

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,535.—VOL. XXX. [Registered as]

SATURDAY, JUNE 11, 1910.

[a Newspaper.]

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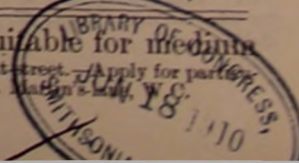
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## NOTES BY THE WAY.

A valued correspondent writes asking our 'help,' and, when all is said and sifted, her request amounts to the familiar appeal to give her proofs. She has 'interviewed three' mediums, and has been disappointed. They did not seem 'quite honest,' and 'their air of commonness' 'rather revolted' her. Besides, here is the, to her, startling fact that the whole of us combined are not offering to produce mediums who might convert Marriott of 'Pearson's Magazine.'

Our correspondent has our entire sympathy, but we would suggest that three interviews with public mediums hardly exhaust the possibilities. Perhaps something nearer and homelier might give better results. We are confident that home-experiences are the bed-rock of Modern Spiritualism, and we would advise her to try in this direction, but with tender patience and quiet faith.

As for Mr. Marriott, we have no explanation to offer as to the failure of mediums to seek him: but we must confess that he does not appeal to us as an attractive seeker after truth.

We will only add this—that one of the puzzles of Spiritualism is the inability of some persons to find proofs of its truth, whereas to others proofs seem almost to rush. It is probable that just as some persons are so made that mediumship is possible, so the build of other persons makes them easily receptive—which is entirely different from 'easy of belief.' In fact, very frequently, in the getting of proofs, the build of the seeker is as important as that of the medium. The one is the complement of the other. In the same way some persons are so constituted, either psychically or mentally, that they never get any evidence—they 'freeze up' all the channels of communication.

Our correspondent has read widely and wisely on the subject, but longs for evidence. We wish we could give it to her, but would suggest that all 'evidence' is not confined to experience. It is not always a vain thing to weigh testimony and 'walk by faith.'

We observe that in the 'International Theosophical Chronicle, Devoted to the Brotherhood of Humanity, under the Leadership of Katherine Tingley,' that lady is prominently called 'the present Leader and Official Head of the Theosophical Movement throughout the world.' This occurs in an Editorial in praise of Madame Blavatsky which practically commences with the sentence: 'The predominant note in the Theosophical Movement is Universal Brotherhood, as the principal purpose in the Theosophical

Society established in 1875 in York City by H. P. Blavatsky, continued after her death by William Q. Judge, and now directed and maintained by his successor, Katherine Tingley, is and was Universal Brotherhood,' and ends with the lofty note: 'Once again we render homage to that noble soul, our first great Leader in the Theosophical Movement, and rejoice that she was able to come into this world of materialistic ideals and break the moulds of mind and show us once again that Light of Life which shall be for the healing of the nations.'

Mrs. Besant and her followers are excommunicated, and the world is told that 'The Universal' Blavatsky-Judge-Tingley Theosophical Society 'is in no way identified or associated with any other so-called Theosophical Society,' and good Mrs. Besant herself is called 'this unfortunate, misguided woman.' And all this in the name of 'Universal Brotherhood'!

What is the secret of it—that wherever there are Theosophists there are excessive rules and regulations, minor or major excommunications, sittings in judgment, or splits?

'The Daily News' gave a long and exceedingly fair and respectful review of Mr. Carrington's new book, but, as though it desired to depreciate it, it printed with great prominence a curiously frivolous letter from a 'G. H. Heath' which turns upon the alleged discovery that when a young American crawled into the cabinet he clutched Eusapia's bootless foot while at the same time the boot was pressing upon a sitter's foot. Certainly a wonderful feat (no pun intended!).

We gather that 'G. H. Heath' has never seen Eusapia. We have received no account of the New York séances to which he refers, beyond the various allegations and replies recorded in our columns; but Mr. Carrington has informed us that he is preparing a full response to these statements, which will doubtless prove satisfactory.

The Rev. E. W. Lewis, at a 'Liberal Christian League' meeting at King's Weigh House Chapel, spoke very impressively on the urgent need of the day, in view of the serious decline of church vitality and influence. He said:—

We see the churches on all hands reporting a serious diminution in numbers. Organised Christianity is languishing; even missionary enterprise, the most boasted expression of evangelic zeal, is harassed and in difficulties through waning support. The decay of the organised Church is not a spectacle that I can contemplate without deep and solemn emotion. It enters my soul in the form of a quickening interrogation. Can the dying be restored? Can the exhausted be revived? Is there a sufficient, an effectual dynamic to be found? And when my faith in the living God instructs me that it can, my first question fashions itself into a second and a more searching one: Can I help to find it? Can I, even to a small degree, become a channel for it when found? Here again, then, we see the need of getting hold again of the threads that link us on to the great Spiritual Reality. But there are more profound considerations than these. Reflective minds and men of insight are beginning to see the hollowness of material progress and all that is known, and sometimes boasted of, as the march of civilisation. If material progress, conditional improvement, civili-



sation realised in external forms of organisation and social government—if this is all, if it is not somehow or other related to a higher order of conscious existence altogether, if while we are building theological systems, and a better social order, and a kingdom of international brotherhood, we are not, somehow or other, building also a temple not made with hands; if all these strivings and labours are not in some way preparing a place for us other than here, and preparing us for it, then all is delusion and vanity:

'Earth is darkness at the core,  
And dust and ashes all that is.'

We are delighted to find that Dr. Peebles seems to be as active, as observant and as high-spirited as ever. A long communication from him, in 'The Progressive Thinker,' finishes up with quite a blithe reference to the world-wide trouble—the ladies' monstrous headgear and their dagger pins. The young old gentleman deals with it very tenderly, though, and with an amused smile, thus:—

The Maryland Legislature has a Bill before it to cut down women's hats to the width of ten inches, and the municipal officials of Chicago have taken steps to abolish or curtail those sword-like hatpins. They might endanger life.

Apropos, last Sunday, just as I rose in Mammoth Hall to address the audience, the janitor approached, saying, 'The gentlemen require the ladies to remove their hats.' I so advised them in words most exquisitely polite, when a lady near the front majestically arose and paraded down the aisle, exhibiting a hat a foot and a-half high and over a foot wide. The ladies removed their hats and smiled at this sideshow. This was a bold exhibition of woman's right. The men were relieved, and the sun continued to shine.

But, really now, Dr. Peebles, was that hat *only* a foot wide?

'Unity' gives us a charming little Study on 'High nests,' beginning, 'Happy the young enthusiast, who, though he grows old, loses not his enthusiasm.' It is glorious to follow the gleam, even though the eager spirit sees it faint or vanish. It is glorious to build the nest high, even though the rough winds ravage or destroy it. It is good to have lofty ideals concerning unity, peace, social accord and the world's brotherhood, even though preparations for war go on, and strikers growl, and swindlers abound. Higher and higher, in every generation, the idealist builds:—

In many ways, however, his lofty building has not been a pleasant thing, either for himself or for others. He has been rather a pestilent fellow—a thorn in his neighbours' flesh, to some a 'crank.' All reformers are hard to get along with—they expect so much of everyone. He is a 'Puritan'; he is imperious; he is over-exacting. 'Let us alone,' men cry. In consequence, and perhaps wisely, he really has come to be a little less self-assertive and, while working still as best he can, expects less in a short time both from Nature and from mankind, and even in his serener nest-building is never surprised when his house is overturned—rather is surprised if it swing even for a day or two unharmed; the main thing being that he intends to go on rearing his skyey hammocks till the end. There is sweet air up there, and God's sunshine. His spirit and his song agree:—

Because I build my nest so high,  
Must I despair  
If a fierce wind, with bitter cry,  
Passes the lower branches by,  
And mine makes bare?

Because I hang it in my pride  
So near the skies,  
Higher than other nests abide,  
Must I lament, if far and wide  
It scattered lies?

I shall but build, and build my best,  
Till, safely won,  
I hang aloft my new-made nest  
High as of old, and see it rest  
As near the sun,

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## MORE ABOUT EUSAPIA PALADINO.

'The Progressive Thinker' of May 28th devotes considerable space to the doings of Eusapia Paladino and the assertions of her opponents. The Editor says:—

Remember that the burden of defending Paladino rests upon the scientists of America and the Continent, and not upon Spiritualists. She came to the United States at the solicitation of the former, and has never, as far as we know, connected herself with the latter people.

Doctor Hyslop, Hereward Carrington, Professor James, and their associates must carry the onus of overthrowing the recent assaults upon the integrity of the famous Neapolitan, and until they are heard from Spiritualists should not lose their heads. We want actual facts about her. Truth can never be built upon simulations. Error in what we accept to-day means a more regrettable downfall later on. We need to lay our foundation upon absolute certainty, and not upon possibilities.

We note that the American Association of Magicians are claiming credit for the medium's so-called detection. That in itself is a good ground for suspicion. The members of that organisation are fully equal to deceiving Columbia professors, if they themselves gain advertising thereby. The donkey who masquerades in the lion's skin would seem at times to have relatives within college walls.

A New York newspaper reporter admitted that the table rose three or four feet and then fell with a bang, but he suggested to Eusapia that she might have removed one of her feet. To this she replied, 'You felt both of my feet, did you not?' 'Yes,' he answered, 'but I may have fancied'; thereupon she—

placed her left leg across the reporter's knee and placed his left foot firmly upon her right. Again their hands were upon the table, and again it rose two or three feet, tilted back and forth, and fell with a crash. Here is exactly what happened: He saw a table rear itself up without any visible means of support, part of its course upward without any human contact, and all in a bright light, and he did not know how it was done.

He was asked to rap on the table. This he did, giving three sharp raps. Quickly came the answer: Three sharp raps. The fingers of Paladino had not moved. Of this he is certain. The sister-in-law still stood in the doorway six feet away. She regarded the scene as something curious, but not particularly new. Both lacked the enthusiasm that persons, particularly Italians, betray on seeing what is strange and wonderful.



The reporter asked Eusapia: 'Have you ever been caught in—in—tricks?' and thus records her reply:—

'Many times I have been told so,' frankly responded la Paladino. 'You see, it is like this. Some people are at the table who expect tricks—in fact, they want them; I am in a trance. Nothing happens. They get impatient. They think of the tricks—nothing but tricks. They put their mind on the tricks, and—I—and I automatically respond. But it is not often. They merely will me to do them. That is all.'

'Oh, I am sick of this American commercialism. I should really like to give a sitting to some real scientists, real gentlemen, such as I have met in Europe, who would meet me half-way in the idea that I was the medium through which most curious phenomena were worked. It is sympathy that I need and a certain respect for what I have done. . . . Give me a sitting of fair-minded scientists, who are genuinely in sympathy with my phenomena, who do not come expecting to catch me in tricks, and I promise you there will be none.'

In reply to her critics Eusapia is reported to have said:—

In Paris, Flammarion and Richet placed my feet in paste-board boxes over which were stretched elastics. If I had attempted to remove a foot I would have touched an elastic, and then an electric bell would have gone 'Burr! Burr!'

Here you know very little of scientific tests. You want it all your own way. You have no apparatus—nothing. You only sit around the table—your professors do—and wave your arms and hands like a windmill, and laugh, and grab me here and there. It is not nice, nor is it scientific. Bind me with ropes in any way you please, but don't grab me and yell.

It is said that I perform some of my tricks—my 'tricks'—by removing one foot from a shoe and touching the persons around the table by the tip of my toes! Have I legs like an American girl that I can do this? My boots, you see, are laced up to my calves. I always wear these boots.

Mr. Hereward Carrington, in a letter that appeared in the 'New York Times' of May 14th, said:—

Being still convinced that she can produce genuine phenomena—although she does sometimes resort to trickery—I asked the most noted magician in America, Mr. Howard Thurston, successor and former assistant of Harry Kellar, to accompany me to Mme. Paladino's house, and pass upon the phenomena himself.

Mr. Howard Thurston wrote:—

I witnessed in person the table levitations of Mme. Eusapia Paladino this evening, in company with my assistant and Mr. Carrington, and am thoroughly convinced that the phenomena I saw were not due to fraud and were not performed by the aid of her feet, knees, or hands—in the manner described in the report as published in to-day's 'Times'—nor in any other manner known to me. I am convinced that no material contact existed between Mme. Paladino's body and the table—both her feet being under my right foot, both knees being held by me, and both her hands being visible off and above the table. My assistant and I controlled, and the phenomena took place in good light. This occurred several times.

I have been a conjurer all my life, and have always been enabled to expose all mediums producing physical phenomena in the past. I am so far convinced that this medium can produce genuine table levitations, however, that I hereby agree to forfeit one thousand dollars to any charitable institution named if it can be proved that Mme. Paladino cannot levitate a table without resort to trickery or fraud.

I am convinced that the table was levitated without fraudulent use of her hands, feet, knees, or any part of her body, or by any mechanical contrivance. All legs of the table were clear from the floor, and we could see that no foot was placed beneath any one of them.

Here we have an expert conjurer confirming the 'expert' scientific gentlemen and the amateur conjurers that genuine phenomena occur in the presence of this medium; but there are none so blind as those who will not see, and we doubt if the testimony of Mr. Howard Thurston will carry any more weight with the unbelieving, or even with his brother conjurers, than that of all the other witnesses.

## EXPERIMENTS OF A 'SOLITARY.'

(Continued from page 263.)

On the day when I first sat with a pencil in my hand to see if I could get written communications I waited for about five minutes and then I felt the pencil begin to show signs as if it were alive, the motions, however, being hardly more decisive than mere tremblings. While waiting I spoke aloud my request: 'Will anyone within hail kindly try and write through my hand!' I think it is good policy for beginners to make some mental effort to call attention to their requests. We do that when we want anything from friends in the seen, and why not act as sensibly towards friends in the unseen, even if their existence and presence are only as yet hypothetical? At first I spoke my requests aloud; but soon I found that I got response as quickly to a definitely formed mental request. The pencil soon began to oscillate visibly; then it began to move in curves until it had made a black oval as big as a pigeon's egg; at last it drew itself up for the more dignified task of letter formation, at which sign I instinctively formed the question in my mind, 'Who can this be?' and slowly there was written out, 'I am your father.' Now, my father had died more than twenty years before, when I was young, and I had no special hope regarding his return. Moreover, I am of a sceptical turn of mind, and must have reasons for my faith. My attitude, therefore, was one of reserve; and I would strongly recommend all beginners to be equally slow to pin their faith to what the unseen ones write. I asked questions in the hope of eliciting proofs of identity; but, on the alert, I found that to put a question whose answer one knows is to bring up the answer into consciousness, and when these were given to me in writing I was well aware that a process of mental reading was going on, in which my own knowledge was returned to me. After many trials, in which the facility of the spirit in penmanship grew rapidly, I still remained sceptical; and at length the claim of paternity was no longer made, and we stood to each other on a more explicit footing. This spirit by and by confessed itself to be most unhappy, and to have been attracted to me to ask for my prayers, and find relief for its unhappiness in talks with me. This to me, interested in the problems of theology, was an opportunity out of which I hoped to make some intellectual capital. I naturally asked for information about the unseen worlds. He, for he affirmed himself (with constancy) a man, drew for me a sketch plan of the spheres above and the hells beneath, which, I think, still exists amongst the many unclassified papers of a somewhat untidy study. Seeing that he acknowledged that he came to me to be soothed and get good advice, I suggested to him that he might improve his character and pass up out of the miserable sphere in which he moved into one higher and more tolerable. To my surprise, for I had long clung fondly to 'the larger hope,' he affirmed that he would never be anything but what he was; and all my reasoning with him failed to move his faith or stir in him the faintest breath of hope. He forgot his troubles when he talked over things with me, or when I gave him an hour to pour out his ravings about religious matters without disturbing him with questions; but he never would allow that all my assurances of God's everlasting love had in the slightest degree affected his conviction that he was in hell for ever and ever. When I pushed him hard with argument, and blamed him for not dealing fairly with what I said to him, he grew angry, like any bigoted believer in the flesh; and when I grew tired of his company, or refused to give him time to write more, he would damn me and go away. He found his heaven in coming to me to have a talk. When I did not voluntarily give him an opportunity to communicate for some days, I often found him give my hand a jerk while I was writing a sermon, and when I gave him the chance of saying what he wanted, he would beg piteously for me to give him half an hour. On one occasion, when I excused myself on account of having to write my sermons, he offered to write a sermon for me. I jokingly accepted his offer, and on taking paper and pencil he

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Glendale Hall, St. Ann's Road, Tottenham, on Sunday, June 12th. At 3 p.m., Mr. G. J. Brown will read a paper for discussion. Speakers at 7 p.m.: Mrs. Jamrach, Messrs. G. Tayler Gwinn, G. J. Brown, G. F. Tilby.



jotted down the chapter and verse of text, and proceeded to write out a very full outline of a sermon. I had not the slightest conception of the contents of the text, but when he had finished I turned up the passage, found his outline a fair review of the text, but too common-place altogether to be of any service to me. He was not too well pleased with my criticism, and wrote me no more sermons.

Having so much intercourse with this unhappy spirit it occurred to me that it would be illuminating to have some definite information concerning the actual life of such a soul, and the externals amid which he was placed. My solicitations were all in vain. I knew fairly well Swedenborg's descriptions of the hells, and hoped for something in corroboration or otherwise. But no, he would not speak. I upbraided him with the time I had lost talking with him when he had made me none the wiser; but his steady answer was that he was prohibited from giving any information, and dared not disobey. Men try to explain all these communications as coming from one's own subliminal consciousness. I found much in this lost soul that surely never came out of mine. If it did I devoutly wish that I may never recede into it, or meet its contents in dreamland or in other-life facts.

(To be continued.)

## RELIGIOUS ASPECTS OF SPIRITUALISM.

An address delivered by Mr. Percy R. Street, of Reading, at the 'Mass Meeting' of the Union of London Spiritualists, at South-place Institute, on Thursday evening, May 26th, Mr. G. Tayer Gwinn, president, in the chair.

Mr. Street said: An inquiry into the facts and fancies of religion, however cursory it may be, creates the firm impression that in no section of human life is individual diversity of opinion so exemplified as in this. Of all things ephemeral, religious conceptions are entitled to rank first, for the whole arena is one scene of change. Ideas are as numerous as individuals and as fleeting as shadows before the sun's rays. Such a state of affairs, however, is far from displeasing to those engaged in the task of reform, for it clearly points to the fact that modern man is seeking a modern religion, or a system of religious thought, which, while discarding past errors, will be satisfying to the soul's inmost desires.

Realising that he has grown out of former creeds, he now seeks a system compatible with growth, extending beyond the greatest capacities of mind, so that no matter how far he may go, a vista illimitable stretches before him.

From past experiences, he feels that God and the nature of things have no cross purposes, and that a religion to be productive of permanent good must have for its foundation, conceptions in conformity with the real nature of existence. Such a religion answers to the soul's deepest instincts.

In the religious world we witness the troubling of the waters: arrested progress and decreased membership have to be accounted for. Joseph Cook once said, 'Truth works well, and what works well is truth.' If we apply this to the systematic theology in our midst, we can only arrive at the conclusion that the bond between religion and scientific truth is a slight one indeed. It is because of this that we witness many attempts to bring about an alliance. When science is introduced to creedalism the trouble commences. It is the old story of oil on troubled waters—the oil of science on the troubled waters of creedalism. A seeming cohesion produces a temporary calm, but in reality they are separate and distinct, and until religion and science harmonise, there can be no permanent results, for religion can never harmonise with science while it remains unscientific. Modern religion, to hold its own, must be at one with scientific truth, for true religion is essentially scientific and in conformity with the real nature of things.

We claim that in Spiritualism a religion is discovered which takes cognisance of all the facts of life in proper order and manner. This claim is not made in a moment of frenzied enthusiasm, but in calm, sober earnestness, and it is supported by experience and evidence.

Naturally enough, this declaration is received by the outside world with mixed feelings. It arouses in many quarters the deepest antagonism, especially with those who see predicted by its coming the downfall of antiquated theological notions. The mention of Spiritualism is sufficient to send cold shudders down the backs of some folk, while it causes visions of a habitat of a very different degree of temperature to pass before their mental vision. No assertion is too preposterous, or accusation too vile, to be used against us. All sorts of ideas are promulgated to oppose our advances, and one of the chief of these, apart from the threadbare, out-at-elbows, 'diabolic' and 'insanity' theories, is the constant reiteration of the cry that *Spiritualism is not practical*. In order to answer this contention it is necessary for us to review our faith. If Spiritualism is not practical, it is useless, and if it is not scientific, it is certainly not practical. Therefore let us survey the field from three different standpoints.

Concerning Spiritualism as a science, it is not necessary to make any statement beyond remarking that it is founded upon actual demonstration, upon facts scientifically weighed, collated and attested by men and women in all ranks of life—from the laboratory to the bench—men and women whose veracity and integrity are beyond reproach. These facts are not proclaimed by victims of ecstatic dementia, or through the channels of a Dowie or a Brigham Young, but through the sanest and soundest of earth's children, including Andrew Jackson Davis, Emma Hardinge Britten, Hudson Tuttle, and countless other worthy pioneers; yet at the same time we are not dependent upon the words of any seer, ancient or modern. Books, sacred or otherwise, are not essential; for we have the corroborative testimony of thousands of living witnesses who, having heard the claim, have sought and gained similar experiences.

It is upon the evidence of the senses that we base our claims, and not upon the spoken word of one man, or the declarations of an interested priesthood.

Spiritualism, then, is founded upon human spirits' experiences and manifestations in harmony with the laws of life, and no system ever existed which could make a higher claim—and substantiate it. All knowledge we possess to-day is derived from the same source; there is no other, for apprehension is the after influence of experience.

The reply to the exponents of various theories to account for the phenomena undoubtedly witnessed in Spiritualistic circles, without recourse to spirits, is simply this: Apply what theories you like, the more the merrier, and after all dilution, subtraction and division, there will be found a residuum inexplicable unless the spirit hypothesis is accepted.

The chief mistake in the world's theologies is that their founders collected particulars of phenomena and brought them forward to prove their own propositions at which they had arrived through deep meditation, and left out of their purview many phenomena which absolutely upset their conclusions. Spiritualism has reversed this method of deduction and thus minimised the danger of error.

If we are to secure true religion, it is only possible upon a basis of carefully-ascertained facts, without which no highly developed science exists, and Spiritualism, being essentially scientific, bases its philosophy upon facts. As a religion it fulfils a complete mission: it is a veritable iconoclast, doing away with old-time errors, and placing before us new and truer aspects of life. Heaven and hell are revealed as states rather than localities—God, not as a man of wrath and vengeance, but as the Infinite Spirit of the Universe, the Cosmic Consciousness. Man is shown as an ascending being, and not a fallen one—a being with spiritual and divine attributes. The truth respecting death is discovered and the immortal nature of man demonstrated in a manner beyond any doubt.

The scientific fact of spirit communion brings many useful lessons into our lives: A complete guide to conduct is set before us in the experiences of those who have journeyed hence. The laws of life are unveiled. Our duty is plain: To do right because it is right, to shun wrong because it is wrong, and not from the hope of reward or dread of punishment.



We are taught that breaches of natural law are sin, no matter in what sphere of life they may be found. That evil thoughts are as evil as evil actions, and create states of mind inimical to spiritual welfare. In a word, Spiritualism as a religion points out to man his duty to God, his fellows, and himself. It thus constitutes a complete religion, based on corroborated testimony, and those who imagine that it is easy to follow out in daily life are gravely mistaken. To live up to the teachings of the spirit world and become a good Spiritualist is a task of more than ordinary difficulty, so lofty are the ideals placed before us.

As a social reformer, Spiritualism ranks high, for it realises the equality of mankind and their equal rights in all that makes for human happiness. Therefore Spiritualism is the arch foe of the exploiter, the sweeter, and all those who contribute in any preventable way to the appalling conditions prevailing in our midst. In the animal kingdom, as on all other planes of life, it teaches love, care for the lower animals, and the abolition of all forms of cruelty, whether in the slaughterhouse, the hunting field, or the laboratory.

Taking cognisance of the whole facts of life, and of human experience, Spiritualism is on the side of all reform; and if we would be true to our cause, we must take an intelligent interest in what is going on around us. If our Spiritualism teaches us anything at all, it teaches us how to live; and life is much more important than death. It sometimes seems that some of us are so much engaged in scouring the spirit world in search of experiences and phenomena, that we have no time to think about anything else. If we are to become a power in the land, we must live our Spiritualism truly. Schisms and unseemly society disputes must cease. Let us remember that we are units in a vast scheme. Personalities are nothing; one goal is before us—the edification of our cause, to place it in its rightful position as the universal religion of mankind. This can only be accomplished by right living and right doing, and in this way we shall answer once and for all time the question of the practicability of Spiritualism. (Loud applause.)

### IMAGINARY EXPOSURES OF REAL PHENOMENA.

Mr. Marriott is to the fore again in the June number of 'Pearson's' with a new assortment of perfectly obviously mares' nests, which will scarcely deceive even the most credulous sceptic. His article is introduced by one of those deliciously egotistic notes from the Editor, who even scorns to use the customary mitigating 'we,' and who says: 'Next month I shall sum up the results of our Inquiry hitherto; deal with some of the points raised in the large number of letters I have received from Spiritualists and others; and give also an account of a personal experience of a particularly impudent fraud which I myself encountered in my search for really genuine phenomena.'

Has there really been an 'Inquiry' hitherto? We did not know it, nor yet that there had been any 'results' to sum up, other than a flourish of trumpets on behalf of conjurers in general and Mr. Marriott in particular. It reminds one of Molière's 'Vous êtes orfèvre, Monsieur Josse'—'you are a conjurer, Mr. Marriott, and you can see nothing but conjuring and from a conjurer's point of view.' But even taking it at that, a conjurer's point of view may be supposed to be, apart from the professionalism of his art, a common-sense point of view, and what we complain of in Mr. Marriott is that his views are not founded on common sense. If they were, he would allow a fair modicum of that commodity to other persons, and especially to such skilled investigators as Sir William Crookes, Professors Zöllner and Lombroso, and Dr. Ochorowicz. But he does not. While claiming that a conjurer is the ideal investigator *par excellence*, he holds that a scientific man is the last person to be entrusted with a scientific investigation into the reality of psychic phenomena! Hear him:—

I say, admittedly, that scientists, however eminent, are emphatically *not* the people to investigate these matters. If Lombroso and Zöllner could return again from the dead and sit, with Sir William Crookes, as a committee to investigate, say, the mysteries worked by Mr. Maskelyne, either on his own ground or on theirs, does anyone suppose that they would

detect a single one of his secrets? Spiritualists may think so, but conjurers know better. The scientist who sits where he is told to sit, and looks where he is told to look, is the ideal subject for the wiles of the conjurer or the medium; and before him effects can be brought off that would be impossible before an audience of schoolboys.

This is a fair sample of the conjurer's method of mixing things up so as to lead the inquiring mind astray; it is like what the conjurer does on the stage, to divert attention from the crucial point of the manipulation. We are told that a committee, composed of Sir William Crookes and some distinguished *revenants*, would not succeed in discovering Mr. Maskelyne's secrets. Why should they? That is Mr. Maskelyne's look-out, and has nothing whatever to do with the present discussion. Mr. Maskelyne works on his stage, not sitting at a table with his investigators, nor does he offer, as Eusapia Paladino is reported to have done recently at New York, to produce his phenomena with his hands tied. Nor does the scientist invariably behave like a two-years-old, do-as-you're-told baby, certainly Sir William Crookes did not.

When we come to Mr. Marriott's 'explanation' of the physical phenomena produced in the presence of various celebrated mediums, we experience the disappointment of finding that he 'pays us with words' and nothing more. He affects to think that his readers will believe him when he insinuates that he *could*, as he would, 'analyse *seriatim* the deceptions practised upon Sir William Crookes by two mediums, long since dead,' and he even sneers at this leading scientific discoverer of our time for believing, after conversing with 'Katie King' for two hours, 'not that she was a mundane being in collusion with the medium, but that she was—a spirit!' With egregious effrontery Mr. Marriott suggests that this is an instance of 'a scientific investigator *himself* refusing point blank to accept the evidence of his own senses.' Nothing of the sort. Sir William Crookes believed the evidence of his senses (1) that here was a living, breathing, speaking human form; (2) that this form was not the medium; (3) that it was no 'mundane being in collusion with the medium.' Why should he not believe the evidence of his senses when he saw this form melt away and disappear as no 'mundane being in collusion, &c.' could possibly do? Mr. Marriott betrays his line of reasoning when he says, 'Why should we accept it [the evidence] when it runs counter to all the proved laws of Nature?' The old, old fallacy: 'these things cannot be true, therefore they are the result of deception.' To this we must add another faulty bit of reasoning: these things, being deceptions, might have been produced by such and such means; therefore they *were* produced by those means.

This latter fallacy comes forward very prominently in Mr. Marriott's account of how levitations are accomplished; but the real position is worse than we have stated it: the inference is that the means suggested were successfully adopted in spite of all the vigilance used by investigators; or rather, as before, that no vigilance whatever was used. In either case the assumption must be ruled out of court. Mr. Marriott can raise a table with his foot, as shown in one of the illustrations, but then the trick is revealed in the photograph. He could not do it under the conditions adopted with Paladino, by men as shrewd as himself. Again he suggests that Carancini could lift a heavy table 'high in the air with his foot and then get his head and shoulders beneath it,' in the position shown in the lower illustration facing page 42 of 'LIGHT' for last year! Our credulity is still more severely taxed when we are told that the fluidic thread described by Dr. Ochorowicz was a real thread, in spite of all the precautions which were taken to avoid all possibility of mechanical aid. Mr. Marriott may not know that the powers of the medium, Mlle. Tomczyk, were submitted to a committee of natural scientists at Warsaw, and were established as genuine. The fact that Mr. Marriott can lift small articles with a thread imperceptible in ordinary light and invisible in the photograph, tells us nothing new and proves nothing, except that Mr. Marriott pays his readers the doubtful compliment of treating them as being as easily hoodwinked as (in his view) are the credulous Spiritualists and scientists.



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### THE POET OF GALILEE.

One of the most wise and charming little books thus far this year comes from America. It is by William Ellery Leonard, is published by B. W. Huebsch, of New York, and is entitled 'The Poet of Galilee.' We hope it will hurt no one if we say at once that 'the Poet of Galilee' is Jesus Christ: but if the hurt happens we would suggest the homœopathic remedy—get the book through, say, Williams and Norgate, and read it slowly to the end. We are certain it would heal.

The book keeps really very close to the story of the Gospels, but the story, passing through the bright mind and the loving heart of a modern poet-artist, returns to us as the beautiful echoes of our own day—rather as the meditations of a receptive soul than an attempt to retell 'the old, old story.' In fact, the writer sets out to show that the charm of the whole is in the *ipsissima verba* of the heavenly teacher, and all that he does is to linger lovingly over them and help us to feel their enchanting sweetness and light. Why 'Poet'? Just because Jesus had all the characteristics of the ideal poet. Björnson said:—

They think a poet is a long-haired man who sits on the top of a tower and plays upon a harp, while his hair streams in the wind. No, I am a poet, not primarily because I can write verse, . . . but by virtue of seeing more clearly, and feeling more deeply, and speaking more truly than the majority of men. All that concerns humanity concerns me. If by my song or my speech I can contribute ever so little towards the amelioration of the lot of the millions of my poorer fellow-creatures, I shall be prouder of that than of the combined laurels of Shakspeare, Milton and Goethe.

This is what Mr. Leonard sees. Jesus was more than a teacher, more even than a messenger from God, or a saviour. He was essentially a lover; so this writer says, 'with a fresh joy that is not shamed by the presence of a learned and venerable host of schoolmen and devotees, I shall call thee the Poet of Galilee. . . . In the sunlight of that conception my thoughts of Jesus of Nazareth flower best.'

The Poet is first of all the Observer. The mere rhymester (O, so different from the Poet!) may be only a desk man, but the Poet belongs to the open air, and is alive and alert to everything. He hears, sees, feels everything. He takes all in, and the Gospels are full of proofs that Jesus did this: and what a lovely world of nature it was for him—that strange, mystical, beautiful Palestine! and what a quaint, varied and homely human nature it was with which he came into contact! His parables and

chance sayings, how full they are of the scenes and characters of daily life!—how utterly simple and human! and he brings them all in, especially in his parables.

Then the Poet is the Lover. He sees to sympathise. He is both receptive and responsive. 'The Poets enter into the House of Life as the friend of Life, even though in the end cruelly deceived and repulsed. . . . Only thus can they become mediators, interpreters, answerers. It is this sympathy which differentiates them from so many men who, having the zeal to delight, counsel and uplift the race, fail so sadly in the end.'

Seer also is the Poet; 'for the sympathy of the lover is related to the vision of the seer,' who does not 'mind high things' but notices things lowly, and perceives the secrets of common things and the worth of common people, who, sitting by the temple door and watching those who pass, picks out the poor woman with her lowly little offering only to make the remark, 'She has given more than they all.' What a marvellous power of penetration he had!—to note how the hustlers pushed their way to the chief places at the feast; to detect the shallowness of the religion of Priest and Levite; to mark the way of the world in doing favours to win friends; to note what befell silly prodigals, and forgetful virgins who paid poor attention to their lamps; to give thought even to children playing at piping and mourning in the market-place! He lived for life, not creeds and dogmas and books.

The Poet is inspired, always aware of the inflowing of feeling and thought, and of what Mr. Leonard calls 'ravishment' from without, or, rather, from the inspiring spirit within, 'a sense of obligation to a superior power.' Certainly this strongly characterised Jesus. Almost the clearest note in the Gospels is the sense of the presence and power of 'The Father.' So intense was this that he affirmed he could do nothing and say nothing of himself. What he was enabled to do he did: what he was told to say he said. According to Luke, it began very early with him, for, at the age of twelve, he is found leaving his parents and going to converse in the temple, and remonstrating with his mother for seeking him, as it was his duty to be about the Father's business.

As 'the man of sorrows,' too, he met the Poet's fate whose 'vision of the unseen Completeness makes poignant his realisation of the imperfection and incompleteness of the world about him. If his ideal be beauty, it renders him sensitive to earth's ugliness and filth; if it be goodness, then to earth's selfishness and sloth; if it be truth, to earth's error and confusion.' 'His discontent with earth is the price he pays for his visitings in heaven': and Christ was 'crucified many times before Calvary.'

But there is another side to the personality and character of the real Poet. He easily becomes what Mr. Leonard calls 'The Scourger.' The Poet has feelings and emotions. He is apt to be intense, and can 'lose his temper magnificently.' Milton, Shelley, Byron, Carlyle (a great poet), even Wordsworth and Emerson on occasions, all, in their way, used the whip on the defilers of the temple: and certainly Jesus, at times, had kindled in him 'a quick and devastating flame.'

Mr. Leonard very informingly cites the humour of Jesus as another of the Poet's characteristics. All Poets have it more or less. How could they help it? And, when one looks into it with a fresh mind, undeterred by the old conventional gravity and unnatural awe, one is surprised to see how much there is of irony and humour in the sayings of Jesus. The call to become 'fishers of men'; the advice to the critic to get rid of the beam in his own eye that he may see clearly the speck in his neigh-



bour's; the jest about straining out the gnat from the drink, while the drinker is ready to swallow a camel; the clever fencing about paying tribute to Cæsar, are all excellent, and indicate the reason for that sly and significant verse which follows the record of his wrestle with the Sadducees and Pharisees: 'and no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.' Evidently, a particularly sharp mastery of irony, this Poet of Galilee!

But we have space for only one more characteristic, and that of course is of prime importance. Jesus had the Poet's power of speech, and speech of the highest order—simple, human, tender, musical. We are too familiar, and too formally familiar, with the Gospels to feel this rightly. Were there ever such exquisite stories, so deliciously told, as his parables? Was anything lovelier ever said than the sayings beginning 'Come unto me, all ye that labour and are heavy laden,' and 'O Jerusalem, Jerusalem, thou that killest the prophets!' Then think of The Lord's Prayer, The Sermon on the Mount, and 'Consider the lilies, how they grow.' Ah yes! It is no wonder that men and women remember him and love him. And yet, how strange it is that in his name his Church (or the Church that should be his) has done nearly everything he would have condemned!

We can only repeat that it is a wise and beautiful book, and we can well understand that it was written, as the author says, during a summer holiday, beneath the maples and elms of the beautiful old home of one who was Emerson's neighbour and intimate friend.

### 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 ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 268.)

In his admirable work on 'The Problem of Age, Growth and Death,' Professor Minot, of Harvard, describes the gradual transition from life to death in the epidermal cells. He says:—

We find that there is a change going on which we call *necrobiosis*, which means that the cells continue to live, but change their chemical organisation so that their substance passes from a living to a dead state. No more perfect illustration of this sort of change can be found than that which is afforded by the skin. In the deep layer of the outer skin are the living and growing parts, which we all know from experience are sensitive. As these multiply, some of them move up towards the surface; and they are continually moved nearer and nearer the surface by the growth of the cells underneath. They finally become exposed at the surface by the loss of the superficial cells which preceded them. During this migration the protoplasm of each cell, which was alive, is changed chemically into a new substance which we call 'Keratin,' or in common language, horny substance. Ultimately the cell protoplasm becomes nothing but horny substance and is absolutely dead. Here life and death play together and go hand in hand. Hence the term *necrobiosis*, death and life in one.

If all cells in the body were renewed as frequently as those of the skin, it is not difficult to calculate that the number of our cells which have died would be equal to the number of survivors in about six weeks' time. And if the living principles disembodied from the cells were still in some way attached to us, we should actually be living half in this world and half in the next.

Now, I want deliberately to suggest to you that death is a life-long process of this kind, that we are actually dying daily,

that every day more and more of our life is leaking, as it were, into the next world, and that what is ordinarily known as death is but the final stage of this gradual, natural and absolutely painless process.

Does not this view open out a new vista, a new and hopeful view of our organic life, a new and fascinating field of investigation?

Let me briefly indicate some of its practical applications. You, as Spiritualists, are familiar with the conception of the 'aura,' which is taken as attached in some way to every person, and is often stated to have been seen or perceived in some way by clairvoyants. Admitting the existence of such an aura for the present, what more natural than to suppose that this aura consists of these disembodied cell-principles, these liberated 'psychomeres,' as I proposed to call them on a previous occasion?

Again, many authenticated cases of 'telekinesis' suggest, as the more natural explanation, the externalisation of the personality of the medium. Could not this externalisation most naturally be effected by a resumed embodiment or materialising activity of these disembodied epidermal cell-principles?

It strikes one even at a first glance that if such a mobile or 'expeditionary' force is attached to every individual, many mysterious but fairly common experiences would immediately find their explanation. Thought-transference, premonitions and even certain insufficiently explained effects of the human glance or gaze will probably thus be accounted for. The circumstance that materialisations of hands are the most frequently observed of psychoplastic phenomena would strongly suggest the peculiar power of disembodiment and renewal possessed by the epidermal cells of the hand.

But before we definitely accept this hypothesis, it will be necessary to subject it to a close scrutiny, which should, if possible, be made a quantitative one. This is a problem of some magnitude, which can only be solved with the aid of competent and experienced histologists. For the present, I must confine myself to an indication of the lines along which such a test may be carried out.

How many living cells are discarded by the human body before it reaches the proverbial age of three-score and ten? If my hypothesis is correct, the number of cells discarded, or rather disembodied, should perceptibly exceed the number of the living cells remaining in the body at that age.

The various tissues of the body are renewed at widely different rates. The epidermal and epithelial cells, the cells lining the outer and inner coverings of the body, are renewed several times over. The nerve cells are not, as a general rule, renewed at all. The red corpuscles of the blood can hardly be called living cells, since they have no nuclei, and are therefore incapable of cell-division. They are really mere carriers of oxygen and of food supplies, whose psychomeres are disembodied at an early stage of their development. When their work is done, the red corpuscles break up and their remains are eaten up or otherwise disposed of by the busy phagocytes or white blood corpuscles, the police-force of the human body. An estimate of the number of new blood corpuscles produced daily will be known as soon as we know the average duration of activity of any one of them.

But there is another way of getting at the rate of production of new cells. No new cell is, as you know, ever produced in any other way but by the sub-division of some existing cell. And such sub-division is always carried out in substantially the same manner. Two star-shaped centres appear in the translucent protoplasm. These gather about them the colouring matter of the nucleus, which stretches in bands across between the two star figures. It is the well-known and deeply interesting process known as 'mitosis.' The nuclei split first, and then each new nucleus gathers about it a portion of the surrounding 'cytoplasm' or cell substance.

This mitosis takes a certain time, which usually remains well below an hour. The starry appearance known as the 'mitotic figure' is easily recognised. All we want for our computation is therefore a statistical analysis of the number of mitotic figures found in each tissue at a given time. This



could be carried out on dead animals of the same species at various ages.

I mention this simply to show to what extent we are in this case adhering to our resolution to remain in touch with biological detail, and indeed with scientific methods generally.

Such a statistical analysis would enable us to estimate the actual number of cells which are produced at any given time. If this is done at various ages, we shall be able to indicate at any epoch in life the total number of cells produced by a given individual, and, by deducting the actual number of cells contained in his body, we shall obtain the number of cells already disembodied, and the proportion of disembodied to embodied cells.

All this may appear to you as rather a crude way of dealing with the problems of life. But facts and figures always tell, and often figures are the only means of deciding between two rival theories. Besides, we *do* happen to possess this marvellous organism, and it does happen to be made up of a vast number of semi-independent units, so that, even if we have no taste for statistical methods, it is advisable to use them in the interests of the larger truth. And, if it is true that 'science is measurement,' let us be, if possible, the first to apply the scale.

So far, we have remained quite within the bounds of observation and experiment, of reasonable probability and feasibility. But now let me show you another aspect of the same problem, which will take us beyond the range of present resources, but will indicate a possible new departure of the utmost importance. Why should we not count the disembodied cell-principles as well as the embodied ones? It is true that we cannot discover them as yet. They are invisible when disembodied, and probably also invisible while still in the cell.

But recent progress has taught us to look upon a large range of invisible things as potentially visible. The invisible world has been successfully invaded by the scouts of science. Who knows but that we have just to turn the next corner and come upon a hitherto invisible universe! Have you not often felt that it is but a thin veil which hides from us the world of spirit? Some day that veil will be rent or lifted, and we shall see before our delighted gaze a new world of life and beauty undreamt of. And in that world we may learn to 'discern the spirits,' to recognise our departed friends in the new guise which they will have assumed to fit themselves for a world of greater mobility and flexibility, a world in which we, too, shall move when our time comes, and shall learn to look upon our earth-days as those of a tortoise creeping about the earth in a perpetual prison of its own contrivance.

Let us see how we stand. Our life has no beginning, except when regarded as that of a separate individual. The art of self-immolation which gives rise to us as individuals is succeeded by a period of stupendous activity, no less than the growth of a pin-point into a man by a process of cell-division and differentiation. This process slows down even before we are born, and death begins. While the child is apparently growing and reaching maturity, the most intensely vital of all organic processes, that of cell-division, is getting slower and slower. Yet this retardation and the beginning of death do not interfere with the development of the higher spiritual and mental faculties. On the contrary, these do not develop until the pulse of merely organic life begins to beat more feebly. And this shows, at all events, that we must not rashly talk about the feebleness of old age as a 'decay,' but rather as a new stage in the higher development. In middle life, long after organic development has passed its maximum, the grip of the individual upon life is strongest, the personality most marked. And this, remember, after thirty, or forty, or fifty years of daily death! Surely nobody will maintain that death destroys the individual, or decentralises the personality. The facts seem to point in the opposite direction. The more a man dies, the longer he continues dying, the more pronounced his individuality.

The feebleness of extreme old age is, on this view, explained by the fact that a very old person is actually more disembodied than embodied. The ship is left with a diminished crew, and is finally stranded if not previously wrecked.

And what is the fate of the human spirit thus trained and schooled and finally passed on? You probably know my personal views on the matter: How the soul takes up its new abode in a new and more refined element, that same element which surrounds our earth on all sides, becoming a denizen of the air, and therefore at present impalpable and invisible to us. How, in doing so, it acquires a greater speed and flexibility of motion, and a more generalised sensitiveness, which confer upon it new and higher faculties, faculties which fit it for a life of higher aims and wider activities; and how souls thus trained raise our whole planet in the scale of life of the universe.

Could we follow out in detail the many new lines of investigation which open out before us, we might arrive at many new truths concerning the powers and principalities of the upper air, and the laws and constitution of that mysterious world which enwraps us on all sides and in which we all of us to some extent live already, though we probably only become aware of it in our deepest sleep.

But let me refrain from anticipating the results of that scientific investigation of the next life which is bound to come in the near future. And when the results begin to come in, let us never for a moment lose that sure conviction that our fate is safe in higher hands than ours. Our individual life is, as we have seen, in no wise threatened by bodily death. Rather is it enhanced thereby and extended into greater spheres, by an extension as vast, perhaps, as that which, in our own history, leapt the chasm between the 'infra-world,' the world of the more than microscopically small, and the world we now inhabit. There is only one end I can foresee in the history of the individual human spirit, only one eventuality which could destroy that separateness which fixes a gulf between ourselves and every other soul. It is the possibility that one soul may become utterly merged in another, whereby 'the twain become one,' and each loses itself to find a new life in its fusion with another. The possibility must be admitted, as it is, on another scale, exemplified in our own origin. That fate may be passing rare, even as rare as the fusion of two cells, which happens, let us say, once in untold millions of times. But if that final end is in store for some of us, may it not guide us on to an infinitely greater fate, even as it guided those two microscopic cells that became us? Is it too wide a sweep of the imagination to guess that that is the way the souls of the heavenly bodies are born?

Camille Flammarion, the great astronomer, and Fechner, the great natural philosopher, both believed that the earth and the planets have souls. The earth's soul might then be regarded as the ruling principle of this planet.

All this is possible, and may yet be proven. Our humble task is to advance step by step into the unknown, with the star of hope before us, and an abiding faith in that great Power to which we owe whatever limited faculties we now possess. (Loud applause).

At the close, several questions were asked, and after some interesting remarks from Dr. Abraham Wallace and Sir Richard Stapley, a hearty vote of thanks was accorded to Mr. Fournier d'Albe for his valuable and instructive address.

KARMA.—What is Karma? This question is answered in a shilling book issued by the Theosophical Publishing Society entitled 'An Exposition of the Doctrine of Karma,' by 'Brother Atisha.' There are, he tells us, five fundamental meanings of the word Karma, centering upon action and its results, the end being the formation of character. It involves retribution, and a store of merits or demerits, but these are by the way; Karma itself is the outworking of law, acting as energy, as heredity and evolution, as the immortality of deeds, as will and as love. It ranges from the environment into which we are born to the efforts we make to mould our own lives. 'If our Karma is too powerful to be averted, we call it Destiny. As for Fate, it is, was, and will be in our own hands.' The law of Karma teaches us patience, confidence, self-reliance, restraint, responsibility, and discipline, for it means the reality of a beneficent divine law, which is our protector as well as our admonisher, our guide to spiritual freedom, as well as a restraining influence. Many Spiritualists believe in this, and rely on it, though they may not call it Karma.



## THE NECESSITY FOR BELIEF.

Taking up the phrase, 'spiritual weakness,' used by the Bishop of Kensington at the London Diocesan Conference, the 'Daily Telegraph,' of May 28th, devoted a leading article to an explanation, in its own way, of the spiritual needs of the age. While emphasising the tendency to break away from creeds and ceremonial, the writer quoted the Bishop's declaration that he did not believe that irreligion existed except on the surface, as being a truth which is illustrated every day. If creeds and ceremonial have lost much of their power, religion of some sort, involving belief and reverence as regards the unseen, is still necessary, and this instinct leads people to what the 'Telegraph' writer calls superstitious, absurd and extravagant theories. He says:—

How are we to explain the enormous vogue of Spiritualism, in the technical sense of the word, except by some admission that a faith, of whatever kind, is necessary for the vast majority of mankind? Church services may languish; definite acceptance of dogmas may disappear; sermons may no longer be listened to—partly because, as St. Paul declared long ago, we have our treasure in earthen vessels, and the ordinary clergyman is a bad hand at a sermon. But that which does not die is the apparently indestructible instinct to worship and believe in something, we know not what, which is outside the limits of the actual experience and daily occupations of humanity. So a man who believes nothing else will go to a spiritualistic conversation. Women will frequent fashionable prophetesses, who tell their fortunes by looking at their hands, or gazing into crystal globes. Even scientific men—and that is one of the most portentous facts in our modern civilisation—will gravely discuss whether a medium, capable of doing silly tricks of thaumaturgy, is or is not a genuine example of supra-normal powers. No one can say that there is a lack of faith nowadays. The deplorable thing is that it is too frequently exercised in such ridiculous fashion, and on such mean and contemptible objects. . .

The difficulty of the tasks incumbent on the clergy at the present day cannot possibly be overrated; for sometimes they seem to be dimly aware that they are working against prevailing tendencies, in an atmosphere which is alien from their habitual modes of thought. But still, their duty is clear, and it must begin with the recognition of that extraordinary phenomenon to which we have already alluded.

The impression which we gather from this article is that the writer perceives clearly that there is a spiritual need to which the churches ought to minister, but they do not; and this is partly because the churches cannot get out of the routine of centuries; they are ministering to what may have been the needs of bygone generations, but they take little account of the progress of thought and the consequent craving for more satisfying spiritual food. This is where Spiritualism comes in, and it has something for everybody: for the curious inquirer, for the earnest investigator, for the philosophical searcher after truth, for the spiritually-minded and intuitive who can pierce beneath the veil of phenomena, or even of logically outwrought theories, and find the true satisfaction of doubts and longings within the soul itself.

This is the true religion, the true attitude towards the spiritual universe; not to seek for it without, 'lo, here, or lo, there,' but, being convinced that we ourselves are spirits, and therefore essentially divine, however immersed and veiled in matter and in materiality of thought, we learn to look within our own souls for the consciousness of the true self, its relations with all other selves and with the Divine Self, and for the revelation within ourselves of those things which can only be spiritually discerned. Something of this, though more dependent upon outward guidance, was in the mind of the leader-writer referred to when he penned his concluding words:—

Surely, it is true that we are always erecting altars to an unknown god, altars which might burn with the right incense, if only some wise teacher could define the proper object of our worship. That, at all events, is the task of the religious leaders of mankind, who might convert what they complain of as spiritual weakness into a definite and therefore noble and inspiring emotion.

THE Westcliff and Southend Society has now got its library in working order, and desires to thank all contributors for their generous donations of books.

## TRANSITION OF MR. JOSEPH WALLACE.

From the 'Herald of Health,' for June, we take some details of the life, and 'passing' to further life, of Mr. Joseph Wallace, the well-known advocate of rational methods in medicine as well as in diet, clothing and general conditions of living. Mr. Wallace was born on March 19th, 1821, and had therefore entered his ninetieth year when he passed away, on April 29th, 1910. We deeply sympathise with his devoted widow, Mrs. Chandos Leigh Hunt Wallace, on the temporary separation from one with whom she had for long been accustomed to work in closest association and harmony. Mr. and Mrs. Wallace published the 'Herald of Health,' ably edited by Mrs. Wallace, and were the founders of the Physical Regeneration Society, and of the model bakery of the Wallace P. R. Foods Company, in the Battersea Park-road. Both of them were indefatigable writers on health subjects, and untiring advocates of reforms tending to 'physical regeneration,' especially by the use and 'conservative cookery' of vegetarian foods, their aim being 'to cure, eradicate and prevent disease, and at the same time maintain and develop the highest possible standard of health.' Among the books written and issued by Mr. and Mrs. Wallace may be mentioned 'Physianthropy, the Home Cure and Eradication of Disease,' 'Fermentation, the Primary Cause of Disease in Man and Animals,' and 'Cholera, its Prevention and Home Cure.'

Mr. Wallace was one of those remarkable naturally-gifted investigators who take nothing for granted, look below the surface, and thereby arrive at results which controvert preconceived opinions, thus bringing down upon themselves the animus of the conventional and scientific world. One of his main contentions was that the white corpuscles of the blood have a nature and effect completely different from those ascribed to them in medical works. Another rather surprising deduction was that the intoxicating properties of spirituous liquors are not so much due to the alcohol itself as to certain oils present as impurities, and he invented and patented a 'multiple pot still' for producing a pure and comparatively harmless spirit. This, however, was by way of a concession to those who could not be induced to abstain; Mr. Wallace himself was a strict abstainer from alcohol in every form, and he never derived any profit from distilling.

With regard to Mr. Wallace's work as a healer, it is well summed up in a few sentences which we quote from the sermon delivered by his friend and pupil, the Rev. J. H. M. Nevil, at the earth-to-earth burial at Brookwood Cemetery:—

Joseph Wallace imagined and accomplished healing as a law. For here is the secret, the now open secret, of his great success. He had a vivid, vigorous, intense and yet eminently practical faith in the ever-living God and Father of us all, who is not only over all but in us all. All true healers reverence and strive to obey the *vis medicatrix nature*, that one and the same energy in every organism which manifests itself in the threefold forms of 'being,' 'well-being,' and if need be of 'healing.' Wallace beheld this Isis unveiled. He was consciously co-operating with the God indwelling in us, as a son works and plays with a father whom he knows, and trusts, and loves.

Mrs. Wallace gives a description of her husband's last days, from which we gather that he 'felt tired,' and finally fell asleep painlessly, having been bright and cheerful to the last, with a clear mind, and lively humorous conversation, even up to a few hours before his quiet and peaceful transition into another sphere of life, activity, and, we are confident, still higher usefulness.

THE pressing need for study of the modes of manifestation of the human spirit on the psychical plane of consciousness, both here and hereafter, is made painfully apparent by the prevailing materialistic tendencies of the times. Surely matter and Mammon have had a sufficiently long innings as the objects of our devotion, and it is time that Spirit should be studied and enthroned. How shall the triple-barrelled question—What, Whence, and Whither? which the mind inevitably levels at the unseen, be answered save by researches such as Spiritualists seek to promote?



## JOTTINGS.

'A Correspondent' in the 'Christian Commonwealth' says that few people who use the word 'spirituality' have ever definitely thought what it signifies, and points out that a writer in the 'Times' recently used the word as being synonymous with sympathy, helpfulness, magnetism, sentiment, idealism, and the devotional spirit, and he asks, 'Has it got a rational content at all—if so, what is it?' Will any readers of 'LIGHT' help this 'Correspondent' to a definition?

Some years ago someone characterised a medium as a sort of 'elusive wild beast,' and that idea seems to be entertained by many persons to-day. It is reported from America that Eusapia Paladino has declined to be laced up in a sack—the sack to have no opening save at the neck, the lacing to be at the back and done in such a manner that it will have to be cut open. This is 'tight lacing' indeed. Eusapia, it is said, submitted to be sacked on one occasion at Venice, and was nearly killed, she therefore declines, but offers to be tied hand and foot. Would it not simplify matters at once if a doctor were to amputate the medium's hands and feet? We doubt if any conjurer would submit to be tied hand and foot by sceptical Spiritualists—but conjurers are believed without being tested by the prejudiced opponents of Spiritualism, it is only the medium who must be harried and traduced.

A new view of the witch-hunts of former times, propounded by Isabella O. Ford in the 'Englishwoman,' is quoted in the 'Review of Reviews.' The gist of it is that 'men killed out all the advanced and capable women in Europe by the simple process of branding them as witches. Wizards were of small account.' Men could be got rid of equally easily as heretics. 'The witch burners of the Middle Ages were the spiritual progenitors of the anti-suffrage people of the present day.' These poor women, it is remarked, 'suffered and died, though unconsciously, for that very same right for women to possess their own lives, their own souls, for which we now, in our infinitely happier surroundings, are still struggling.' A writer in 'East and West,' also quoted by the 'Review of Reviews,' tells the story of a sixteenth century Indian Queen who died fighting for her kingdom. 'Two rocks lying by the side of her monument are supposed by the people to be her drums converted into stone, and strange stories are told of their still being occasionally heard to sound in the solemn stillness of the night by the people of the nearest villages.'

English spelling, unfortunately, still offers traps for the unwary, as it has (fortunately, perhaps) not been 'simplified' on the American model. We notice that in 'Pearson's Magazine' the word 'conjurer,' where it appears, as it not unfrequently does, in Mr. Marriott's articles, is spelt 'conjuro.' In a recent (1902) edition of 'Webster's International Dictionary of the English Language,' we find that 'conjuro' is an obsolete legal term, meaning 'one bound by a common oath with others.' On the other hand, we learn from the 'Daily News' that the 'Southport Visiter' makes a speciality of the spelling of its name: 'its unique way of spelling "visitor" is the journal's pride and joy, and its only claim to distinction.' Does Mr. Marriott's only claim to distinction rest on his spelling? We hope not. Er—or, error.

The 'M's' are having a busy time with Spiritualism. Sir Hiram Maxim, writing in the 'Strand Magazine' for June, offers Mr. Maskelyne, or anyone else, twenty pounds if he can perform certain manifestations, under the same conditions, which Sir Hiram Maxim performed some years ago in America, and Mr. Marriott, having but one point of view, amuses himself and the public by imagining how the reported manifestations could be accomplished, and then by presenting photographs representing himself in the act of performing them—as if, by so doing, he disposed of all the facts and proved the fraudulent character of the mediums. 'Imitation is the sincerest form of flattery,' we are told—but Mr. Marriott's imitations can flatter no one, unless he flatters himself that other people entertain the same estimate of his ability that he himself does. Perhaps Mr. Marriott will try to earn Sir Hiram's twenty pounds and show him how the tricks were done. We will leave the M's to fight it out between themselves, merely mentioning that Sir Hiram is not a Spiritualist, but that he believes in being 'brave enough to tell the truth, and honest enough "to give the devil his due."' His article will interest Spiritualists generally.

Sir Hiram Maxim several times witnessed the public exhibitions of phenomena, similar to those of the famous Davenport Brothers, under crucial and exacting test conditions, which he describes, that rendered it impossible for Mr. Fay, the medium, or for a confederate, to produce them. While familiar with the ordinary tricks performed by magicians, and usually able to get some idea of how they were done, he was unable to form the least idea of how Fay's results were obtained, or those of another medium whose public séance he attended. During Fay's performances in Boston a clever young engineer, an expert amateur 'magician,' attended nightly for a week and every day discussed the matter with Sir Hiram, but admitted that he was quite unable to get a clue as to how the results were achieved. He advertised an offer of one hundred dollars to anyone who could explain or perform the tricks with the cabinet doors open—but there were no takers. Sir Hiram says that he afterwards went to many places where it was said that the Davenports and Mr. Fay were being 'exposed,' but in every case he found 'that the alleged *exposé* was all humbug!' Mr. Maskelyne's performances did not bear the least resemblance to what he had seen in America, and he offers one hundred dollars (£20) to anyone who will show him how the 'tricks' were done. Now, Mr. Marriott!

## 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.*

## The King's 'Removal': Important Questions.

SIR,—With regard to the 'important questions' raised by 'Inquirer,' on p. 260 of 'LIGHT,' it appears to me that the main point, as I understand it, has not been grasped or replied to by those who have written in answer. It struck me on reading 'Inquirer's' letter that he intended, not to suggest that God 'kills' His children, for he repudiates that view, but to point out the anomaly that those who use the language quoted, and speak of God 'removing' the King, are thereby themselves placing God on a level with the assassin who 'removes' a monarch out of personal or political spite.

Secondly, 'Inquirer's' letter opens up the question as to whether the King was 'removed' by an arbitrary act of interference on the part of a personal Divine Being, or whether it was an inevitable consequence of physical or other conditions. In holding this latter view, 'Inquirer' has a powerful ally in Miss Bates herself, who says that there appears to have been 'only one possible solution to the strain which the King endured towards the end.'

To suppose God as an arbitrary despot, continually interfering with the course of human affairs, is a very different and, to my mind, a far less reverent conception than to postulate a Supreme Intelligence who, having once established a wonderful system of laws, physical and spiritual, consistently adheres to them and confines His activity to influencing men and women, directly or indirectly, as far as they are responsive, to act in harmony with these laws, failing which they must abide by the law-ordained consequences. We do not know all the laws of Nature, or even of physical nature, but we do know that as far as our powers of perception and investigation extend, a harmonious system of laws everywhere prevails; and it is through these laws, and not in violation of them, that the spiritual world acts as a directive force upon the world of externals.—Yours, &c., S. F.

SIR,—Permit me, while thanking Miss Bates and Mr. McCallum for their letters on page 272 of 'LIGHT,' to point out that they do not seem to have realised my difficulty. Apart altogether from the personality of the King, the matter presents itself as one of first principles, and it is solely from that view-point that I wish to deal with it. It is this: Does God kill? Is death a natural event, due to adequate natural causes, or is it due to Divine interposition—the direct act of God? Does God intervene in special cases and not in all cases? Are we in a world of law and order, of Divinely instituted causes and consequences, or is God above His own laws?

Miss Bates says that the causes of death were physical and mental, and that these causes, apparently, led to the inevitable result—the only 'possible termination.' That being so, I fail to see that there was any 'taking away,' which implies personal intervention and forcible 'removal.'



Mr. McCallum quotes a saying that an 'incomprehensible wisdom moves all things forward.' I agree in believing that there is a Wisdom that is moving all things forward from within—not by arbitrary or capricious interventions—but I do not agree that that Wisdom is *incomprehensible*, except in the absolute sense. Uncomprehended in its entirety, yes; but surely we are learning to understand something of that wisdom, partially to comprehend its nature and methods, when we are able to recognise that it is at work 'in all, and through all,' to a forward aim; but that is a very different thing from believing in arbitrary interpositions.

It seems to me that God works by laws, which are so wisely ordered that He is Himself bound by them—self-limited, so to speak, if such a term may be employed with regard to universal principles—for those laws would not be universal if He could set them aside at will. Further, there cannot be two kinds of right, surely! If 'thou shalt not kill' be a Divine decree, then it applies not only to men and angels but to the Giver of the law Himself. But I may be told that God *does* kill—that He kills us all in due time. To me that seems a misleading way of putting the problem. If death is the natural termination of our earth career, and is consequent upon physical and mental causes, which, in the orderly sequence of events, put a full stop to our association with the physical body, that cannot logically or fairly be described as *killing*. When a man kills his fellow-man he robs him of a period of natural existence, and that we regard as murder—not because the man would not die, but because he would not have died *then* had not the murderer cut short his career by violent interference and thus removed him, forcibly, from this scene of action. It is because I cannot believe that God violates His own laws and forcibly 'removes' individuals—it is because I believe that God works in, by, and through what we call natural laws and processes, and thus displays His wisdom and reveals Himself to us—that I have asked my questions.—Yours, &c.,

INQUIRER.

#### King Edward's Death.

SIR,—The following may interest your readers. On March 9th last I heard Madame St. Leonard describe a crown as being shown in front of a friend of mine; the crown was shown with portents of mourning for Royalty. The friend who accompanied me on this occasion made a note of this statement, and she adds, in a letter to me just received, that she *thinks* purple and black hangings were mentioned. 'The name "Duff" was given, and we all thought of the Fife family. At this meeting mention was made of several predictions made by Madame St. Leonard which were verified afterwards.'

I quite well remember that my friend and I commented on this portent when we had left Madame St. Leonard, and hoped it did not mean trouble for our royal family. After that, it escaped my mind, until recent events made its appropriateness apparent.—Yours, &c.,

H. A. DALLAS.

#### Astral Bells.

SIR,—During a recent visit to some friends in Bucks, on the Thames, as three of us (ladies) were at dinner, the sweetest silvery bells were sounded, apparently outside the dining-room window, which was open. Several times the bells sounded. We could not make out how or where they were ringing from, so we left the table and all went into the front garden, when lo! the bells were in the room which we had left, first in one corner, then in another, until my two friends got quite frightened and thought, they knew not why, that somehow I had to do with it, as I was only amused. Then I mentally asked that the bells might be stopped, as my friends were nervous—knowing nothing of the power of discarnate beings—and the sounds ceased.

A few days later I was going with a lady for a long cycle ride, and I was told by a discarnate spirit friend that I was to be accompanied on my ride by friends on 'the other side.' I laughingly replied that he had no cycle, &c. He said, 'You will find that I have.' In the afternoon, as Miss R. and I were quietly toiling up a hill, and chatting, a clear, silvery bell, but *quite* recognisable as a cycle bell, rang close to us. We separated quickly to allow the other cyclist to pass in the centre of the road, and for some minutes took no notice, but as no one passed us we both looked round. Not a soul was in sight on that long country road; and then, and then only, I remembered my invisible cycling companion, and found him, as usual, true to his word.

These are only two of many such experiences, perhaps of little interest to the world, but to oneself of much, and I trust readable to Mr. Span.—Yours, &c.,

RADIUM.

#### Spirit Photography.

SIR,—I am much obliged to Mr. Wyllie by his reply, but sorry for the nature of it. Assuming that I doubt Mr. Wyllie's ability, which I do not, to produce on his plate any of my friends or relatives, surely he ought to hail and jump at the chance of convincing me of his ability and their presence.

Ocular demonstration is good, but faith is better.—Yours, &c.,

THOMAS MAY.

Eastwood-road, Rayleigh, Essex.

SIR,—With reference to Mr. S. B. McCallum's questions in 'LIGHT,' of April 30th, I may say that one of the first photographs Mr. Wyllie took for me had the face of a young woman half on the screen, or background, and half on the wall of the house—Mr. Wyllie was then using a corner of a public hall-way as a studio. Other faces have come on my person as well as around it. On one occasion, as the medium was about to expose the plate, I happened to say: 'I will hold my hat so; it will make a good background, and perhaps someone will come on it,' and three little faces appeared there, but they were too small to recognise.

I cannot see anything puerile or childish about the matter, as Mr. May does. Those who have received likenesses of departed friends, or names, or signs, or sentences, the meaning of which is only known to themselves, see nothing foolish in it, nor do they smile at spirit photographs. Of course, a mere picture, unrecognised and meaningless, is of no use to anybody as evidence, but even then I do not see where the risibility comes in.

One sitter got a girl's name written in large letters all across his chest, and he was so angry, accusing the medium of raking up his past private life, that they nearly came to blows over it. *He* did not find it a laughing matter. Nor did the woman who had a picture of a man lying stretched on the floor with a smoking pistol over him and a woman rushing in holding her hand to her heart, for she went as white as a sheet when she saw the print, and nearly fainted. (See Jottings, 'LIGHT,' p. 369, July 31st, 1909.)—Yours, &c.,

A. K. VENNING.

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

#### The Futility of Secret Societies.

SIR,—'LIGHT' of May 28th has just come into my hands, and I must ask your indulgence to take exception to the fathering of the muddled rubbish which figures, in the article cited, as the Invocation of Taphthartharath, upon me. It is none of my writing or composition, and to any advanced member of my Order, its futility and erroneous bombast must be at once evident. I do not regret having taken action at law to protect our rituals from publication. But all these events are but variations of external conditions. How can they really affect us who seek to comprehend the true inwardness of those keys of a tremendous mystic philosophy handed down to us from the ancient ones of time?

It would be well for those who talk so glibly of the unnecessary of secrecy in occultism to remember that unless the truth can be revealed in such a manner that its truth may be absolutely comprehended, it will cease to be the truth, and will have become but a lie masquerading as the truth. Wherefore it is that the ancient teachers have always taught by trope and metaphor, so that the symbol should guard the truth from profanation and distortion.

I am no enemy of Spiritualists, and have seen, with much regret the recent attacks made in certain publications against prominent mediums, among whom I may mention Mr. Husk, with whom I had many years ago some very interesting experiences; in the which I am *absolutely certain* that there was no deception or trickery whatever. Had his 'controls' been non-existent, and mere inventions of his, they would have betrayed themselves at once to my trained knowledge by their answers to certain extremely difficult occult philosophical questions which I put to them, and to which I received correct answers.

What proof have we except their word for it, that the sceptical investigators who are so anxious to prove mediums tricking have not themselves on occasion taken to the séance the masks, draperies, &c., they have afterwards charged the medium with employing? And when it happens, as it has happened, that more than one of these so-called investigators has been a professional conjurer or prestidigitator, the coincidence of that circumstance with the asserted exposure of the medium is apt to make one reflect. Why is the honour of the sceptical investigator so calmly accepted as inviolable? We have only his word for it!—Yours, &c.,

COMTE MACGREGOR DE GLENSTRAE,  
Head of the Rosicrucian Order.

Florence, Italy.



## Grateful Thanks to Leicester Societies.

SIR,—The officers of Brixton Children's Guild of Lyceum-ists, 84, Stockwell Park, London, S.W., beg to thank Nurse Stella Sketchley, and the Leicester societies for the use of their halls. The children's outing and tea will take place on June 25th. Mission Results: Collections at Queen-street Society (two services), 13s.; at Kent-street (three services), £1 8s. 5d. (including 2s. 6d. donation from Mrs. Bailey, 2s. from Miss Allen); Albion-street (one service), 6s. 4d.; by collection card of Miss Marion Jackson, Kent-street, 6s. 6d., and profit on sale of postcard portraits of Stella, 7s. 6d.; total, £3 1s. 9d.—Yours, &c.,

WALTER UNDERWOOD,  
President.

## 'Light': An Appreciation.

SIR,—I am obliged to you for the parcel of 'LIGHTS' received, and I will do my utmost in the way of circulation and, where possible, recommendation. 'LIGHT' has been to me more than I can express, and it may prove an enlightener and consoler to others.

Your article, 'Science as a Witness' (page 266) is most interesting. When I read Haeckel's 'Riddle of the Universe,' I felt how unsatisfactory! God must have blundered terribly if the perturbed spirit is not to be ultimately enraptured with the beatific vision. How beautifully and confidently Emerson says: 'We learn that the highest is present to the soul of man, that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are, that spirit creates, that behind Nature, throughout Nature spirit is present, is one and not compound, for Nature is an apparition of God.' I think our hearts respond to this, and the dry dust of the scientists, likewise the mud, is *nil*.—Yours, &c.,

E. P. PRENTICE.

## National Fund of Benevolence.

SIR,—Kindly permit me to express my thanks to the undermentioned friends for their generous sympathy and support of the above fund, and to the Council of the London Spiritualist Alliance for the use of their rooms for the Rev. Mrs. Harris' séance. The following amounts have been received during the month of May: Maskell-street Society, Manchester, £1; Mr. W. Dowell-Todd, 5s.; 'Emma,' £1 10s. Proceeds of a séance held at the London Spiritualist Alliance Rooms, by Rev. Susannah Harris, £4 6s.; Burnley, North-street Society, 15s.; total, £7 16s.

Any contributions will be thankfully received and acknowledged.—Yours, &c.,

A. E. BUTTON,  
Hon. Sec.

9, High-street, Doncaster.

## NEW PUBLICATIONS RECEIVED.

'The Singularity of Buddhism.' By J. WETTHA SINHA. Colombo, Ceylon: Sihala Semaya Press. Price 3 rupees.

'The Seven Rays of Development.' By ARTHUR H. WARD. Theosophical Publishing Society, 161, New Bond-street, W. Price 1s. net, cloth; 2s. 6d. leather.

'Exposition of the Doctrine of Karma.' By 'BROTHER ATISHA.' Theosophical Publishing Society. Price 1s. net.

'Some Mystical Adventures.' By G. R. S. MEAD. J. M. Watkins, 21, Cecil-court, Charing Cross-road. Price 6s.

'Mediumship.' By JAMES B. TETLOW, 327, Lower Broughton-road, Manchester. Price 7d. post free.

MONTHLY MAGAZINES.—'Open Road' (3d.), 'Review of Reviews' (6d.), 'Swastika' (10 cents), 'Modern Astrology' (6d.), 'Pearson's Magazine' (6d.), 'Hindu Spiritual Magazine' (1s.), 'Occult Review' (7d.), 'Nautilus' (10 cents), 'Herald of Health' (2d.), 'Herald of the Cross' (2d.).

FOR A POOR FAMILY.—Mrs. André will be pleased to receive gifts of discarded clothing for a very poor family consisting of father, mother, and eight children, whose ages range from two years up to fourteen—six girls, two boys. For the man, boots are required, (size eight), and underclothing. All gifts will be acknowledged in 'LIGHT.' Address Mrs. André, 'Rosemount,' Frittenden, Kent.

## SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. J. J. Morse (a welcome visitor) answered written questions with remarkable ability. Mr. W. T. Cooper presided.—*Percy Hall*.—On May 30th Miss McCreadie gave successful clairvoyant descriptions and spirit messages. On June 4th members and friends spent an enjoyable evening listening to Mr. Morse's control, 'The Strolling Player.' Sunday next, see advt.—N.

SPIRITUAL MISSION: 22, *Prince's-street, W.*—On Sunday evening last Mr. E. W. Beard gave an earnest address on 'The Melody of the Spheres.'—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. J. H. Carpenter delivered an inspirational address on 'Life.' On Wednesday evening Mr. Percy Beard gave helpful messages from the spirit world. Sunday next, see advt.—J. H. C.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mr. A. H. Sarfas gave an interesting address on 'Personal Responsibility' and excellent clairvoyant descriptions. Sunday next, Mrs. E. Neville, address and psychometry.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Miss Violet Burton gave an address on 'The Selfless Love,' and answered questions. Sunday next, Mrs. Effie Bathe, on 'The Occult Power of Prayer,' illustrated by original paintings. Sunday, 19th, Mr. and Mrs. W. F. Smith.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. Taylor Gwinn gave a splendid address. Sunday next, at 7 p.m., Mrs. Maunders, trance address; at 3.15 p.m., Lyceum. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Miss Fogwell gave an address on 'Are Phenomena Sufficient to Prove Life Continuity?' and replied to questions. Sunday next, Mrs. Harvey. 19th, Mr. and Mrs. Webb. July 2nd and 3rd, Mr. Punter.—A. B.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Graham, of Liverpool, gave many tests. In the evening Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. Huxley; at 7 p.m., Mr. Harry Pye. 16th, psychometry. 19th, 11.30 a.m., Mr. Drury; 7 p.m., a well-known worker.—W. R. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Frederic Fletcher gave interesting addresses, and Mrs. Curry good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses and clairvoyant descriptions. Monday, 8, Wednesday, 3, Mrs. Curry; Thursday, 8, public circle.—A. M. M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last 'A Spirit's Impressions on the May Convention' were given through Mr. W. E. Long and discussed. In the evening 'After-death Experiences' were related through Mrs. Beaurepaire. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday morning last usual public circle. In the evening Mr. Mills Tanner gave an address and Mrs. Fielder clairvoyante descriptions. Sunday next, at 7 p.m., Mr. Sarfas. Monday, 8.30, developing circle; Mr. Mills Tanner, conductor. Wednesday, 8.30, debating class. Thursday, 8.15, public circle. Silver collection.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Henry Copley spoke on 'Consciousness,' and answered questions. In the evening Mr. A. F. Caldwell gave an address on 'Onward; be ye Strong and Courageous.' Miss Mary Davies gave recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. G. R. Symons. Wednesday, Miss Nellie Brown.—J. F.

WINCHESTER.—ODDFELLOWS' HALL.—On Sunday evening last Mr. E. Frankish, of Exeter, gave a splendid address.

NOTTINGHAM.—MECHANICS HALL.—On Sunday last Mr. John Lobb gave two excellent addresses to large audiences.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—On Sunday last Mr. R. Donaldson spoke on 'Life, Eternal and Universal,' and messages were given through various mediums.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—On Sunday last Mr. Walker gave an address on 'What is Sin?' and well-recognised clairvoyant descriptions.—B. G. M.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Welland and Mr. Cousins gave short addresses.—C. C.



GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last Mr. George Cole, of Middlesborough, gave instructive addresses to large audiences.—J. C. B.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. Long delivered a stirring and eloquent address.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last Mr. P. R. Street gave addresses, the evening subject being 'The Devil,' also auric drawings. Other meetings during the week.—A. H. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Wilkins gave an address and Mrs. Short clairvoyant descriptions. On the 3rd a public circle was held.—N. F.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. L. Harvey gave eloquent addresses on 'Man, Know Thyself,' and 'Spiritualism: What It Teaches Us,' with convincing clairvoyant descriptions.—J. W. M.

BRISTOL.—SUSSEX PLACE, ASHLEY-HILL.—On Sunday last Mrs. Conibear spoke on 'I Am the Way,' and gave clairvoyant descriptions and spirit messages. The president read a paper on 'Spiritualism and Conduct.'—W. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday evening last Mrs. Roberts spoke on 'Spirit Ministry' and Mr. Roberts gave well-recognised clairvoyant descriptions.—R. J. H. A.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. Percy Smyth gave interesting addresses on 'How to Promulgate Spiritualism' and 'The Mind, King of Itself.'—H. E. V.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. G. West and in the evening Mr. W. H. Evans delivered addresses and Mrs. Grainger gave clairvoyant descriptions. On June 3rd Mr. Evans spoke.—H. L.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday morning last Mr. and Mrs. Clegg spoke on 'Establishing a Lyceum.' In the afternoon Mr. Brooks opened a discussion on 'The Management of Societies.' In the evening Messrs. Clegg and Tilby gave addresses.—T. C. W.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last, afternoon and evening, Mr. W. Mason spoke on 'Sow in the Morn Thy Seed,' and 'Behold me Standing at the Door,' and gave clairvoyant descriptions. On Monday he gave psychometric readings.—C. R.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday morning last Mrs. Jamrach gave an instructive address and psychometry; and in the evening spoke on 'Various Phases of Mediumship,' and gave clairvoyant descriptions. Miss Olive Smith kindly rendered a solo.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mrs. Neville gave an address and clairvoyant descriptions. On June 1st Mrs. Fanny Roberts gave a séance in aid of the building fund. On the 2nd Messrs. Coote and Sarfas conducted a meeting.—C. W. T.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last the Liverpool District Lyceum Council conducted the services. Mrs. M. E. Cadwallader, of Philadelphia, U.S.A., and Mr. Keeling, late president of the B.S.L.U., took part in the proceedings. On Monday last Mrs. Scholes gave clairvoyant and psychic readings.—V. M. S.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday morning last Mrs. Imison gave clairvoyant descriptions and spirit messages, and in the evening an address on 'Spirit Power,' with clairvoyant descriptions and messages to large audiences. On June 1st Mr. W. Courtney Torr related interesting personal reminiscences.—G. McF.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last a memorial service was held for one of our members. In the evening Mr. W. J. Street spoke on 'The Career of Religious Ideas,' and Mr. F. T. Blake gave clairvoyant descriptions. On June 2nd Mr. A. Punter spoke on 'Experiences in Spiritualism.'

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. Edmund Spencer spoke from Burns' song, 'I See Him in the Dewy Flowers' and 'David and the Well of Bethlehem'; and on the 6th gave psychic readings and poems. On the 2nd Mrs. Taylor gave numerous psychometric readings.—L.

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