

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Frequently, when spirits are talked to,' said an experienced Spiritualist, 'they are asked, "Are you in heaven?" and the answer comes "No." "Are you in hell?" "No." "Have you seen God?" "No." "Have you seen the devil?" "No." "Whom have you seen?" "I have seen my friend Jones, and my wife. I have met the children of my household."

'While the friends going out have not seen all these others, they have met the friends of the household, their friends, loved ones and acquaintances.'

That, by millions of serious Christians, would be regarded as sadly wanting in everything that should dignify any possible spirit-communication; and perhaps there are aimers at 'The Higher Spiritualism' who would think it painfully inadequate; and yet, when one comes to think of it quietly and with humility, there is something charming in its very homeliness. Why should we assume that every one who goes will be wafted to 'heaven' or pitched into 'hell'? If Jones finds himself in the spirit-world, as a normal result of putting off the earthly shell, what more natural than that he should meet his old chum Smith; neither saintly angel nor sinister demon, but just 'good old Smith'? And why not the wife and children?

It is highly probable that, as time goes on, we shall make our Spiritualism, not more exalted, but more homely.

An American magazine contributes a somewhat original thought to the rising protest against the hunt of newspapers for horrors. It says:—

The very head-lines of a newspaper are revolting, and it is impossible to escape these. They stare at you from the news stands of every corner and every hotel. They rise triumphant before your gaze in the hands of your *vis-à-vis* in the restaurant or street car, and lest there be any escape, the newsboys shriek them at you on the streets. The Press tells us in detail of a certain particularly vicious type of crime in some remote part of the world, and very soon there are a dozen just like it in various parts of the country.

Fancy the effect upon the thought of the world, when hundreds of thousands of publishers and reporters are looking eagerly for some horrible crime to publish and are excitedly wishing that some awful thing may happen in order that they may sell their papers.

We have no wish to press the law of suggestion too far, but if there is anything in it, newspapering, as carried on to-day, is a peril as well as a boon.

The great 'International Congress of Free Christianity and Religious Freedom,' held at Cologne and Berlin, has been a splendid success, Germany, England, America, France,

Switzerland and other lands combined to express the longing for freedom and charity, and to exchange ideas concerning the best ways of promoting them. Many brave, eloquent and beautiful speeches were made. One, by Pastor Carl Jatho, of Cologne, may be cited as giving in the briefest way what everybody said, with variations:—

We heartily welcome you, as followers of Jesus; that is, as holding the opinion that in all religions we, as friends of God, seek the last end in our growing and ripening into pious individualities, everyone after his own fashion, and as friends of man join in an all-embracing union of brotherly love. We will do justice to everyone. We will not pronounce judgment on a person, nor curse anyone. The words 'heretic' and 'heterodoxy' have lost their signification for us. Together with you we profess a free Christianity not bound to any dogma; we profess a Christ whose spirit takes under his ideal protection every pious intuition, every personal power of faith and every charity. In common with you we profess a religious progress which will gladly learn from the past, but equally joyfully will keep its face directed forward, feeling thoroughly convinced that our chief work is of greatest consequence to the future. In common with you we believe in an almighty activity of divinity in all religions of the earth and in an omnipresent eternal revelation among all peoples of the world. And thus, in common with you, we hope for a time when all barriers may fall which to-day still separate the confessions and religions, and when all men will know each other by God's language of philanthropy intelligible to all. Until this time comes centuries will pass away. But that it will come, this we may see by the swelling waters of the great ocean of people. And thus we can wait in patience, work in good cheer and confidence, and, if it must be, suffer for the glorious daybreak's sake towards which we go.

An Article in 'The Homiletic Review,' on 'Extra Luggage,' is a semi-humorous but more than semi-serious criticism of the self-imposed burdens many of us carry, in our habits, our prejudices and our passions. Life could be made a comparatively easy affair if we would only be content to simplify. Health, temper, peace of mind, security, are greatly dependent upon our 'luggage,'—what we eat and drink, what we allow to irritate or vex us, what we lay upon ourselves by what we possess, which really often means by what possesses us.

'The Homiletic Review' is specially hard upon preachers and divines of all sorts, and boxes their ears with zealous animation because of their stale old creeds, their professional mannerism, their conventionalities, all so much useless and hindering luggage. It thinks that all religious teachers should be in light marching order, with as little luggage as possible, equipped for marching, not squatting—ready for the highlands, not encamped in the valley around graves.

Some day, Spiritualists will enter into a precious heritage long being stored up for them, and well represented by the cherished phrase, 'The communion of saints.' It will presently be seen that this must involve what is vital in our testimony. Already the seed hidden in that phrase is springing up in the revival of 'Prayers for the dead' and the 'Invocation of Saints.' That brings the devotees very near to us. This is instructively brought out in two Roman Catholic Essays, one by Father O'Neil and

another by Rev. Joseph Egger. The latter ends with a passage that has wide significance for Spiritualists, who need not object to take comfort from seeing friendly growths in foreign or even in unfriendly fields. The passage has a good deal of persuasion in it:—

Nobody denies that we can pray for one another while we live here on earth, but many see no use in praying for a person who is dead. Does the soul die as well as the body? or does death sever the spiritual union either with Christ or with those living on earth? . . . Is the communion of saints, on which St. Paul lays so much stress, and which he describes as a mystical body of which Christ is the head, a disjointed or a dead body, or is it a living organic union? Can the various members of the body not feel for one another, sympathise with one another, and help one another? Is it not likely that the saints can and do take an interest in, and help and assist us their fellow-members, at least by their prayers?

In the United States, the use of summer fans in church is very common, so common that a certain Parish Magazine has actually had to protest against their use for decorative or advertising purposes. This magazine says:—

During the warm weather fans are a necessity in church to many people. The rector earnestly requests those who provide fans for use in the church not to bring fans with advertisements or with fancy pictures upon them. Plain palm-leaf fans are most appropriate for church, and do not cost much. The church is not the place for fancy advertisements or for pictures that distract the attention of worshipers, and often lead to irreverent conduct.

We have long known that brother Sam is the champion hustler and advertiser of this planet, but it is news that his wife is carrying his hustling ingenuities into church.

'The Christian Register' (U.S.), citing the testimony of a Buddhist concerning Buddha, briefly but acutely sums up the matter as to Buddha's belief in God:—

A native theist in Calcutta protests with all his might that Buddha, the founder of a great religion, was not an unblushing atheist. He claims that the silence of Buddha concerning God was not born of indifference. In regard to Western perversions of theistic thought, he says: 'Prejudices die hard. An Orientalist spoke of Buddhism as "the most godless of all heathen religions," and the view has been endorsed by a number of European writers. Even a critic of the calibre and culture of Rhys Davids in our days has told us that Buddhism is atheism; no school of religious thought, he tells us in one passage, is "quite so frankly and entirely independent as Buddhism of the two theories of God and the soul." Buddha, it is maintained by these critics, was a philosophical nihilist: did he not declare the end of life to be *Nirvana*, which means annihilation?' These critics forget that there is a silence born of 'deep spiritual convictions. It is the silence of the mystic who knows the truth that God is unutterable.'

'Unity' gives us the following translation, from the Sanskrit, of a Salutation of the Dawn:—

Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the Verities and Realities of your Existence:

The Bliss of Growth—the Glory of Action—the Splendour of Beauty:

For Yesterday is but a Dream,

And To-morrow is only a Vision,

But to-day, well lived, makes every Yesterday a Dream of Happiness, and every To-morrow a Vision of hope.

Look well, therefore, to this day.

Such is the Salutation of the Dawn.

SPIRITUAL PRAYERS.

(From many Shrines).

Our Father and our God: we long for more of Thy serenity, amid the toils and confusions of life. We would have busy hand, with a quiet heart. Keep us from being too busy; from doing things of no use, things that keep us from having leisure to be kind. Cure us, we pray, of

our fever of restless activity for mere activity's sake. Graciously temper our eager energies to the spirit of quiet trust, and the spirit of love and kindness. Grant us that holy joy of immediate fellowship with Thee that will make us large-minded, steady as well as strong, having repose while we work; and discipline us to this majestic life until our furious haste and fevered anxiety shall drop from us as tattered garments. Oh, for more of Thee Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

SOCIAL GATHERING,

at 110, ST. MARTIN'S LANE, on the afternoon of Thursday next, September 8th, from 3 to 5 o'clock, to welcome

MRS. KNIGHT McLELLAN,
of Melbourne, Australia.

Tea will be provided.

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

THE PIET BOTHA PSYCHIC PHOTOGRAPH.

Mr. James Coates, of Rothesay, writes reminding us of the circumstances under which the photograph was taken showing the spirit form of Piet Botha along with Mr. W. T. Stead. He also sends us a print from the original negative, in which the face of the Boer commandant comes out very much more plainly than in the smudgy reproduction recently published by Mr. Marriott in 'Pearson's Magazine.' The following is an abstract of Mr. Stead's description of the taking of the photograph, as given in the 'Fortnightly Review' for January, 1909:—

The supreme test of an authentic spirit photograph is that a plainly recognisable portrait of a dead person shall be obtained by a photographer who knows nothing whatever of the existence of such a person, and that no visible form shall be seen by the sitter in front of the camera. During the late Boer war I went with a friend to have a sitting [at Mr. Bournsnel's] wondering who would come. Mr. Bournsnel said that, some days before, an old Boer [spirit] had come into the studio carrying a gun, and frightened him; he asked him to go away, and he did so; the same spirit was there again, but without his gun. I asked, 'Do you think you could get his photograph?' 'I don't know,' he replied, 'I can try.' So I sat down before the camera, and the exposure was made. Before the plate was removed I said to the photographer, 'Ask him what his name is.' 'He says his name is Piet Botha.' 'Piet Botha,' I objected, 'I know Philip, Louis, Chris, and other Bothas, but Piet I never heard of.'

When he developed the plate there was seen standing behind me a hirsute, tall, stalwart man, who might have been a Boer or a Moujik. When the war was at an end and General Botha came to London, I sent the photograph to him by Mr. Fischer, who was Prime Minister of the old Orange Free State. Next day Mr. Wessels, another Free State delegate, came to see me. 'Where did you get that photograph?' he asked. I told him exactly how it came, and he said, 'That man was never in England.' I asked, 'Why are you so excited about it?' 'Why,' said he, 'because that man is a near relative of mine. I have got his portrait hanging up in my house at home.'

Mr. Stead then learned that the portrait was that of Pietrus Johannes Botha, called Piet, for short; he was the first Boer commandant killed in the siege of Kimberley, and the portrait was identified by other Free Staters who knew Piet Botha well.

Two theories have been advanced to explain away the remarkable features of this photograph. Mr. Maskelyne stated that a portrait of Piet Botha, killed on October 24th, 1899, was published in the 'Daily Graphic' four days later. In reply to a letter from Mr. Coates, Mr. Stead wrote in March last:—

Subsequent research proved that a Botha whose name was not given as Piet had been killed at an early period of the Boer war; a portrait of this Botha had been published in a London illustrated paper. It bore not the least resemblance to the Piet Botha on the Boursnell picture. I submitted the print to the Boer delegates who came to London. It was instantly recognised as a striking likeness of Commandant Pietrus Johannes Botha, who was the first Boer commandant killed at the siege of Kimberley. It was recognised by his own relative, one of the Free State delegates, and by others who had served with him during the war. At the time the portrait appeared on the plate, and as far as I know up to the present time, no photograph of the living man has been seen in London. His relatives were furious; they did not believe in Spiritualism, but they did not dispute the authenticity of the likeness.

Mr. Coates emphasises the fact that the portrait on the plate is not a reproduction of the one which appeared in the 'Daily Graphic,' there being no resemblance between the two photographs. Nor can we discern any resemblance between the face on the photograph and that of Mr. Boursnell, as alleged by Mr. Marriott. The two suggested identifications would destroy one another, even if both were not equally fantastic. In 'Pearson's Magazine' the Botha photograph is reproduced in a very 'fuzzy and indistinct' manner, to use Mr. Marriott's own expression; but this applies to the reproduction only, not to the original photograph, which is thus misrepresented. Below it is given an equally 'fuzzy and indistinct' photograph purporting to be made up from one of Mr. Boursnell with the addition of a beard and appropriate drapery. But this proves nothing. Portraits can be converted almost *ad lib.*, and we are no more able to see the features of Mr. Boursnell in the 'fuzzy and indistinct' outlines of Mr. Marriott's alleged concoction than we can in the much more definite and striking face of Piet Botha in the print sent us by Mr. Coates. The recognition of the deceased Commandant by his relatives and friends in a photograph obtained by a process which they designated as 'superstitious' and apparently regarded with the utmost distrust, is proof of identity which it will need much more than the 'strong suggestions' and suppositions of the Maskelynes and Marriotts to overthrow. The whole attitude of the Free State delegates, as described by Mr. Stead, was that of men who were forced to admit the fact of identity in spite of their own strong religious prepossessions as to the impossibility of any such photograph being taken in England.

We do not see that anyone can go behind such testimony, as it is not that of persons predisposed in favour of Spiritualism.

EXPLANATIONS (?) OF SPIRIT PHOTOGRAPHY.

The following amusing paragraph is taken from a specimen number of the 'Amateur Photographer' (an admirable weekly journal for amateurs) sent to us recently:—

I hold no brief for spirit photography, but common fairness requires me to say that some of the rational explanations which are ventured by sceptics to account for uncanny appearances on plates make as heavy a demand upon one's credulity as the claim of the Spiritists themselves. I have been reading one such simple explanation of the unexpected appearance of an old lady alongside a young one in a professional portrait. According to this expert's conjecture, what probably happened was this: 'The photographer's boy, eager to show off a bit, had taken a photograph of his grandmother when his master was out. He made one exposure, and then he heard the boss returning. What can he do with the exposed plate? He can't break it or put it in the "exposed" box. That would lead to discovery. He shoves the plate into the "unexposed" plate box. The photographer, quite innocently, uses it in due course of business'—and you know the rest. But, even so, what could he possibly do with the grandmother? An exposed plate might be an inconvenient thing to get rid of, but a grandmother on the premises would be sufficient to drive the most quick-witted boy frantic. Perhaps he popped her in the development tank!

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 409.)

ON WARNINGS.

During my life I have had, at times, some truly impressive and wonderful warnings, either objective to myself, when awake, or subjective to my physical nature and by dream-vision. They invariably conveyed to me symbolically a meaning connected with my life. Some I at once read aright, and acted upon the advice given, using my judgment in the matter. Others I could not at once decipher, but discovered later that they pointed to some event about to happen. I fully admit the immense service these warnings have been to me. They guided me, and were the means of counteracting serious dangers that might have arisen had I not been previously forewarned. It will be noticed during the perusal of these warnings which I have selected, that there was always some invisible beneficent influence at work, even to the fact of impressing others to warn me, some days before any danger arose. I mention this to show that whatsoever the power was and from whence it came, it could not be attributed to my own sub-conscious self, because at the time my mind was acting directly opposite to the idea conveyed by the warning.

Whilst conversing with my mother one afternoon, I saw (apparently objectively) a large brilliant white butterfly rise seemingly from out of the ground at her feet. It fluttered towards the ceiling and disappeared, as if it were wending its way heavenwards. I mentioned this circumstance and took note of the time. Next morning my mother received the news that her brother had passed to the higher life at that very hour.

One summer I was visiting Conishead Priory for several weeks, and on a Sunday evening I attended the service which was held in the large entrance hall. During the singing of the anthem, I distinctly saw, about the length of a yard before me, suspended as it were in the air (the fatal sign), a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As no news came to hand during the next few days of any deaths among my relations or friends, I dismissed the matter from my mind, supposing the vision to have been fancy, or an optical illusion. However, when the Indian mail arrived shortly afterwards, I received a letter from my brother, announcing to me the sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and allowing for the difference of time between England and India, almost, if not quite, at the very minute. I afterwards ascertained who had been the bearer of the news.

Before retiring to rest on a certain Saturday night, I saw objectively above me an envelope with a black-edged border. I considered it strange, as I knew of no relation who was ill. On the Monday following my brother-in-law received a telegram from the Straits Settlement stating that his brother there had passed to the higher life very suddenly, early in the morning of the day on which I had seen the sign.

On another occasion I dreamed that I was standing in the hall at home and saw distinctly a female figure approaching me holding a small salver in her hand, whereon was lying a letter which had a very deep black border. I took the letter but failed to recognise the bearer, although I seemed to know she was a servant. I mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a servant who had recently left me, and who had been in my service some time.

In 1900 I was wintering abroad, and whilst in Egypt felt an overpowering impression that some evil had befallen a nephew of mine in England. So strong was this conviction in my mind that, not having my nephew's address, I wrote to a near relation for news about him. The reply was, that the last accounts were satisfactory. Again I felt the urgent

impression of evil connected with my nephew. I wrote pressingly once more to my relative, begging her to inquire personally if all were well with my nephew. The reply came : 'Your impression was correct. His young wife, after an acute and painful illness, passed to the higher life.'

One night I was awakened, and heard a voice telling me that I should hear by letter or telegram of some startling news. The previous evening, before retiring, I had seen the fatal sign. The sequel : My cousin, a favourite niece of my mother, died on the following morning at an early hour.

Whilst staying at the Hotel Splendide, at Algiers, I made the acquaintance of a Mr. B., a very agreeable man who, though well advanced in years, was still able thoroughly to enjoy horse exercise and other open-air pleasures. He possessed a favourite Arab horse, and nearly every day took long rides into the country with his Arab servant, accompanied at times by friends staying at the hotel. A week before his death he had a presentiment of coming evil, and felt that he ought to give up riding his favourite horse. He mentioned this to his friends, and they advised him to do so if he felt any warning that something was going to happen. However, he delayed making any change, as he was sincerely attached to the horse, and on the ill-fated day he rode out into the country with his friends and servant, as usual. When passing some cottages in a village, a boy rushed out of one of them, as boys will do, asking for 'backsheesh,' and by some means or other got under the horse's legs. The animal became restive, plunged, and threw the rider, Mr. B., head foremost on to the hard road. A concussion of the brain was the result. He became unconscious and remained in this state for three days, when he passed to the higher life.

About 4 o'clock on the day of the accident I was standing at the gate of the St. George's Hotel and saw, passing in a carriage, my friend who was one of the party who had started with Mr. B. that morning for a ride. With him was a well-known doctor. He made a sign with his hand and pointed to the country and said something I could not catch : it sounded like 'Hurt,' or it might have been the name of the Mr. B. of the party. On my arriving at my hotel I mentioned what I had seen, and expressed my fear that some accident had occurred to one of the party and sincerely hoped it was not the lady, the wife of my friend I had seen in the carriage. I became very distressed whilst at dinner, as none of the party had returned, as I felt sorry for my friend's little child if anything had happened to the mother. Looking up, to my great surprise, I distinctly saw the old gentleman, Mr. B., in riding costume, seated at his accustomed table, apparently in good health and partaking of his meal. I thought, well, after all it is not to him the accident happened, but whilst so thinking, a change occurred, he seemed to be leaning back, reclining on cushions, with eyes closed as if in an unconscious state. Surrounding him was a bright, golden aura of light illumining his features. Then I felt convinced the accident had happened to him, and I remarked to a friend near me who was dining, that I was now certain the mishap had occurred to Mr. B. and not to our mutual friend, Mrs. —, and I felt greatly relieved. Subsequently my friends returned greatly upset, having left Mr. B. at the hospital perfectly unconscious, in which state he remained until his death, three days later. Thus, by this clairvoyant scene, or vision, Mr. B.'s state was clearly revealed to me before I knew any actual facts of the case.

One afternoon, a little before three o'clock, I was reclining on a sofa in my room, reading, when I saw before me a black-edged envelope. I mentioned the circumstance to my sister the same afternoon. The same night I was awakened out of my sleep by hearing a postman's sharp knock at the street door just below where I was sleeping. I listened for a moment and was on the point of getting up to ascertain the reason, when I heard a voice clearly and distinctly call me by name. Shortly after the clock struck three. Nothing else occurred then. I felt this must be a warning of some sort, as the knock came precisely twelve hours after I had seen the fatal sign. I was impressed that it referred to relations in India. When, in due time, the Indian mail arrived, I heard the following from my brother : 'I had

a letter from A. lately (my nephew) ; he has been laid up and in the doctor's hands for over five weeks ; had to undergo an operation for tuberculosis, &c., and was in great danger,' &c. The letter was dated October 9th. I had the warning on the 5th, a few days before the date of the letter. I recognised the voice as that belonging to my departed mother. What more natural than that she in spirit had visited her son in India and had heard of the serious illness of her grandchild, and had come to impress me with the circumstance ?

Again I saw the fatal sign, a black-edged envelope, as if no blood relation ; then I heard that my brother-in-law was very ill and sinking fast. He passed away a day or two after the sign had been given. I attended the funeral, and the night before, during my sleep, I was in the midst of a crowd of spiritual influences (very pure and chaste spiritually), and they seemed to be giving me spiritual help for some reason.

WARNINGS OF DANGERS.

I had arranged to leave Cairo on the Easter Tuesday, and had previously booked my passage by steamer to the Piræus (Greece), from thence on by train and steamer to Venice, *via* Athens. One night, a few days before my departure, I was awakened by a voice saying most distinctly : 'Illness, trouble, beware !' Of course, I felt rather uncomfortable, for I knew it to be a warning. I fancied it related to my sister, who was in a delicate state of health, and I wrote to her at once, begging her to be very careful of chills, &c. I started on the Easter Tuesday for Alexandria, sleeping at one of the hotels in that town for the night, to be ready and fresh for the morrow, when the steamer was leaving for Greece. On the Wednesday morning I was told that a case of death by plague had occurred the day before, and that the Consuls were waiting orders what quarantine was to be declared at the respective ports in Europe. The steamer's route had been changed that morning, and she was to proceed direct to Smyrna, leaving out Greece on her way. Taking Cook and Son's advice in the matter, I went on to Smyrna, having only two days' quarantine in the Bay of Voula. The trouble, the expense, the annoyance I had to encounter through this change of route and the quarantine regulations that had to be followed were very great, as only those who have had the misfortune to undergo them can understand. In this case I was distinctly warned of illness and trouble long before it was known at Cairo that plague had broken out in Alexandria. How would it be possible for my sub-conscious self to have gained the information, days before, that plague was going to break out on the day before I started ? Does the sub-conscious self travel about and gain this kind of information ?

An hour or two before the time at which I had promised to meet a friend who, I felt sure, was to be trusted on a private matter, while sitting in my study I fell asleep, and in a dream I went to keep the appointment but could not see my friend anywhere, but instead saw some evil-looking men who seemed waiting for me. An intuition told me they wished to do me an injury out of spite and malice. I awoke, and the dream being so vivid, I determined to be careful. I kept the appointment, unseen by others, and waited, but my friend never appeared. I saw the men I had noticed in my dream, evidently waiting for me, and avoided them. Afterwards I discovered that my letter had fallen into bad hands, and had I not had this warning given me in time, I might have fared badly. (In this case, I was afterwards told clairaudiently who it was who had warned me).

A friend whom I had not seen for some considerable time had been staying in the country attending to his professional duties. Wishing to see him, I determined to visit him on the following Saturday, so as to have a quiet day on the Sunday, and, thinking to surprise him, I did not write. A day or two before the date on which I had fixed to start, I received a letter from a lady friend, saying she had had a warning dream about me, begging me to be very careful where I went, and in what I was going to do. She felt convinced that I was on the point of running into some great danger. The night before I started, I saw in a dream a male human form : on the breast was a large scarlet blot clearly marked, not as if there was a wound,

but as if the skin was discoloured. I awoke, but could not decipher the meaning and the matter passed from my thoughts. I started by the train on the day fixed upon, and having arrived at my destination, called at the house where my friend was staying. I then heard that he had been very ill and had been removed to some hospital, but could get no clue as to the nature of the illness. I went to the hospital outside the town, which was isolated from other houses. Even then it did not occur to me that there was anything contagious in the illness. On arriving at the house, or hospital, I inquired if I could see my friend. 'See him!' replied the official, 'certainly not: he is stricken with *scarlet fever*, and has it very badly.' I need hardly say I walked away more quickly than I had come. The meaning of my dream and my friend's warning was thus clearly revealed to me.

(To be continued.)

FRANK PODMORE.

By JAMES ROBERTSON.

The sudden demise of Mr. Frank Podmore will have come as a shock to many Spiritualists as well as psychical researchers. Truly, he was a remarkable man, ever active and ever interested in psychic subjects. He fought with a tenacity which could not be crushed, and never felt he was beaten in the conflict. While many of his *confrères* melted down under the weight of evidence, Podmore stood out and would not be convinced. His 'History of Modern Spiritualism,' which is undoubtedly a singularly able work, seems to have been penned less to establish truth, than to maintain his position as the great opponent of Spiritualism. All the wealth of testimony of the great band of truth seekers and finders, from Robert Chambers and Prof. De Morgan down to the present time, would not pass his canon of criticism. He was a fighter for negations, not for affirmations; but now he will solve many problems about which he had doubts. His vision will be clear and knowledge will give him power to work for that which while here he defamed. The wrongly directed mind will assume its true attitude, and he will work, with difficulty no doubt, to destroy the stumbling blocks which he erected. I have but little doubt that outside psychic subjects Podmore was one of the most amiable of men. Years ago I was brought into correspondence with him while he was preparing his 'Life of Robert Owen.' Owen was one of his saints, he confessed, as he has ever been one of mine. Then he wrote me that he had been held up by 'LIGHT' as a graceless sceptic, but he was no sceptic about Owen's work. I recollect writing to him that I might have stood in the same position as he did had there been no open vision for me, but that I felt the presence continually of those gone on. He did me the honour to say that he read my articles in 'LIGHT' with pleasure and profit.

If I have written much of adverse criticism of his position all these years, for the man himself I had the most kindly feeling. I simply could not comprehend him, and always hoped that one day we should have a new chapter from his pen to tell out the other side of the story, which he had missed for so long. I have often thought that if convinced Spiritualists showed the same industry and outspokenness as were displayed by Podmore, the world would soon realise the reality of the future life and the evidence which is to be found at the doorstep of every mortal.

Dr. Abraham Wallace, writing on August 23rd, says:—

While on holiday in Cornwall, I was horrified one morning to learn that Mr. Podmore's body had been found in a pool at the foot of the slopes at Malvern, and that the coroner's jury had given the cautious verdict of 'found drowned.' It must surely have been an accident, as there had not been the least indication of even temporary mental aberration. The maxim 'De mortuis nil nisi bonum' does not preclude me from expressing my great regret, and at the same time making some more or less critical observations in connection with his

premature and too tragic transition. How sad to think that he had to leave this earth-plane, after all his years of investigation, without having obtained the conviction that death does not end all! I had the honour of being associated with Mr. Podmore on the Council of the Society for Psychical Research, and had opportunities of carefully observing him and his methods of investigating, and frequently and deplorably recognised his attitude of persistent incredulity towards anything psychic which was not in accord with his preconceptions, he all the while purporting to be a truly scientific investigator.

Some years ago—I think it was in May, 1901—I read a paper to the S.P.R. on the 'Difficulties and Disappointments in the Practical Application of Psychical Research,' and the passing away of our sceptical friend brings back to my recollection that occasion when his peculiar characteristics as a Researcher were strongly manifested. It was one of the best attended meetings in the whole course of the Society's existence. Sir Oliver Lodge was then president but was prevented from occupying the chair; it was, however, taken by Mr. Podmore. I learned much from his criticism of my paper, but I was painfully conscious that his mental bias was so great that he could not accept, indeed would scarcely look at the positive evidence brought forward, without throwing a slur on a fellow-investigator's honesty of motive or questioning his powers of observation. While almost reluctantly obliged to accept the facts, he dwelt with seeming pleasure on the negative evidence, and because of this attitude he lost many opportunities of becoming convinced of Spiritualistic phenomena. His published works are worthy of careful study by all discriminating students. He has been called away to another sphere of existence, in which I feel confident the problems left unsolved here will become clear, he having no doubt already experienced the consciousness that he is still himself, persisting after having passed through death—the gate of Life—which is the basic fact of our Spiritualistic philosophy.

I trust some of our good workers may come into contact with our translated friend. I am certain the readers of 'LIGHT' would gladly welcome any news of his steady progress on the other side of the veil.

SPIRITUALISM AND THE VATICAN.

The 'Review of Reviews' quotes from a posthumous article by Professor Lombroso, which appears in the 'North American Review,' and contains the following curious speculation as to the future relations between the Roman Church and Spiritualism. After pointing out how invariably the priests first oppose a new science and then profit by it, Lombroso asks:—

How is it now that they do not take advantage of Spiritism and hypnotism, on which, under the broad designation of prophecy, they had long since gained a hold, and the acquisition of which had cost them so many sacrifices? Why is it, instead, that through the authority of the Vatican and the channel of its organs, they thunder anathema against Spiritism and hypnotism, in which rapid strides and discoveries are daily being made? The reason is obvious; it is because they have not as yet found the ways and means of appropriating the phenomena to their functions; and yet the task of monopolising even these would not be difficult for them.

So will it turn out likewise with Spiritualism, for when mediumistic phenomena shall have gained headway, as they will surely not be long in doing, then they will justly serve as a basis to a new religion, and the priest, as of yore, will embrace the new revelation and turn it to account as he has always done. Evolution is the law even in priestcraft.

Professor Lombroso, in endeavouring to explain why priests adopted a feminine-looking dress, suggests that they perceived that woman was more liable to psychic phenomena than man, and that 'the priest therefore claimed the province of developing the mediumistic gifts with which she [woman] might have been endowed, such as telekinetic force, tele-aesthesia, telepathy and prophecy, meaning thus to monopolise and turn them to account.'

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THE WINNING OF IMMORTALITY.

The writer of 'The Winning of Immortality,' Frederic Palmer (New York: T. Y. Crowell & Co.), is a breezy soul. In a blithe Preface, he excuses the presence of it by saying that he may be permitted to stand at the door as a showman and tell visitors what to look for: and what he wants us to look for is this—that whereas we are accustomed to think of immortality as necessarily inherent in humanity, the early Christians regarded it as a prize to be won through fellowship with Christ: and he also wishes us to see that 'their orthodoxy was wiser than ours.' 'Immortality as a necessity,' he says, 'seems to me to have little to say for itself'; whereas, 'as a goal to be attained, it is "the prize of the high calling of God in Christ Jesus."'

The writer, in this Preface, probably reveals his secret—that he is greatly influenced by a desire to escape from the old horror of Hell. He says: 'I am sure one great deterrent to believing in a future life, with many persons, is the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness, in torture, for ever. Such must be the result if perpetual existence is a necessity inherent in humanity.' We do not know whether the horror of Hell is responsible for much disbelief in a future life, but we do know that it is largely responsible for the merciful theory which Mr. Palmer urges upon us—that those who fail to win union with Christ and are decadent die out and cease to be.

But we entirely fail to see that eternal misery for 'vast multitudes' or for 'the majority of mankind' must be the result if perpetual existence is a necessity inherent in humanity. Why 'must'? Why limit God and the angels? Why limit Evolution? Why limit the effects of misery upon the disillusioned mind? Why limit the powers and possibilities of the moral nature and the will? Why assume that there is no remedy for all the present-day failures of Nature and of God? Mr. Palmer says: 'Degradations may occur, a violent plunge to disorganisation and death; for the privilege of going to Hell exists throughout the organic world.' That is breezily stated, but 'violent plunges' are not in question. Quite the reverse. The question is, What will befall the millions of men and women who are not serious about Religion, who just miss 'coming to Christ,' who saunter on their way to 'dusky death'? Why assume their ruin? Why may not persistence be possible for some other reason than being 'in Christ'?

Mr. Palmer, however, in his concluding chapter, seems to relax, or, at all events, to bring out more clearly the doctrine that death does not necessarily mean advance. Moral deterioration, he says, is possible hereafter as here; and 'one's stock of immortality may not last,' so that the unregenerate spirit may quietly lapse, and go spark out—whither? But this does not prevent him being a sturdy advocate for the reality of a future life. He has no sympathy with the people who, to use his own fresh-air words, 'regard belief in another life as an amiable or at least respectable weakness, something which, like a throat-muffler, a sturdy soul ought to be able to do without.' On the contrary, he holds that evidence exists which is sufficient in amount and reasonableness to warrant a hope, a belief, a conviction—a basis at least, for a hold on immortality which shall be as firm as one's belief in the reasonableness of the Universe.

He holds that science, which, towards the end of the nineteenth century, made belief in a future life difficult, is now making it comparatively easy. Apart from that, his main contentions are concerned with the two great doctrines that it is a consistent Universe and that the life within it is progressive and predictive. We cannot demonstrate that it is a Universe, after all, and not only a jumble of inconsistencies; and yet it looks as though it were orderly, homogeneous in all its parts, and continuous in its action. 'The course of the world,' he says, 'has been a regular progress, each step being an advance upon the preceding, till it culminates in the highest type of man. 'Now does the process end here?' he asks. 'Does the ultimate, the most precious result, in its turn lead to nothing, but does it then revert to an inorganic position back near the beginning of the series, to climb the steps over again? If that is the case, then the course of the world is an instance of suicide on a gigantic scale.' 'If Evolution stops at death, the whole series is discredited . . . as says Thomas Hill Green, it is impossible to believe without intellectual confusion that a system whose visible goal is the evolution of personality ends in the extinction of personality': that would involve 'a disbelief in God, a disbelief in the reign of law, a disbelief in character, a disbelief in rationality.'

Of course that is firmly bound up with what we called life 'progressive and predictive.' 'On the earth the broken arcs,' says Browning, 'in the heaven a perfect round.' It looks like it, so far as we can see, and so far as rational inferences go. Human life is almost the only life that is obviously uncompleted here. The earthly sphere seems to clamour for victims, instead of offering culminations: and this is as true for the wastrels as for the heroes; and the waste and incompleteness here seem to imply adjustment elsewhere. There is convincing matter in Mr. Palmer's reflection that human life is too large and too serious for its earthly plane, with its deprivations and its waste; and that death often gives the strongest presumption of another chance. That is true of the wastrel. But what of the hero? 'A man devotes years to the preparation for some noble work. Just as he enters upon it he dies. If that is the end, there has been a great waste for him and for the world.' That is true, but, alas, there are other seeming wastes in the world—the waste of splendid harvests, noble projects, costly works of art, valuable or bitterly wronged animals. Of course, there are reasons for thinking that Man lives on a special plane by himself, but it will not do to push that too far.

It is in the wonderful achievement we call 'personality' that we must find the secret of Man's lofty isolation, though reliance upon that may be mixed with the 'baser matter' of his egotism. Still, there it is—colossal, mysterious

prophetic—the awe-inspiring consummation of life in this human creature, separating him apparently from all else, however precious, and giving him the promise of a place among the gods.

It is when standing, silent, before this wonder that we can understand the last of three short poems which Mr. Palmer gives as 'Prelude.' It is at once a revelation, a longing and a prophecy :—

Lord, I have seen Thy glory in the sky,
Such colour as the angels bathe in, spread
Deep in the western heavens, orange-red.
Let me but paint, before the glory die,
To show my soul hath on Thy beauty fed ;
For here are precious pigments fresh and wet.
But God replied, 'Not yet.'

Lord, I have heard celestial harmonies,
Music the giant masters have not known.
It was the harpers round about Thy throne
Breathing their golden-throated symphonies.
To show I heard, let me some phrase intone,
That those who hear may never more forget.
But God replied, 'Not yet.'

Lord, I have seen Thee face to face, and know
That it was Thou, and that Thou spak'st to me.
The shadows fall, and soon my life will be
Far spent. May I not speak before I go
Some word to show that I have been with Thee ?
Ah, Lord, before my lips are sealed and set !
But God replied, 'Not yet.'

IS MAN NATURALLY IMMORTAL ?

From a cursory perusal of religious journals of all shades of opinion it would appear that the particular question which most engrosses the current thought of the time is that of individual immortality. 'The Christian Commonwealth' refers to a series of sermons on this subject now being preached by the Rev. E. W. Lewis at the King's Weigh House Chapel on Sunday mornings. Discussing the scriptural argument, he said that whilst eternal life was promised for those who believed, the fate of the wicked was less certain ; they were either to live for ever in torment or to be gradually destroyed by flame. From the scientific standpoint he said that the argument was not conclusively in favour of individual immortality :—

Evolution in plant life and in sub-human life had not tended to the production of perfect specimens of a species, but rather to the emergence of a new species. Nature did not work for perfect cabbages or immortal horses ; why should she work for perfect and immortal men ? Might it not be that the strife of human beings was being waged, not to produce perfect ever-living beings, but to give birth to a higher order of species between man and God ? Why did we suddenly leap from man to God ?

A sounder argument, in Mr. Lewis' opinion, was to be found in the scientific affirmation of the transcendence of mind over body, and in the modern conception of personality which taught that the self-conscious self is only a part of the true self. Much the same line of reasoning is contained in an article headed 'From my Point of View,' by 'K. W. H.,' in a previous issue of 'The Christian Commonwealth.' This writer finds an argument against permanent persistence of individual life in the fact that humanity is part of the whole organism of creation, and therefore subject to its general laws. The struggle for existence, he says, seems to take precedence over the aim at producing perfect individuals. 'Nature apparently has no interest in perfections. When a perfect thing appears, it means that Nature has finished with that vein, and is pushing forward elsewhere.' Very sensible of Nature ! Why labour further on the already perfect—if indeed the perfect thing ever has appeared ? If one plant or animal is brought up to the highest degree of perfection, it is only fitting that effort should be bestowed in another direction.

But the writer partly explains his meaning and partly answers his own contention by what he goes on to say :

that Nature's further purpose is 'the ultimate emergence from within the sub-human kingdom of the human type. It is the arrival, out of the plane of consciousness, of the fact of self-consciousness ; a new quality of consciousness altogether.' We agree that there is in Nature an effort to provide fitting vehicles for the manifestation of higher and higher grades of consciousness. The response of the stone to the pull of the earth is a kind of embryo consciousness ; the growth or the turning of a plant in response to the sunbeams is another and higher form ; the instinct of animals is another ; but we do not quite see the force of the distinction between consciousness and self-consciousness, nor of the apparent glorification of the latter as a great advance on the former. The feeling of need for self-protection and self-preservation is manifested very low down in the scale of life ; it is almost inseparable from the actions of the freely-moving animals, while even in the vegetable world we see trees and seedlings, when too closely crowded together, struggling for a share of the sunlight, each for its own existence, and each using the whole of its limited powers for the purpose of asserting its rights as a *self*. We would rather say that the further step which Nature is now preparing to take is the development of a *super-self* consciousness, a social or race consciousness, and finally one that shall embrace the whole of creation, and view it as an expression of a Consciousness that is over all, above all self, and towards which our own consciousness is groping its way, impeded rather than helped by the idea of self, which may easily become over-dominant, and require repression rather than development. In singularly close parallel to the Rev. E. W. Lewis' argument, 'K. W. H.' asks :—

Has this analogy any value still higher up the scale ? For what reason do we make a sudden leap from humanity to God ? Is there no higher order of being than humanity, yet inferior to God ? In the human kingdom there is the same phenomenon of struggle ; we call it the discipline of the moral life, and the stressful development of social organisation ; there is likewise the struggle for bare existence, and the survival of the fittest. The question is : Is the purpose of this strife and labour the production of morally perfect men and women who shall, thenceforward, exist for ever as such ? The analogy from the lower ranges of creational life would suggest a negative answer. The struggle on the self-conscious plane of being, the discipline of the moral life, does not look towards the perfection of moral individuals, but the ultimate emergence of a higher type of consciousness altogether. And it would seem that there are certain individuals, choice souls, here and there, who, while for the most part confined to the merely self-conscious plane, are able to ascend even now into the higher plane of being. They stand on the frontier and are the first fruits of the new Order.

There appear to be in this line of argument, or suggestion, two or three confusions of thought. 'For what reason do we make a sudden leap from humanity to God ?' Because, with the exception of a vague belief in angels, a class of beings whose nature is not precisely defined, the orthodox theology has excluded all reference to intermediate beings. The old religious systems, whether we regard them as mere speculations or as founded on spiritual perceptions, had hierarchies of beings intermediate between God and man ; and Spiritualists have described realms and spheres and planes of spirit life to which progress can be made successively by the aspiring human soul. Then again, the contrast or antithesis between the perfection of individuals and the emergence of a higher type seems to be overdrawn. It is only by perfecting the individuals that the type can be improved. Furthermore, we have to decide what we mean by improvement of individuals or of the type. If we mean that Nature has no higher aim than to produce perfect individuals of each type, we may be wrong, and wrong also if we assume that Nature does not aim at perfecting the individual or the type. The aims of Nature, that is, of the Infinite Intelligence which uses, guides and directs the evolution of individual and typical qualities, may be higher and more remote than we can at present comprehend ; Nature may be trying at once for an improvement of the type and an improvement on the type by the evolution, not only of a higher type, but of a higher order possessing higher faculties, and thereby revealing greater

potential powers for which Nature has all along been endeavouring to find or to frame a means of expression. Indeed, we think that the three processes are all the time going on side by side, and each as a factor in the ultimate purpose: the perfection of the *individual* as a means to the perfection of the *type*, and this, again, as a means to the evolution of a *higher type*, or order of types.

But Nature discards the individual by death? Yes, because this is part of her process for the perfection of other individuals. If evolution were not guided, if it were a matter of pure chance whether the work of creation by evolution went forward or backward, then it would be Nature's interest, when she had obtained a fairly perfect specimen, to render it immortal, as the florists virtually do by taking cuttings or making grafts of their new varieties. But Nature is so confident in her power of reproducing excellences once obtained, that she relies on the principle of heredity to preserve and even to improve upon the best she has yet produced; and she is never satisfied with her attainment—nothing is ultimate or final. All must go into the melting-pot, that out of it may come finer products still.

But all these considerations refer merely to the outward characteristics as means for the manifestation of spiritual principles. We have now to draw a sharp and clear distinction between the manifestant and the manifestation. If the means of manifestation is continually being destroyed and replaced, in order that the manifestation may be more complete and perfect, this is no reason why the manifestant should perish with the form which half reveals and half conceals it. In fact, it is a very good reason why it should not do so, because the manifestant is seeking a manifestation that shall three-quarters reveal and only one-quarter conceal it, and so on progressively up to complete revelation. We can no more argue from the visible form to that which it enshrines than we can argue about the nature and structure of a body or a soul from the cut and fashion of a suit of clothes, which may be discarded at any moment when it has served its purpose. A suit of clothes indicates a body of a certain outline, by which the suit has been worn; but if we were to argue that the body which wore those clothes must have been stitched together in as impermanent a fashion as the clothes, we should be quite wrong. So, too, if we argue that the soul is as perishable as the body it wears when on a visit to this earth, we go beyond all logic and fall into the morass of false analogy. 'K. W. H.' concludes by saying:—

But the analogy also suggests that while the struggles of a lower order prepare the way for the higher, the individuals in the former do not persist, as such, into the latter. And it is not clear how this argument is to be met, unless it can be shown that there is something in the very nature of human personality which holds the 'promise and potency' of persistence through all changes and for ever.

Well, why not? In the spiritual world the destruction of personality to make room for a higher order would seem to be unthinkable. We cannot argue from the transitory to the permanent, because the one evolves by reason of its very transience of form, the other progresses by reason of its permanence and 'persistence through all changes and for ever.' This might appear to some to be a dogmatic statement, but it is not as arbitrary as it seems; it is a simple axiom arising out of the fundamental principles of spirit existence, not necessarily as revealed by spirit communications, though this is the case also, but as arising from the very basis of the spiritual conception of the universe, and of spirit as distinct from its expression in and through matter. Man is spirit, and God is spirit, and Nature is God manifest in creation; man's body is the material manifestation of man and the visible universe is but the manifestation of spirit through matter; creation is subject to the flux and change of evolution, but spirit, whether human or divine, is self-existent, eternal, imperishable.

MERTON OR WIMBLEDON.—'M. H.' desires to join a circle within easy reach of Merton, so that she may obtain information and an opportunity for developing psychic powers. Letters may be addressed to 'M. H.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

EUSAPIA EXPOSED AGAIN?

The differences of opinion as to the genuineness of the phenomena which take place with Eusapia Paladino are not likely to be reconciled by the latest highly circumstantial report from New York, as to how the famous medium's fraudulent practices were carefully watched and verified in their smallest details. The exposure, if it was one, was deliberately planned by Professor Miller, of Columbia University, who, as we are told in the 'Journal of the American S.P.R.,' for August, was determined that more decisive measures for detecting fraud should be resorted to. He organised a company which included—besides professors, instructors and students at Columbia University—two professional conjurers and a man who had assisted in various exposures of pseudo-mediums; and he 'carefully arranged a programme, which was rehearsed three times; then a sitting with Eusapia was held.' If it was desired to force the medium to have recourse to trickery, the very best means were taken; a circle of sceptics, all bent on discovering the frauds which were already present in their minds and therefore conveyed by suggestion to the medium; a planned programme into which fraud and its detection were to enter; three rehearsals of this programme, in order that no loophole might be left for the escape of the victim; and the result of it all was that fraud was discovered in abundance, probably because it was expected and prepared for—indeed almost demanded, and enforced by the conditions of the sitting.

At the séance described by Professor Münsterberg there was a man who glided like a snake into the cabinet and grabbed—so he asserted—Eusapia's heel. Professor Miller went one better, and had two squirmers on the floor, hidden under the sitters' chairs, and introduced under cover of the positions taken up by the company. The excuse given for all these elaborate arrangements is this:—

In view of the fact that we were dealing with an alleged medium who would try to trick us at every turn, and who would place innumerable obstacles in the way of every effort on our part to discover the causes of her phenomena, we felt justified in adopting methods which otherwise might be considered reprehensible.

In other words, since the accused is manifestly guilty, it does not matter how unfairly the trial is conducted. That fraud was found, nothing but fraud, goes without saying, but the extraordinary thing about Mme. Paladino's phenomena is that at times they seem as though they could not possibly be other than genuine, given the conditions and the character of the observers, while at other times the phenomena are obviously produced by artificial means; in other words, Eusapia would appear to give good phenomena when she can, and to trick when she has no other means of producing the desired results. Those who have witnessed at her séances phenomena which may be regarded as genuine, are naturally ready to take up the cudgels on her behalf, while those who so elaborately provide her with every condition for cheating, and none whatever for genuine phenomena, are convinced that for the last thirty years she has given nothing but simulated phenomena. Until strong evidence is forthcoming that all the distinguished men of science who have made a close and sympathetic study of Eusapia's mediumship have been deceived or mistaken, we prefer to hold to the only explanation which seems to us to be possible: that from Eusapia Paladino either genuine or fraudulent manifestations can be obtained, according to the prepossessions and expectations of the sitters.

The moral to be drawn from the whole controversy is that physical phenomena, especially when they take place almost with the regularity of a performance with a programme drawn up in advance, are by no means the most convincing proofs of survival and spirit activity. In any case it would seem that the physical effects are produced by some emanation from the body of the medium, and therefore it is always open to discussion how far the actually observed results are due to the intelligence and will of the medium or of unseen personages in the Beyond. There is practically no evidence of identity, as there are seldom, if ever, intelligent messages bearing evidence which points to their having originated in the mind

of a certain spirit person. Proof of a personal but not necessarily intellectual character may be given by materialisations, but it is seldom that these occur under circumstances which permit of recognition without doubt or the aid of strong imagination. Eusapia Paladino is said to have given good manifestations of this description, but none of them took place at the circle to whose proceedings we have referred, nor indeed could they be expected to occur except under suitable and harmonious conditions. After all, none of these scientific investigations can supply the personal conviction which is gradually but firmly established among the participants in a home circle, patiently and carefully conducted.

DECEASE OF PROFESSOR WILLIAM JAMES.

We regret to have to record the decease of another prominent psychical investigator, Professor William James, of Harvard, one of the foremost psychologists of the world, and a teacher of remarkable power and originality. His lectures on 'Varieties of Religious Experience,' which form one of his best known works, show how largely his analytical method consisted in endeavouring to obtain a sympathetic understanding of psychological problems from within, rather than in judging them by evidence from without. In this respect he was perhaps the antithesis of Mr. Podmore, and the results obtained by the two men differed as widely as their methods. Miss Dallas said of Professor James in an article contributed to 'LIGHT' for August 14th of last year :—

Anything written by Professor William James bears, in a marked degree, the stamp of his immense sincerity. The reader feels himself taken into his confidence, so to speak. He is allowed to perceive the workings of his mind, the fluctuations of his thought, and there is no attempt or desire to conceal his ignorances, his limitations, and even his prejudices. It is this complete candour, this fearless sincerity, which gives so much charm to all he writes.

For many years Professor James has watched, and taken part in, the experiments with Mrs. Piper, and his first report on her phenomena appears in Vol. VI. of 'Proceedings of the S.P.R.' Though only brief, it is frequently quoted in the longer reports by Dr. Hodgson and others which have since appeared. In 'Proceedings' for 1909 (Part LVIII.) will be found his report on 'Mrs. Piper's Hodgson Control,' in which he lays emphasis on the *vraisemblance* of the phenomena, saying that they give 'the almost irresistible impression that it is really the Hodgson personality, with its own characteristics,' and that the feeling of the sitters was that they were conversing with 'a real Hodgson.'

Professor James was president of the Society for Psychical Research in 1894 and 1895, and he communicated various observations to the Society, notably the case of the Rev. Ansell Bourne, one of the now classic instances of double personality. He was the author of several books on psychology as a scientific subject, among which his 'Principles of Psychology' is a standard work.

In all his psychological and philosophical discussions Professor James ever kept before him the practical value and results of all views which he discussed, and this tendency found further expression in what is called 'Pragmatism,' which he defined as turning from abstractions and preconceptions towards concreteness and adequacy, towards facts, towards actions, and towards power. The last article from his pen which appeared in England was contained in the 'Hibbert Journal' for July, in which he gave selections from a little-known American writer whom he described as 'a pluralistic mystic,' and ended up by saying, as his 'last word in the name of intellectual philosophy,' that 'there is no conclusion,' for, he asked, 'What has concluded, that we might conclude in regard to it?' Philosophy, he held, 'must pass from words, that reproduce but ancient elements, to life itself, that gives the integrally new.'

TO CORRESPONDENTS.—'S,' Liverpool. We have a letter for you from 'T. H.,' of Birmingham. Please send us your address, so that we can forward it to you.

IN THE GOLDEN WEST.

By HANSON G. HEY.

Spending a holiday in the extreme west of England, with a hurried run over the southern coast, I gained not merely the physical recuperation that the moors, the tors, and the sea-breezes so well impart, but a psychical benefit as well, and was rejoiced to find evidences everywhere of increasing interest in Spiritualism.

Devonshire, fair and spacious, is already awakened, and good work is being accomplished. There are three societies in Plymouth, one in Torquay, two in Exeter, and circles have been held, at times, in Teignmouth. Exeter, like all cathedral cities, is steeped in hoary tradition, and the small band of people who have founded the work of Spiritualism there deserve the best thoughts of all earnest co-workers. They have built up a good society in the Market Hall, and are slowly but surely winning a place in public esteem. One reason for their success is to be found in the harmony of the workers. Wherever that is found success follows, and *vice versa*. Mrs. Grainger, the president, is a tower of strength, her psychic powers, which are of a high order, being always at the service of her committee. During my visit the friends raised £30 for a new organ in less than fifteen minutes—a clear indication of their deep interest in their society. Enterprising and looking ever to the spiritual good to be derived and not the monetary loss incurred, they are going ahead and will accomplish much good.

The Marlborough Hall is a nice compact meeting place; and in it Mr. Elvin Frankish ministers to the Church of the New Dispensation, while Mrs. Letheren gives of her best, psychically, to the congregation. I did not see either of these workers on this occasion but have met them previously. Our old friend the Rev. C. Ware was an indefatigable worker here, and I never visit the scene of his labours without thinking of those true words: 'He being dead, yet speaketh.'

In Plymouth I received a warm welcome at the Oddfellows' Hall, the occasion being the floral services. The hall was prettily decorated, the services were bright, and the people were just Devonian. To those who know the large-heartedness of the west country folk, that is enough. In the afternoon, at an invitation meeting in the Unitarian School, I met the stalwarts of the 'Three Towns' and we had a real good time.

Isolated by Nature from the close contact to which North-erners are accustomed, Plymouth has developed a goodly array of able workers. Mr. Marshall, last year's President of the Devon Union, Mrs. Trueman, Mrs. Short, Mr. and Mrs. Eales, 'Daddy' Clavis, and many others whose names escape me, though their faces are not forgotten. A vigorous campaign in Plymouth would result in numbers gained. The town is ripe for it.

In Cornwall there is not a single society established; but I learned that many circles, private, *very* private, are held, and our literature, in small doses, finds its way there. In the quaint old town of St. Just, the Spiritualists' National Union pamphlets were not unknown. Spirit healing is appealed to, generally as a last resort, and the quaint expression of the people charmed me as they solemnly asserted, '*she charmed it away!*' Wesleyanism of an almost inflexible type holds sway. The bulk of the people resemble their county. They struck me as being as stolid as their headlands, and patient and persistent effort will be needed to illumine these good Cornish folks with the revelations of Spiritualism. Still, I think that Falmouth, Par, Truro and Camborne are all worth missioning.

In Okehampton, where the Devon Union held its Conference, we had a grand time. We were a happy band of kindred spirits, bent on spreading the light, and it must have been a shock to those persons who pictured us as 'sicklied effigies of men,' to see such substantial figures amongst 'the ghost hunters.' It was the first Spiritualist public meeting in the town—but it will not be the last. Much interest was aroused and one man, who came to the meeting bent on making fun of our clairvoyants, went away a sadder and a wiser man. In his haste to be smart, he cut himself. He protested his entire ignorance of a spirit who was described to him, and then, when the name was given, he said cleverly, 'Well, he's changed his name, then.' The absurdity of his position was pointed out to the audience, and he was told that he must have spoken untruly in regard either to the *form* or the name—he could settle which. The willingness of clairvoyant mediums to exercise their gift before crowds of outsiders often strikes me as the most admirable thing in our public work. They are exposed to so much ignorant buffoonery, which passes for wit.

In Brighton there is a fine centre where, thanks to the ministrations of lofty, high-toned spiritual teachers, there exists a body of Spiritualists who are spiritually inclined. The well-conducted bookstall tells the story, for the aims of a

society can be gauged by the stall, even as a man's bent can be judged by his bookshelves. Mr. Cape, the worthy president, is a man of ideas, and one of his ideas I would fain see copied in all our meetings, viz., two minutes devoted to silent meditation after a brief reading. After the first minute the organist begins to play slow, soft music of an elevating type, gradually swelling out, and then dying away. The effect of a hundred and fifty people concentrating their mental and spiritual forces on the service before them must be experienced to be thoroughly understood: that it greatly helps the speaker I can testify. I met friends here from Glasgow, Yorkshire, and Lancashire, and was privileged to have a chat with Mr. Baggally, one of the trio who journeyed to Italy to test Eusapia Paladino.

☐ The Portsmouth Temple Society, like that at Brighton, makes a great feature of the bookstall, and genial Mr. Macfarlane is justly proud of its achievements, for a society that can turn over £12 in literature in six months is not found in every town.

At Bournemouth, the garden city, there is an excellent meeting place, a good audience of well-read, thoughtful people, and the conditions are such that the speaker feels that the sympathy of his hearers draws out the best that is in him. Oh, that we understood the value of good conditions in the measure that we talk of them! The members are proud of having Dr. A. R. Wallace, O.M., as their honorary president. The workers, speakers, and clairvoyants are willing and of good calibre, and though in fun we sometimes say that all good things come from the north, full well we realise the many pearls that lie along the southern coast. Southampton and Winchester I did not visit, but hope to do so shortly, when the Spiritualist National Union undertakes mission work in the southern counties.

The net result of the meetings held and of the interchange of thoughts, of hopes, and the confessions of ideals is a real encouragement; for truly did I realise the brotherhood of the movement at its best. I was known in every town I visited. Even on Cape Cornwall, with but another couple there, that couple knew me and we had a good talk on Spiritualism and peace, while before us the leviathans of Devilism and War were manœuvring.

In London, returning, I had an interview with dear old Mrs. Everitt. I inspected with reverence her collection of direct writings, written in but a few seconds, and as we talked of forms and faces of the long ago, of what had been and what is, I wondered how many of the neophytes realise the debt they owe these octogenarians and their *confrères*? She is looking forward to the next visit of her old friend, Dr. J. M. Peebles, the Spiritual Pilgrim, from Battle Creek, U.S.A., and asserts her willingness to dance with him in Roger de Coverley. May I be there to see them is the earnest wish of one who recognises the debt we owe to these builders of yesterday, and realises that the only way to discharge it is to be in our turn builders of to-day, and to build straight and true in a manner worthy of our tutors and our cause.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Masonic Hall, Camberwell New-road, on Sunday, September 4th, at 3 o'clock, when Messrs. W. E. Long, G. T. Gwinn, Horace Leaf and Dawson will speak under control on 'The Best Means to Adopt for Propaganda Work.' Discussion to follow. Tea at 5 p.m. Speakers at 6.30 p.m., Messrs. G. T. Gwinn, G. F. Brown, R. Boddington, and George F. Tilby. The afternoon session is expected to be of particular interest to society organisers, who are cordially invited to attend.

'APPLIED RELIGION.'—Under this title Dr. W. Winslow Hall has issued, through the Alpha Union, Letchworth, and Headley Brothers, 14, Bishopsgate-street, Without, E.C., a small book which deals in a reasonable and sensible way with religion as capable of being applied to the solution of most of the pressing problems of life. Starting with a presentation of religion as 'comprised in three short sentences: God exists, and He is all in all; Soul exists, it is the noblest part of man; Religion is the conscious bond between the soul and God,' the author applies religion to the simplifying of the personal requirements of clothing and food; to social problems, especially of trade and barter; to national worship, with community of religious work; to international worship, with recognition of common elements of belief and of the brotherhood of mankind. Incidentally the writer discusses various practical subjects, such as simple living, exchange banks, and land nationalisation, and he shows that religion practically applied should abolish monopoly and disarm the dread of want. Most crimes are crimes against property, hence a state of society in which all could obtain the material things they need would sweep away the most prolific cause of crime. A book which upholds ideals, and proposes practical measures worthy of attentive consideration.

THE VALUE OF 'LIGHT.'

The following letter from a valued American correspondent both gladdens and saddens us. Her high estimate of the value of 'LIGHT' is cheering, but the fact that her financial position is such that she should, after nearly thirty years, find it necessary to deprive herself of the weekly visit of our journal is deplorable. Our correspondent, whose name and address we withhold for obvious reasons, writes:—

DEAR LONDON 'LIGHT' FRIENDS,—I don't like to break off our relations of nearly thirty years' standing, but I see that it is the thing to do. It is the best Spiritualist paper ever published, and my good brother who has passed on appreciated it thoroughly. If I had plenty of money I would keep it going and give it away, but my finances will not warrant me in doing that, so I must ask you to cross off my name, for it worries me to have it come when I am not paying for it. I paid to July 1st.

I send you my heart's best greetings and adieus.

Cordially yours,

F. H.

P.S.—I have all the numbers from the first copy in 1881. It has been various prices—at one time 15s. 2d. On a rough estimate I must have paid nearly a hundred dollars in all these years. If you know of anyone who would like the complete set for 35s.—but a little more than a shilling a year—I would send them, they to pay the freight.

Another American correspondent writes:—

I am doing all I can to introduce 'LIGHT' to Spiritualists and non-Spiritualists. It is most valuable to me. I know that every copy I have does much good after it leaves my hands. Because of its high standard I am not ashamed to put it into the hands of non-Spiritualists.

We are thankful for all efforts to help our work by bringing 'LIGHT' to the notice of persons likely to be interested. Advertising is too costly, yet we require to increase our circulation, aye, to double it, if we are to let the light shine with greater power and usefulness.

TRANSITION.—The sympathy of the many friends of Mr. Connelly, resident lecturer to the Caerau 'New Thought Church Spiritualism,' formerly of London, will go out to him and his family in their recent sad bereavement by the 'passing' of Kate, his beloved daughter, aged twenty-five, on August 19th, after severe suffering. Her mortal form was laid to rest on August 23rd, and the crowds that lined the route to the quaint little churchyard among the mountains evidenced the respect in which the deceased and the family are held. The Vicar of Blaengwynfi, a great friend of Mr. Connelly's, officiated in the church, and Mr. George Harris, of Cardiff, at the graveside. A number of beautiful floral tributes were sent by friends, and the Caerau society also sent a magnificent artificial wreath. Their knowledge of Spiritualism enables our good friends to realise, even in the midst of this bitter experience, 'That sorrow endureth but for a night, joy cometh in the morning.'

'THE POWER OF SELF-SUGGESTION,' by the Rev. Samuel McComb, D.D., Associate Director of the Emmanuel Movement (Wm. Rider and Son, Limited, price 1s. net), gives a clear account of the nature and influence of suggestion, and of the methods by which self-suggestion may be applied to cure affections which have their root in nervousness or habit. Several practical examples are given in which habits or nervous affections have thus been cured, and two of them appear to be instances of spirit activity. A young man who had become a victim of the morphine habit dreamed one night that his deceased mother appeared to him 'with all the versimilitude of life. She sat by his bedside, the tears streaming down her cheeks, her voice broken by sobs, as she implored him to give up the habit that was ruining his life'—which on waking he at once did. The other instance is taken from Myers' 'Human Personality,' and contains the following passage: 'My sister, who had been dead more than twenty years, and whom I had almost forgotten, came to my bedside and said: "Don't worry about your health—we have come to cure you. There is much yet for you to do in this world."' But these, in Dr. McComb's estimation, are only instances of the suggestive power of dreams. In any case the book is worth attentive study, as it contains a large amount of information that will render it highly valuable to many who may find in it the 'suggestion' that will enable them to establish full self-control.

JOTTINGS.

The newspapers recently contained reports of 'remarkable incidents' which were said to have been occurring at a farmhouse near Uttoxeter, bottles, knives, stones, and all sorts of articles being thrown about the house and apparently aimed at the occupants. It was finally stated that a girl of fourteen had confessed that she had been playing tricks. It would appear that either the reports of the happenings must have been greatly exaggerated, or the girl was frightened into making this confession. If the phenomena occurred as stated we do not wonder that the reporter remarks: 'How she managed to deceive the householders is a mystery.' Probably the girl is a medium. We should be glad if some reader of 'LIGHT' could ascertain the facts of this case for us.

The London correspondent of the 'Manchester Guardian' says that Florence Nightingale was a great admirer of Harriet Martineau, but Miss Martineau's inclination towards atheism was a cause of regret and grief to her. When the news came of the authoress's death in unbelief, and friends, shocked and stern, were making remarks about her sad end and her lost soul, Florence Nightingale smiled as she said, 'How glorious must have been her surprise when she woke in Paradise to find she had been mistaken!'

Those of our friends who are interested in coincidences should take note of the following instance reported from Carrick-on-Shannon, Co. Leitrim, on August 26th. At a little village named Cootehall, the bodies of two young women were buried, one aged 20, the other 21. They had been inseparable from girlhood and were very popular with all classes. A month or so ago both of them became ill from consumption. They communicated with each other daily, and, recognising that their end was approaching, expressed the wish that they would not survive one another. On Tuesday both the young women passed away calmly at the same hour.

In a recent discourse, reported in 'The Christian Commonwealth,' the Rev. R. J. Campbell said: 'A loving thought will reach its object in the unseen as well as in the seen. I was told a beautiful thing the other day as having taken place in a quarter where you would hardly expect it. Four members of the City of London Council were going on public business to a certain place, and passed in their carriage the abode of a former colleague of theirs on this the greatest municipal body in the world. One said to the rest, "Let us send a loving thought to our departed comrade," and those merchant princes all raised their hats and sat in silence for a moment.'

The public work of Spiritualism is making considerable headway in Scotland. We recently noticed advertisements in the 'Glasgow Evening Citizen' of no less than five Spiritualist meeting-places. The pioneer association holds its meetings in Ebenezer Church, a building that will accommodate upwards of a thousand persons. There are also centres of active Spiritualistic work in Edinburgh, Dundee (2), Falkirk, Greenock, Dunfermline, and Motherwell. There are signs of increased public interest, and it is confidently anticipated that during the coming winter season much progress will be made. The public mind is turning in our direction. Phenomenal mediums are much needed—the home circle is the place for their discovery and development.

Ever since the Annual Conference of the Spiritualists' National Union was held at Leicester, early in July, a 'newspaper war' on Spiritualism has been going on in 'The Midland Free Press.' As usual it was initiated, and has been largely maintained, by Christadelphians, who accept in the most literal fashion the passages of Scripture which favour not only the death of the body but the death of the soul. A number of Spiritualists have taken advantage of the opportunity thus afforded them of defending their cause, and considerable interest has been aroused by the discussion, and by some useful letters on 'spirit photography,' by 'Stella.' One result of the agitation is that the local Spiritualist meetings are being well attended and new members are being added to the roll. The 'Midland Free Press' deserves warm thanks for its hospitable and impartial attitude.

MARRIAGE.—On Tuesday, August 30th, Arthur Gladstone Wallis, youngest son of Mr. and Mrs. E. W. Wallis, to Nellie Christine Gladys Blyton, youngest daughter of Mr. and Mrs. Thomas Blyton, at St. Mary's Church, Finchley, London, N.

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.

For a Lending Library.

SIR,—Kindly permit me, on behalf of the 'Dundee family circle of Spiritualists,' to appeal to your readers for books to help in the formation of a library for the use of the members of this society. We are anxious to make a beginning in this direction, as we realise that a good lending library is essential to the success of our work.—Yours, &c.,

ALEX. E. ANDREWS,
Secretary.

20, Ogilvie-road, Dundee.

An Appeal for Helpers.

SIR,—Kindly allow me to appeal to Spiritualists for assistance in the coming season, either financially or by service. There must be many who have received evidence and comfort, from our facts and philosophy, who in gratitude would desire to help.

I am frequently applied to by societies for speakers in an emergency, through broken engagements, &c., and shall be glad to hear from anyone who will help in platform work. Any donations will be appreciated and usefully applied.—Yours, &c.,

GEO. F. TILBY,
Hon. Sec. Union of London Spiritualists.
79, Carnarvon-road, Stratford, E.

Another 'Perplexed One.'

SIR,—In the pages of 'LIGHT' and in some books, I find beautiful and elevated thoughts and accounts of experiences pertaining to life on the other side which command belief, but, except in print, I have been unable to meet with anything at all on the same level. When I have gone to a Spiritualist meeting, I have (truly) guarded myself from being hypercritical or antagonistic in spirit—have simply wished and looked for 'good.' But it has all been very unsatisfactory; so much so, that if it were not for 'LIGHT' and other writings, &c., I should have dropped it all as not worth while. My daughter and I just long to be able to have some real message from a dear son and brother who passed away a few years ago. Lately we have envied more than ever the experiences other people seem to have, and we wonder if ever we also may come to the same privilege. For all the usual consolations of orthodoxy leave us cold. We have had other bereavements, but there were circumstances with regard to the passing over of my dear son which make us very sad, and we feel we want something tangible and human.

'I would give all my treasures in dreamland
For the touch of his hand on my cheek.'

(I quote from memory.)—Yours, &c.,

M. J.

Life Conditions in the Spirit World.

SIR,—The question which Mr. Venning's friend has raised ('LIGHT,' p. 403) is one which seems also at one time to have troubled the mind of Frederic Myers. If it seemed to him a ghastly prospect that man's life should end with bodily death, the idea of an eternity of weary monotony appeared even more undesirable. That he dreaded such a possibility is apparent from some of his poems, and there are allusions to this in the communications which have been coming in his name from the other side. Before he died the fear had evidently left him, and his studies had quite reassured his mind on this point. It is one of the significant indications of identity that the messages recently received should so emphatically lay stress on the satisfaction he has found in the life beyond—a satisfaction which fills him with delight, and the sense of which he tries to convey in various ways to the friends he has left behind.

The joy of any future life will, no doubt, depend largely on the cultivation, while here, of a capacity for being joyful. Some persons do not seem to see that by habitually taking a gloomy view of the present and the future they are creating a habit and forming a character which might render even Heaven itself devoid of bliss. We hope that our new environment will offer opportunities and conditions far better than this world can afford, but it may be that it is *we*, even more than our environment, that need transformation, and perhaps this life is the best school in which to learn these difficult but necessary lessons, how to triumph over unfavourable conditions, and how to appreciate blessings which lie at our feet.—Yours, &c.,

H. A. D.

The Cult of Apollo.

SIR,—As a Spiritualist who would deeply deplore the return of ancient superstitious practices, especially those 'concerning Apollo and the association of the Serpent with the Solar Logos,' permit me to say that the 'ignorant person' who confounded Apollo with Apollyon may not be quite so uninstructed as Mr. Colville imagines (*LIGHT*, p. 360). Apollyon and Abaddon are equivalents in Greek and Hebrew for 'Destroyer,' on being a personal ending in both languages. In the cult of Apollo, the votaries of Apollo worshipped him more as the *destroyer* than as the *repeller of ills*. Apollo's arrows show his authority in hell, for whoever he strikes with them he sends into Hades. No one who is at all acquainted with the diabolical acts of Apollo can deny that he rightly bears the name 'Destroyer.'

Apollo, like Apollyon, was cast down from heaven 'unto the earth.' He was banished from heaven for an act of unjust violence. Pluto had complained to Jupiter about Æsculapius raising the dead to life, and Jupiter forthwith struck Æsculapius with the fateful thunder. Apollo, angry at the death of his son, killed the Cyclops who made the thunderbolts, but who were otherwise quite innocent of the death of Æsculapius.

After Apollo had been deprived of the dignity of his divinity, he assisted Neptune in building the walls of Troy; and when he was refused the promised reward from Laomedon (to whom he had been condemned by Jupiter to be subservient for one year) he destroyed the innocent inhabitants with a pestilence! Though sacrifices to this offended fallen divinity were offered, nothing could appease 'Glorious Apollo, Source of Light and Joy,' but annually to expose to a sea monster a Trojan virgin!

All this, according to Mr. Colville, 'is the furthest possible remove from anything bordering on Black Magic or any diabolical rite.' Let those who think so, explain 'the spiritual as well as the physical' meaning of the arrows of Apollo by which he committed so many foul murders. By wholesale murder he 'vindicated' the honour of his mother, Latona (celebrated for the favours which she granted to Jupiter), by putting to death the children of Niobe. The seven sons of Niobe expired by the darts (psychic powers?) of Apollo, and the daughters were equally destroyed by his twin-sister, Diana. A nice pair of twins!

The foregoing do not by any means exhaust the cruel deeds of Apollo. Marsyas, a celebrated piper of Celænæ, had the imprudence to challenge Apollo to a trial of his skill as a musician; and when he had overcome him, Apollo, first having tied him to a tree, *slayed him alive* for his temerity!

And we are told that 'the classic Church is opposed to all forms of cruelty.'

Midas, acting as umpire, had the imprudence also to decide that Pan was superior to Apollo in singing and playing upon the flute, for which independent opinion the offended hero-musician pulled the umpire's ears to such an extent as permanently to deform them. And we are naively told that 'the classic Church instructs its members in their youth by means of object lessons in which heroic ideas are expressed in symbolic form.' I had almost written 'ear-oid ideas.'

As it seems inevitable that this old heroic faith will soon come to the front once more, to quote Mr. Colville again, it is well to dispel, whenever possible, the foolish belief of some benighted people that 'great importance' necessarily attaches itself to antiquity. The morality of antiquity, especially of Apollo, is of doubtful importance. Apollo's amours with Leucothœ, Daphne, Issa, Bolina, Coronis, Clymene, Cyrene, Chione, Acacallis, Calliope, &c., are 'calculated to impress the youthful mind' with the superior morality and wisdom (?) of the Latin-grammar rule—'the masculine is more worthy than the feminine.' Be that as it may, Apollo murdered Coronis because she could not realise that the moral code was not the same for herself as it was for her 'Glorious' lover.

Is it any wonder that with the advent of a higher morality the once famous 'oracle of all the earth' at Delphi became dumb? It is said that when Augustus, who was a great votary of Apollo, desired to know the reason of its silence, the oracle answered him that in Judæa a child was born, who was the son and image of the supreme God, and had commanded him to depart, and return no more answers.

'Me puer Hebræus, divos Deus ipse gubernans,
Cedere sede jubet, tristemque redire sub orcum;
Aris ergo dehinc notris abscedito, Cæsar.'

In conclusion, I may say that the fact that Æschylus declares that white-winged serpents spring from Apollo's golden bow, is not surprising when it is remembered that that excellent soldier-poet never composed except when in a state of intoxication! Let us keep to modern Spiritualism.—Yours, &c.,
H. BLOODWORTH

SOCIETY WORK ON SUNDAY, AUGUST 28th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. A. V. Peters gave remarkable clairvoyant descriptions and helpful spirit messages, all fully recognised. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. Percy Beard delivered an excellent address on 'Man and Superman.'—67, George-street, Baker-street, W.—Morning, Mrs. Fairclough Smith gave a powerful address on 'Let not your Heart be Troubled.' On August 24th Mr. Carpenter replied to questions. Sunday next, see advt.—J. H. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. H. Leaf gave an eloquent address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. T. Olman Todd.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Clegg gave an address on 'Lyceum Work.' Sunday next, at 7 p.m., Mrs. Roberts, address, and Mr. Roberts, clairvoyant descriptions. Monday, 8, members' circle.—N. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Imison gave an eloquent address and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Fielder. Thursday, at 8 p.m., Miss Sainsbury's circle; silver collection.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. Olman Todd's instructive address on 'Spiritual Gifts the Basis of a Divine Revelation' was much appreciated. Sunday next, Mr. A. H. Sarfas, address and psychometry.

BRIXTON.—8, MAYALL-ROAD.—Mr. H. R. Abbott gave an address on 'Spiritualists, Awake!' Sunday next, at 7 p.m., members of Lyceum; conductor, Mr. F. Lee. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. H. Boddington gave interesting addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, addresses and clairvoyant descriptions; also on Monday and Tuesday at 8 p.m. Thursday, 8, public circle.—A. M. S.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Hooker gave an instructive address on 'The Problem of Life.' Mrs. Johnson described a vision and gave clairvoyant descriptions. Public services: Sundays at 7 p.m.; Wednesdays at 8.15.—K. S.

PECKHAM.—LAUSANNE HALL.—Mr. J. Huxley gave an address on 'The Importance of Little Things' and answered questions. On August 25th Mrs. Webster gave psychometric and clairvoyant readings. Sunday next, Mrs. Mary Davies. 8th, Mrs. Miles Ord. 11th, Mrs. Effie Bathe. 15th, Mrs. Neville.—W. R. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Madame Hope gave an address on 'Fight the Good Fight' and clairvoyant descriptions. Madame Duvergé recited, and Mrs. Hulland and Mr. Sellars rendered a duet for piano and violin. Sunday next, at 7 p.m., anniversary service; Mr. Horace Leaf, address and clairvoyant descriptions; display by members of Lyceum.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Henry Cobley's address, 'The Faculty of Memory,' was discussed. Evening, Mrs. Annie Boddington gave an address on 'Spiritualism, the Universal Truth,' and clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. H. Boddington. Wednesday, Mrs. Webster. Sept. 11th, Mrs. Mary Davies, flower séance.—J. F.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—Mrs. Roberts gave an address on 'The Rose, a Spiritual Symbol.' Mr. Roberts and Mrs. Wood gave clairvoyant descriptions. On August 25th Mr. Hyman spoke on 'Power,' and gave psychometric readings. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham). September 11th, Miss A. Chapin. September 18th, Mrs. Blanche Petz. September 25th, Mrs. Jamrach.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. P. Smythe gave a good address.—A. B.

EALING.—15, GREEN VIEW, HIGH-STREET.—Miss Morris spoke on 'What Must I do to be Saved?'

FALKIRK.—CENTRAL HALL.—Mr. G. S. Hendry, of Edinburgh, gave an address on 'Man's Future Destiny'; also clairvoyant and psychometric readings.—J. H.

EXETER.—MARKET HALL.—Morning, Mrs. Davey spoke; evening, Mrs. Grainger gave an address and clairvoyant descriptions. Aug. 26th, Mr. Lockyear spoke and Mr. Squires gave clairvoyant descriptions.—H. L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Neville gave an address on 'Facts of Spiritualism' and psychometric delineations.—C. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Bostock gave an address on 'What am I?' Other meetings during the week.—N. F.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. Elvin Frankish, of Exeter, gave an instructive address on 'Personal Spiritual Development.'—R. E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Abrahall gave an address on 'Spiritualism and its Consolations' and well-recognised psychometric delineations.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave trance addresses on 'Spirit Power' and 'Messages from the Dead,' also clairvoyant descriptions.—A. H. C.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—Miss Conibear spoke on 'Judge Not' and gave successful clairvoyant descriptions and spirit messages.—A. T. V.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. A. Jamrach related experiences, spoke on 'Conceptions of God,' and gave clairvoyant descriptions.—H. E. V.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Wilks gave addresses and clairvoyant descriptions and on Monday conducted meetings.—C. R.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Hayward spoke on 'My Conception of God.' On August 23rd Miss Violet Burton's address on 'The Soul's Sanctuary' was highly appreciated.—W. M. J.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Miles Ord gave eloquent addresses on 'Three Points of a Good Spiritualist' and 'The Teachings of Christ,' ably rendered a solo and gave recognised clairvoyant descriptions.—J. W. M.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Whittaker delivered addresses on 'God Moves in a Mysterious Way' and 'What there is Waiting for You,' and gave clairvoyant and psychic readings; also on Monday.—V. M. S.

PORTSMOUTH.—ABINGDON HALL, ABINGDON-ROAD.—Mr. G. Tayler Gwinn addressed appreciative audiences. On August 25th Mrs. Nicholls read a paper on 'Happiness,' and gave psychic readings.—R. B. E.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mrs. Powell Williams spoke on 'Divine Love.' She is holding successful meetings three nights weekly, giving remarkable clairvoyant descriptions, &c.—A. C. O.

SOUTHEND.—SEANOE HALL, BROADWAY.—Mr. W. Rundle gave addresses on 'Reliance on Phenomena' and 'Phrenology as Related to Spiritualism'; also clairvoyant and psychometric readings.—A. J.

BONNYBRIDGE, N.B.—On August 27th Mr. and Mrs. Hendry, of Edinburgh, gave convincing clairvoyant descriptions and spirit messages, and Mr. Hendry delivered a stimulating address.—J. O. G.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—Miss Violet Burton spoke on 'The Way of Goodness' and answered questions. On Aug. 24th Mrs. Neville gave clairvoyant and psychometric delineations.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Morning, Mr. Hector Lacey spoke on 'The Future of Spiritualism.' Evening, Mr. Pearce gave an eloquent address on 'The Christ Consciousness.'—J. McF.

SHEFFIELD PSYCHOLOGICAL INSTITUTE, MIDLAND CAFE.—On August 26th the Rev. Walter Bentley, Episcopal Minister of New York, gave an interesting address on 'The Psychological Influence of the Drama.' Mr. Edward Langton presided and an interesting discussion followed.—W. H.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Mr. E. W. Wallis delivered addresses on 'Is Man Naturally Depraved?' and 'Is Religion Losing its Hold?' On August 25th Mr. G. J. Luckham spoke on 'If a Man Die Shall he Live Again?' Mr. F. T. Blake gave clairvoyant descriptions.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Morning, Mr. Attwood gave an address and clairvoyant descriptions. Violin solos by Mr. Neale. Evening, Mr. London spoke on 'Sinner and Saint.' Miss Gladys Hardy (aged ten) beautifully rendered vocal solos. Monday, Mrs. Walton, and Thursday, September 1st, Mrs. Taylor, psychometrists.—F. L.

We observe that a book entitled 'The Newer Spiritualism,' by the late Frank Podmore, is announced by Mr. Fisher Unwin. It is said that 'While he is reluctant to pronounce definitely against the hypothesis of spirit communication, Mr. Podmore deals with the recent evidence published by the Society for Psychical Research and its bearing upon the hypothesis of a life after death,' and that 'he shows that this evidence throws new light on the structure of the human mind and on possible extensions of human faculty.'

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