she went she tried to help the children, and she was rather disappointed that she had not as yet found a children's Lyceum in London. She felt that Spiritualists ought to teach their little ones what Spiritualism means and how to cultivate their spiritual powers. There were seven Lyceums in Melbourne alone, and she pleaded for greater attention to this department of the work. She brought greetings from the societies in Australia and New Zealand, and the workers there were hoping to hear good news about Spiritualism in England. After expressing her thanks for the kindly welcome which she had received, Mrs. Praed gave clairvoyant descriptions and messages, which were mostly recognised, and the proceedings closed with hearty good wishes to both ladies for their success.

THE London correspondent of the 'Sussex Daily News' says: 'A friend who has a touch of superstition in him reminds me that Good Friday this year fell upon March 25th, Lady Day. He recalls an old English couplet which runs:—

When our Lord shall sit in our Lady's lap,
To the nation shall come a dire mishap.

'AIDS TO A SIMPLER DIET' is the title of a penny booklet in the 'Health from Food' series, by James Henry Cook, obtainable from the Pitman Health Food Company, Birmingham. It shows concisely, by means of examples and tables, what foods can appropriately be substituted for meat, both as regards the proteid and the fatty constituents. We are not sure that the tendency in books of this nature is not to over-emphasise the necessity for taking proteid, and hence causing the beginner to consume more of this essential constituent than is good for him; but this book has a wisely corrective chapter on the danger of over-feeding, and a reminder that food does not nourish unless it is assimilated, for which reason 'a dry brown crust and a few nuts well digested are worth far more than a seven-course dinner undigested'; not many kinds of food should be taken at one meal, and part at least of these should be such as require thorough mastication—not sloppy food hastily swallowed. There are also valuable hints on 'scientific cookery,' by which the flavour and nutritive quality of the food are preserved. The Pitman Health Food Company supply all the improved foods and appliances mentioned in the booklet.

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 well-recognised clairvoyant descriptions. Touching reference was made to the passing on of our beloved King. Mr. Leigh Hunt presided. On May 2nd Mrs. Jamrach gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard, after a heartfelt reference to the passing of the King and a prayer for guidance for his successor, delivered an earnest address on 'The Coming of the Kingdom.' Mr. Barham sang a solo, and the 'Dead March' was played.—22, Prince's-street, W.—On Sunday evening last a splendid memorial service for the late King was conducted by Mrs. Fairclough Smith, who, after a beautiful prayer, gave a powerful address on 'Two Loves.' Handel's Grand March was impressively rendered on the organ by Mr. Haywood, and the audience sang a verse of the National Anthem. Sunday next, see advt.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Baxter. Thursday, at 7.45 p.m., Mrs. Neville. Wednesday and Friday, 8, members' circles.—J. J. L.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mr. T. Olman Todd gave an interesting address on 'The Problems of the Infinite.' Sunday next, Mr. and Mrs. Smith, address and clairvoyance.—W. H. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Madame Zulbice gave an address. Sunday next, at 11 a.m., circle: 'Spirit Talks'; at 6.45 p.m., Mrs. Fielder, address and clairvoyant descriptions.—C. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. T. Brown gave an appreciated address. Sunday next Mr. T. Olman Todd. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. Webb spoke on 'Sympathy' and Mrs. Webb gave clairvoyant descriptions. Sunday next, meetings at 11 a.m. and 7 p.m., Lyceum, 3 p.m. Monday, psychometry and clairvoyance, silver collection.—A. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. O. Kottnitz and Mr. Robert Wittey gave excellent addresses. Sunday next, at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions. Sunday, 22nd, Nurse Graham. 23rd, Mrs. Podmore, clairvoyante.—N. R.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Pulham, Mr. Clennel, Mr. Jones and a visitor spoke on 'Mediumship.' Mrs. Jones and Mrs. Pulham referred to the passing of the King and gave clairvoyant descriptions and sympathetic messages.—A. W. J.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'The Efficacy of Prayer.' In the evening 'After-Death Experiences' were related through Mrs. Beaupaire. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

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

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Jamrach gave an address, 'The Spiritualist's Conception of God,' and clairvoyant descriptions. Miss Wellbelove sang; Mrs. Hulland played the 'Dead March.' Sunday next, at 7 p.m., Mrs. Boddington, address and clairvoyant descriptions. Madame Duvergé will recite.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. A. Scott spoke on 'Non-Resistance.' In the evening Mr. H. Leaf gave an address and clairvoyant descriptions. On the 5th, Miss Nellie Browne gave psychometric readings. Sunday next, at 11.30 a.m., Mr. Winbow; at 7 p.m., Mr. D. J. Davis. Thursday, Mr. W. R. Stebbens. Sunday, 22nd, Mrs. Annie Boddington.—W. R. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Generalities of Spiritualism,' and gave clairvoyant descriptions; in the evening Mr. J. Kelland gave an address on 'After Death. What?' with touching references to the King's transition. Sunday next, at 11.15 a.m., Mr. J. Abrahall, address and clairvoyant descriptions; at 7 p.m., Mr. Ebenezer Howard. Wednesday, 8.15, Mrs. Jamrach.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday morning last Mr. Brown gave healing treatment. In the evening Mr. Snowden Hall and others spoke. On Saturday Mrs. Boddington held a pleasant social gathering. Sunday next, at 11.15 a.m., public circle for healing and spirit photography; at 7 p.m., Mrs. Jamrach. Thursday, 8.15, Mr. Woodman, public circle; silver collection.—H. B.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mrs. Podmore gave a helpful address and fully-recognised clairvoyant descriptions. On the 5th inst. Miss Middleton gave good psychometrical delineations. Sunday next, at 11 a.m. and 7 p.m., Mr. Percy R. Street. Sunday, 22nd, and Wednesday, 25th, Mrs. Fanny Roberts, of Leicester.—C. W. T.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss Violet Burton gave an address on 'Death.'

WINCHESTER.—MASONIC HALL.—On Sunday last Mrs. Letheren gave an address and clairvoyant descriptions.—F.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle delivered addresses, answered questions, and gave psychometric readings.—A. J.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday evening last Mr. Herbert Nichols spoke on 'The Continuity of Life' and gave clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mr. Richard Boddington spoke on 'The Value of Spiritual Evidence' and 'Not to Destroy but to Fulfil.'—H. E. V.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'The Throne and Crown of Victory,' and 'The Dead March' was rendered on the organ.—E. F.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last Mr. Courtney read a paper on 'How we Pass into the Spirit World.' Mr. Webber spoke, and various spirit messages were given.—W. B.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. Henley delivered addresses on 'Why a Lyceum?' and 'In the Beginning.' On Monday Mrs. Henley gave psychometric readings.—V. M. S.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mrs. Trueman gave an address and clairvoyant descriptions. On the 4th Mr. Smith answered questions on 'Mediumship.'—N. F.

BRISTOL.—I. L. P. HALL, KING'S SQUARE-AVENUE.—On Sunday evening last Mr. B. J. Hughes spoke on 'Man: Body, Soul, Personality.' Mrs. Gilbert Williams gave clairvoyant descriptions.—H. O.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given. In the evening Mr. P. R. Street spoke on 'The Passage of Death,' and gave auric drawings.—A. H. C.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mrs. Ord spoke on 'I Am With You Always.' On May 3rd Mrs. E. M. Walter gave teaching on 'Individual Development.'—W. M. J.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mrs. Petz gave an address on 'Death Not the End,' and answered questions. On the 4th Mr. Noyce conducted a circle for healing.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last Mrs. Inglis gave clairvoyant descriptions at both services. Mr. Miller addressed the Lyceum on 'The Ethical and Religious Views of Robert Burns.'—J. C. B.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday morning last Mrs. Harvey spoke on 'How to Live.' In the evening Mr. F. Pearce gave an intellectual address, Mrs. Harvey gave clairvoyant descriptions, and the 'Dead March' was played.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey delivered inspirational addresses on 'Sow the Seeds of Love,' and 'Unfoldment or Development' to large gatherings and gave psychometric and clairvoyant readings.—G. McF.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday afternoon last Mrs. Howitt gave an address on 'The Angels shall have Charge Concerning Thee.' In the evening Mr. Hylton spoke on 'Man's Progression,' and Mrs. Robinson gave clairvoyant descriptions.—C. R.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last short addresses were given on 'Life in the Spirit World.' In the evening Mr. W. Gush spoke on 'The Rationale of Clairvoyance' and replied to questions. Mrs. Holdsworth gave clairvoyant descriptions.—W. G.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last a public discussion was held. In the evening Mr. J. Walker spoke on 'The Philosophy of Death,' and gave clairvoyant descriptions. On the 5th Mrs. Nunn spoke on 'The New Era.'

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Neville gave an address on 'Prayer' and psychometric readings. On the 4th Miss Florence Morse delivered an address on 'Faith and Knowledge of the Future Life,' and gave clairvoyant descriptions.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. W. H. Evans spoke on 'The Tramp of a Mighty Army.' In the evening Mrs. Grainger gave an address on 'The Continuous Life' and clairvoyant descriptions. Sympathetic references were made to the nation's loss, and the 'Dead March' was played.—H. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday morning last Mr. Robert Davies spoke on 'Unknown to Man is Marked of God,' and in the evening on 'The Cares of Kings,' and gave clairvoyant descriptions at each service. On Sunday and Monday he gave psychic readings. On the 13th Mr. London gave psychic readings and answered written questions.

NEW PUBLICATIONS RECEIVED.

'In After Days: Thoughts on the Future Life.' Harper & Brothers. Price 5s. net.

'An Introduction to the Kabalah.' By W. WYNN WESTCOTT. J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. Price 3s. net.

'Pantheistic Idealism.' By HARRISON D. BARRETT. Portland, Oregon: Glasse & Prudhomme Co. Price 1d.

'Thoughts for Meditation.' By LOUIE STACEY. Manchester: S. Clarke, 41, Granby-row.

MONTHLY MAGAZINES.—'Modern Astrology' (6d.), 'Nautilus' (10 cents), 'Occult Review' (7d.), 'Hindu Spiritual Magazine' (1s.).

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