

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,538.—VOL. XXX. [Registered as]

SATURDAY, JULY 2, 1910.

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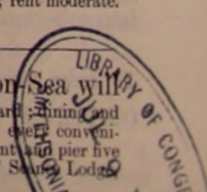
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[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

A recent number of 'Unity' presented us with a criticism of what someone has been calling a 'New Hope of Immortality'—a 'Hope' to which Aristotle was not entirely a stranger, and with which readers of 'LIGHT' are familiar. It turns upon belief in 'the inner essence' of us, the 'spiritual personality' which will quite naturally give the physical body the slip and reach a world 'as yet unimaginable by us because we have as yet no means of apprehending it.' But that is a very old story, and is new only to those who have not been paying attention: and yet how natural it is that to these it should seem new! As this critic remarks: 'Said Jesus, "How hardly shall they that have riches enter the kingdom." In our time it might be said, how hardly shall they that have been brought up under the dominion of the scientific habit of mind accept doctrines not scientifically verifiable.' 'Minds touched with the frost of doubt' concerning unseen things call for our sympathy, and all the more when the doubt is the result of hard and honest work in the field of the seen. But, doubt as men will, it is getting clearer and clearer that 'in the last analysis, this is a spiritual universe.'

This writer refers to the value or non-value of the appeal to the inner consciousness, and to the eloquent flights of imagination or expectation indulged in by many: and has a pretty story to tell about it. Starr King was a splendid preacher in the States, immensely poetic and always on the wing, and a lowly friend of his, a stone-cutter, went to hear him on a day when he was eloquently explaining how the consciousness of spiritual things and of the immortal life might be acquired:—

Seeking the stone-cutter friend the next day, he listened to this comment on his sermon: 'Yes, Mr. King, I see that them as has wings can fly; but what I want to know is, what becomes of fellers like me that ain't got more'n a feather or two!' Here was the dimness of spiritual vision in alliance with a keen human longing for the best estate and for continued existence; and this, I judge, may be taken as symptomatic of the general situation.

That is so: and therein we find the enormous value of the evidence which appeals to the senses and to tests which depend upon the familiar faculties of every-day life.

Handsome young Thomas Dreier fires in 'The Nautilus' a sharp little shot at the people who pull long faces and pity the sick. He asks, 'Are you a murderer?' and says:—

That sounds hard, doesn't it? But are you? You deny it. You are sure that you are not a murderer. It rouses your anger to even have one think it necessary to ask you such a foolish question. But listen to this. A while ago I received from a little fifteen-year old girl who lives out West, a letter in which she told me of the ill-health of her mother.

'She is getting better every day, but she would get better faster if the fool women that came in did not always tell her that she "looks like a ghost," or "you look like a dead person." Mrs. Notham came in yesterday and told her she was looking fine and that one could see that the walks in the open air were doing her a world of good. After Mrs. Notham left, mother sang and laughed and acted better than she had for weeks.'

The thing that first interested me in this letter was the unconscious grasping of the psychological truism that thoughts are things and that negative thoughts produce negative effects, while positive thoughts produce positive effects. This woman after a visit from the negative variety becomes more ill. But when a positive visitor that radiates health, good cheer, vim, vigour, energy comes around, she brightens up and laughs and sings.

And so I ask: Are you a murderer? Do you go about helping folks toward the grave, or do you help them to more life? Do you radiate cheer, optimism, inspiration, hopefulness? Do you make folks long to see you, to talk with you, to watch your smile? Do you send desirable thought chemicals into the mental retorts of those with whom you work or play?

An exceedingly learned and painstaking work by J. Wattha Sinha, on 'The Singularity of Buddhism,' has just been published by 'The Sihala Samaya' Press, Colombo, Ceylon. Through about one hundred pages this writer patiently works his way with two hundred and twenty-one particulars which set forth wherein Buddhism is the only Religion. It is obviously impossible to follow him in a brief notice, but we quite realise the profound interest of his inquiry, and we admire the splendid courage of a man who can wind up by saying:—

This much will suffice to show that Buddhism is not only antagonistic to theistic and pantheistic Hinduism of the Vedas, but also that it is radically opposed to modern theistic schools known as the non-dualism (*Advaita*) of Vyāsa and Sankara, dualism (*Dvaita*) of Anandatīrtha, pure non-dualism (*Suddhādvaita*) of Vallabha, transcendental non-dualism (*Vīśistādvaita*) of Rāmānuja, and dualistic non-dualism (*Dvaitādvaita*) of Nimbārka and Caitanya, as well as to the theistic sects founded by Swāmī Nārāyaṇa, Kabir, Nānak, Rām, Mōhun Rōy, and several others. Moreover, it can be safely said that Buddhism is diametrically opposed to all the great creeds of the world, such as Zoroastrianism, Christianity, Islam, &c., though some parallels could be drawn from the morals common to Buddhism and these.

According to this, Buddhism is indeed 'singular.'

'The Christian World' prints a mournful communication from Australia, deploring the alarming increase of 'Secularism' in relation to Theology. The writer says it is not only widespread but truculent and aggressive. He has tried to stem the torrent, but in vain. Debating with a chosen leader of the militant mob he tells us that his Secularist opponent 'quite imagined that the first chapter of Genesis taught a creation of the Universe in six days of twenty-four hours.' Well, doesn't it? The Secularist, he says, 'set himself to show that "Science" opposed this.' Again, doesn't it?

We have long held that antagonism to Religion has been

...ed by its being handcuffed to old-world legends, and that for unfriendliness to Christianity the Church itself is largely to blame.

A book by T. Sharper Knowlson on 'The Origins of Popular Superstitions and Customs' (London: T. Werner Laurie) is a mine of interesting information and guessing concerning a hundred odd notions that puzzle most people as nonsensical, and yet that cling to us like a bad habit. There are Superstitions and Customs relating to days and seasons, Marriage Superstitions and Customs, Divination and Omens, and other queer tricksies or terrors, every one of them worth looking into, and every one of interest if only as curiosities. We call it a book of information and guessing, but the industrious compiler and disentangler is fond of his subject and has been at considerable pains to throw light upon it and upon the dusky corners with which it has to do.

SPIRITUAL PRAYERS.
(From many Shrines).

Our Heavenly Father, Thou source and sum of life and health, of truth and comfort: we come to Thee for healing. Even in nature around us we hear Thy voice and feel Thy gracious hand. Thy sunshine warms us. Thy wind lulls us to rest. The flowers bloom for us with Thy beauty. After the toils and sorrows of the day, Thy starry night brings us repose and refreshment. We bring our stricken hearts to Thee, O thou Great Physician. Comfort the sorrowing. Drive away our gloom. Impart courage to the faint-hearted. Heal the sick. Bring Thy companionship to the lonely. Grant guidance to the perplexed. Console the bereaved. Uphold and strengthen those who are bowed down under the heavy burdens of life. Above all, cure our distempered nature. Bring peace to the smitten conscience. Give light to darkened minds. Banish all sin and folly from our thoughts, from our feelings, from our behaviour. Be Thou not only our most intimate companion, but our very life. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

MRS. MARY SEATON'S LECTURES.

The last of the Series of Lectures by Mrs. Mary Seaton will be delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on Monday afternoon, July 4th, commencing at three o'clock, on 'The Relation of the Actual to the Real.' Admission 1s. each.

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite MEMBERS of the Alliance to attend this meeting free of charge.

SPECIAL NOTICE.

At the Rooms of the Alliance, 110, St. Martin's-lane, W.C., MR. A. V. PETERS will give illustrations of *Clairvoyance* on Tuesday, July 12th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them 2s. each.

On Wednesday, July 13th, Mr. Peters will hold a series of *Special Private Sitzings* (not exceeding twenty minutes), for Members and Associates, at a fee of 5s. each. Arrangements must be made beforehand with the Secretary.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

EUSAPIA PALADINO VINDICATED.

The 'New York World' devoted considerable space recently to the report by its representative, Mr. William Johnston, of a private séance with Eusapia Paladino, regarding which 'The Progressive Thinker' says:—

Is Eusapia Paladino a marvellous psychic? Is she a clever fraud? Has she remarkable mediumistic powers? Is she a cunning trickster? To give its readers a chance to judge her for themselves, 'The World' arranged a séance on different lines from any that have been held. The observers were newspaper men, trained to observe closely, to examine keenly, to describe what they saw dispassionately.

As a precaution against feats of legerdemain there was present Howard Thurston, one of the cleverest and best informed of present-day magicians. Thurston himself performs levitation of tables and persons. He can duplicate all the ordinary spirit tricks. He knows how tables are lifted and raps are given and ghosts are raised.

Every opportunity was given to Thurston and to the other observers to examine everything. Before the séance Mme. Paladino removed all her clothing in the presence of two women in the party to prove that no mechanical contrivances were used.

'The World' does not attempt to answer the riddle of Paladino's powers. It presents what trained observers saw. It points out where possibilities for fraud existed. With equal impartiality it retails remarkable phenomena in which no evidence of trickery was manifest.

Mr. Johnston's report is as follows:—

The séance was held in the five-roomed flat of the husband of the sister of the husband of Eusapia; Dr. Vecchio, who knew Paladino in Naples, with his wife and two or three other neighbours, Frank L. Frugone, proprietor of the Italian 'Evening Bulletin,' and Messrs. Paganini and Donato, from the same paper, and the wives of two of the observers, were also present.

Black muslin was tacked on the walls of a corner of the dining room. Two black curtains that reached from floor to ceiling were hung upon a cord, leaving a triangular space of a depth of two feet to the widest point. Thurston examined the curtains for possible pockets and tapped the walls to make sure there were no secret entrances. Both Thurston and I got behind the curtains and by blowing could move them at best about six inches.

Paladino sat in an ordinary cane seated chair in front of the cabinet. Dr. Vecchio tied her feet together and tied the cords to the feet of two other chairs, leaving about ten inches of slack. Paladino offered to have the knots sealed, but it was deemed unnecessary. The little pine table she uses was put in front of her. Frugone on one side held her hand. Her left foot rested on his foot. I sat on her right, with her right foot on mine, her right hand held in mine. I kept my left hand free to test the movement of her feet. At the table besides were Thurston, Paganini and one of the women.

We formed the circle with our finger tips touching. Above our heads burned a sixteen candle power electric light. The table began to rock and tilt. It seemed as if some force under it was pressing it up. Several observers knocked on the table. Each time came answering knocks. The wood in the centre of the table vibrated, yet it was a physical impossibility for Paladino to have struck it there. We were holding her tightly.

She lifted her hands from the table and clenched them six inches above it. She seemed to be undergoing mental strain. The table rose slowly, steadily until it was eighteen inches from the floor. There was nothing under the legs lifting it. Paladino was not touching it. After several seconds it dropped back to the floor. This took place half a dozen times.

Paladino called for less light. Someone lit the gas and extinguished the electric light. Dr. Vecchio started to turn the gas down and—apparently by accident—turned it out. For perhaps ten seconds there was total darkness until he relighted the gas. Thurston sprang behind the curtain to see if a confederate had entered surreptitiously in the instant of darkness. He explored thoroughly. There was no one there. As he emerged a spirit hand seemed to seize the curtains and flung them across the table. Paladino at the same time was held hand and foot.

The next ten minutes were filled with weird manifestations. A strong, cool breeze blew from behind the curtains. Uncanny shapes thrust themselves out from the curtains in the semi-darkness. Paladino seemed in a sort of trance. Someone struck a match to light a cigarette. With an unearthly shriek she wrenched her hands from our grasp, and placed them before her eyes. The light was extinguished and she subsided.

I felt a slap as from a hand on my back and turned quickly to look. There was nothing there. I saw a slender luminous hand emerge from behind the curtain—it looked like a woman's hand covered with phosphorus—and pass up along Frugone's body. It seemed to rest for a second against his cheek. He cried out that he had been tapped on the cheek. An instant later I felt three distinct taps on my own cheek. It was light enough for me to see Paladino, to see Frugone's face across the table, and yet I could not see what had tapped me.

A little toy piano had been placed behind the curtain. It was picked up and flung down on the table before me. It rocked and tilted and something struck three or four notes on it. What it was I do not know. I only know that it was not Paladino. The curtains twitched and heaved. The cool breeze kept blowing. The luminous hand appeared here and there, now dragging out the curtains fully three and a half feet across the table, now resting on Paladino's head. The child's chair that was in the cabinet was picked up and brandished in my face. I was holding one of Paladino's hands. I could see Frugone holding the other. Paladino began to shriek and writhe like a mad person. Her hand clutched mine in a deathlike grip. 'Enough,' cried Dr. Vecchio, 'the séance must stop.'

The electric light was turned on and Paladino covered her eyes. Thurston and I both watched the cabinet, looking for a possible confederate to emerge, but saw nothing.

Frugone, Thurston and I compared notes. To these three things we were all agreed: The table was levitated eighteen inches and held there without Paladino touching it.

It was a physical impossibility for Paladino to have moved the curtains, picked up the piano and brandished the chair and operated the luminous hand.

There was no evidence and there seemed to be no possibility of a confederate having been concealed behind the curtains of the cabinet.

Mr. Howard Thurston makes the reservation that he himself 'did not "control" the medium,' but he states that 'The World' reporter and the Italian journalist maintained strict watch over the medium's hands and feet throughout the sitting, and that her feet were so securely fastened that 'she could not move them backwards far enough to produce the cabinet phenomena which occurred.' Continuing he says:—

I repeatedly saw the table raised in the air a foot or more, all four feet being off the ground, her hands raised above the table, or at times barely touching the top. The room was well lighted and the controllers could plainly see her feet, and they testified that they had her hands and feet securely held during these levitations.

The table began jumping about and rapping on the floor four times, meaning, it was explained, the sitters should talk. The curtains were thrown over the table, to the amusement of all. Immediately following this in quick succession came a number of manifestations, such as a hand appearing above the medium's head. Another hand was plainly seen placing the curtains over the table. A toy piano was thrown upon the table from over the medium's head. The table again was lifted and remained in the air about five seconds.

During this levitation I pressed with considerable force upon the table while it was suspended in the air. Both controllers were touched several times on the head and arms by what they described as hands. The toy piano was raised in the air about four feet and thrown with great force upon the table, which startled us all. The final effect was an ineffectual attempt to place a small chair upon the table, the chair having been previously placed in the cabinet.

The above manifestations were presented to us in such a way that we all agreed there was no explanation, for the control was maintained rigidly throughout, and if the controllers were not deceived by the medium, then it is fair to state that all those present accepted these effects as having been produced by an unknown force.

Mr. Johnston says:—

I am not over-credulous. I have attended many séances and have seen many mediums and have seen them exposed. I have seen spirits materialised—and arrested; am familiar with the methods of misdirection and the patter to divert the attention resorted to by both mediums and magicians. I am aware, too, that Paladino has been caught in trickery. I myself have seen her levitate a table where I am positive she did it with her toe concealed beneath her gown.

But, summarising the results, he says:—

With the little thick-set Neapolitan woman sitting in a chair, her feet tied together and to chair-legs, with myself holding firmly her right hand and foot, with a man whom I

have known for many years, and have the utmost confidence in, holding the other arm and foot, with no apparent possibility of or opportunity for collusion or aid from a confederate, with properties so ordinary as to preclude the possibility of mechanical tricks, I saw and felt and heard many marvellous things.

I saw: A plain pine table, weighing, perhaps, ten pounds, rise in the air eighteen inches and remain suspended by invisible forces eight or ten seconds. I saw this not once, but several times, not in darkness but in the full glare of an unshaded electric light. A little toy piano picked up from the floor and hurled down on the table before me, where, with no one touching it—with no one having touched it—it sounded several notes and moved about and rocked and tilted. A child's chair of ordinary bent wood, made in Austria-kind, picked up by an invisible hand, brandished in my face and flung to the floor. Black curtains hung across a corner of the room, blown outward with a breeze far stronger than any one person, yes, than any ten persons, could possibly have made with their lungs. A strange rectangular shape or shadow thrust itself out from behind the curtain again and again. A luminous, slender hand drag the curtain across the table. I saw it pass up and over the body of the man opposite me. I saw it again resting on the top of Paladino's head.

I heard: Vibrant raps that came apparently from the under side of the table in about the centre, with Paladino all the while held so tightly that movement on her part seemed impossible.

I felt: A cool breeze, at least ten degrees below the temperature of the room, blowing from behind the curtains. Myself slapped on the back with force, as if by someone's hand, but there was no hand there. Myself slapped lightly on the cheek three times, but I could see nothing there, although it was light enough for me to see Paladino's face.

These things I know that I saw and felt and heard.

Here we have the unequivocal testimony of a smart journalist and an expert conjurer to the reality of the phenomena occurring in the presence of Eusapia—phenomena which clearly indicated the presence and action of an unseen agent, and as no earthly confederate could be discovered—and these shrewd observers took every precaution against deception—the logical inference would appear to be that there was an invisible intelligence at work, or, as we should say, a *spirit operator*, but doubtless this testimony will have no influence with people of the 'Pearson's Magazine' and Marriott type. It is only another instance, they will say, of the inability of 'experts' to see what really takes place! But, after all, if testimony *could* prove anything, the reality of spirit manifestations would have been accepted everywhere long since, for there are no alleged 'supernatural' phenomena on record that have ever been so thoroughly, critically and exhaustively examined, tested and established—but it is the old story: 'They have Moses and the prophets' (and all the records of the modern prophets) but they 'will not be persuaded' even though many rise from the dead!

MR. GILBERT ELLIOT writes that about 1866 he witnessed a performance of the Brothers Davenport, and when a match was struck he saw a coat, which had been lying on a table, pass rapidly onto the body of one of the brothers, who was seated on a chair with his hands tied behind him. Similar incidents are reported in Dr. Nichols' 'Biography of the Davenport Brothers,' in which it is stated that they were accompanied to England by William M. Fay.

WHILE professedly accepting Sir Hiram Maxim's challenge to duplicate by means of his art as a conjurer the phenomena which Sir Hiram observed with Mr. Fay, as we anticipated, Mr. Maskelyne demands that Sir Hiram shall bring forward his exponent to contest against him in public, and takes the opportunity to claim that his performances were by 'many people' considered to be 'better than those of the Davenports.' As Mr. Fay is dead this demand by Mr. Maskelyne cannot be complied with—besides, it does not meet Sir Hiram's point, which was that the occurrences which he recorded should be explained or duplicated under the same conditions. Two readers of 'LIGHT' have notified us of their willingness to be present at the attempt by Mr. Marriott to comply with Sir Hiram's challenge. One of these correspondents, Mr. S. F. Edge, says that Mr. Marriott's suggestion in 'Pearson's Magazine' that 'Mr. Maskelyne carries out tests that cannot be detected, is, in my opinion, entirely wrong, as any reasonably intelligent person can see the method by which the bulk of Mr. Maskelyne's tricks are carried through,' and in this opinion he agrees with Sir Hiram Maxim.

PRACTICAL ADVICE TO THE SPIRITUAL DISCIPLE.

—
 DICTATED BY 'T. L. H.' TO AGNES COOK.
 —

When the spiritual disciple has passed through his first initiation, which takes place on the spiritual plane, and, in most cases, is not known to his waking consciousness, his life is specially ordered to advance his spiritual progress, or, I should say, his higher self orders it for him (just as a man training for a race has to live by more rigid rules than the ordinary person), and every fibre of his being must respond tunelessly to the higher vibrations round him if a fuller consciousness is to be his. Sorrow enables him to see how fleeting is earthly happiness and how elusive the pleasures of sense. Bereavement causes him to reach out into the unseen world, to catch the whispers of his dear ones, and perchance the rustle of a robe, which show him that love endures, and pertains to soul, not to body.

Having taken as his watchwords love and service, he must not be surprised to have constantly with him 'the weak brother' whose burden he must wisely share, and whose outlook on life he must try to strengthen, not to weaken. He must give not only material, but spiritual strength, or he will but cause him to sink further, and must offer earnest prayers for the spiritual wisdom so necessary in the work of uplifting and elevating those who come to him for help.

His own attitude must be serene, calm and hopeful in the face of apparently overwhelming odds, knowing well that he is guided and guarded by invisible helpers. He should use all he possesses of money, education, refinement, attractiveness of manner to the one end. As he comes into contact with a new line of thought, he should make it thoroughly his own in order to pass the knowledge on to others. Mere academic learning is of small use. Each new aspect of truth, as it dawns on the mind, should be weighed and tested by personal experience. In this way knowledge becomes wisdom in the deepest sense. The joys which he will experience from time to time—the happy, peaceful hours—are the rest-houses of the soul on its path, and must be gratefully taken advantage of, that the refreshment by the way may strengthen it for further effort.

Never, at any time, must the quiet hour, alone with God, be set aside. Then, and then alone, does the soul draw the Life of the Spirit into itself, and then only does it unite with the great Over-Soul in the sweetest and dearest communion. In the hurry and worry of workaday conditions, the turmoil presses in upon the soul, especially to the more sensitive natures who are, metaphorically, lifting others' burdens every step of the way. To perform this service in the highest manner, quiet withdrawal to the spiritual mountain-tops is an absolute necessity, or the inner poise and serenity are disturbed.

The physical life, however complex and full, is a slow process compared to what the disciple goes through on the spirit plane. One aspect, however, of his daily life on earth cannot be dwelt upon too often, and that is, the direction his mind takes, and the way his thoughts shape themselves. He should use his mental power to the utmost, and constantly: directing it first on one person and then on another as they present themselves. For it is a great truth that many people in their astral or thought bodies constantly present themselves to him for help, in a way of which their physical bodies are quite unconscious. He should, therefore, always send out a prayer into the unseen for help, that he may be enabled to deal wisely with such demands and seek help for them from the great Source of Strength.

The life on other planes is not limited to those who have consciously entered on the quest for fuller spiritual life. Many of those around you are leading the dual life; but their life on other planes needs succour even more than it does on the material side; they will come to you not once, but many times, for help. Keep your mind, therefore, pure and loving and ready to fill the vessels held out to you with the spiritual food they

desire. It is an important part of the work you have undertaken—one of the great uses to which you are consecrated.

Another aspect of the disciple's life is the way in which he conducts his occupations and material interests. It cannot be too often urged that nothing is trivial to him. He may meet a friend during the morning, apparently by chance; but he knows perfectly well that in a world of law and harmony there is no such thing as chance. Therefore, on seeing the friend, his inner self will consciously send out intense thoughts of love to the end that the higher purposes of the meeting may be served. Again, his correspondence will be conducted with an ever-widening conception of what it portends. Of immense value are the words of a letter, which, imbued with his own magnetism, speeds to another soul, conveying a message of help even in the cipher of a business communication. A fresh introduction, a new face in the family circle, he knows to be fraught with deep-lying issues.

The greeting of a person you do not particularly care for is an opportunity to destroy some old bond of hate by kindly service. Consciousness, as it expands on all planes, is for service. It may be that you hold only a humble position, but you may be sure that your work is necessary, or you would not be there.

How full of interest becomes a life so ordered, in willing consecration to uses great and small, only those who have experience can tell! The working day is one long linking up of individuals into a vast brotherhood.

In serious crises, such as come to all during the journey of life, the disciple is enabled to deal with important issues in a far stronger manner than the unawakened person. His spirit being fully awake on other planes, is able to sense conditions, both of present and future, and his judgment includes a larger area than that of a person who simply observes the material.

Beneath outward presentments, beneath character, as manifested in daily life, the spirit sees the indwelling personality and is able to consider the intervening harmonies, or sense where disruption may take place. Under every aspect and in every important decision he must trust implicitly to his own intuition, and at all times inquire of the inner angel. Should he still be unable to decide, let him ask no advice from incarnated friends (their judgment will be biased strongly by bodily conditions), but the last thing at night write down the questions he fain would ask, taking them into the realms of sleep and obtain guidance there from persons more advanced than himself. Such spiritual advice will tend to the well-being and advancement of the whole personality, not merely to the material benefit of the questioner.

This is what is meant by 'inquiring of the Lord,' a phrase so much used in ancient scriptures.

Broadly speaking, sordid poverty is as inimical to the higher life as affluence. I mean the poverty which makes life a long drawn-out toil for a morsel of bread; toil which deadens the soul perceptions just as surely as a too abundant supply of material comfort. The environment of the disciple must be simple: there must be no useless outlet for his energies, but it need not be ugly or disagreeable. The simple life lived to its highest from a material standpoint means the cutting off of every useless luxury, but of necessity provides for cleanliness, order, colour, flowers, beauty, harmony, music, &c., all of which may be attained in the humblest home.

Should time and money be unnecessarily spent on what should be subordinated to higher uses, such things the disciple will at once cut off, not in any spirit of sacrifice, but because his treasure is in heaven and material things no longer can bar his way and chain him down from his aspirations. 'Give to him that asketh thee and from him that would borrow turn not thou away' is a golden rule. Share the lesser treasure with the greater and so help to advance the coming union of humanity.

So far as the disciple is in earnest, so will his efforts meet with success whether in self-development, or the use of the qualities he has acquired. He will find from the first day he puts into practice his newly discovered powers that people will be directed to him who stand in need of his services. He must not expect outward results, whether of

gratitude or immediate success. He must give out of his very best and leave the results. There will be no room for spiritual pride in such a one, because the efforts of the true disciple fall far short of his ideals and aspirations, which are highly placed and reinforced by frequent communion in the unseen. It may be that he will experience frequent disappointment, but whatever happens he must work on sincerely and hopefully, not counting the cost. It is above all things essential that the disciple should maintain a calm outlook on life. The earthly position may be one of storm and stress, but the deeper waters of the spiritual existence should be calm and unmoved as the stillness of the ocean at its depths. Waves of emotion, change, financial stress may ebb and flow on the surface, but Christ's peace is at the heart, and all is well.

Keep sweet your relations with the brother souls round you, dismiss all feelings which would fret and jar, and weave the harmonies round the presence of unspeakable beauty.

The King's sons and daughters should be all glorious within: centres of light, gladness and ineffable joy.

To conclude, the conduct of the disciple in all and every circumstance of life must be governed by his experiences in the unseen world. For him, every action is fraught with potency, and circumstances seemingly trivial will carry with them unseen and unheard the powers of a soul, whose only desire is to love and serve humanity. It may even be that his potentialities are hidden from his cognisance, and his waking consciousness be unaware of the larger and more important life of which the physical presence is but one aspect. He may be thankful that it is so, for so will he be preserved from spiritual pride in its many and subtle forms.

On rising he will commend himself and all whom he loves to the care of the guardian spirits, not that his prayer will make them more watchful, but to create a channel for their ministrations, and also a thread of communication along which their thoughts will be transmitted. Whatever his material occupations, be he but a hewer of wood and a drawer of water, there lie behind his work the great and continuous uses to which he is self-dedicated on higher planes. 'He that is greatest among you let him be servant of all.'

OCCULTISM IN KORDOFAN.

No book which deals ever so slightly with the primitive peoples of the earth is nowadays complete unless it gives some account of their religious beliefs, or superstitions, or magical practices, whichever they may be called. 'Scrutator,' in the 'Occult Review,' gives some interesting particulars gathered from Dr. Anderson's book on 'Medical Practices and Superstitions of Kordofan.' As frequently happens among semi-savage tribes, the idea of God as supreme arbiter of destiny is less strongly held than that of evil spirits, or it may be a revengeful ghost, who have to be appeased or combated. If the native doctor, or minor charm-wielder, is unsuccessful, the Fiki, or holy ascetic, is called in. If he can do nothing else he 'stimulates a belief in supernatural visitation,' which may be a long time in coming; a patient who had been waiting—praying and paying—for this cure for fifteen years was relieved in a few minutes by a surgical operation.

The Fikis make a revenue from the belief in the efficacy of charms and talismans, as to which 'Scrutator' remarks: 'It is open to us to conceive that in the construction and use of these talismans there is either an unscrupulous profanation of sacred things or a practical expression of sincere faith,' according to the character of the person concerned. They believe also in an army of invisible spirits, manifesting by direct power or by taking possession of human bodies. These are all under the control of Solomon, son of David, who is invoked in all magical operations on account of his power over the spirits. One of these has analogies with the Jewish she-demon Lilith, here called the 'second' wife of Adam, an error, no doubt, for 'first.' The influence of this malevolent spirit can only be combated by the use of one of the seven charms which Solomon extracted from her in the wilderness, and without which no lover, husband, wife, or child is considered to be safe.

Exorcism is practised in Kordofan by specially powerful

hereditary Fikis. Charms and fumigation are resorted to, and the patient is bound and left in a dark hut until the evil spirit is willing to come forth, having the choice of nose, mouth, or ears. A deceptive spirit will offer to come out by the eyes, but this is not permitted. 'An appropriate exit having been named, however, the Fiki lays his hands on the patient and commands the devil to come forth. Then there is a loud outcry, the body of the sufferer is thrown into convulsion and then falls into a stupor, from which the patient awakes in his right mind and with no recollection of what he has passed through.'

Gazing into sand, water, ink, or a mirror is also practised by the natives, and magical beliefs extend even to their social customs. 'The psychical concentration and mental suggestions which constitute the principal factors in this system of sorcery are those which enter into practical psychology and find their expression in "faith cures" and "Christian Science," while there is not much distinction to be drawn between a Kordofan charm and a fashionable 'lucky stone' or other mascot.

ART AS A HIGHER EVOLUTION.

According to a review by Mr. Scott-James in the 'Daily News,' Mr. George Bourne, in his new book, 'The Ascending Effort,' says, in other words, very much what we have often insisted on. He points out that evolution by natural selection only applies to what he calls 'ordinary ideas,' that is to say, those which arise from direct sense-perceptions, and relate to food and the brute attempt to survive. These ideas are the enemy of real progress, whereas what the author calls 'choice ideas,' and summarises briefly as 'art,' constitute a 'human selection' by which the inner life and taste prevail against the outer obstruction, by calling forth fine associations which tend to enlarge our perceptions, our vision, our sense of reality. He says:—

Choice ideas therefore begin where natural selection leaves off; and as they form, the great wonder of man's existence is slowly revealed to him, in the discovery of an environment he never dreamt of, or needed to dream of, so long as all he cared for was mere 'prosperity' and animal success. For choice ideas strike new ground. It is not only that they set free the better human being that waits within us; they discover also a new world outside us—a world marvellously existing amidst and between and behind and all round the ordinary things discerned by ordinary ideas. It is a world invisible until we have the ideas of it, and then literally conspicuous to our senses. From the shabbiness of streets and the meanness of business it starts out upon us; from the stupidity of talk an accent of it may greet us; even between the lines of the daily paper we may get glimpses of it; for it is as near and as far as that. With ordinary ideas we see the trees that conceal the wood; with choice ones, the stealthy age-long life of the wood itself is tinglingly present to us. And while to ordinary ideas the expediency of the moment occupies the outlook, and existence is but a succession of such moments without plan or motive, to choice ones the principles that thread through and through these things become palpable.

This acknowledgment of the superior reality of the world within and behind the ordinary world of sense-perceptions is the foundation of all philosophy, from Plato to Frederic Myers, who, in his brilliant chapter on 'Genius' in 'Human Personality,' treats of this faculty of perception as 'a subliminal uprush'—an emergence into the current of conscious ideas of other ideas which have shaped themselves in the profounder regions of man's being. Mr. Bourne means by 'art' very much what Myers means by 'genius,' for he uses the term to include everything which serves to nourish us with finer experience, and he recognises that only by feeding and exercising our finest natural instincts and expanding the scope of our ideals can the progress of the race be hastened.

'MR. LE BAS, in "The Book Monthly," tells us that for taking interest in books Scotland ranks first. Then Lancashire, "a notably good bookland, the centre of which is Manchester." Yorkshire comes third. "In fine," says Mr. Le Bas, "in the vigorous North, where education, climate, competition and ambition make men keener, the demand for books quite out-distances the demand in the South."—"The Coming Day."

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A SOUTH AFRICAN PSYCHICAL RESEARCH SOCIETY.

Full particulars of an important meeting at Cape Town have just come to hand. The object of the gathering was the inauguration of 'The South African Society for Psychical Research.' 'The Cape Times' gives remarkable prominence to the proceedings and says that there was 'a large and representative gathering,' presided over by His Grace the Archbishop of Cape Town, who, in his opening remarks, frankly endorsed the claims of Psychical Research. We are to-day face to face, he said, with discoveries in the realm of psychology: but he hesitated over the word 'discoveries.' 'These things,' he added, 'which we are now inquiring into are things which, in bygone days, were perhaps better understood by those great Eastern races than by us.' He preferred the word 'rediscovery.' We want the truth, he said, the whole truth, and nothing but the truth, hoping thereby to understand something more about the human faculties, human personality, and human destiny. In conclusion he commended to the new Society the subject of 'the extraordinary power of telepathy which there was in the native races of Africa.'

But the gem of the meeting was a grand Address by Professor Hoernle, a really masterly look over the whole field, and an enlightening dealing with difficulties and objections. It occupies three long and closely printed columns in 'The Cape Times,' but we will try to distil a little of its essence—enough perhaps to give some idea of the keen mind that will have the guidance of the work in hand.

The subject is interesting everybody, but in a haphazard way. The average man of the world is bewildered, but usually takes the line of pushing off the uncanny as something not fitting in with the customary scheme of things. Others approached it but in a morbid, sentimental and overcredulous way. Others utilise it for amusement and mild sensationalism. 'To rescue Psychical Research from the slough of bewilderment, superstition and levity is the aim and purpose of our Society,' said the Professor. Spiritualist organisations also have long been engaged in that work.

The two notes of true Research are criticism and receptivity. The glory of science is receptivity balanced and safeguarded by criticism, with a calm disregard of preconceived notions or prejudices. 'Be critical towards your own ideas,' said the Professor, 'as well as towards those of the Society: that is the only way to be impartial, and to

extract truth from the very conflict of views.' True science is equally far removed from dogmatic denial and from dogmatic assertion with regard to unfamiliar things. 'It does not reject a phenomenon as impossible, merely because it is novel, unusual, incredible, it does not put it down to imposture or fraud, merely because it has no familiar explanation handy.' That, of course, is a commonplace, but it is a commonplace which some men of science have been very slow to remember, greatly to their disadvantage. But all that is nearly over, and very few men worth counting will now dispute Professor Hoernle's conclusion that psychical phenomena can now be viewed and discussed with the same calm, critical, unprejudiced attitude of mind which is the glory of science in other fields of research.

It is indeed refreshing to note the calm assurance of the assertion that we are past the stage of doubt about the phenomena. The London Psychical Research Society laboured its programme. Those early pioneers, says the Professor, had to be explicit, for they were engaged in mapping out the country which they proposed to explore. We, on the contrary, can afford to be brief because, in its main outlines, the map is complete. Certain classes of psychical phenomena are accepted by all whom personal investigation has made competent to judge. The task of to-day is not to establish the facts but to connect and explain them.

Professor Hoernle displays a little humour in his description of the group of desired researchers. Men of science he is a bit shy of. They are good experimenters, but they are not up to tricks. They deal with substances, not minds, and the substances, though often elusive, do not cheat. They only wait. If you fail to understand them, it is not their fault. All you have to do is to trust them and be patient. That tends to make the scientific man guileless, the Professor thinks. He is not watching for tricks: he is only training his mind and his eyes to observe, and to accept what happens. This is a trifle clever, but we do not quite agree with it. Substances do play tricks though not wilfully; and want as much tracing and watching as any thimble-rigger. But the Professor prefers the doctor who ministers to a mind diseased, the lawyer who is skilled in tracking the run of a lying witness, and the business men 'to whom suspicion of their neighbours' motives has become second nature.' We venture to suggest that this class of business man may do as much harm as good in the Society's investigations. The man who is always fussing about and in dread of poisons may starve.

The Professor dealt tenderly but chaffingly with two or three objectors. There is, for instance, the 'gentleman of high standing' who thinks the whole thing will tend to unsettle people's minds. The person who makes that objection is usually a 'gentleman of high standing' who stands so high that he does not see how many minds are urgently needing to be unsettled. Everywhere, we are in the presence of new thoughts, new demands, new discoveries, new hopes; and this of course compels new mental adjustments, new mental efforts, perhaps a sort of mental spring cleaning. Some welcome it, some grumblingly acquiesce, some are unwilling, some are quite incapable. The blessing is that every one has his choice. Anyone who feels unequal to it can let it alone. Even spring cleaning need not be had, unless those who are above us compel it: but, if we do not go through with it, queer fusty things accumulate.

Then there are people who gravely fear that Psychical Research is opposed to Religion: but this objection was largely discounted at Cape Town by the presence and

heartly support of the Archbishop and of several ministers of Religion. It is an objection, however, which inevitably raises the question, 'What, then, is Religion?' Surely, whatever it is, it cannot favour obscurantism or fear. Surely it is not afraid of incursions from the spirit world. Surely it must be in harmony with and be able to include in its domain all the facts of Nature and all the revealings of God.

The Professor took his stand on the principle that no extension of human knowledge, springing from a genuine desire for the discovery of truth, can, except by a confusion of thought, come into conflict with the interests of Religion. 'It seems to me,' he said, 'that if one believes that human beings and the world in which they live are the work of God, the effort to gain fuller knowledge of mankind and of Nature, the sincere pursuit of truth, is itself a religious service in the finest sense of the word.' We were much interested in one sentence in the Professor's Address which ought quite effectually to warn off all those who quote Exodus and Leviticus against us. 'Many of us,' he said, 'will have little patience with those who, with mistaken zeal and questionable reverence, would turn the Bible into a text-book on psychical research.' In like manner, another sentence ought as effectually to warn off those who fancy they have a right to pronounce verdicts because they belong to a Psychical Research Society. 'No one becomes a skilled detective,' said the Professor, 'by putting on a policeman's coat, similarly no one becomes a skilled psychical researcher by paying a subscription to the Society for Psychical Research.'

On the whole, the Cape Town Society got a splendid start, and, of course, we wish it every possible success.

CRITICISM OF A CRITICISM.

By H. A. DALLAS.

One of the truest things that has ever been said on the subject of criticism is to be found in Augustus Hare's book, 'Guesses at Truth.' He says:—

'Of æsthetical criticism that portion is the most beneficial practically which discusses details with precision' (p. 372).

This applies not only to 'æsthetical criticism,' but more generally. The sentence has been brought to my mind by reading a criticism which has appeared in the June issue of the 'Journal' of the Society for Psychical Research, over the signature of Mr. Frank Podmore. He discusses the second report on Mrs. Holland's script, and more particularly the incident dealt with in last week's 'LIGHT' (p. 303) on the subject of the cross-correspondence in Sevens. There are several points in this paper which seem to lack that 'precision' which Hare esteems as the most useful quality in criticism, but I only propose to comment on two of these; on one briefly, on the other at greater length.

Mr. Podmore takes the view that the influence of Mr. Piddington's mind on Mrs. Verrall may be held to account for the reference in her script of July 13th, 1904, to 'half the message' having come in London. (See 'LIGHT,' June 25th.) He supposes that this idea was transferred to her telepathically by Mr. Piddington. He then says: 'Miss Johnson suggests that the true information may have come from the [disembodied] intelligence which planned the whole scheme from the other side. What, then, was the source of the false information given in the same piece of writing?' ('Journal' of the S.P.R. for June, p. 318).

Mr. Podmore does not seem to recognise that this question remains to be answered, whether the intelligence influencing the script is that of Mr. Piddington or some disembodied intelligence. He has no reason for supposing that the source of the false information is the mind of Mr. Piddington; therefore, on his own hypothesis, the false and the true information must

have emanated from two different sources. The problem in this respect stands exactly where it did before. We have to account, if we can, for false information having been in the same script with true, and it in no way simplifies this problem to attribute the true information to a mind in the body instead of to a mind out of the body. In either case there is confusion. Into what may probably have been the causes of this confusion I cannot enter here. I have dealt with the point at some length in my last book, and have suggested a tentative explanation ('Mors Janua Vitæ?' pp. 49-58).

It will be necessary, in dealing with the next point in Mr. Podmore's criticism, to give the outline of another case of cross-correspondence. It is a comparatively slight incident and, but for this criticism, it would scarcely attract much attention. It is, however, not without interest in itself. Pursuing his object, which is to show that the correspondence on the number Seven may be due to telepathy from living persons, he says:—

Let us suppose a double stream of telepathic influence acting on the minds of the five other automatists, and tending to produce the idea of Seven, allied with images of the Divine Comedy. It seems to me probable that the automatic association of ideas would produce results such as we find recorded. The telepathic influence is not quite strong enough in most cases to make the ideas come to the surface of themselves. The imported image can only make itself visible when reinforced by its connection with images momentarily passing through the mind. Thus Mrs. Piper has some mediæval Latin doggerel read to her, and selects from it the words 'angel band,' because Mrs. Verrall has for some days past been trying to say 'angel band' to her (p. 318).

The last sentence seems to convey a very definite idea; anyone would suppose from reading it that Mrs. Verrall had made a deliberate attempt to convey these words to Mrs. Piper, telepathically, and that the experiment had succeeded. But what are the facts as recorded in 'Proceedings,' Part XL?

Mr. Dorr, who had been holding sittings with Mrs. Piper with the object of reviving memories in her 'controls,' had repeated to her 'control' some Latin verses which would be familiar to Dr. Hodgson, and which contained the words 'Angelorum chori' (angel bands). On May 8th, 1908, these verses were rendered into English, almost exactly, by the 'Hodgson control'; and in the waking stage, Mrs. Piper having uttered the words 'We are seven,' &c., referred to in my previous article, almost immediately added: 'St. Paul, Light—Life—Angel band!'

To anyone familiar with Mr. Myers' poem 'St. Paul' these four words will probably recall the closing verses of that poem, in which he describes the company of souls who bear witness to the divine love:—

Look what a company of constellations!
Say, can the sky so many lights contain!

These 'messengers of peace' are the evidence that 'there is no more mortal or immortal, nought is on earth or in the heavens but love.'

On the same day on which this utterance was made Mrs. Verrall wrote (automatically), whilst travelling between London and Cambridge, some lines from which it is only necessary to quote two verses:—

Blest are the messengers that bring the tidings;
Lovely their feet are, lovely is their face,
Borne far aloft on oarage of their high wings,
Glorious shining in majestic grace.

Not for his eyes that Vision in its glory,
Not through his lips such promise is revealed;
He felt the sorrow in our human story,
Heard not the triumph, for his ears were sealed.

On the back of this script Mrs. Verrall noted that she supposed that the reference was to Virgil, and that she had lately read the last Cantos of the 'Purgatorio.' Students of Dante will have no hesitation in agreeing as to the reference to Virgil; they will also observe that there seems to be a reference to Canto II. The words 'messengers borne far aloft on oarage of their high wings,' seem to quaintly and appropriately describe the 'Angel of God,' who brought the souls of the dead to the shores of Purgatory that they might

begin their upward ascent, and who came 'with a vessel so swift and light that the waters no wise drew it in,' 'plying the air with eternal plumes,' so that 'oar he wills not nor other sails.' This reference, be it observed, is not in the last Cantos which Mrs. Verrall had been reading, though, perhaps, it may be due to some unconscious reminiscence and it cannot be claimed as having evidential value.

Miss Johnson makes the following comment on these automatic scripts:—

She [Mrs. Verrall] did not, however, notice until I pointed the fact out to her some months later that it [i.e., the script] is in the metre of Mr. Myers' 'St. Paul' (which happens to be much more familiar to me than to her), and is closely imitated from that poem: e.g., cf. the last line of her second verse ['Longed for the beauty of the flying feet'] with Mr. Myers' line:—

'Faint for the flaming of thine advent feet,'

and note in the script the alliterations which are so characteristic a feature of 'St. Paul.' ('Proceedings,' LX., p. 226).

In order to test the point I read the lines to a friend without saying whence they came, merely asking him what they reminded him of. I knew that he was familiar with 'St. Paul,' though not well acquainted with Mr. Myers' other writings. He at once recognised who must be the author. The similarity is indeed unmistakable.

It might, of course, easily be argued that the automatic lines were due to an unconscious revival of memory in Mrs. Verrall; but it cannot be argued that she had tried to transfer either the words or the idea of 'angel band' to Mrs. Piper, or to anyone else. If there was telepathy it was of that subtle kind which alone is recognised as a true cross-correspondence in the technical sense in which the term is used by psychical researchers. Moreover, the idea 'angel band' occurred in Mrs. Verrall's script not 'some days' before the words were uttered by Mrs. Piper, but on the same day.

More than a year before, i.e., on April 3rd, 1907, Mrs. Verrall's script contained an allusion to 'flame clad messengers,' and subsequently (April 8th), the 'Myers control' claimed to have given 'Angel' to Mrs. Verrall. This, we are told in Part LVII., was the first and only time 'Angel' was said to be the subject of a cross-correspondence. Comparing the earlier record with the last issue, we see that the attempt to give 'angel' or 'angels' was again repeated in 1908, but it would be a feat of jugglery to make this recurrence a reason for saying that Mrs. Verrall had 'for some days past been trying to say "angel band"' to Mrs. Piper; and it would be unjust to Mr. Podmore to suppose that he intended to do this.

We are then driven to the conclusion that we have here an instance of lack of precision due to insufficient attention to details, and it affords us a good example of the way in which criticism may hinder, instead of, as it should do, helping students to a clear recognition of facts and to a fairer estimate of their value.

The whole value of this particular incident depends on the correspondence between Mrs. Verrall and Mrs. Piper not being due to any conscious attempt at thought-transference; as set forth by Mr. Podmore it bears that character, and that character only. The unfortunate error reminds us of another trenchant saying of Hare's:—

'A critic should be a pair of snuffers. He is oftener an extinguisher.'

TRANSITION OF MRS. J. J. VANGO.—The many friends of Mr. and Mrs. J. J. Vango will deeply regret to learn that on Sunday last, after attending the camp meeting of the London Union of Spiritualists at Epping Forest, Mrs. Vango was seized with a stroke—the second she had had. She was taken to Walthamstow Hospital, where she peacefully passed away shortly after midnight. We extend our sincere sympathy to Mr. Vango and his family. The funeral will take place on Tuesday next, at 2 p.m., at Manor Park Cemetery, Little Ilford, Essex.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Richmond-place, New-road, Wandsworth-road, S.W., on Sunday, July 3rd. At 3 p.m., Mr. Horace Leaf will open a discussion. Tea at 5 p.m., tickets 6d. each. Speakers at 7 p.m., Messrs. Brooks, Leaf, and Osborn.

SOME PSYCHIC EXPERIENCES.

BY A NONCONFORMIST MINISTER.

For many years I have taken a deep interest in some of the branches of progressive science, and have done my best to expound the same, both by writing and speech, but apart from pulpit work I have done little to make known my psychic experiences; in fact, until about three years ago, I did not believe that such experiences were possible, and I looked upon those who wrote and spoke of what are termed 'spiritual phenomena' as fools and mad people.

I also preached strongly against those deluded persons who were stupid enough to have anything to do with what I supposed was the 'black art' of spiritual communion. Like many other preachers, I endeavoured to build a strong 'Gospel ship,' but cut away her keel while erecting her hull. I forgot that the foundation of our religion is spirit—'God is a spirit.' I did not take into consideration that all we know about the 'world to come' came to us through spirits, who, in various ways, instructed men, like ourselves, what to say regarding 'the unseen.'

However, something happened in my life that led me into a closer study of the prophetic writings in the Bible than I had ever attempted before. About this time a deep sorrow, caused by the death of a friend, came to our home, which made me think more than ever of the spirit world, and how very little we preachers knew about it. From that time I made up my mind that I should no longer be ruled by preconceived ideas and prejudice, but that in the name of God I would search out for myself all that I could find regarding the 'soul world.' Consequently I entered the field of research with as free and willing a mind as I had when I attempted to study spectroscopic analysis, which had been a means of solving many questions respecting the structure and condition of bodies terrestrial and celestial.

Strange to say, about this time my whole family, with the exception of my wife, began to develop various forms of mediumship, and some revelations were made to strangers, in my presence, of an undeniable character. I have heard words from the lips of my own children, in my own home, that they, themselves, did not know the truth of, but those to whom the words were spoken declared the absolute truthfulness of the messages given. However, it is only of my own clairvoyant experiences that I wish to say a few words as briefly as possible.

For more than twelve months I have made an effort to sit alone in my own study, every forenoon at 11 o'clock (Sunday excepted) for one hour; and I must say that those hours have rendered me great spiritual enlightenment and satisfaction. When thus alone I commit myself to God, and just ask Him to add to my faith—knowledge, and by this means make me more useful to others. I am not a trance medium, therefore I am absolutely normal. When in good health and spirits I have seldom failed to witness wonderful things; or at any rate what would be thought wonderful by some people, to me they are now very natural.

Sometimes I have seen kind faces, both young and old, clothed in various coloured garments, looking at me through what appeared to me to be a sheet of thick glass. When seeing in this way I have often noticed that these persons were in conversation one with another, and sometimes they would come forward as near to the, apparent, glass door as possible and look very earnestly at me.

At other times the hair, brow and eyes of a lady, or gentleman, would appear peeping round the corner of one of my book shelves; and I have frequently noticed that those who came in this way were, as a rule, very timorous and appeared afraid to come forward, but after a few gentle and encouraging words, they showed themselves more at ease. On other occasions I have observed that my room seemed to be partly filled with a dark misty vapour, a part of which would concentrate near the door, and out of this mass there would appear a face or faces, as the case might be; I have seen various faces evolve in this fashion, and have now become so

familiar with this form of manifestation that my psychic friends permit me to see how the vapour is manipulated and formed into what appears to me to be a solid face at a distance of nine feet from where I am sitting. In fact, faces have appeared so solid that they quite obscured their background as much as a head of flesh and bones could have done. When the vapour, or what I call the vapour, is being manipulated into a face it is difficult to tell, at first, whether the mouth or eye was being formed; more than once I have taken an eye for a mouth and a mouth for an eye, while in the making. The best class of persons to make up in this manner seem to be the Indians and Egyptians, as their faces come out perfect in every detail. If it were not that my room door was locked and I was quite alone, I could almost declare that they had actually come off the passage from Egypt or India, that is, so far as the reality of their faces was concerned. I only wish I could hear clearly, but I cannot as yet, as these people not only show me their faces, but I also see the red in their cheeks, and they turn up their lips and show me their teeth, some of which I have noticed were the worse for wear, as they were broken and otherwise uneven. They have frequently allowed me to count their teeth and have kept their mouths in position for that purpose.

As far as it was possible for me to do so, I have also assured myself that they understood every word I said, although I could not hear them. If I asked them to turn in a certain position they would do so with a most friendly smile. They have readily shown me every reasonable thing that I asked them to do in order that I might know that I was not fooling myself by some diseased perception of the brain. Certainly I have guarded against all sorts of hallucinations, as I know how far one may deceive himself and others without intending to do so, when the mind is grappling with so great a phenomenon.

As already stated, I was usually about nine feet from where these faces would locate themselves, and I have asked them to allow me to come as near them as possible. This request has often been granted, and I found that the nearer I came to the face the weaker and more shadowy it became, but it still retained its features all the while, even when I was within a few inches off. Some of my visitors seemed to be constantly talking, as their mouths would open and close with considerable rapidity, and often, with a most friendly smile and a gentle bow they have instantly vanished.

Although I could not hear their words, yet they gave me such signs that I could not mistake their meaning. I have also noticed recently, that it is a very dark person who makes his appearance first, after which he seems to introduce others who appear to be from various parts of the globe, or once were inhabitants of those parts.

I can frankly state that, so far as my five senses will permit, I have seen in my room, when quite alone, save for the presence and power of God, the representatives of almost all nationalities; some of the most varied and beautiful faces, and robes, that the eye of man could see, various kinds of symbols and colours of rare beauty, and what appeared to be hundreds of very small instruments like the propellers of a ship, sometimes like miniature windmills, soaring through the room as if collecting some unseen material for building operations in the world of ether. These peculiar instruments seemed to be revolving at a tremendous velocity.

As I have stood on what I may call the doorstep of the unseen, eternal world, and looked in, I have said more than once, 'What a vast universe we live in, and how little, as yet, we know of the wonderful works of God!' In his beautiful book, 'The Life Elysian,' Mr. Lees says:—

Then as the months went on shadowy forms from the invisible began to make their appearance, which presently and gradually increased in density until I became able to touch, handle and speak to them, and the whisper of musical voices was heard in reply; still the development went on, until now for years past they have assumed such solid shape as to be able to use my books and sit with me for hours in the full light of day.

Never in my life did I understand the meaning of Mr. Lees' words so much as I can now, for I have had truly ample evidence that death is but the name of the door which opens into life eternal: and this eternal life God has already discovered to the world, consequently science can only acquiesce in the truth, it cannot discover it any more than it can discover life.

It is high time that educated persons everywhere were putting off their garments of fear and obsolete ideas, and turning their faces towards God and truth. Our friends in heaven have had 'the cold shoulder' far too long, let us give them a chance to prove that there is no death. I mean, let all classes and conditions of religious people everywhere step out into God's wonderful world of spirit, where as yet we have made so little progress because of our wilful ignorance. 'Let there be light.'

F. R. A. S.

MEDIUMSHIP: FROM A SPIRIT'S VIEWPOINT.

[The following articles on mediumship were brought to us by a lady who had received them by impression from a spirit who in earth life was a clergyman, a D.D., and for some time a Vicar in a Gloucestershire town. He was the writer's great-grandfather, and assured her that since passing over he has in many respects altered his views and, finding that he could give expression to his thoughts through her instrumentality, he requested permission to do so. Should these communications prove helpful to any of those who read them his desire will have been achieved.—ED. 'LIGHT'.]

A man was sitting alone, his thoughts had run in various channels, his ideas were associated with many people, many places and things, and as he sat and pondered over the *pros* and *cons* of his life he seemed to fall into a state of reverie. He did not sleep, but the immediate present did not concern him any longer, and he wandered in thought back to the time when the world was young. In review, his mind saw this world, now so material, a more spiritual plane. He saw there beings who, although they had a material body, were yet conscious of their spiritual powers; he saw some who talked, some who saw beings from another sphere. Then this scene faded, and he saw the world grown older. Civilisation had rendered material life more agreeable, but in consequence the spiritual had suffered, nay, almost degenerated. Men no longer conversed with beings from another sphere, no longer saw or spoke with them, or felt their presence. All was material—unless the eyes and ears of the body could see and hear, all other sights and sounds were considered not to exist—and then the man passed on in thought and again a wave of spiritual life seemed to have breathed into this planet. He saw men awakening to the fact of another life which is ever being lived all round them, although undreamt of by the man who is satisfied with all that matter can supply. Then it was that the question suggested itself: Why does one man live in a state of spiritual realisation and another in a purely material state? and he seemed to hear a voice which said: 'All men are one, but while some have realised this fact, there are others to whom any state of existence to which men may pass beyond the material state of existence on this planet is an enigma, an unknown fact.' Awakening from his reverie the man said, 'And to which do I belong? If I am one with all men why cannot I have a consciousness of this union, why is it a necessity to have a material form to convince me that someone else is with me?' This man's difficulty is the same as that of many who are now awakening to the consciousness of unity. If all men are one, then there can be no separation by death or by anything else except by spiritual barriers which prevent certain spiritual natures from blending, and so it is that we are led to consider the question of mediumship, since a medium is one on whom falls the task of being the agency whereby one being in the spirit world can make himself known to another being on earth.

Every man is to some extent a medium, very often unconsciously, for each human being is ever receiving and delivering messages; but to be a medium for some distinct work means

that the individual must be so sensitive that the waves of ether along which the spiritual communications pass can affect his brain to such an extent that he becomes more or less conscious of them, and is bound to express by actions or words the messages it receives. Mediumship, therefore, is a gift not given to all in a large enough proportion to be recognisable as such. Sensitives are often chosen from birth, and are specially watched over, though sometimes the spirits who do this are unwise.

It is an interesting study to watch from our side the development of a medium, whose spirit has to be constantly reminded of its spiritual existence, and therefore it is frequently taken during sleep into its spirit conditions, or home, if I may so call it. Then, during the waking hours, it has to be closely guarded, for, being so sensitive, it may be affected by the spiritual condition of those with whom it may come in contact. In order that it may be guarded, a band of spirits is usually formed who keep watch around it. Of this band there may be some self-appointed guide (of course under the will of God), but mostly the chief guides are not spirits who have been related to the medium by any earthly ties, but rather spirits who are appointed by the guardian angels of the sphere from which the medium's own spirit came. This band is not always with the medium, but is so closely connected that, at the slightest need, they can surround and protect him.

(To be continued.)

THE MEDIUM BAILEY.

Professor Reichel has sent us a copy of a letter which he has addressed to Mrs. Bright, editor of the 'Harbinger of Light,' as follows:—

To-day I received the May issue of the 'Harbinger of Light,' containing a copy of a letter from Mr. Stanford to me which I personally have never received. Of course, all that you or Mr. Stanford have written has been done before you saw the 'Annales des Sciences Psychiques.'

You must not believe that the committee was in any way prejudiced against Mr. Bailey—on the contrary, Count de Rochas was most interested and showed every courtesy possible. He is a man whose record is unsullied as investigator of psychic phenomena, as you doubtless know.

No scientific investigator considers trance speaking as necessarily an evidence of extraneous spirit control. If you have by chance read the works of Eduard von Hartmann, a most profound German philosopher, or Aksakoff, or Dr. Franz Hartmann, you have perceived how great a part the subconscious plays in most of the trance-speaking. Therefore, the modern age of physical science can only be convinced through physical experiments of the existence of disembodied intelligences. And besides, nearly all the well-known trance mediums contradict each other. For this reason also, the scientists consider these contradictory writings of no value—since there is no way of proving or disproving their assertions.

Bailey, who visited Herculaneum before meeting me at Southampton, asked me when in Paris to buy for him an English book about the archaeological investigations in Herculaneum.

The extract from Bailey's letter published in the 'Harbinger' has no value, for, when Rochas told me about the birds, I at once asked if it was not probable that one from the Roman Church had hired the birdseller to accuse Bailey falsely. This was manifestly improbable, since Rochas had himself hunted to find the birdseller and not the birdseller Rochas.

Rochas was not interested in the phenomena of growing plants, such as the mango tree, for these things are done so skilfully by the fakirs and are no evidence of the operation of outside intelligences.

Personally, I am interested in trance speaking, but not so the majority of the scientific world, which only wishes proofs.

I will send the copies you so kindly forwarded me to the men in question, and, if they so wish, give you their version of the séances.

Of course, my desire was only to make it possible for some scientists of international repute to investigate what I considered remarkable phenomena, and if the results obtained have been unsatisfactory, it is not my fault.—Very sincerely yours, with best greetings,

Scarsdale, N.Y.
June 8th, 1910.

PROFESSOR WILLY REICHEL.

SOME REMARKABLE COMMUNICATIONS.

BY LILIAN WHITING.

A very remarkable psychic has been in Paris this winter—Mrs. Charlotte Herbine, of Indianapolis, Ind., U.S.A.—of whose work and unique and exceptional gift there is much to say. To begin at the beginning of my own experience with Mrs. Herbine, is to go back several years to a sojourn in Chicago. Several of the most prominent women in the city, Mrs. Milward Adams, Mrs. Lucy McDowell Milburn (the wife of an eminent clergyman), and others, urged that before going on to the far West, for which I was *en route*, I must have séances with Mrs. Herbine. Accordingly arrangements were made for her to come up from Indianapolis to Chicago, and the sittings proved not only remarkable, but utterly different from any I had ever known. The method is slate writing, but with this there come audible whispers, perfectly easy to distinguish, and the sitter can talk with his friends, as well as receive the writings. Passing from that period to the present, Mrs. Herbine has been the marvel of Paris this winter and spring. In April I received (in Rome) a letter from Mrs. Henry Martyn R. Shepard, of Chicago (the widow of Judge Shepard, one of our distinguished American jurists), Mrs. Shepard being then in Paris. 'I have found the most remarkable medium,' she wrote; and copied for me pages of communications she had received. But she omitted to mention the name of the psychic, for which I wrote at once, and behold! it was none other than the 'Mrs. Herbine' who had so impressed me years ago. A little later I shall ask permission to mention in 'LIGHT' the name of a well and widely known man, an official, here in Paris, who has had a long series of communications this spring through Mrs. Herbine's mediumship, communications that include pages from statesmen, who were his personal friends in America, and much that, if I may have his permission to mention, will be most remarkable testimony. But, at all events, I can speak of my own experience in a recent séance with Mrs. Herbine, that she gave me in my own room here at the hotel on Tuesday, June 14th, which has been one of the most interesting of all that I have had within the past fifteen years of experience, with Mrs. Piper, Mrs. Minnie M. Soule (of Boston, U.S.A.), and many others.

My séance with Mrs. Herbine last week was in full light, Mrs. Herbine herself in a perfectly normal condition, and the writing inside the two slates fastened together, came when I was holding them, when they were lying on the floor, and on the table between us. All the time, too, there were raps all around the room, and on the table, and here and there.

Those who communicated with me included Bishop Phillips Brooks, Kate Field, Rev. Dr. Donald (my very dear friend and rector, who succeeded Phillips Brooks at Trinity Church, Boston), and two or three other personal friends whose names I do not give, simply from deference to the feelings of their relatives who would object to it. There is such a superabundance of testimony that we are all free to give, that it never seems worth while to me to try to offer that to which relatives can object, however unnecessary their objections may seem to us.

But one very convincing proof which I am quite at liberty to mention was this. An old and dearly-esteemed friend of mine, Mr. Frank Walter Callender, a Boston man, who had mostly lived in Europe for many years, died on Palm Sunday, last March, at Taormina, Sicily. Through long years of correspondence between us, his letters were almost invariably signed 'F. Walter C.' When not, he used his initials only; but, as a rule, he wrote his second name in full. In a communication from him in this sitting with Mrs. Herbine last week, the signature was the familiar 'F. Walter C.' The substance of what he wrote was most characteristic. Mr. Callender was himself a person of the most beautiful temperament, whose life on earth was fairly an ideal one, both in goodness to all and in his own deep religious trust which was simply a part of life itself to him. Now, in this communication he referred to a purely mental experience of my own the day before, which had not been put in words to anyone, a certain

little anxiety that I had felt regarding a personal matter; and clearly alluding to it, urged me to have no fear, that all would be well, and that I was to receive a certain supply for a need very soon. The entire message was one of the utmost sympathetic reassurance that any anxiety was quite needless, that all was being arranged. This, as I have said, was on a Tuesday afternoon, and on Friday his assurance, which proved a true prophecy, was entirely fulfilled. One thing that he wrote was: 'You little know how many of us are with you, or how much you are helped.'

Of course, none of us who know the fundamental truth of the absolute inter-relations and inter-penetration of the etherial and the physical worlds, need any more 'proofs.' For myself, I should as soon think of asking testimony and proofs that the sun shines, as to ask further 'tests' of communication; yet, all added facts have for us a value in increased comprehension of the conditions.

Mrs. Herbine has now, I am glad to say, gone to London for a month, and I have given myself the pleasure of introducing her, by letter, to the kind and wise friends at the office of 'LIGHT,' whom I am anticipating, myself, also to see, very soon.

I may add that my winter in Italy has been the most curious fulfilment of psychic prophecy and advice, a story that I shall venture to write out ere long for the columns of your valuable journal.

Hotel Bellevue,
39, Ave. de l'Opéra, Paris.

LILIAN WHITING.

JOTTINGS.

Two cases of clairvoyant faculty in dying persons are related by 'Ultra' (Rome), on the authority of a trustworthy professional nurse. One of these patients, shortly before her death, said that she saw her mother, who had died several years before, and other persons whom she did not know. She also said that she saw in the room her 'wretch of a husband,' and asked the nurse to turn him out. The husband had died about a year previously. The same nurse said that another dying woman whom she had attended had declared that she saw her deceased husband in the room. 'Ultra' remarks that cases of this nature take place more frequently than is generally believed, and that 'the explanation is that the spirit, at such times less bound to the body, is more free to display its powers.' From the description given on p. 244 of 'LIGHT,' of the gradual withdrawal of a spirit from the body, it will be understood how the new perceptions may become operative some days before the final separation from the body.

The North is noted for its independent and vigorous intellectual life, and doubtless that is the reason why Spiritualism has gained its strongest hold in Lancashire and Yorkshire. Early in the history of the movement a band of earnest advocates was found at Keighley, and a conference of British Spiritualists was held at Darlington. Among the earliest centres of organised work for Spiritualism Halifax and Sowerby Bridge, Manchester and Liverpool, Glasgow, Newcastle-on-Tyne, Nottingham, Birmingham, Leeds, Bradford, Rochdale, Oldham, Walsall, Leicester and Northampton take leading places. A general conference was held at Newcastle in 1866, and later the valuable mediumship of Misses Wood and Fairlamb, and Madame d'Espérance, did much to build up the local movement.

The question naturally arises, 'what results have been achieved during the past half century of labour for Spiritualism in the centres mentioned above?' If judged by ordinary standards, viz., the building of stately churches and the gathering of large congregations, a sense of disappointment must be experienced—but since Spiritualism is a heaven that is destined to give vitality to the religious (spiritual) life of the world, to permeate the thoughts and give assurance of continued existence to the whole race, we may rejoice that, from all these groups of devoted workers for the spread of the knowledge of Spiritualism, many thousands of persons have gone forth to all parts of the globe, carrying with them the light that can nevermore be quenched. The fact is, no one who has once realised the fact of communion with 'the living dead' can ever cease to be a Spiritualist, and wherever he goes he carries the light, and his thought, influence and example must have a good effect on others.

Spiritualists who had their first experiences in 'the old country' are to-day to be found in all parts of the world, and many of them are connected with and working for societies in America, Australia, New Zealand, and elsewhere. Like fledglings they have gone out of the home nests to build others among strangers in distant places, and in that way 'the cause' 'goes marching on.' In the meantime the work has not been stationary in this country. Where formerly there was but one society, with a mere handful of faithful souls to keep it going, other organised bodies have sprung up, and what the local work lacks in corporate activity and influence is made up and compensated by its diffusion. Thus in most of the places referred to there are to-day a number of centres in active working order, notably in Manchester and Salford, where there are some twenty societies, and in this way the movement is spreading everywhere.

But organised Spiritualism by no means represents the facts of the case. There must be many thousands of persons who know the facts, who rejoice in the freedom from fear and in the strong assurance that Spiritualism gives, who are not in any way identified with the public advocacy of our truths. Many are unattached because they are living in out-of-the-way places, or among friends who are not sympathetic, or they themselves do not feel called upon to identify themselves with the movement, and sincerely disbelieve in proselytising. Whatever the cause may be, the fact remains that there are hosts of unavowed Spiritualists and a large number of sympathetic persons who are 'almost persuaded'—and an ever increasing number of those who, although they have had no experiences themselves, are favourably disposed because of the immense weight of affirmative testimony now before the world. And so the good work goes on and grows.

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.

Transcorporeal Activity.

SIR,—I was much interested in 'C. C. O.'s' letter in 'LIGHT' of June 18th on 'Transcorporeal Activity,' as I have frequently had similar experiences, but always with a motive or object in view.

I have the sensation of leaving my body and see myself asleep on the bed—as one would look at someone dead. Then I go away and obey some mysterious influence for which I cannot account.

On one occasion I was sent through the night to a large town, over which I hovered waiting to be told where to go. Suddenly I was impelled to make my way towards a large sort of tenement house of poor appearance, where there was a light in one of the top windows. I found myself in a small room, evidently inhabited by working people of a poor class. A child was lying in a crib, and a terrible struggle was going on between a man and a woman. He, a drunken-looking brute, had the woman down on the ground and was trying to strangle her, and she was pleading for her life, imploring him to spare her for the child's sake. Neither of them saw me. Horror-stricken at the cruelty of it all I prayed as I had never prayed before, and begged that I might become visible, which was immediately granted. I went towards the man in a menacing manner, and ordered him to desist. With a shriek he let go, and staggered back to the wall, hiding his eyes, and begging me to leave him. I told the woman not to fear but to get up, take her child, and go to friends or a place of safety. I stood between her and the man until she was safely out of the house: then, since there was no further necessity to stay, I found myself in my own bedroom, and saw my body asleep on my bed. I felt exactly the same repugnance about re-entering it that 'C. C. O.' describes—it felt just like being shut into a leaden coffin, and I awoke with a choking gasp. This happened some years ago, but the room, the scene and the people are so vividly impressed on my mind that I could recognise them if ever I came across them again. Perhaps I was sent to prevent that child losing its mother, else why should I go to people totally unknown to me, and of whom I knew nothing, not even the town they dwelt in?

On another occasion I was sent to India. It was bright daylight there, and the aspect of the town and dress of the people were Indian. In that case also there was a motive for my going.

I must tell you that I am a strong, busy, and matter-of-fact woman, and never seek any of these manifestations, but have often had most accurate visions of future events.—Yours, &c.,

A SUBSCRIBER.

Why Some Persons do not get Proofs.

SIR,—The phenomena of Spiritualism do not occur with the unvarying certainty with which we see effect follow cause. Behind them there are wills that may give or refrain from giving the evidence sought, even when the 'conditions' exist for giving it. Doubt excites in us a thousand questions that would not otherwise arise, and a period of uncertainty and reflection may be the best preparation for rich experience and full realisation. Had Tennyson, for example, been given the conclusive evidences of spirit return and spirit presence that have been received by many Spiritualists he would not have written his 'In Memoriam,' and both he and the world would have been the poorer.

But there is another and entirely different type of investigator who may be denied the evidence he professes to seek. He is an egotist, with a greatly exaggerated idea of his own importance. He assures the world that the testimony of other men, no matter how eminent, is of no value whatsoever, but at the same time he believes that the world is just waiting for his opinion, and that until he undertakes to 'expose' Spiritualism it cannot be 'on its trial.' Now, I can well believe that such a man may be an unconscious instrument in the hands of the spirit people, who not only withhold from him the evidence he professes to seek, but encourage him to go his full 'tether's length' in an attempt to prove Spiritualism a fraud, knowing well that the result will be to draw attention to the subject, and, ultimately, a wholesome check to egotism. The contempt which such a person has for the testimony of others reminds me of the following incident: said an egotist to a friend of mine recently: 'Have you not observed what a large number of fools there are in the world?' to which he received the polite reply: 'Yes; and there is *always* one more than we think.'—Yours, &c.,

J. STODDART.

Falkirk.

A Good Case of Magnetic Healing.

SIR,—It is with feelings of deepest gratitude that we offer our testimony to the wonderful cure of our little son by Mr. Rex. About a year ago he developed tubercular peritonitis, as diagnosed by two well-known doctors. Little hope was given of his recovery, and we were told that, at best, he would be an invalid for two years or more. We happened to know of Mr. Rex through a friend, whom he had treated successfully, and, in desperation, sent for him. From the very first treatment, the child showed wonderful improvement; and this was steadily maintained. He lay for months in a spinal carriage and was examined from time to time by our doctor, who said his progress was remarkable. The child now plays cricket and enjoys life as most healthy boys of seven years do. Our name may be given to any whom it can help.—Yours, &c.,

GRATEFUL PARENTS.

The London Union Shilling Fund.

SIR,—Kindly permit me, as a first list of contributions, to acknowledge the undermentioned sums. The society items include sums amounting to £4 11s. 9d., resulting from séances kindly conducted by Mrs. Imison (Nurse Graham). As several organisations have not yet remitted or completed their collections, I cannot at this date give total results of appeal:—

Societies.—Brighton, £6; Brixton, £2 13s. 6d.; Camberwell, £2 5s.; Clapham, 3s.; Hackney, £2 4s. 6d.; Highgate, £1 16s.; Katherine-road, 2s.; Manor Park, £1 1s. 6d.; Plaistow, 13s.; Peckham, 8s. 3d.; Southend (Milton-street), £1 8s. 6d.; Stratford, £1; Shepherd's Bush, 10s.; Tottenham, 9s.; total, £20 14s. 3d.

Private.—Mr. Budd, 3s.; Mr. J. E. Edwards, 3s.; Miss Farnsworth, 1s.; Mr. Osman, 5s.; Mr. Osborne, £1 5s.; Miss Hargreaves, 2s.; Miss J. Davis, 10s.; Mrs. Warner, 10s.; A Friend, 5s.; total, £3 4s.

Total for societies and private gifts, £23 18s. 3d.—Yours, &c.,

65, Holland-road,
Brixton, S.W.

R. BODDINGTON,
Organiser.

WORK FOR SPIRITUALISM IN LONDON.

The Union of London Spiritualists during the past six months held eleven conferences with societies, at some of which interesting discussions took place upon subjects bearing chiefly upon the better presentation of Spiritualism to the public. The attendances at the May Meetings were very satisfactory, and we have had the experience of observing the methods pursued by our friends at the Brussels Conference. Our Camp Meeting, held on Sunday last under much better

atmospheric conditions than last year, was well attended; contingents being present from Kentish Town, Tottenham, Stratford, Walthamstow, North London, Manor Park, Battersea and Hackney. At the afternoon meeting Mr. G. Tayler Gwinn presided, and Mrs. Annie Boddington, Messrs. T. Brooks, Glennie, Dawson, and Geo. F. Tilby gave addresses. At the evening meeting Mr. Harry Boddington, Mrs. Gordon, Mr. G. J. Brown, Mr. Thompson, Miss Brown and Mrs. Annie Boddington gave addresses or clairvoyant descriptions. A young Lyceumist from Tottenham gave a good recitation. Mr. Gwinn, after returning thanks for the co-operation of societies, gave the benediction.

GEO. F. TILBY,
Hon. Secretary.

A BIRMINGHAM 'DISTRICT UNION' FORMED.

In the Birmingham Mission Hall, on Saturday, June 25th, representatives of Birmingham, Walsall, Wolverhampton, Coventry (Foleshill), and Smethwick Spiritualist societies met Mr. Frank Hepworth, President of the National Union, to consider the formation of a district union. Mr. Hepworth having already been successful in forming a union with Nottingham as its centre, it was thought advisable to have a group with Birmingham as its centre. Local societies not officially represented were quite in accord with the objects in view, and all the clauses that were adopted by the Nottingham group were accepted. The following officers (*pro tem.*) were elected: Mr. H. A. Terry (Birmingham), president; Mrs. Brown (Walsall), vice-president; Mrs. C. Clarke (Birmingham), hon. secretary; and Mr. Tozer (Smethwick), treasurer.

All those who desire to see the linking-up of societies and a better presentation of our facts should support this work heartily, as this co-operation of societies will be helpful in the realisation of our dearest hopes.

H. A. TERRY.

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 Mrs. Place-Veary gave a number of most interesting and fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided. —*Percy Hall.*—On June 20th Mr. Fred Spriggs gave well-appreciated clairvoyant descriptions. Sunday next, see advt.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mrs. Fairclough Smith gave an illuminating address on 'Christ and Spiritualism.'—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. H. G. Beard spoke on 'The Father's Business.' On Wednesday Mr. E. W. Beard gave an address on 'Ghosts and other People.' Sunday next see advt.—J. H. C.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss Anna Chapin gave an address and psychometrical delineations. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), address and clairvoyant descriptions.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. Sexton gave a beautiful address on 'Spiritualism, the Larger Hope.' Sunday next, Mr. Punter. July 10th, Mrs. Neville. September 22nd, 23rd, and 24th, Sale of Work.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert Wittey gave an excellent address on 'Realities.' Sunday next, at 7 p.m., Mr. D. J. Davis, address, Mrs. Podmore, clairvoyante. Monday, 8, members' circle.—R. N.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mr. H. J. Abel delivered an interesting address. On June 23rd Mr. Lock gave excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. L. Macbeth Bain.—C. W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis gave two uplifting addresses. Sunday next, at 11.15 and 7 p.m., Mr. F. Fletcher, addresses. At 3 p.m., Lyceum. Monday, 8, Mr. Fletcher. Wednesday, 3, Mrs. Carry. Thursday, 8, public circle.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. T. Olman Todd's address on 'Spiritual Gifts' was much appreciated. Sunday next, at 7 p.m., Miss Fogwell; at 3.15, Lyceum. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle; Thursday, 8.15, public circle.—G. T. W.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—On Sunday last Mrs. Jamrach gave an address on 'The Humanity of Jesus,' and clairvoyant descriptions. Mr. Hill related experiences. Sunday next, at 7 p.m., Mrs. Miles Ord, address and clairvoyant descriptions.—T. C. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W. —On Sunday evening last Madame French gave an able address and clairvoyant descriptions. Sunday next, Mrs. Neville. Thursday, at 8 p.m., Mrs. Podmore. Wednesday and Friday, members' circles, inquirers invited.—E. E. D.

STRATFORD.—**IDMISTON-ROAD FOREST-LANE.**—On Sunday evening last Mr. A. Savage gave an address on 'Evil and its Influences for Good,' and excellent psychometric delineations. Sunday next, Mr. and Mrs. Smith, of Woodford, address and clairvoyant descriptions.

HIGHGATE.—**GROVEDALE HALL, GROVEDALE-ROAD.**—On Sunday morning last Mr. A. F. Caldwell, under control, spoke on 'Experiences of the Spirit World.' In the evening Mr. J. Kelland gave an address on 'Progression After Death.' Sunday next, at 11 a.m. and 7 p.m., Mr. A. F. Caldwell, trance addresses. July 6th and 10th, Mrs. Mary Davies.—J. F.

CLAPHAM.—**RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.**—On Sunday last Mrs. Irwin gave an address on 'After Death—What?' also psychometry and clairvoyant delineations. Sunday next, at 11 a.m., circle; at 3 p.m., Union of London Conference; 4.45 p.m., tea, 6d. each; at 7 p.m., Union speakers.—C. C.

PECKHAM.—**LAUSANNE HALL.**—On Sunday last Mr. Percy R. Street gave four addresses and auric readings. On June 23rd Miss Nellie Brown gave psychometric delineations. Sunday next, at 11.30 a.m., circle; at 3.15 p.m., Lyceum; at 7 p.m., Mr. Huxley; soloist, Mme. Dupé. Sunday, 10th, Mrs. Imison (Nurse Graham).—W. R. S.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—On Sunday morning last Mr. W. E. Long spoke on 'Divination' and answered questions. In the evening he delivered an eloquent address on 'Faith-Healing and Christian Science.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mrs. Beaurepaire.—E. S.

STRATFORD.—**WORKMEN'S HALL, 27, ROMFORD-ROAD, E.**—On Sunday last the Union of London Spiritualists' camp meeting in Epping Forest was much enjoyed. Sunday next, Mr. G. R. Symons on 'What think ye of Christ?'—W. H. S.

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

SOUTHSEA.—**LESSER VICTORIA HALL.**—On Sunday last Mrs. B. Petz gave uplifting addresses on 'Responsibilities of Mediumship' and 'Hereditary Environment.'—J. W. M.

EXETER.—**MARLBOROUGH HALL.**—On Sunday last Mr. Elvin Frankish spoke on 'The Birth of the Spirit.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—On Sunday last, morning and evening, Mrs. Neville spoke and gave clairvoyant descriptions.—A. J.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—On Sunday last Mrs. Trueman gave an address on 'Why we are Spiritualists' and clairvoyant descriptions. Other meetings during the week.—N. Y.

PORTSMOUTH.—**VICTORIA-ROAD, SOUTH.**—On Sunday morning last Mr. Hector Lacey delivered an interesting address on 'Feeling' and gave psychic readings. In the evening he spoke on 'Hints on Mediumship.'—G. McF.

READING.—**NEW HALL, BLAGRAVE-STREET.**—On Sunday last, morning and evening, Mr. Ernest E. Munday spoke on 'The Manhood of Jesus,' and 'The Godhood of Man.' Mrs. Street gave clairvoyant descriptions.—A. H. C.

FULHAM.—**COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.**—On Sunday last Mr. Imison delivered an address on 'Our Spiritual Help,' and Mrs. Imison gave recognised clairvoyant descriptions.—R. J. H. A.

BOURNEMOUTH.—**ASSEMBLY ROOMS, TOWN HALL-AVENUE.**—On Sunday last Mr. H. Mundy spoke on 'What is Salvation?' and gave clairvoyant descriptions. On June 23rd an address by Mr. W. J. Street was discussed.

SOUTHEND-ON-SEA.—**MILTON-STREET.**—On Sunday morning last Mr. H. F. Leaf gave an address upon 'Auras' with illustrations, and in the evening, an address and clairvoyant descriptions.—H. E. V.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mrs. Hayward gave an address on 'The Borderland.' On June 21st Messrs. Brooks and Dyster and Mrs. Thornley related 'Personal Experiences.'—W. M. J.

SOUTHSEA.—**ABINGTON HALL, ABINGTON-ROAD.**—On Sunday morning last Mr. H. J. Nicholls spoke on 'Spiritual Growth,' and replied to questions. In the evening Mr. Nicholls gave an address on 'What Spiritualism will do for the People.'

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—On Sunday last Mrs. Gilbert Williams spoke and replied to questions. Mrs. Steeds, Mrs. Oaten and Mr. Taylor gave spirit messages. Circles held during the week.—H. O.

EXETER.—**MARKET HALL, FORE-STREET.**—On Sunday morning last Mr. G. West gave an address. In the evening Mr. W. H. Evans conducted a memorial service to Mr. Wm. Parr. Mrs. Grainger gave clairvoyant descriptions. On June 24th Mr. H. Lockyear spoke.—H. L.

SOUTHPORT.—**HAWKSHEAD HALL.**—On Sunday last Mr. Hanson G. Hey delivered logical and lucid addresses on 'The Communion of Saints' and 'The Soul's Awakening,' and addressed the Lyceum. Mr. R. Davies gave clairvoyant descriptions. On Monday Mrs. Scholes conducted a meeting.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Miss Coleman delivered addresses on 'God is Love' and 'When There is no Vision the People Perish.' Miss Hingley rendered sacred solos. On Monday, interesting debate on 'Spiritualism.'

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last Mr. Courtney read a paper on 'Ideas of Immortality.' Miss Conibear spoke and gave spirit messages. On June 22nd a visitor spoke on 'The Other Side of Life' and gave clairvoyant descriptions.—W. B.

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