

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,533.—VOL. XXX. [Registered as]

SATURDAY, MAY 28, 1910.

[a Newspaper.]

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NOTES BY THE WAY.

'The Church Times' is drifting all right. In a recent number, it murmurs:—

Mr. Gerald Balfour returns once more to his favourite subject, psychical research, and reproduces, with some additions, his recent address at the London School of Economics. He is not yet personally convinced that any empirical proof of survival after death has been furnished. There is an abundance of evidence, the easiest explanation of which would be the hypothesis of 'spirit return,' but none that entirely excludes some other hypothesis. Even this remarkable phenomenon of cross-correspondences, of which we have heard so much lately, may be traceable to some subliminal activity or second consciousness. But telepathy, considered as supra sensory communication between distinct living individuals, must be regarded as fully established, and there is need for a more liberal appreciation by the scientific world of the importance of the facts already collected.

This is really excellent. We do not mind 'The Church Times' clinging to 'that blessed word' 'subliminal,' especially when it admits that 'there is an abundance of evidence, the easiest explanation of which would be the hypothesis of "spirit return."' We can easily pardon the 'but.'

Sensible Percy Dearmer, in Canon Scott Holland's 'Commonwealth,' is also respectful—and more. He is even inclined to the opinion that it is unlikely 'a religion which excludes communion with the departed will be able to hold its own in the next generation,' while 'it is quite possible that the hypothesis of which Sir Oliver Lodge has been convinced by long-continued experiment will become an accepted dogma of Science,' and that 'the communion of saints' will thus 'receive scientific proof.' 'Meanwhile,' says Mr. Dearmer, 'we await developments.' But, while waiting, he feels free enough to conclude thus:—

The world is beginning to stir with a new emotion. Man is learning something of the greatness of his own spiritual being. The discoveries are only beginning: we do not know yet where they will lead us. It is like the deep thrill that came four centuries ago with the finding of a new world. Many travellers' tales insulted the intelligence of the age. But Columbus sailed. And there was land on the other side. So it is to-day. Can it be that our explorers will touch that undiscovered bourne from which, we thought, no traveller returns?

They tell us they have touched it already. Serious and tried investigators, trained all their lives in dealing with facts, tell us this.

Perhaps they are wrong after all. But perhaps they are right. And if they are, the whole aspect of the universe is changed, and life can never be the doubting and despairing thing it was before. What has been definitely proved about the powers and the nature of man in this life is alone sufficient to change our mental outlook fundamentally. And what may be the result, if evidence proves final also about the next? It is good to be living in the twentieth century.

But Mr. Dearmer needs our forgiveness for a paragraph in his article. He says:—

There are many, too, who need to have their minds cleared of prejudice against the subject. We all began like that. All ideas of 'Spiritualism' filled us with a natural disgust: we forgot, perhaps, that all our modern science was preceded by folly and quackery, we forgot that every science had to make its way against a similar prejudice, and had to prove its respectability. We thought that every medium was a Mr. Sludge. It needed the pure courage and amazing industry of brilliant scholars like Sidgwick and Myers to clear the ground of humbug and credulity, and establish psychic research on a sure basis.

We readily forgive him, but we think his own mind still needs to be 'cleared of prejudice.' What sense is there in suggesting that Spiritualism, before Sidgwick and Myers, was 'folly and quackery,' and that these men had to 'clear the ground of humbug and credulity'? That is the rankest kind of 'prejudice,' and ignorant prejudice too. The old pioneers of Spiritualism could have taught Sidgwick and Myers, aye, and Lodge, many things. All honour to them, despised as they were!

Another writer in 'The Commonwealth' takes refuge in that other 'blessed word,' 'sub-conscious,' and gives us comical instances of the 'sub-conscious mind's' action. He says:—

The defects of *absent-mindedness*, as it is called, first reveal to us the working of a mind below the mind. While the consciousness is busy with some abstract thought, another mechanism down below is carrying on our practical life in a more or less practical way. A series of habitual actions is gone through automatically which are often quite inappropriate to the requirements of the moment. Thus the philosopher goes up to dress for dinner, and while following out a train of thought allows his sub-conscious mechanism to put him to bed. A poet of my acquaintance has been known to eat a bun at a pastry cook's and proceed to carry the plate with him out into the street. How often do we appropriate other people's hats and umbrellas with no felonious intentions? These are all simple cases of the sub-conscious mind taking upon itself to carry on the work of life to the best of its ability, while the conscious mind is either resting, or engaged in some other business.

Tell that to Mr. Plowden, at Marylebone!

We may as well finish the story of the Presbyterian, Mr. A. Brown's, little duel with the Catholic priest. The Presbyterian began it all by telling us that we ought to submit to the Bible, or, at all events, to the interpretation put upon it by nineteen centuries of Christians, and was reproved for that by the Catholic as the representative of the only people who could claim loyalty to tradition.

He now writes a letter in which he dances upon the Catholic as bound in intellect and conscience by tradition. But he fails to see that he gives himself completely away. We quote his crucial paragraph:—

I do hold that they (Catholics) are bound in intellect and conscience by placing the seat of authority in an infallible man, or in a number of men who, together, claim infallibility. They stultify themselves in not allowing room for growth into knowledge of God's Word, and for consequent change of conviction by better understanding of the Bible. Any system that pins my intellect and conscience down to theological

dictum that is about four hundred years old, without giving me liberty to find out whether it is false or true, inflicts an injury on my whole nature.

And yet this is the gentleman who specially reproved Spiritualists for not bowing to the judgment of Christians in days gone by!

'Thoughts for Meditation, physical and metaphysical, from the standpoint of God omnipotent, omniscient and onnipresent,' by Louie Stacey (S. Clarke, Manchester, and the Higher Thought Centre, Kensington) will be quite acceptable to readers who do not mind putting new wine into old bottles. The book contains thirty-two Meditations, in the form of questions and answers, and every so-called Meditation has a little text from which the dialogue starts; and then the writer adroitly and edifyingly makes the text mean just what she wishes, which is quite right in the circumstances because her sole object is edification and not criticism, which must account for her explanation of 'damned' by 'dammed,' obviously only for edification.

But the book has quite distinct uses. It is mentally refreshing and spiritually wholesome. It makes for character-building, for self-control and for original thinking. It is written with engaging simplicity, and with a masterful but kindly tone which is well calculated to impress.

At the present crisis of the agitation for the full citizenship of Woman, it is well that thoughts such as we find in a Paper on the education of women should be taken to heart. The writer says:—

Education—alas! we scarcely know as yet what the word means. If it means developing latent qualities we are not even agreed as to the qualities that need to be educed, but I believe the so-called education of women is especially faulty inasmuch as it tends chiefly to develop feeling in which, partly from physical, partly from social reasons, they are already over-developed, or rather, over-conscious. Their education does not tend to develop reason with its slow and patient processes; yet equipoise of the heart and brain would spare not only ourselves, but the world at large, many vocal and mute tragedies and complications. I speak of education as the moulding force beyond and above book-learning which determines the issues of life and character.

We are groping towards the light, and less blindly, more consciously, with each succeeding day. If it were not for this certainty, looking at the mothers and the future mothers of the race individually, there seems more than enough to justify the pessimist or (let us say) Mr. Belfort Bax and Schopenhauer. What is to be done with these masses of women who do not think for themselves or anybody else, who at best have the aspirations of an affectionate guinea-pig and scarcely more than its intellect, and yet on whom rests this tremendous burden of human responsibility? The only answer I can see is—educate, educate, and exact all the penalties of responsibilities from them. Let them off nothing because they are women; demand the more from them; make no easy half-contemptuous allowance for sex, and concentrate on the girl child as a thing of inestimable value and importance.

This is a hard saying, but we believe it is a woman who says it; and it is quite likely that the noblest kind of woman will be most willing to have it said.

A CORRESPONDENT who writes from a Midland town, says: 'Recently I gave away about ninety or one hundred back numbers of *'LIGHT'* in the Park district here, putting them into the letter-boxes of the different houses. I hope you have had additional orders from that quarter in consequence.' We are indebted to our correspondent for his kind effort to make *'LIGHT'* better known and secure an increase in its circulation. Some seed will probably fall on fruitful soil. We shall be pleased to supply bundles of back numbers of *'LIGHT'* to friends who are willing to distribute them in a similar manner.

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SPIRITUALISM IN CHINA.

It has sometimes been asserted that almost every European missionary in China gains strange experiences as to the reality of spiritual manifestations, for the most part unwelcome and disorderly, but none the less impossible of explanation by normal reasoning. A missionary publication which has recently been brought under our notice fully confirms this statement, and probably a few particulars extracted from it will be of interest to readers of *'LIGHT.'* The book is called *'Pastor Hsi, one of China's Christians,'* by Mrs. Howard Taylor (London: Morgan and Scott, 1905). The writer of the Introduction says:—

A feature of this story is likely to excite the wonder and even scepticism of many readers. I refer to the frequent allusions to demoniacal possession, and the casting out of evil spirits in answer to prayer, which occur throughout the book. As is well known, these and kindred phenomena have, during recent years, been made the subject of close investigation in Western countries, and various theories have been advanced: some assigning their cause to the direct agency of spirits, some to magnetic or telepathic influences, while others pronounce the whole to be the result of trickery and fraud. In the presence of this divergence of opinion it seems wiser to adhere in the main to language employed by the actors themselves in describing the occurrences narrated. In connection with this admittedly obscure subject, it is worth considering whether, in the reaction from the grotesque and elaborate superstitions of a former age, the Christian Church has not fallen into an opposite extreme of error and allowed the inspired teachings of Holy Scripture to be largely lost sight of.

The writer points out that the speculations which exclude spiritual agency from the philosophy of Nature exercise a pernicious influence on thought and faith, and that the Bible testifies to the active agency of spiritual beings, both good and evil, in the affairs of men.

Pastor Hsi,* before he became a Christian, was a scholar, a man of position and influence, a cultured Confucianist, a leader of thoughtful men. Overcoming all bad habits, such as opium-smoking, and his naturally quick temper, he no sooner experienced the new spiritual power within him than he called himself 'Conqueror of Demons.' He soon had occasion to put this new claim to the test, for his wife appeared to fall under the sway of some evil power which threw her into paroxysms of ungovernable rage at the hour for daily worship. After fasting and praying for three days, Hsi went to his distressed wife, laid his hands upon her, and commanded the evil spirits to depart—with the result that she was immediately freed from the undesirable influence. At another time, when staying at a town, he undertook a similar case, but the cure only lasted as long as he remained in the neighbourhood; on his departure the influence resumed control, and the tormented person soon afterwards died. Other cases appear to have been permanently benefited.

The departed, we learn from this book, are supposed to have three spirits—a belief which has its affinities in classical literature. One of these spirits resides in the votive tablet bearing the name of the deceased, which is kept in a prominent place in the house, and before which incense is burnt; another occupies the grave, and is worshipped at proper seasons; the third has already departed to the unseen world, and must be provided for by occasional offerings of (paper) money, houses, clothes, &c. A tablet in Hsi's house, inscribed with the name of his first wife, fell to the ground, twice over, the support having been gnawn by rats. As this was the tablet with which he was personally most concerned, and the only one so attacked, Hsi took the occurrence as a warning that though the deceased should be remembered with gratitude, reverence, and natural affection, yet they should not be idolatrously worshipped and exalted into the place of God.

A rather amusing incident occurred when Hsi was appointed to an office corresponding to mayor, or chairman of the parish council. He refused to sacrifice to the idols in the village temple, and made the people promise to abstain from doing so. For three years the temple was closed, and when at the end of this period he was re-elected, he declined the office, remarking that the village had been spared some needless expense in offerings and ceremonial, and adding: 'By this time the idols must be quite starved to death. Spare yourselves now any effort to revive them!' This, says the writer, was a practical lesson, not easily forgotten.

But there were still more practical sides to Hsi's Christianity. He first of all gave up cultivating and trading in opium, and then joined in with missionary efforts to cure the opium craving by means of drugs brought from a distance. On one occasion the supply ran short, and no more of the remedy could be obtained; Hsi then determined to see whether he could get, through spiritual inspiration, an idea for the compounding of a remedy from native drugs, easily obtainable. With prayer and fasting he 'waited upon the Lord,' and then, very simply, it all came to him how the pills were to be made. The drugs were at hand in a store which he had himself opened for native remedies, and he at once compounded the pills and took them to the opium refuge. 'The pills were just what were needed. Inexpensive and easily made, they could be produced in large quantities and at short notice.' In this way a most beneficial work was rendered capable of almost unlimited expansion, and to it Hsi devoted his incessant activities for fifteen years.

The following curious description of mediumship in China is given:—

Men and women who in Western lands would be described as spirit mediums abound. There is scarcely a village on the Shan-si plain without one. Some calamity befalls a family—illness or disaster—and the medium is at once sent for. She comes, and is respectfully welcomed. Incense is offered before the idols, for the medium always plays into the hands of the priests. She sits down, usually in the seat of honour in the guest-hall, and soon relapses into a curious trance. This is done by yielding the whole being absolutely to the familiar spirit. The medium just waits, like an empty vessel,

for the advent of the influence desired. Suddenly 'the spirit has come.' The medium is now possessed, filled, transported. She speaks in a new voice, with great authority, and declares what the trouble is and how it may be remedied. More paper money and incense are burned, and more prostrations made before the idols, while gradually, with horrible contortions, she comes out of the trance again.

Altogether it would appear that a belief in spirit survival and spirit activity and intercourse is both universally held and firmly established in China.

THE UNIVERSALITY OF TRUTH.

The search for truth has, in all ages, been the supreme quest of man, and the purer and more spiritual the soul, the more persevering and earnest has the search been. To the unbiased, intent above all else upon the attainment of a higher knowledge, a clearer outlook, truth cannot be compressed into any one sect or school of thought, it can neither be cramped into dogmas, nor fettered by doctrines; as well might we try to bind the sunshine in a prison. Truth cannot be patented; it is free to all as the air we breathe, and happy indeed are those who obey the injunction of old: 'Buy the truth and sell it not.' Some of the world's greatest thinkers, however, have gone astray because they failed to understand that truth must be apprehended by the soul, rather than be discovered by methods of scientific vivisection. It can neither be held by the dominance of the will, nor clutched by the subtlety of the intellect; it ever appeals to the highest in man; therefore, to his soul.

By those who choose progress rather than stagnation, truth must be welcomed in whatever form and from whatever source it may come: but this will not be done without many a struggle, many a heartache. Long-cherished ideals may have to be cast down, the prejudices of years, perhaps even of generations, swept away as a house of cards. Still, the search for truth has been crowned with great and undeniable success, though the road to its attainment has been trodden with prayer and meditation, amid hardships and suffering. Truth is eternal and universal, and for man to limit or narrow its field of operation is but to narrow and limit the growth of his own soul. The revelation of truth comes in countless ways and under numberless conditions, and it should ever be our highest aim to be willing, at all costs, to receive every fresh manifestation, for in welcoming truth we find the path of life.

Where, then, is the fullest, the most perfect, the latest revelation of truth to be found? Is it not in Christianity as exemplified in the life of its founder? Can the most sceptical, the most unsympathetic lay the finger of condemnation upon so high and so holy a character? Acknowledging this, shall it stagger our faith to find Christian precepts, consolations, hopes believed in, under other conditions, by ancient nations whose religions we often hear described as idolatry? We were taught as children that an idolater puts his idol in the place of God. Now, as far as I can understand, neither the ancient Egyptians, Chaldeans nor the Hindus did this. Their deities were the representatives of the attributes of Nature or of God. Behind their 'lords many' and 'gods many' was the truth itself, the conception and recognition of one Supreme and governing Creator.

Therefore these ancient religions should be allowed to speak for themselves, and they should be judged, with all due regard for their great antiquity, in the increased light and knowledge of this present century.

The history of ancient Egypt dates further back than that of any other nation, and it is stated by some writers that authentic records exist of six thousand or even seven thousand years before Christ; while Laing, in his 'Human Origins,' tells us of traces to be found in the Nile mud of a much more ancient nation, whose probable date he gives, I believe, as twenty-three thousand B.C. If we go back as far as we can in Egyptian history we never come to an age of savagery and barbarism; hence this land of wonders has justly been regarded as the cradle of civilisation. In fact, the enlightenment and knowledge of its earlier age were far more advanced than

*The name, we are told, is pronounced something like 'she.'

those of a later date. Records from ancient China also point in this direction, and J. Edkins, D.D., in his 'Religion in China,' says: 'Intelligent men among them (the Chinese), who have become familiar with Christianity, say that the ancient Chinese were undoubtedly more religious than the modern. The frequent mention of God under the denomination of Shang-te, in the earliest books of the nation, may be regarded as a proof of this.'

But to return to Egypt. Parts of the celebrated Book of the Dead were written or compiled at a very early date, and the following quotations are taken from this most interesting relic of antiquity. It is the prayer of the soul, pleading in the Day of Judgment before Osiris and the Celestial Jury:—

I have told no lies, committed no frauds, been good to widows, not overtaken servants, not lazy nor negligent; done nothing hateful to the gods, been kind to slaves, promoted no strife, committed no murder, stolen no offerings to the dead, made no fraudulent gains, seized no lands wrongfully. . . . I have caused none to weep, have sown joy and not sorrow, have given food to the hungry, drink to the thirsty and clothes to the naked.

Does not this express, almost in the same words, the teaching of Christ in Matt. xxv. 35, 36: 'I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; naked and ye clothed me'?

The following is taken from the Penitential Psalms of the ancient Chaldeans:—

I eat the bread of wrath and drink the waters of anguish. O my God, my transgressions are great, very great my sins.

The Lord in His wrath has overwhelmed me with confusion.

I lie on the ground and none reacheth a hand to me, I am silent and in tears and none takes me by the hand, I cry out and there is none who hears me.

God, who knows the unknown in the midst of the stormy waters, take me by the hand, my sins are seven times seven, forgive my sins.

Do not many of these prayers remind us of passages from the Psalms: 'I will be sorry for my sin' (xxxviii. 18); 'My sin is ever before me' (li. 3); 'Mine iniquities have taken hold upon me, so that I am not able to look up' (xli. 12)?

A few quotations from the Rig-Veda will bear testimony to the faith of ancient India:—

With an anxious heart I ask Thee about my sins. Freed from sins, I will serve Thee as a slave.

Lead us so that enemies who intercept may not harm us, lead us by easy and pleasant paths, lead us to pleasant tracks.

Thou indeed art true, Thou searchest out sin, Thou art without blemish.

The Creator of all is great, He creates and supports all; He is above all and sees all.

Who is the God to whom we shall offer sacrifice?

He who gives breath, He who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death.

Who is the God to whom we shall offer sacrifice?

He through whom the awful heaven and the earth were made fast. He through whom the ether was established, and the firmament. He who measured the air in the sky.

Who is the God to whom we shall offer sacrifice?

He to whom heaven and earth, standing firm by his will, look up, trembling in his mind.

Who is the God to whom we shall offer sacrifice?

Yet one more quotation from the funeral service of the ancient Hindus:—

O thou deceased, proceed thou to the same place where our forefathers have gone, by the same path which they followed. Proceed to that happy home and mix with our forefathers. Reap the fruits of thy virtuous deeds, leave sin behind, enter thy Home.

The Vedic age, in which these majestic hymns were written, dates from about two thousand years B.C. In the seventh century B.C., Gautama Buddha first preached his new religion of universal love at Benares. He was not only the founder of Buddhism but also of Monasticism, and as the numbers of his monks increased so the more rapidly were his doctrines preached and the more widely received.

Just a century later, among the millions of the Chinese

Empire, the great sage Confucius gave his Code of high morality to his fellow countrymen. Like Buddha, he was a man of deep and intense humility, and neither would have desired to attain to such a unique position of veneration and worship as that to which their adherents have raised them. Dr. J. Edkins says:—

So great and good was he (Confucius) that the Chinese regard him as infallible.

Confucianism bases its precepts on the consciousness of right and wrong, bestowed by Heaven on all men.

Confucianism speaks to the moral nature. It discourses on virtue and vice and the duty of compliance with law and the dictates of conscience.

But if, as has been stated, Confucianism and Buddhism were a preparation in China for the reception of Christianity, the former among the intellectual and educated, the latter among the masses, in a much more spiritual and wider sense was Judaism. So intimate was the connection, so close the relationship, that Judaism might be called the parent of Christianity.

Confucianism touches Judaism and Christianity at one point, and that an important one. It never taught nor permitted the worship of images. This was the great distinguishing feature of Judaism, which pronounced its worship to be of a higher order, a more spiritual faith than even those noble religions of the ancient world. It was a characteristic which the Romans were unable to understand; for when Pompey sacked Jerusalem, and horrified the Jews by entering the 'Holy of Holies,' his heathen mind was astonished at finding no image of any kind in this sacred place.

The higher the building, the more carefully must the foundations be laid; the rarer the plant, the more carefully must the soil be prepared. So does Christianity stand in relation to the religions of the past; as the building could not stand without a foundation, nor the plant grow without the preparation of suitable conditions, so it would have been impossible for Christianity, the fullest and most divine revelation of truth, to have been accepted, had not those ancient religions provided the foundation and the conditions for spiritual growth.

Thus has the light grown, from the faintest streak of dawn, and it will grow to the full splendour of the noonday glory. Not a different or a borrowed light, but the same light which in the world's darkest ages flickered and struggled for life amid the dense clouds of superstition and ignorance. Thus has the revelation of truth increased 'more and more'; thus will it grow until it finds its zenith in the 'perfect day.' Well, therefore, does it behove us who live in the light of Christianity to 'walk as children of light,' lest the devotion, the self-sacrifice, the faith of those worshippers in the dim past rise up in judgment against us; for behold a greater than Osiris or Horus, than Tammuz or Krishna, than Buddha or Confucius is with us, even the Man Christ Jesus.

SALOME ISABEL LAKEMAN.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting with the Kingston Society at the Assembly Rooms, Hampton Wick, on Sunday, June 5th. At 3 p.m., Mr. Thomas Brooks will open a discussion on 'The Conduct of Spiritual Meetings.' Speakers at 7 p.m., Messrs. T. Brooks, M. Clegg and G. F. Tilby.

THE 'Exeter Gazette' states that 'in a meadow on de Bathe farm is a hollow which occasionally becomes flooded even in the driest weather. This occurs generally before or at the death of a member of the Royal Family. It was so about the time of the death of the Duke of Clarence, and also when Queen Victoria died. The older inhabitants remember its appearance just at the time of the Prince Consort's death, and on other occasions when a death has occurred among Royalty. About a month since "Bathe Pool" was flooded, and, according to the old-time sayings, the inhabitants feared that a death would occur in the Royal Family. Numerous attempts have been made to discover the cause of the flooding, but with no results.' A correspondent, who spent her childhood's days in the district, suggests that this coincident phenomenon may be due to unseen power, and may symbolise the nation's tears.

TWICE-BORN MEN.

Reviewing Harold Begbie's 'Twice-Born Men: A Clinic in Regeneration,' 'Current Literature' for May quotes the declaration that 'Religion alone, among all the forces at work for the improvement of humanity, has power to alter the character and regenerate the soul of evil people.' This statement, challenged by some, is backed by a series of human documents, so vivid and compelling as to have already arrested the attention of leading thinkers in England and America. One of these is the story of a ferocious prize-fighter, who, in addition to his other misdeeds, treated his wife abominably, and finally determined to murder her—her weakness and meekness 'got on his nerves'—and altogether he was about as hopeless a blackguard as could be conceived, but, in the most desperate hour of his life when he saw, in his mind's eye, his wife murdered and himself dying on the scaffold, a strange thing happened. A Salvationist accosted him in the street and told him simply and straightly that he could never be happy until his soul was at peace. He said this emphatically, then added: 'God has a better life for you, and you know it.' The prize-fighter strode across the street and entered a saloon. His wife waited at the door. What happened next is best told in Mr. Begbie's own words:—

He says that while he stood drinking in the bar, feeling no other emotion than annoyance at the Salvationist's interference, suddenly he saw a vision. The nature of this vision was not exalted. In a flash he saw that his wife was murdered, just as he had planned and desired; that he had died game on the scaffold, just as he had determined; the thing was done; vengeance wreaked, apotheosis attained—he had died game: he was dead, and the world was done with. All this in a flash of consciousness, and with it the despairing knowledge that he was still not at rest. Somewhere in the universe, disembodied and appallingly alone, his soul was unhappy. He knew that he was dead; he knew that the world was done with; but he was conscious, he was unhappy. This was the vision. With it he saw the world pointing at his son, and saying, 'That's young —, whose father was hanged for murdering his mother.'

A wave of shame swept over him; he came out of his vision with this sense of horror and shame drenching his thought. For the first time in all his life he was stunned by realisation of his degradation and infamy. He knew himself. . .

Drunk as he was, he went straight out from the public-house to the hall where the Salvation Army was holding its meeting. His wife went with him. He said to her, 'I'm going to join the Army.' At the end of the meeting he rose from his seat, went to the penitent's form, bowed himself there, and like the man in the parable cried out that God would be merciful to him, a sinner. His wife knelt at his side.

He says that it is impossible to describe his sensations. The past dropped clear away from him. An immense weight lifted from his brain. He felt light as air. He felt clean. He felt happy. All the ancient words used to symbolise the spiritual experience of instant and complete regeneration may be employed to describe his feelings, but they all fail to convey with satisfaction to himself the immediate and delicious joy which ravished his consciousness. He cannot say what it was. All he knows is that there, at the penitent form, he was dismantled of old horror and clothed afresh in newness and joy.

'Current Literature' says: 'It is easy enough to say that this was the result of "subconscious mentation." He had long meditated the crime of murdering his wife. He had long brooded upon the glory of dying game. An explosion of nervous energy, of the kind suggested in "Macbeth," presented him with anticipatory realisation of his thought. But how did shame come to this abandoned man? And what, in the language of psychology, is shame? How does grey matter become ashamed of itself? Moreover, says Mr. Begbie, "there is this to be accounted for: the immediate effect of the vision."'

It seems to us that when we recognise that the true self of every man is the spirit, and that it is, as A. J. Davis says, 'a repository of infinite possibilities'—pure and God-like in its essential nature, but loaded down by and confined within, this house of clay with its animal ties and inherited defects, the difficulty is in a fair way of being explained. Spirit people all maintain that sooner or later every sinner will 'come to himself,' and

in this instance the Salvationist's strong suggestion appealed to the inner side of the prize-fighter's nature at the psychological moment and aroused his innate divine qualities, so that they burst through all barriers and, probably, assisted by spirit workers, enabled him to realise the hideous travesty of manhood which he presented when viewed from the spiritual plane. The shame and revulsion of feeling which he experienced were clearly due to this uprising of the spirit-self and its entrance into its birth-right of self-expression and self-realisation. The joy of self-discovery which he experienced would naturally prompt him not only to be happy but to invite others to share in the great gladness which those only feel who realise their spiritual freedom and at-one-ment with God.

THE FUTILITY OF SECRET SOCIETIES.

The Editor of the 'Occult Review,' in his 'Notes for the Month' for May, comments very wholesomely on the ethics of secret societies, asking whether they should exist, and whether pledges given in them are to be regarded as binding. The question arises out of the attempt by Mr. Macgregor Mathers, also called Count Macgregor of Glenstrae and Count Liddell Macgregor, to stop the publication of that methodically mad semi-annual periodical, 'The Equinox,' because it divulges to the world the ritual and ceremonies of a secret society bearing the name of the 'Hermetic Order of the Golden Dawn.' Part of these consists of invocations to a 'Prince and Spirit' to show himself in visible form, and those invocations, which resemble some of those published by Mr. Macgregor Mathers himself in his translation of the 'Key of Solomon,' grow gradually more and more urgent and threatening as they proceed, and finally they condemn the great 'Prince and Spirit' to unspeakable torments for failing to enter an appearance in visible form. How could he, if no materialising medium was present? The 'Occult Review' suggests that:—

The language seems a trifle overdone. Imagine our poor friend the Prince arriving breathless at the last moment, having interrupted a good meal to obey the Count's behest, only to find himself condemned to the most horrible tortures and torments unspeakable. The truth is that this is mystery-mongering *in excelsis*, and no other word will fit it. The main drawback of this publication is not that it casts a richly deserved ridicule on the order in question but that it conveys to an ignorant public an entirely false idea of what a genuine occultist is. Personally, I have never been able to appreciate the necessity for such things as secret occult societies at the present day. When, as throughout the Middle Ages, speaking the truth and even looking at religious questions through the spectacles of common sanity inevitably involved the death penalty, secret societies were unquestionably a vital necessity for deep and serious thinkers, and to cloak the truth in the veil of allegory was the only way of conveying it at all with impunity; but no such danger exists at the present time.

Moreover, as the Editor points out, deep truths are not mastered by reading occult rituals, but by the intuitive perception of them. Really, everyone has to find them out for himself, by a process akin to revelation. Therefore it is true that—

the way, the real way, is far too difficult of attainment for publicity to be a real danger, and I venture humbly to suggest that it is in fact far too difficult of attainment for the Count and his associates. The aim of occultists is not, or should not be, to keep dark the knowledge that they possess, and I confess that I regard the pledge to secrecy which these societies enjoin as neither more nor less than a crime against science. To hold back knowledge which may be of value to your fellow men is, at any rate in my creed, sinning against the Light.

The same writer says in conclusion, and Spiritualists will heartily agree with this pronouncement:—

The trouble is that such folly is mistaken for occultism by the ignorant public; in other words, that mere mystery-mongering is accepted as the reality, in lieu of the profoundest philosophy that the world has ever seen, the philosophy that gets behind the mere phenomenal and probes the deep and secret sources of existence. I would venture to suggest that it is in reality a far prouder and nobler thing to be a humble servant in the cause of scientific truth than to be high priest of the most renowned order of potent magicians that the world has ever seen or is ever likely to see.

Spiritualists and 'occultists' may join hands on that!

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 28th, 1910.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to MR. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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EUSAPIA PALADINO VINDICATED.

Mr. Hereward Carrington has done us a great service by preparing and publishing (through T. Werner Laurie, London), his painstaking and picturesque book on Eusapia Paladino: and, if he lays extreme stress upon the crucial value of her mediumship, that is natural in the case of an inquirer who has been grievously disappointed until now. The man who cries 'Eureka!' is usually the man who has had difficulties: but we must tell him that we and many others have had, for half a century, experiences at least equal to any that he records.

Mr. Carrington gives a useful account of Eusapia's life and, incidentally, very informing glimpses of her personal peculiarities, all of value in relation to her behaviour as a medium. We find him, too, particularly helpful in the copiousness of his details as to conditions, tests and happenings, usually accompanied by remarks which suggest not only ceaseless vigilance but keen good sense. In fact, as a record of observations and results, the whole is first rate; this being, of course, partly due to the presence of a stenographer, and the co-operation of the Hon. Everard Feilding and Mr. Baggally, who both excel as ghost and medium hunters and who have found special pleasure in detecting and performing conjuring tricks; Mr. Carrington himself being an amateur conjurer and the writer of a book telling how, in his opinion, all the tricks of mediums were done. If at last he is convinced, as he says he is, he is so precisely as Dr. Alfred Russel Wallace, Sir William Crookes and Dr. Richard Hodgson were convinced—by the sheer force of irresistible facts; and he admits that his experiences with Eusapia make more credible the experiences of the past.

The sésances were held in the experimenters' own room at their hotel—a middle room of a suite. The doors were securely locked and bolted. The windows looked on to the street, five flights below, and were closed, bolted and shuttered. The instruments used were their own, purchased at various shops in Naples. As a rule, the three gentlemen were alone with the medium. 'All the best phenomena during the first two sésances took place in a light sufficiently good for reading Baedeker small print, and to see clearly every movement of the medium, and not only that, to see the very texture of the skin of her hands, the colour of her finger nails, &c.' 'All our best phenomena took place in what might be called good light.'

Very full details of the sésances are given, a shorthand

writer being present to record every remark of the sitters, who immediately told what they saw or felt. In fact, everything that detective ingenuity and skill could do to prevent trickery was done; and, after all, the detectives were convinced of the medium's genuineness.

Mr. Carrington, speaking for himself, says, 'It would appear [why not *It appears?*] to me that the most satisfactory hypothesis (and indeed the only one that satisfactorily covers and explains *all* the facts in the case) is the spiritistic. I know that there is a universal dislike for this theory, . . . but it is the most logical and consistent one, in the long run, I am convinced.' 'Spiritism is the only rational explanation for certain cases, and it synthesises the whole of psychical research in a way that no other hypothesis can. Once accepted, it explains all the phenomena in a very simple and satisfactory manner': and once accepted on full evidence, says Mr. Carrington, it is a hindrance to keep reverting to the theory of fraud, 'keeping it in the back of the mind as a "possible" explanation.'

But valuable as the book is for its records of the sésances with Eusapia (and it must be remembered that it is virtually a history of them, from 1891 to 1908, with Lombroso, Aksakof, Richet, Lodge, Myers, Hodgson and others) it is quite as valuable for its side-lights upon many practical points and problems. For instance, there is the old vexed subject of trickery, or what looks like it; and it is agreed that Eusapia occasionally seems to indulge in it; and 'indulge' is sometimes the right word, as her little obvious tricks often look like having a bit of a lark; though more often they appear to belong to something very much deeper: and to this Mr. Carrington pays a great deal of intelligent attention. He has noticed that Eusapia's body seems very frequently to start phenomena though occurring at a distance, 'instinctive or automatic reflexes on Eusapia's part synchronising with the phenomenon.' 'It must be remembered that Eusapia has frequently stated that, at the moment of the production of any phenomenon, she feels a strong desire to produce the phenomenon normally.' We are persuaded that we have here a valuable suggestion as to much of what passes for 'fraud'; and it is important to note that so far as Eusapia is concerned the results are good in proportion, not to the slackness, but to the rigour of the control of the medium's body.

Mr. Carrington has much to say about what he calls 'my own hypothesis' as to how the phenomena are produced, but we cannot admit that it is new, though we do readily admit that it is simply and thoughtfully set forth.

Briefly it is stated in six propositions which he quite confidently states but which he modestly calls 'assumptions.' These are:—

(1) That consciousness persists after the dissolution of the organism; (2) that this consciousness maintains its personal identity, including, of course, memory; (3) that this consciousness ('soul') is or inhabits a body of the same shape as our physical body—at least at first; (4) that it is constantly about us—in our surroundings—capable of exercising certain functions by us deemed supernatural, such as telepathy, clairvoyance, &c.; (5) that it is normally invisible to us, but may become visible under certain conditions, as yet unknown, to one or more individuals, and can then more or less directly communicate with them; (6) that such an intelligence can only act on the material world *through some intermediary and not directly*—either upon a nervous mechanism (probably indirectly) or upon inert matter (almost certainly indirectly) through some semi-fluidic intermediary. Only by means of this etheric or vital intermediary is mind enabled to act upon matter and the material world.

The theory is that this 'etheric or vital intermediary' is supplied by the medium. 'It is the nervous, vital force of the medium, externalised by her beyond her body and utilised by the manifesting spirit for the purposes of his manifestation. . . . We might conceive that this vital

energy is utilised by the manifesting intelligence, who imbibes and clothes himself with it, as it were—creating a sort of temporary fluidic body through which he can manifest—can come into contact with the material world, move material objects, be seen, felt, and even photographed.'

Among the many interesting and useful suggestions which occur throughout the book, one will be abundantly confirmed by many Spiritualists. Mr. Carrington says that the production of good phenomena depends not so much upon the rigour of the control as upon the happiness and contentment of the medium. Suspicion does not interfere if it is not shown. If Eusapia is depressed, worried, overtired, there are only poor results: but mental conditions are of even more importance than bodily health. The great thing is to make her happy.

It is a discovery which goes a long way beyond mediumship and séances, and really applies to us all. If we were only wise enough to see and understand, we should know full well that, after all, our greatest treasure, our 'fountain of living water,' is a contented, a serenely poised and happy mind.

PRE-EXISTENCE, EVOLUTION, AND SURVIVAL.

Mr. Edmund E. Fournier d'Albe, B.Sc., delivered an Address on 'Pre-existence and Survival; or, the Origin and Fate of the Individual Spirit,' to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, the 12th inst., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

MR. FOURNIER D'ALBE said: I must in the first place thank your Council for inviting me a second time to address you on some fundamental problems of our existence, and for giving me a free hand in dealing with these problems according to my own methods and convictions. I cannot but feel that these methods are somewhat foreign to those usually followed by Spiritualists. Yet I believe that truth is best reached along several lines of independent inquiry, and that when these lines are found to converge and meet at the same point, the result is an enhanced feeling of conviction and security.

I have undertaken—somewhat rashly, perhaps—to deal with the old questions of the pre-existence and survival of the human spirit, questions which have exercised the intelligence and imagination of mankind ever since man could claim those gifts. Nor have answers to these questions been lacking. The problem of pre-existence has been tentatively and, I think, somewhat crudely solved by the doctrine of metempsychosis, or reincarnation. And as regards human survival of bodily death, we have the Egyptian with his miniature dwelling-houses for disembodied spirits, the Greek with his shadowy Hades, the Celt with his magic Land of Youth, the Teuton with his Valhalla. Above and beyond these, we have Christianity with its magnificent assertion of the sure triumph over death based upon the resurrection of its Founder.

But where exactly do we stand to-day? Is the belief in Immortality gaining or losing ground? I think there are at present four distinct positions. There is the remnant of what I may call the 'orthodox' belief in a future life, founded upon 'revelation.' There is, on the other hand, the total denial of survival, alleged to be founded on biological data, and championed most prominently by Haeckel. Thirdly, we have the agnostic school founded by Huxley, which would fain regard these questions as insoluble for ever. And, lastly, there is what I may call, roughly, the Spiritualist position, which, without relying upon any transcendental authority, boldly challenges the sceptics on their own ground and seeks to provide an intelligible system of thought in which both worlds—the visible and the invisible—find their harmonious interpretation.

Looking a few generations ahead, I think we may safely

say that only two of these four schools of thought have any chance of survival. To judge from the uniform and universal experience of mankind, neither the orthodox nor the agnostic school will live. Orthodoxies come and go. At the present moment there is much more 'going' than 'coming' of them. Their utility is for the feeble, the undeveloped, the childhood or dotage of the race. The agnostic position is equally doomed. It is the spirit of disillusionment, of hope abandoned, of despair. It is a spirit which will be automatically eliminated by the advancing and conquering youth of our race, by the survival of all that is most vigorous and enterprising.

No, the real battle will be between materialism and Spiritualism, those two great hosts whose weapons are equally keen because tempered in the fiery furnace of human experience, and steeled by contact with hard, cold fact. Both these views of the Universe claim to be based upon observation and experiment, the only trustworthy guides to certain knowledge. Where they differ is in their interpretation of phenomena, and also to some extent in the range of phenomena dealt with.

Spiritualists are not, as a rule, experts in physiology and embryology. Biologists do not, as a rule, trouble to investigate the more recondite problems and faculties of the human mind. These limitations tend to produce a natural bias in favour of regarding matter, on the one hand, or mind, on the other, as the more fundamental concept. Philosophers are very human, after all. In their efforts to reduce the unknown to the known they naturally identify the 'known' with that which is most familiar to themselves. To the biologist this means cells and protoplasm and carbon compounds. To the psychologist it means sensations, emotions, and ideas.

The antagonism between the two schools, both of which claim to be scientific or 'knowledge-making,' will continue so long as one realm of human experience is cultivated and the other neglected. The final victory will rest with that school which succeeds in embracing in its purview the entire field of human experience, and in providing the simplest and widest and most consistent interpretation of known facts.

What I want to do to-night is to build a kind of bridge. I want to bridge the chasm between two great schools of human thought. I want to take some of the biological data accumulated by the patient industry of generations of searchers after truth, and see how they enable us to deal with our own past and future. I want, in fact, to anticipate that glorious day when there will be only one science, and that a science which will impartially embrace all that is known and all that is true, a science which, while liberating us from the superstitions of darker ages, will open out for us an illimitable prospect of freedom and power and happiness.

Let us, for to-night, at all events, accept the doctrine of evolution to its fullest extent. It does unify and classify biological science to a remarkable degree, and it is surely one of the greatest conceptions which ever entered the mind of man. The doctrine means that all life as we see it around us has gradually evolved from lower forms of life by the survival of those types who by their structure and faculties fitted best into their environment. Let us accept this doctrine, and carry it to its ultimate conclusion. It means that the lowliest organisms are our blood relations, that there is no break in the continuity of the whole realm of life, that the whole sentient universe is one vast Being, a community of living entities sprung from a common source. This conclusion, which, I think, no biologist will disown, forms, as you will presently see, one of the most powerful of auxiliaries towards a Spiritualistic interpretation of the Universe.

Our next step will be to inquire whence came those lowly organisms which we are quite prepared to recognise as our ancestors. Our answer will out-biologise the biologists. We say that there is continuity all along, that there is no breaking forth of 'dead matter' into life, simply because there is no such thing as 'dead matter.' If a venturesome biologist should maintain that at some remote age the first cell came 'fortuitously' into being, we shall visit him with all those dire penalties which he is wont to inflict upon those who believe in a special creation and in divine interpositions at

critical epochs of evolution. We shall accuse him of postulating the creation of something out of nothing, and of flying in the face of his own universal experience, which shows that what he calls 'dead matter' is quite incapable of the spontaneous generation of life.

To us, on the other hand, dead matter and living matter are not incommensurable. Matter is the symbol of life. Its existence is sensible evidence of existences other than our own. If we perceive no evidence of thought or of any vital process in a stone or a crystal, that, to us, does not prove that the stone or crystal is void of life. It only proves that, in our present state, the life which it contains is unintelligible to us, that we cannot, even in imagination, enter into it. Surely our conception is both wider and more logical than that of the materialist!

Not only, therefore, do we claim blood relationship with all sentient beings, but with all the life hidden in 'dead' matter. In fact, throughout the material universe we find nothing but life, and that life is not foreign to us. It is part of our own life, part of ourselves, and we are part of it. This inspiring, this glorious conclusion is reached by applying the doctrine of evolution to its fullest extent, and applying it in a manner so consistent and so ultimate as few biologists have yet ventured to do.

The bearing of this conclusion upon the problems of pre-existence and survival is obvious. If there is no gulf or gap between our life and that of the universe, then it follows that, in a sense, we have always existed. Before Adam was, we were. You and I did not 'come into being' a generation or so ago. Our life dates back to the days when the earth was young, away beyond the days when the Plesiosaurus haunted the seashore and Vega was the Pole-star. Our life is coeval with that of the solar system and the Milky Way. We have, in fact, existed since time began. The whole Universe, visible and invisible, is one, and we and it are both creator and creation.

In outlook, therefore, our attitude is wider and more sublime than that of the materialist. But the latter claims, at all events, a more intimate acquaintance with the details of life, a closer grip upon its microscopic wonders. Let us see if we cannot follow him to his retreat, and illuminate his microscopic slides with the light of a sounder philosophy.

We are too prone to regard the individual human spirit as a simple entity, 'without form and void.' Our view of the human individual is subject to an illusion due to the laws governing the exercise of a faculty called 'attention.' When I imagine 'myself' to myself, when I express a hope or belief that 'I' shall survive bodily death, what is actually present in my mind is a vague abstraction, an active principle, a kind of centre of gravity which, like that of a ring, may not be associated with, or embedded in, any definite part of the body itself. The mistake thus made is the same as that made by Mr. H. G. Wells in that clever book, 'The First Men in the Moon,' in which he assumes that the force of gravitation is exerted by the centre of the earth, and that if you could place a screen opaque to gravitation between yourself and that centre, you would weigh nothing. In reality, the gravitational pull is made up of the individual pulls of the various parts of the earth, and the vertical only happens to be the average or resultant direction of those individual pulls. The centre of the earth does not attract anything.

The case of the human individual presents, of course, more than a resultant of individual forces. But the binding force which keeps the individual undivided is only one aspect of our identity. The other aspect is the detail, the multiplicity which gives a definite meaning and import to our identity. A human individual is emphatically not a geometrical point, if only because there is nothing to distinguish one geometrical point from another. Every individual is also a multiplicity, a microcosm, a world in himself. We do not doubt this in ordinary life. Only when we refer to life after death do we take refuge in such phrases as 'the ego,' the 'vital principle,' or 'the soul.'

It is this attitude which has been so strongly and, indeed, so successfully and deservedly assailed by materialists. They

triumphantly challenge believers in a future life to point out exactly where this undimensional 'soul' is situated, or to indicate the slightest reason justifying an assumption of its existence.

We all of us have many sides to our characters and attainments. Our activities are multifarious, our memories countless. If we enlarge our conception of life, and include our organic life, the life that builds up our bodies and drives the vast and complex machinery of our physical existence, the multiplicity underlying our identity becomes almost overwhelming. The number of cells composing the human body is something appalling. It goes into thirty figures. Each of these cells, remember, is visible in the microscope. Each of them is a community enjoying a certain amount of self-government. The average cell bears to the bulk of the whole body very nearly the same ratio that the human body bears to the whole earth. Think of it! Each of us is the master and director of a thousand trillion cells, each provided with a nucleus and cytoplasm and a store of food-stuffs. Each human individual, however humble, however infirm or diseased, is the general at the head of a vast army, an army beside which the largest military host must, both in numbers and in minute organisation, appear but a contemptible rabble.

Now I would urge upon you not to surrender this point of vantage to the materialists, but to make it supremely your own. Man is a microcosm, a closely organised community, a vast army which fights for its own while it can, and which, when the time comes to surrender its fortress, makes an honourable capitulation, and marches out into the unknown, drums beating and banners flying, with all the honours of war.

(To be continued.)

THE BRUSSELS SPIRITUALIST CONGRESS.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from page 248.)

The Sunday morning meeting (May 15th) was devoted to the real opening of the Congress, the president welcoming the various foreign delegates (who were grouped behind him on the platform) with a few words of special reference to each society and national federation represented. He then went on to speak of the objects of the Congress, and of the difficulties which militated against the spread of Spiritualism and its general public acceptance, such as fraud, real or imaginary, the uncertainty of dark séances, and doubts as to the genuineness of spirit photographs; but he enlarged on the value of photography as providing exact and permanent records of supernormal phenomena.

Then the meeting was addressed by M. Léon Denis, the celebrated French lecturer and propagandist, whose practical idealism and unflinching logic seldom fail to convince even a sceptical audience, and to arouse enthusiasm for the ideas of which he is the uncompromising champion, the intensity of his convictions compelling respectful attention.

Several of the foreign delegates were then called upon to speak of the position and work of Spiritualism in their respective countries. Mr. Brinkmann described the organisation of the German Spiritualist Association, of which he has promised to give me further details for 'LIGHT'; Mme. de Koning spoke for Holland, Mme. H. Speransky for Moscow, and others for their respective countries. The meeting closed with the nomination of officers for the various sections.

I may mention that I had previously conveyed to the president the cordial congratulations of the London Spiritualist Alliance on the initiative taken by the Belgian Federation in organising the Congress, and assured him of the pleasure with which the Alliance associated itself with this international undertaking, with best wishes for its success, in the assurance that, in the words of the Belgian motto, 'Union is strength.'

On Sunday afternoon an illustrated lecture was given by M. V. Chartier, of the French Society for Psychical Research, on 'The Scientific Character of Spiritualistic Experiments.' Pictures were shown on the screen illustrating the principal results of the most scientifically conducted investigations, from those of Crookes and Aksakof to the more recent ones with Eusapia Paladino and other mediums of the present day. The lecture formed an admirable practical commentary on the remarks of the president earlier in the day, fully substantiating his contention that there was undeniable evidence that spirit

phenomena really exist. The hall was crowded with delegates and local Spiritualists, and great interest was manifested.

In the evening opportunity was afforded for studying the phenomena presented by various mediums, among them Mr. Peters, who is evidently highly appreciated.

On Monday morning the detailed work of the three sections of the Congress commenced, but as I can more conveniently summarise this sectional work when it is complete, I will proceed to describe some of the special incidental features. The first part of the afternoon was devoted to a visit to the International Exhibition, which is admirably situated at the Brussels end of the Bois de la Cambre (the 'Bois de Boulogne' of Brussels). Tramways take you out in about twenty minutes, along the Avenue Louise, and right into the grounds of the Exhibition, and each tramcar that does this is conspicuously marked with a large red X. There are also notice boards at each main stopping station, giving the numbers of the tram services passing that point which go to, and also those which go near, the Exhibition—an eminently practical and convenient arrangement.

Once arrived in the grounds, you find your attention divided between bizarre-looking 'palaces' of the far East, West, and South, and the counter attractions of having your boots 'shined' for nothing as an advertisement of the Nugget shoe polish, and the various 'salons de dégustation' where, for a price, you can sample Rhine or Moselle wine, champagne, original source mineral waters, and manifold makes of chocolate, &c. These catch-penny side-shows are in perfect working order; the rest of the Exhibition may be so in perhaps a month. Exception must be made for the British Section, which was in order when the new King Albert opened the Exhibition on April 23rd—St. George's Day for Merrie England! Here one may see ceramics and chemicals, textiles and plate, and fine displays by railway and steamship companies, including many elaborate models and photographs of British scenery, some illustrating the Polytechnic tours to Scotland. The German section is also remarkably complete.

In the centre of the main Belgian section, much of which is still a weary waste, near to the *Salon d'honneur*, and behind some fine photographic galleries, is the exhibit, covering a wall-space some twenty feet long, of the 'Application of Photography to the Study of Spirit Phenomena: Exhibit of the Permanent Bureau for the Study of Spirit Phenomena [Antwerp], and of the Belgian Spiritualist Federation.' This space is divided into vertical sections headed *Effluves* (emanations), *dédoulements* (spirit doubles), materialisations, nebulosities (plates fogged by psychic radiations), and 'various,' including levitations, &c. Here we assembled at 2 p.m., and heard explanations by Sub-Lieutenant de Backere and M. Tuytens, both of Antwerp.

Among the photographs thus exhibited were several by Commandant Darget, one of them showing lines of force, about a quarter of an inch long, radiating from the outlines of the hand, and especially from each of the fingers, and others showing photo-impressions of coins, leaves, paper, &c., under the influence of human magnetism. There were flashlight photographs of materialisations at Toledo, Ohio, in 1905, with the medium Joseph Jonson, among them the form of Mr. Lee Yaryan, recognised by his brother, Mr. Homer T. Yaryan, a cautious and acute observer, and another with the same medium, of the spirit of a poor castaway girl, who was a frequent (spirit) visitor at Mr. Jonson's circle; the series of materialisations obtained with Madame d'Espérance in 1897; an enlargement of a stereoscopic photograph taken by an amateur, M. Le Roux, of Antwerp, and mentioned in 'LIGHT' for November 6th, 1909; a photograph of 'Katie King' giving her hand to Dr. Gully (Florence Cook, medium); two photographs taken by the Hon. Alexander Aksakof with Eglington in 1886, one by magnesium light showing the form supporting the medium, the other, of a form holding a white lily, taken in darkness; these two were lent by the London Spiritualist Alliance, as duly acknowledged by the lecturer, and were reproduced in 'LIGHT' for 1887, page 180. Then there was the figure of Piet Botha, taken in 1903 by Mr. Bournell with Mr. W. T. Stead as sitter, and recognised by the Orange State Peace Delegates in London; psychic photographs (emanations, &c.) taken by Dr. Baraduc, and among the 'various' ones were levitations of tables and casts of hands and faces obtained with Eusapia Paladino, levitations of small objects with the Polish medium described by Dr. Ochorowicz, a levitation of Zuccarini, and a curious case of a semi-transparent sitter, a man seated in a chair, the back and seat of which, as well as the background, are visible through the sitter's body; this photograph was sent from Melbourne to M. Emmanuel Vauchez, the initiator of the international fund for the encouragement of research in supernormal photography, who has given reasons for believing that this is not a double exposure, partly because it is mainly the upper portion

of the man's body that exhibits the appearance of being transparent.

It is to be remembered, as I said to M. Tuytens in complimenting him on this display, that this is the first time that an international or 'universal' exhibition in a capital city has contained a display of psychic photographs; the small exhibit made at Liège in 1905 (which I described in 'LIGHT' at the time) was as nothing in comparison, and Mr. Blackwell's recent showing at the Photographic Exhibition at the Horticultural Hall, Westminster, would not be seen by a thousandth part of the number of persons from all countries who will pass through this little corridor during the months that this World's Fair is open. They will pass, because they will be attracted by the display of general photography to right, left, and in front of the 'section of spirit photography.' Note well also that it is always called *spirit*, not 'psychic' photography.

A few simple directions for finding this exhibit may prove useful to Spiritualists visiting the Exhibition between now and November next. On entering the main building of the Belgian section by the central one of the three main doorways in the long façade, we have directly in front of us the *Salon d'honneur*, or official reception hall. Rounding the right hand end of this hall we notice, almost in rear of it, but a little to the right, a doorway surmounted by the name Gevaert. Entering this, and passing through two rooms hung with specimens of artistic photography, we come out in front of the screen on which the spirit photographs are displayed, and which bars our further progress in that direction.

There is to be another display, in the scientific section, of the most 'up-to-date processes of investigation employed in the study of spirit phenomena, with proofs of the most interesting manifestations obtained up to the present moment'; but that section is not yet open to the public. There will also be an exhibit of pastel paintings done by Mme. Assmann, the German medium, in trance.

Appropriately enough, as a continuation of the same subject, later in the afternoon, at the salon in the city, M. H. Durville, president of the Magnetic Society of France, gave an illustrated lecture on 'Phantoms of the Living,' referring especially to the externalisation of sensibility and the fluidic double under hypnotism, a series of researches of which he has treated at length in his book, 'Le Fantôme des Vivants,' reviewed not long since in 'LIGHT.'

I might add as a personal note that the Rev. Susanna Harris has arrived, and thus lends the countenance of the United States to this most enjoyable portion of our interesting conference. She tells me that they had a 'lovely time' at Birkenhead, at the British Lyceum Union Conference there, and that Mrs. Cadwallader would come on here later.

A third lecture, public like the other two, was given on Tuesday afternoon in the main salon, by M. Léon Denis, on 'Spiritualism and the Mission of the Twentieth Century.' The title alone of the lecture is sufficient to suggest that this unwearied and far-seeing propagandist considers that the mission of the twentieth century, and one which has already begun, is to counteract and reverse the tendency to materialism in scientific thought which was the characteristic of a considerable portion of the nineteenth century. During the morning the work of the sections had been brought to a close, and I therefore give a summary of the various addresses, reports, and propositions which were considered in each of the three sections.

In the Section of Propaganda, M. Ehlers, on behalf of the Belgian Spiritualist Federation, presented a report on the best means of convincing the public of the reality of spirit phenomena. The report recommended the continuous organisation of public lectures, setting forth the philosophy of Spiritualism and the logical demonstration of its truth, followed by public séances under due and strict control, and the distribution of literature.

Other speakers made suggestions as to the best methods of spreading and teaching Spiritualism, of bringing Spiritualists together into groups and societies, including the establishment of a mutual provident or benevolent association, also of facilitating intercommunication between the societies and federations of the various countries. For this last purpose it was proposed to organise international Spiritualist Congresses; to establish a permanent international bureau for bringing societies in various countries into communication; to encourage the exchange of periodicals published in different countries, and to arrange for a system of correspondents who could send intelligence to the Spiritualist press of other countries.

Importance was attached by other speakers to the maintenance of spiritual convictions, and the outgrowing of credal preconceptions; Princess Karadja referred to the disastrous results of an ultra-secular educational system by which

children were explicitly taught that there was no God and no future life. Madame O. de Bezobrazow upheld the mission of women in reconciling lay and religious teaching. Finally there was a proposal to adopt a badge or 'button' by which Spiritualists could recognise one another.

In the Scientific Section M. Gobert, on behalf of the Federation, presented a report on photography in connection with Spiritualistic investigations. The report set forth that spirit photography should be conducted with the utmost care and seriousness; that methodical and detailed researches should be undertaken in order to demonstrate by photography the emanation of magnetic 'fluid' from the human body under various conditions. One member discussed the question of the psychic element in animals, in regard to the evolution of the spiritual faculties in man, and others suggested bases for a rapprochement between Spiritualism and Science.

The Federation Report in the Section of Improvement (*Perfectionnement*), presented by the President, Chevalier Le Clément de St.-Marcq, pleaded for earnestness and sincerity in all investigations, and the avoidance of that false mysticism which leads to credulity and deception, and gave an interesting set of indications, to which we will refer separately, by which the spirit of earnestness could be distinguished from that of deception. It recommended the framing of a standard series of test conditions, adapted to each class of phenomena, and of a list of methods used for trickery, so that fraudulent mediums could be detected and disqualified, while genuine mediums could be officially recognised and certificated. Another Federation report was presented in this section on the discovery and development of mediums, recommending that scientific men should be encouraged to educate their own psychic faculties, and that a scientific bureau should be formed for the study and development of mediumship and for investigation of the best conditions for the exercise of psychic faculties. Other speakers referred to Spiritualism as fostering the spirit of universal brotherhood and 'solidarity,' and as forming the regular road from Atheism to Christianity.

At the closing session on Wednesday morning, presided over by M. Van Geebergen, editor of 'La Revue Spirite Belge' (who expressed the wish to come into closer relations with 'LIGHT'), these various subjects were presented for general consideration; several of the projects requiring detailed practical consideration were referred to the permanent bureau which is to be established, consisting of the delegates from the various countries. To report the proceedings would be mainly to repeat what has been said above; it was resolved that another international Congress, also under the auspices of the Belgian Federation, should be held at Geneva in 1913. It was remarked with much satisfaction that the public Press of most countries was now far more ready to publish articles and reports dealing fairly with Spiritualism than was the case only a few years back. It was recommended that promiscuous dark séances be discouraged (a point that 'LIGHT' has always strenuously upheld), and that phenomena occurring in the dark should be subjected to rigorous test conditions. The suggestion was thrown out that spirit photographs should be printed and issued as postcards for use in personal and private propaganda.

After the usual complimentary votes had been passed, thanking the officers and delegates for their services, special addresses were given by the American delegates, the Rev. Susanna Harris and Mrs. Cadwallader, and translated into French by Mme. Nøggerath, thus winding up in entertaining fashion a Congress which all the English delegates (to speak for them alone) agree in regarding as most interesting and instructive, a truly valuable experience.

In conclusion, on reviewing my impressions, I feel that the pleasure of the occasion has been largely due to the unflinching courtesy, kindness, and anxiety to help and oblige, shown by the officers of the Federation and their helpers, the stewards of the Congress, who have carried out an onerous task with unflagging energy and inexhaustible patience; I would also lay stress on the spirit of true fellowship in which the delegates met and fraternised, irrespective of nationality, and in spite of all differences of language—all faces spoke the universal language of mutual interest and sympathy. But above all else I must ascribe the practical success and value of the Congress to the excellent programme of work furnished by the Belgian Spiritualist Federation, and consisting not only in the outlining and classification of the subjects recommended for special consideration, but in the presentation of reports drawn up by those of its own members who were best qualified to make proposals which might serve as guides to the future efforts of the Federation itself, and lead to the establishment of a concerted line of action by national and local Spiritualist associations throughout the world—in fact, a working basis for rendering Spiritualism international in practice as well as in theory, in its methods as well as in its aims. We may hope

and believe that those on 'the other side' are working through these channels for bringing about a world-wide movement of progressive intelligence and spiritual fraternity.

EVOLUTION AND EVIL.

It is said in Chambers' 'Encyclopædia,' that 'The origin of evil must remain for ever inscrutable, nor is it wonderful that it should.' I am not so sure of this. With animals, as a rule, might is right: a large and strong dog will snatch a morsel from a smaller and weaker one, and this is the case with all the lower animals, but among human beings this would constitute theft. So also with other crimes, say killing or murder. Two males, whether lions, tigers, elephants or other animals, will fight for the possession of a female (of their own class), the weaker one often being killed. This also frequently happens with human beings, and it is regarded as murder. Such occurrences are most frequent in communities that are low in the scale of civilisation or morality. The gaining of knowledge and the development of man have led him to a gradually higher and higher state of morality as he became more and more conscious of his faults and deficiencies, with the result that he has now evolved from the brutal and non-moral animal state, and the law of the forest, kill or be killed, is no longer the law of his life; he is even busy to end wars, hatred and greed, and entertains high hopes and aspirations respecting the future happiness, prosperity, and progress of mankind.

Civilised communities now condemn and punish acts which savages applaud, and consider just and right; and in this way the cunning and deceit inherited from the lower animal nature, formerly practised, are vanishing and getting beautifully less and less. The inclinations and propensities which man's better nature tells him are wrong and sinful are there, and he must still strive to overcome and control them and work out his own advancement.

Putting aside Creation and the fall of man as depicted in Genesis, and adopting the now generally accepted theory of evolution, that man, physically, was not specially created, but was evolved, I see no reason why he should not still be tainted with the tendencies and propensities which are inherent in his lower animal nature.

There appears to be instilled in some of the lower animals, and some of the worst species, too, an idea of right and wrong, and some of them are possessed of a sense of gratitude for favours or kindness bestowed. Not long ago I read how an elephant that was passing along a street in a certain town, jumped out of the procession and ran to a number of persons who were standing on the side, where she got hold of a doctor, gently lifted him up with her trunk, put him down again, and then returned to her place in the procession. The doctor had a few years previously, with good effect, administered her some medicine for some trouble or other from which she was suffering.

Thus it would appear, or so it seems to me, that there has been some plan in the scheme of creation, and that the lower animals were imbued with the rudiments of certain attributes which by degrees were more developed in man as his reasoning powers showed him the difference between right and wrong, good and evil.

What is by us considered evil, a sin, or an injustice, may not be so regarded by less civilised peoples, and I have no doubt that what we call evil arose from the animal nature and propensities of man, and the problem is not so much to discover 'the origin of evil' as it is to find how the ideas of goodness, justice, truth, purity, and right originated in the mind of man, possessed him, and lifted him up to the highest spiritual plane.

H.

For the National Fund of Benevolence the Rev. Susanna Harris, of Ohio, U.S.A., kindly gave her services at the rooms of the London Spiritualist Alliance on Tuesday last. Many clairvoyant descriptions and convincing messages from spirit friends were given and recognised. Mrs. Harris was heartily thanked for her kindness. Mrs. M. E. Cadwallader, in her bright little speech, conveyed the fraternal greetings of the American National Association, which were heartily reciprocated by the audience.

JOTTINGS.

In an article on 'The Hope of Immortality' in 'The Christian Commonwealth,' the Rev. W. E. Orchard deals with three recent works on this subject and says: 'The general verdict seems to be that there is no scientific disproof of immortality, but much which makes it credible, if not even necessary. But it must rest with reason and religion to make it positive and effective. One thing we can rule out of the discussion: no "immortality of the race" or absorption into the Infinite is relevant or meets the case. Without the qualification "personal," immortality has no meaning for us. And what but religious experience gives survival, nay, immortal value to our personality?' It is just because Spiritualism supplies the evidence of 'personal survival'—with all that personality includes—that it, and it alone, can give the impetus that is required to bring about the revival of religious convictions.

Mr. Orchard shrewdly observes: 'There is a reasonable fear that the passing of the belief in immortality would very seriously affect other interests. For a time the struggle for better social conditions, the immense possibilities held out to us in the conquest of natural forces, might suffice, but temporary defeat or even partial success would leave us with the old hunger and the old questions. If it were once to be universally held that man ends at death, it could not but depreciate the value set upon human personality and so open a way for the return of ancient tyrannies that have enslaved and vexed mankind.'

Further, he says, and this is a point which Spiritualists do well to keep in mind: 'No proof of mere survival can give us what we desire. It is not length of days, it is not immaterial existence; it is the realisation of our aspirations, and this nothing but the infinite and eternal can satisfy. This, which escapes every effort to embody it in words, would alone be to us immortality. "Eternal" and "spiritual" have come to be taken too narrowly to express the quality of the life we crave, and "ethical" is cold and inadequate.' We must remember that we have 'come into existence to fulfil eternal purposes'; that we are part of and necessary to the progressive expression of the Divine Intelligence to whom we are related by the closest ties. It is this spiritual consciousness which enables us to conquer temptation, to rise above selfishness, to sacrifice material considerations for the sake of truth or justice or goodness and to feel that we are at the heart of things, that we have discovered our destiny, that our existence has found its rationale and received a full reward.'

This, from the 'Morning Leader' of the 20th inst., is worth putting on record: 'The secret of personality is one that writer and orator can rarely coin into words; it is lighter than air, less substantial than a shadow, and yet stronger than death and mightier than the memory of mere good deeds. The vast crowds which are testifying their regretful homage to-day have already enshrined King Edward's memory as that of the man who loved peace and the good-fellowship of nations. . . They knew the man and his communications; before the eyes of many thousands to-day his figure will stand again as it was—"a square-set man and honest, one whose eyes smiled with his lips." In their affectionate memory he will live, as only fine and tempered characters can or deserve to live, an abiding personality whose impress on his time will not easily be effaced—"our greatest, yet with least pretence." But why speak of King Edward's 'last journey,' as is done elsewhere in the same paper?

The question was asked a short time since, in one of the London daily newspapers, 'Do we believe?' and we are inclined to ask it again in a slightly varied form, viz: 'What do we believe? If we may judge from such phrases as the following: 'King Edward's last journey'; 'King Edward lies with his forefathers'; 'We have buried King Edward,' &c., the men who write the newspaper leading articles do not believe in human survival, for all these expressions are grossly materialistic. If the materialism is unintentional and unconscious it is so much the worse, for it indicates a habit of thought which, in turn, reveals a lack of definite conviction. One writer said, on Saturday last, 'all that is mortal of the late King was yesterday laid to rest,' &c., and his words were the more welcome because they were so exceptional.

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.

King Edward's Passing: Another Prediction.

SIR,—On March 31st, 1909, I sat in a circle with the president of our local society, Mr. F. T. Blake, and five others. During the evening one of the controls of Mr. Blake told us that 'King Edward would soon pass over to the spirit side of life.' Upon being asked for an approximate date, he said: 'Within twelve months,' and requested us to make a particular note of it. I wrote it down in my diary at the time, and as it has been so nearly fulfilled, being only five weeks out, I think it worthy of note.—Yours, &c.,

J. J. HERBERT.

Montague, Durlay-road, Bournemouth.

Survival: Is it Conditional?

SIR,—In your editorial in 'LIGHT' of April 30th, entitled 'The Self Soul,' you make a quotation (not approvingly) from Mr. Henry Frank's 'Modern Light on Immortality,' in which the after-life is represented as *conditional*. A conclusive proof that that is not correct is afforded by the abundantly proven fact of the survival of infants, and even of still-born children.

I had a son born to me fifty years ago, who lived in this world only thirty hours. He has visited me almost daily for several years, and is now an advanced spirit. He certainly did not meet the condition set forth by Mr. Henry Frank.—Yours, &c.,

HIRAM CORSON.

Ithaca, N.Y., U.S.A.

Garden Cities and Spirit Leading.

SIR,—In the able and inspiring address which Mr. Ebenezer Howard recently gave to the London Spiritualist Alliance, he plainly intimated his conviction that the pattern of reformed institutions already exists in the spirit world: 'the idea exists in the spiritual atmosphere which envelopes and pervades the lives of us all, in far greater clearness, brightness and beauty than I have ever yet realised it' ('LIGHT,' p. 208).

Permit me to remark that in an article in 'LIGHT' of October 11th, 1902, p. 490, entitled 'Eden and Utopia—on the Other Side?' it is pointed out that there is a great similarity between 'the picture drawn by Spiritualists of the present-future spiritual state and that imagined by seekers of Utopias on this earth: . . . a world in which the temptation to idleness, waste or selfishness shall be wholly lacking, while the purest and noblest of ideals are always held forth as incentives to self-improvement, and the raising of the standard of the common as well as of the individual life.'

The suggestion is that denizens of the spirit world are ceaselessly trying to impress upon us a sense of, and a longing for, the advantages of their own more ideal state of existence, and that men like Mr. Howard are the instruments through whom they work to build below after the model 'seen in the mount' of clearer spiritual vision.—Yours, &c.,

S.

The Recent Bailey Exposure.—Coincidence or What?

SIR,—With reference to the recent exposure of the Australian medium, Bailey, on February 23rd, I submit the following fact as perhaps of some importance, and one which apparently supplies presumptive evidence of spirit action.

My son, writing to me from Melbourne, Australia, on April 4th, and before the 'exposure' could possibly have been learnt by any ordinary means, says:—

'I called this afternoon on Mrs. Annie Bright, the Editor of "The Harbinger of Light," and . . . Mrs. McLellan called whilst I was there. . . She gave a "message" from the "guide" of Mr. Bailey, the apport medium, the significance of which I could not follow, but it seems as if Bailey has been led into some indiscretion which causes those on the spirit side great indignation and sorrow, as it seems that their plans will be seriously jeopardised by the act, whatever it is. At the Rooms I saw numerous photographs of *apports* produced at Bailey's circle, from live birds to fresh seaweed with a live starfish in its folds.'

A comparison of the dates will show that this 'message,' foreshadowing, as it seems, Bailey's 'exposure,' could not have been based on any information conveyed by mundane means to the other side of the globe. Readers of 'LIGHT' may be

left to draw their own conclusions, but whether it be ascribed to 'coincidence' merely, or to spirit origin, as it purports to be, I submit that it is worthy of being placed on record—Yours, &c.,
HENRY G. SWIFT.

134, Mildmay-road, Mildmay Park, N.

[We received a letter from Mrs. Bright, dated April 7th, and evidently written immediately on receipt of the news, with late fee paid to catch the outgoing mail. It is presumable, therefore, that letters leaving England on March 4th, and announcing the exposure, had not reached Melbourne on April 4th.—ED. 'LIGHT.']

Spirit Photography.

SIR,—I would before this have answered Mr. T. May's letter which appeared in 'LIGHT' of April 30th, but have been laid up in Manchester for over three weeks. I feel deeply grateful to Mr. May for his offered present of £250, but I can assure him I could do no better were he to offer me £1,000, than for the ordinary price of a sitting. Mr. May's offer is a good one, as far as it goes; but evidently he doubts my ability to get any of his friends with him, therefore he doubts me, and I have the same right to doubt him. How am I to know that he has none of his friends on the plate? If Mr. May can conceive any way in which he could prove he had not, I would be only too glad to try.—Yours, &c.,

EDWARD WYLLIE.

4, Halifax-road, Rochdale.

The King's 'Removal': Important Questions.

SIR,—In the letter by Miss Bates on page 235 of 'LIGHT,' that lady uses the phrase that the King was 'taken away,' and in the 'communication,' 'H. D.' speaks of God moving in a 'mysterious way' and of the 'removal' of the King; but, sir, when a misguided man in what he believes to be a 'sacred cause' takes upon himself to remove a public official or a Royal personage, he is regarded as a criminal, and is universally execrated; may I ask, therefore, what difference there is between the 'removal' of, say, a Czar by one of his subjects and the removal of 'King Edward' by the Supreme Spirit? I do not ask this question in any carping spirit, but I cannot understand the frame of mind that while believing that God said 'Thou shalt not kill,' believes that the same Being kills His children when it pleases Him. The Nihilist believes it will be for his country's good that the despot shall be removed, and we are asked to believe that it is for our country's good that the King has been removed. Does the end justify the means in both cases, or only in one?

Further, do not Spiritualists believe that 'consequences' are inevitable? Is it not a fact that the causes of death, as set forth by the medical men, were adequate to explain the King's decease without attributing to God such an interference as is implied in the phrases to which I have referred?—Yours, &c.,
INQUIRER.

THE MIND AND HEALTH.

At the Caxton Hall, Westminster, on Monday, May 23rd, before the Psycho-Therapeutic Society, Mr. Arthur Hallam (hon. secretary of the society, and Editor of the 'Health Record') lectured on 'Perfect Health: How to acquire and to Maintain It.' Referring to the numerous movements in recent years for the improvement of the health and the general social condition of the people, he said that although desirable and praiseworthy, they too frequently proceeded upon wrong lines, and dealt with man from without, by hedging him round with laws, rules, and restrictions. He was looked upon as the victim of circumstances, the slave of his emotions, passions, and desires, and the human body was regarded pretty much as a motor-car, *minus* both steering gear and chauffeur, and they all felt it their duty to help to move the car and keep it going along the right path. The Psycho-Therapeutic Society dealt with the chauffeur as the responsible agent, and trained him in the right way of controlling and managing the vehicle, the irregularities of which could then be put right by the chauffeur himself. Should he, however, have so lost strength in his ignorant struggles as to be unable to make a fresh start, they give him that strength, not by pushing at the car, but by pouring into him from themselves the energy, nerve vitality, or human magnetism needed to give him fresh control over his body. Mr. Hallam claimed for Psycho-Therapeutics that it was a system of self-control and self-development through the latent forces of the mind, coupled with the healthy stimulation of those forces by the transmission and injection of nerve vitality from the strong to the weak. Consideration was then given, in their proper order, to those other reforms and changes of living which were helpful to the maintenance of health and vigour.

SOCIETY WORK.

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

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mrs. M. H. Wallis spoke powerfully on 'The Outpouring of the Spirit.'—67, George-street, Baker-street, W.—In the morning Mrs. Wallis delivered a clear and concise address on 'Life After Death.' On Wednesday Mr. H. G. Beard gave a thoughtful address on 'The God Within and Without.' Sunday next, see advt.—J. H. C.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Miss McCreadie gave excellent clairvoyant descriptions and striking spirit messages. An anthem by the choir contributed to the harmony prevailing. Mrs. Cadwallader conveyed greetings from Dr. Peebles and American Spiritualists. Mr. A. J. Watts presided. Sunday next, see advt.—D. N.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mrs. Beaurepaire spoke on 'Spirit Experiences.' Sunday next, Mrs. A. Boddington. June 5th, Miss Fogwell. July 3rd, Mr. A. Punter.—A. B.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Sarfas gave an address and psychometric and clairvoyant delineations. Sunday next, Mr. Abbott. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Imison ('Nurse Graham') gave well-recognised clairvoyant descriptions to a large audience. Sunday next, at 7 p.m., Mr. J. Blackburn on 'The Way of Christ's Healing.' Monday, members' circle.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'The Spiritual Life in Man.' In the evening Mr. W. E. Long delivered an eloquent address on 'Man in the Spirit World.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mrs. Fanny Roberts gave a good address and clairvoyant descriptions. On May 19th Mrs. Jamrach spoke and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Effie de Bathe on 'Death and the So-called Dead.' Sunday, June 5th, Mrs. Neville.—C. W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Macbeth Bain gave an uplifting address, and spoke at the flower service in the afternoon. Sunday next, at 11.15 a.m., and 7 p.m., Mrs. Jamrach, addresses and clairvoyant descriptions. Monday, at 8, Mrs. Jamrach. Wednesday, at 3, Mrs. Curry. Thursday, at 8, public circle.—A. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mr. J. Gordon spoke ably on 'The Inconsistency of Spiritualists Wearing Black for their Departed Friends.' Mr. G. T. Gwinn presided, assisted by Mr. G. F. Tilby and Mr. W. H. Shaddick. Sunday next, Mr. H. Boddington, address.—W. H. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Dawn of the Cosmic Consciousness' and gave clairvoyant descriptions. In the evening Mrs. Mary Davies gave an uplifting address on 'The Trinity in Man' and clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. J. G. Nicholson. Wednesday, Mrs. Podmore.—J. F.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Miss E. Ryder spoke and answered questions. In the evening Mrs. A. Boddington gave an address and clairvoyant descriptions; Mr. Lonnen finely rendered solos. On May 19th Mr. Stebbens gave psychometric delineations. Sunday next, at 11.30 a.m., Mrs. Roberts, of Leicester; at 3.15 p.m., Lyceum; at 7 p.m., Mrs. Miles Ord. Thursday, Mr. H. Leaf. Sunday, 5th, Mrs. Podmore.—W. R. S.

WINCHESTER.—50, ANDOVER-ROAD.—On Sunday evening last Mr. E. Frankish, of Exeter, gave a beautiful address.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Underwood gave an address on 'Practical Religion.'—C. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. T. May spoke on 'Why I became a Spiritualist.' In the evening Mr. Horace Leaf gave an address on 'Spiritualism Ancient and Modern,' and clairvoyant descriptions.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. J. Blackburn gave an address and demonstrations of psychic healing.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. J. J. Morse gave eloquent addresses; he also spoke to the Lyceum scholars.

BRISTOL.—12, JAMAICA-STREET.—On Sunday last Mrs. Houghton gave a splendid address, clairvoyant descriptions, and spirit messages. A large room has now been permanently taken.—H. O.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. Dyster spoke on 'The Fatherhood of God.' On May 17th Miss Violet Burton gave a beautiful address on 'The Inner Sanctuary.'—W. M. J.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. George Grindley gave a splendid address on 'The Brotherhood of Man' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday evening last Mr. Clavis gave an address and Mr. Eales clairvoyant descriptions. On the 18th Mr. Clark, of Leicester, gave an address.—N. Y.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W. On Sunday last Mr. Webb gave an interesting address on 'Spiritualism as a Reform,' and Mrs. Webb's clairvoyant descriptions were well recognised.—B. G. M.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. E. Marklew delivered instructive addresses on 'Spiritual Life' and 'What Shall We Do When We Die?' On Monday Mrs. Scholes gave clairvoyant and psychometrical readings.—V. S.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last the president gave an address on 'Stewardship of Gifts,' Miss Conibear and Mr. Webber gave clairvoyant descriptions and spirit messages.—W. B.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given; in the evening Mr. P. R. Street spoke on 'Man's Supremacy,' and gave auric drawings. Memorial service on the 20th.—A. H. C.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last members gave short addresses on 'Spiritualism.' In the evening the Yorkshire Union speakers dealt with 'The Building of a Society.'—W. G.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday morning last a public circle was held. In the evening Mr. L. S. Tindal gave a reading, and Mr. Herbert Nicholls spoke and gave clairvoyant descriptions.—E. H. W.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey spoke on 'The Fruits of the Spirit' and 'Man as a Spirit,' and gave psychometric and clairvoyant delineations. On the 18th inst. Mr. Walter Courtenay Torr exhibited and described his automatic drawings and paintings.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last, at the anniversary services, Mr. James Woodland, of Cardiff, gave addresses on 'Human Life' and 'Life after Death' to large audiences. Mrs. Grainger gave clairvoyant descriptions.—H. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. W. Marklew spoke on his experiences as a Spiritualist, and on Saturday gave numerous psychic readings. On the 20th an impressive memorial service was held.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last, morning and evening, Miss F. Morse gave addresses on 'Do the Dead Return?' and 'Three Aspects of Spiritualism,' with recognised clairvoyant descriptions. Mrs. A. Jordan rendered a solo. Mr. W. Rundle conducted a large after-circle.

NELSON.—VERNON-STREET.—On Sunday last, afternoon and evening, Mr. John Lobb gave splendid addresses to large audiences on 'The Grief of Disembodied Spirits over Erring Mortals' and 'The Return of the So-called Dead.' In the morning Mr. Lobb briefly addressed the Lyceum.—G. R.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday evening last Mr. F. T. Blake spoke on 'What Life Is' and gave clairvoyant descriptions. On May 19th Mr. J. Wrench gave an address and psychometric delineations. On the 20th the Theosophical Society joined us in a memorial service for the late King.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last, at the second anniversary services, the hall was tastefully decorated with lilies, roses, &c. In the morning Mrs. L. Harvey gave an address on 'The Kingdom of Heaven Within.' In the afternoon Mr. Punter, of Bournemouth, spoke on 'God is Love' and Mrs. Harvey gave auric readings. In the evening Mr. E. W. Beard spoke on 'Let not your Heart be Troubled,' Mr. Punter gave clairvoyant descriptions, and Mrs. Langdown and Mrs. Harvey rendered solos. The services were well attended and encouraging.—J. W. M.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday and Monday last Miss Goodwin gave addresses and clairvoyant descriptions.—C. R.

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'The Wonders of Life.' By IDA LYON. New York: R. F. Fenno & Co. Price 1dol.

'The Discovery of the Dead.' By ALLEN UPWARD. A. C. Fifield & Co., 13, Clifford's Inn, E.C. Price 3s. 6d. net.

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