

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,548.—VOL. XXX. [Registered as] SATURDAY, SEPTEMBER 10, 1910.

[a Newspaper.] PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

MONDAY, WEDNESDAY and FRIDAY, at 11 a.m.,
Spiritual Healing ... MR. A. REX.

For further particulars see p. 430.

THE SPIRITUAL MISSION,
22, Prince's-street, Oxford-street.

Sunday next, at 7 p.m. ... MRS. M. H. WALLIS.
Trance Address, 'Spiritualism—The Awakener.'
67, GEORGE STREET, BAKER STREET, W.

Sunday next, at 11 a.m., Answers to questions of general interest by
MRS. WALLIS.

Wednesday, September 14th, at 7.45 p.m. ... Meeting as usual.
Doors closed 10 minutes after commencement of each service.

MARYLEBONE SPIRITUALIST ASSOCIATION,
CAVENDISH ROOMS, 51, MORTIMER STREET, W.
(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,
MRS. IMISON (Nurse Graham),
CLAIRVOYANCE.

September 18th—Mr. E. W. Wallis, Trance Address.
Doors open at 6.30. Inquirers cordially invited.

BRACING EAST COAST.

ST. EDMUNDS PRIVATE HOTEL, HUNSTANTON, NORFOLK.
Two Minutes from Sea. Excellent Cuisine.
Terms—£2 2s. per week, inclusive.
Proprietress, MRS. STANLEY WATTS.

ALSO AT

HUNSTANTON HOUSE, 18, ENDSLEIGH GARDENS,
London, N.W.
Central for all Parts.

Bed and Breakfast from 4s.

For full tariff apply to MRS. STANLEY WATTS.

Twelve Volumes of 'LIGHT,' 1897 to 1908
inclusive, for sale cheap; bound in handsome half morocco, gilt
lettered; £3 the lot.—Address, 'G. R.,' care of 'LIGHT' office, 110, St.
Martin's-lane, W.C.

A Professional Gentleman wishes to join a
circle for spiritual development in the neighbourhood of Surbiton
or Kingston, believed to possess a considerable amount of positive
power and healing; no flippancy desired.—Apply, 'F. W. J.,' care of
'LIGHT,' 110, St. Martin's-lane, W.C.

Wanted.—A Secretaryship by a Young Lady
of 23. Good correspondent, typist (Yost), bookkeeper. Under-
stands French, German, Latin, and Italian. Literary, artistic, and
musical tastes. Abstemious, vegetarian. A keen student of the occult. Re-
ferences exchanged, interview arranged. Please state salary, resident
or non-resident. Would travel abroad.—'Ego,' c/o 'LIGHT,' 110, St.
Martin's-lane, London, W.C.

'The Annual Reports of the Smithsonian
Institution, Washington, U.S.A., for 1905-6-7 and 8.' Four
large handsome volumes, fully illustrated on plate paper, with
many articles specially written on all kinds of subjects by the most
eminent scientists and specialists of the present day for the American
Government. Articles such as Heredity, Excavations, Uranium and
Geology, Wireless Telephony, Aeronautics, Matter and Ether, Photo-
graphy, Luminosity in Plants, Radiography, Oils used in Pictures,
Zoology and Medicine, Prehistoric Japan, Mediterranean Peoples,
Marine Mammals, Paleozoic Botany, Inland Waterways, Meteorology,
Origin of Egyptian Civilisation, &c. The four large volumes sent for
6s., carriage paid in United Kingdom.—Office of 'LIGHT,' 110, St.
Martin's-lane, W.C.

LONDON SPIRITUALIST ALLIANCE,
110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

MEMBERS OF COUNCIL.

E. DAWSON ROGERS, *President.*

HON. PERCY WYNDHAM, } *Vice-Presidents.*
HENRY WITHALL, }

MRS. W. P. BROWNE,
MRS. D. FINLAY,
REV. J. PAGE HOPPS,
MRS. C. LUCKING,
VICE-ADMIRAL W. USBORNE
MOORE.
ANGUS MCARTHUR.

GEO. SPRIGGS,
H. BIDEN STEELE,
W. KENSSETT STYLES,
F. W. THURSTAN, M.A.
J. A. WILKINS.
MISS H. WITHALL,

This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in 'LIGHT,' and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of two thousand five hundred works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance, whether in town or country, to whom books can be forwarded
on payment of the cost of carriage. Members are entitled to three books
at a time, Associates one. A complete catalogue can be obtained, post
free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, *Secretary.*

HENRY WITHALL, *Hon. Treasurer.*

*The subscriptions of Members and Associates elected after
October 1st will be taken as for the remainder of the present
year and the whole of 1911.*

MR. JOHN LOBB, having sold, and removed from Carlton House,
has accepted the offer of Fullford's School of Music, and will continue
his Drawing-Room Services until further notice.

EVERY SUNDAY AND WEDNESDAY EVENINGS AT
FULLFORDE'S SCHOOL OF MUSIC, 262, DALSTON LANE, HACKNEY
(Near the corner of Amhurst Road, Mare Street end).

SUNDAY, 6.30 for 7 p.m. WEDNESDAY, at 7.30 p.m.

'LIGHT' FOR FREE DISTRIBUTION.

That we may let our 'LIGHT' shine before men and help them to
understand the truth respecting Spiritualism, we shall be happy to
supply back numbers of 'LIGHT,' free, to those of our friends who will
distribute them at meetings, from house to house, and in other ways
likely to add to the number of our regular readers, and who will
kindly mention how they propose to use them, how many they desire,
and how the parcel should be addressed. Letters should be ad-
dressed, Manager, 'LIGHT,' 110, St. Martin's-lane, London, W.C.

Borderland; a Psychical Review and Index.

Edited by W. T. Stead. Fully illustrated with portraits of A. J.
Balfour, Blavatsky, Hodgson, Mark Twain, W. Stainton Moses, Mrs.
Piper, Spirit Photographs, &c. Special articles on W. T. Stead's Ex-
periences in Automatic Writing, the Story of Julia and Others. Auto-
telepathic Writing, Phenomena of Spiritualism, Thought Healing,
Theosophy and its Students, Glossary of Psychical Phenomena, Astro-
logy, Study of Palmistry, Crystal-Gazing, Haunted Houses, Experi-
ments in Clairvoyance, &c., &c. Vol. I. well-bound in handsome library
half-leather binding, 588 pages; very scarce; 12s. 6d. post free.—'LIGHT'
Office, 110, St. Martin's-lane, W.C.

LIBRARY OF CONGRESS
SEP 17 1910

PLANETARY INFLUENCES.


BY
Mrs. Bessie Leo.

Second Edition, neatly bound in cloth, price 1s., post free 1s. 2d.

A simple and explanatory Manual on the spiritualistic side of Astrology. It is a very interesting manual for those who desire to grasp the meaning of planetary influences without arduous study.

To readers of 'LIGHT' only, a free horoscope will be given to all who send P.O. for 1/2 with time, date and place of birth to—

'L.,' 'Modern Astrology' Office,
IMPERIAL BUILDINGS, LUDGATE CIRCUS, LONDON, E.C.

 A list of Alan Leo's Astrological Manuals and Astrological Text Books free on application to

'MODERN ASTROLOGY' OFFICE.

NEW REMAINDERS AT LOW PRICE.

HYPNOTISM,

OR,

'Health and Wealth within the Reach of Everybody.'

A Practical, Concise, and Up-to-Date Method.

By **DR. J. LAWRENCE.**

A Manual on the Hypnotic and Suggestive Art, described as 'a clear and eloquent demonstration of the invisible forces which dominate our lives.'

CONTENTS.—Preface—Hypnotism and its Distinctions—Hypnotic States—Neuroscopic Processes (How to recognise the state of Receptivity)—Suggestion in general—Suggestion upon one's self—Suggestion upon others—Suggestion of music—How to put to sleep—Mixed processes of Hypnotisation—How to gaze—How to make the hypnotised person speak—How to hypnotise several persons simultaneously—How to produce and discontinue catalepsy—How to arouse persons from the hypnotic state—How to discover the author of a suggestion (means of discovering criminal hypnotisers and neutralising their action)—How to read thoughts—How to acquire good qualities—How to develop will power, &c.

'This book is a lucid practical initiation in the mysteries of magnetism, hypnotism, and suggestion, revealed in a clear and easy manner.'
—The Nation's Weekly (U.S.A.)

Demy 8vo., Cloth. 155 pages.

Published at 6s. net; Now Offered at 2s. 3d. post free.

THE IMMORTALITY OF ANIMALS,

and the Relation of Man as Guardian, from a Biblical and Philosophical Hypothesis.

By **E. D. BUCKNER, M.D., Ph.D.**

Crown 8vo., Cloth. 291 pages.

Published at 5s. net; Now Offered at 2s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

The Busy Life Beyond Death.

From the Voice of the Dead.

ILLUSTRATED WITH RECENT SPIRIT PHOTOGRAPHS.

Edited by **JOHN LOBB, F.R.G.S.**

Handsomely printed and bound in cloth, silver.

2/10 nett, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

TALKS WITH THE DEAD.

NEW THIRD EDITION, REVISED AND ENLARGED.

(Illustrated with Twenty-Five Spirit Photographs.)

Handsomely printed and bound in cloth gilt.

Edited by **JOHN LOBB, F.R.G.S.**

2s. 10d. nett, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

SOME SCARCE AND RARE BOOKS FOR SALE.

POST FREE AT PRICES QUOTED.

The Identity of Primitive Christianity and Modern Spiritualism. By Eugene Crowell, M.D. Complete in two large volumes of 525 pages each. 20s. the two volumes.

The Religion of Spiritualism, its Phenomena and Philosophy. By Samuel Watson. Cloth, 423 pages, 4s. 6d.

Miracles Past and Present from a Spiritualist Standpoint. By William Mountford. Cloth, 512 pages, 4s.

The Sorceress. The Witch of the Middle Ages. A complete translation of 'La Sorciere' from the French of Jules Michelet. By A. R. Allinson, M.A. With Notes and Elucidations. A most interesting book on Witchcraft. Cloth, 349 pages, new copy, 4s. 6d.

Twist Two Worlds. A Narrative of the Life and Work of William Eglinton. By J. S. Farmer. Many Illustrations and eight full-page Chromo Lithographed Plates describing process of Materialisation, &c. Cloth, 196 pages, very scarce, 11s. 6d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

The Queen-Mother has been graciously pleased to accept from the author a copy of his recently-published book, 'Man's Survival After Death.' This work has been written, to quote from the introductory note, 'for those who are asking for something more definite as to the life beyond, than that which has been presented in much of the teaching of the past,' and its acceptance at the present hour is worthy of note.

MAN'S SURVIVAL AFTER DEATH

OR,

THE OTHER SIDE OF LIFE

In the Light of Human Experience and Modern Research.

BY

REV. CHARLES L. TWEEDALE, F.R.A.S., &c.
(VICAR OF WESTON, OTLEY).

With an Introduction by the Rev. Arthur Chambers.

'It is so packed with splendid evidences, that we could not wish for a better book than this to put in the hands of sincerely religious people of any denomination.'—'LIGHT.'

'We can unreservedly recommend it to all and sundry as the best work of the year upon our subject, distinctly meritorious from first to last.'—'THE TWO WORLDS.'

'The selection is very impressive; further, Mr. Tweedale has had some very striking experiences.'—'THE FIELD.'

Cloth, 277 pages. Price, 6/4 nett, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THOUGHT LECTURES.

By **FATHER STEPHANO.**

Given by Automatic Writing through 'Vita' and 'Mandola.'

As the thought of one who has seen beyond earth's sorrows, it is more especially a book for the sorrowful and the suffering; it is chiefly to help such that the lectures were given, and it is to them the book is dedicated.

Fourth Edition, including Preface by Father Stephano.
104 pp. PRICE 1s. 1½d., POST FREE.

'The dead are entering into competitive authorship with the living. "Thought Lectures," which were given by Father Stephano, who "just went to sleep" in Yorkshire, in the reign of Henry I., and has just now been able to find a medium through whom to communicate his thoughts to mankind, has a great deal to say, and says it well.'—Review of Reviews.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE LIFE OF THE WORLD TO COME.

No Discussion; but a Fact.

By **STELLARIUS**
(A Clergyman of the Church of England).

Price 1s. 1½d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,548.—VOL. XXX. [Registered as] SATURDAY, SEPTEMBER 10, 1910. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	429	Spiritual Illumination	435
Mediumistic and Psychical Ex-		Dream Symbolism	435
periences. By E. A. Tietkens	430	The Spiritualism of the Ages ..	436
Mental Basis of Health	431	A Distinguished Spirit Visitor ..	436
'This Way Madness Lies'	432	Spiritualism Preached to Shet-	
Psychic Faculties and their De-		landers	437
velopment	432	Materialism, Immortality, and	
Lilian Whiting on 'Life Trans-		Spiritualism	437
figured'	433	Mazzini's Spiritualistic Ideas ..	438
Our Brother, the Beast	434	Jottings	438

NOTES BY THE WAY.

Bishop Anderson, of Chicago, has joined the growing army of good men who are for religious unity and who know what it means. It is quite a mistake to suppose that unity is to be attained by boiling down differences and getting at a certain vague average. As he says, 'sect-heterogeneity cannot be turned into homogeneity by going back and dropping differences':—

The integration, the reintegration of the Christian Church cannot be brought about by asking churches to renounce principles which they have won at great sacrifice, and experiences which they have acquired for themselves and for all Christendom, with their life's blood. The positive principles of the churches are theirs to give, not to surrender. They can give up their negations, their prejudices, their uncharity, not their religion. What needs changing is our unchristian attitude, not our Christian convictions. This will be the first step towards unity. Perhaps it is the only step that can be taken at once, but it is in itself a seven-league stride. Our immediate duty is not to formulate creedal programmes, but to promote Christian charity and mutual appreciation.

The Bishop, however, sees the difficulty, and he expresses it with considerable animation, and, to tell the truth, with unexpected militancy, in a passage which we must really quote, though it is somewhat lengthy:—

Do Christian men of the present day really desire unity? You Broad Churchmen, who talk more about it than anybody else, are you not a little squeamish lest a unity that embraced all Catholic Christendom should be broader than you are, more orthodox than you are, less latitudinarian than you are? You High Churchmen, who pray for unity more than others, are you not a little fearful that a unity that embraced the spiritual forces of Protestantism would be broader than you are, more evangelical than you are, less 'attitudinarian' than you are? You Protestants, who pretend that you have unity already while you propagandise your rival organisations, are you not somewhat afraid that a unity that took in the whole Christian world would call upon you to embrace principles that you have abandoned, and make you more Catholic than you are, less Protestant than you are? You Romanists, who claim that there can be no unity apart from the Pope, are you not quite sure that if perchance the non-Roman Christian world were to go over to you the infusion would make you more Catholic than you are, more Christian than you are, less Roman than you are? Do we really desire unity? Can we humble our pride, bury our prejudices, and confess our shame? Can we feel and show the larger love?

What is really wanted is the discovery that we are all only feeling our way towards the truth.

The Indian 'World and New Dispensation' has many a wise word to say concerning fellowship with the Spirit. One of its latest meditations is as much needed in England as in India. Often, it says, people attend divine service

for the pleasure they get in doing so. Their motive is pleasure:—

The result is, such persons attend religious service only so long as they find it interesting. They go if the singer is charming or the preacher eloquent. Such persons cannot be said to be seeking God for the sake of God. They are mercenaries, anxious to go to the church only so long as they think it pays them to do so; they go to quench their thirst after pleasure.

The man who is led by the Spirit not only rejoices in God; he loves God for the sake of God. Such a man practises religion not for the sake of pleasure or profit, but for the dear sake of the Lord. All personal motive is eliminated in his case; he is satisfied in God and by God. He is drawn to God by *pure love*.

Pure love is not utilitarian; and they to whom God is the centre of life feel drawn to Him not in view of pleasure or rewards, but for His sake.

The modern world is smitten with restlessness; there is excitement, there is tumult in East and West. A world-weariness has set in: the world wants something which may still its storms. The world stands in need of the power of the old mystic word '*shanti*.' And '*shanti*' will come, the peace will come only when we strive to establish *personal relations with the Lord*. Let Him be the centre of our life: let us love Him, resting our love on a cognition of our kinship with the Father of spirits. Let us rejoice in His law, live in His home and find our satisfaction in Him and by Him. Then shall we know the meaning of the mystic text which declares that the eternal is our friend. Then passing into the presence of the Spirit, we, too, shall bear witness to His grace as did the seer of the Upanishad: 'Broken are the bonds of desire; all doubts are solved—extinguished is *karma*. He hath been beheld Who is both high and low.'

We have received a few solutions of Mr. Barrow's Parable on the pages and the king. The following is the fullest:—

In your issue of July 30th, page 358, you invite solutions of one of Edwin P. Barrow's fables. To me, it appears to be very clear indeed. As I understand it, the page who risked his life for his lord was the giver, and the king the recipient; whilst in the second case, where the king risked his life for the page, the king was the giver and the page the recipient.

'It is more blessed to give than to receive,' and inasmuch as the second page was the instrument through which the king manifested his faculty for giving, he performed the greater service of the two for the king. He had assisted the king in his spiritual development, for he had aroused that which was highest and noblest in his nature, the spirit of sacrifice, the willingness to give, if necessary, his life for another. This is the highest standard, I think, that we can expect in human nature, and no doubt the king realised that in the performing of this act he had indeed 'come up higher'; and, realising this with greater clearness of vision owing to the nearness of death, he sought, with those means still in his power, to express his gratitude to the humble medium who had provided for him a step in the ladder of spiritual progress.

FRANK KING.

Has anyone heard any more of 'The Brotherhood for God' which was promised at all the railway bookstalls? It was to be 'Wholly Divinely Inspired,' and written for and guided by 'A chosen messenger of God.' The persons it represented were a company 'set apart from those around them as instruments' in the hands of God, who would possess 'by divine authority' various unmistakable gifts

and powers,' and 'draw all men of all nations, colours and creeds.'

We are always a little suspicious of these large claims, even when genuinely based on spirit-promises; for flattery and the promise of great gifts and powers are well-known indications of the activity of misleading spirits.

We have no wish to deny or even to criticise adversely, but we would like to know whether anything has come of the gorgeous claims and promises to which we once referred.

An American writer, discussing poverty and luxury, says:—

In a period of hard times a woman in New York was making her way among people out of work and full of misery, wearing a jewelled watch loosely attached to her gown. A young man snatched it, was caught, tried, convicted. When sentence had been pronounced, the Judge addressed the woman: 'Madam, it is one of the great defects of the criminal law that it has no adequate punishment for those who incite their fellows to crime. If it were in my power to do so, I can assure you I should feel it a pleasanter duty to impose an even severer sentence than the one I have just rendered, on the vain women who parade up and down the crowded streets of this city, filled as they are to-day with hungry people, wearing ostentatiously on their dress, insecurely fastened, a glittering gewgaw like this, tempting a thousand hungry men to wrong-doing. There are, in my judgment, two criminals involved in this matter, and I sincerely regret that the law permits me to punish but one of them.'

We remember an English magistrate who said something similar, especially with reference to the thief-inviting pockets of women.

With reference to Dr. Anderson's suggestion ('LIGHT,' p. 386) that creation means sacrifice, a correspondent asks where he can 'find this idea worked out.' We cannot tell him, but would suggest that he should work it out for himself. We did not put it forth as a finality. There is just enough in it to warrant thought upon it. Creation may be regarded as the outpouring from a treasury, and God may be regarded as the giver; but, pushed too far, one might soon get into difficulties. Mortal man has his limits, and they are limits indeed.

We have just been reading a beautiful Address spoken by a minister after the cremation of one of the most gracious women God ever inspired to do His work. At the conclusion of the Address, this excellent man said to the sorrowing people that they were there 'to think with infinite sorrow that they would never see her again.' Is it not wonderful! What a message in and for this twentieth century! Spiritualists have indeed a work to do.

We do not think the 'Pearson' flutter has done us any harm. Quite possibly it has done us good. The story goes that when Kipling stayed at an American hotel and used 'language,' he found in his bill the following item:—

To Impudence, 3'00dol.,

equal, say, to 12s. If we had to send in a bill to 'Pearson's' for damages, we would be willing to square the whole thing for less than 12s. and throw 'Impudence' in.

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.

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 421.)

EXPERIENCES WITH A MARABOUT.*

The following incident will show how I was warned and my life probably saved owing to my clairvoyant and clairaudient gifts having been developed.

While staying at Biskra, in Algeria, during the winter, I made several excursions into the desert of Sahara, and visited the many villages which lie nestling in the palm groves in this far-famed oasis.

On many occasions I entered the Moorish cafés and partook of the Turkish coffee, deliciously served up in tiny cups. Here I made the acquaintance of several of the local Arabs, landowners, who spend most of their leisure time in these places to talk matters over, play dominoes, and drink coffee. I always had my guide with me, who was able to speak their language (a corruption of the Arabic). Through him, acting as interpreter, I was able to converse freely with them and gain any information I required. It was at one of these far-away Moorish cafés that I met the Marabout. He accepted my proffered gifts of coffee, and sometimes I had with me white bread, biscuits, &c., which he invariably distributed among those present, it being with him a strict law and religious observance to divide all he possessed with others. He seemed to be drawn by some tie of sympathy to me. One day he told my guide (an Arab): 'Your master is a good man and I love him; he loves Mahomet and I wish to do him a service; let him come to-morrow to the Mosque here in this village and I will show him some marvels.'

Accordingly, the next day at the appointed time, accompanied by my Arab guide, I met the Marabout at the Mosque. After having taken off my shoe-leather, I was allowed to enter the sacred chamber and then go into the shrine where the body of the former Marabout, a very saintly man, was buried. I was then requested to seat myself outside the sacred chamber near the door and wait. The Marabout entered the chamber, prostrated himself in lowly obeisance before the shrine, and commenced praying. He gradually worked himself up into a state of ecstasy, such as I have seen with the Eastern Dervishes and others when performing their religious rites. He tore off his head-dress, making violent gestures with his arms, rolling his head and eyes about in all directions. Suddenly he went down on his knees and seemed to be invoking some power, and appealing to some invisible presence at the shrine. He then beckoned to me to enter the chamber. Approaching him, I saw lying on the ground a large serpent, its head and the upper part of its body covered with some of the Marabout's clothing. I need hardly say that I returned to the door with greater speed than that with which I had entered, as I did not desire to be in such close proximity to the serpent, or to get a bite from its fangs. The Marabout then came out of the chamber, but the serpent had disappeared! He then knelt before me, and, bending, placed his uncovered head on to my knee, spreading his flowing garments on the ground. I own I felt rather uncomfortable about the serpent, but took no further notice. I was then told by my Arab guide to lay my offerings on his dress, which I did, placing several francs thereon. Thereupon he put them in his mouth, and, as far as I could see, swallowed them. I never had another glimpse of those francs. He then rose, still in a state of ecstasy, and walked about like a raging tiger waiting to be fed. As I had seen performances of a similar kind before, I was not in any way alarmed. Suddenly he stopped before me and pointed to my silk handkerchief (luckily for him it was a perfectly clean one, I having, before starting, placed one in my pocket, and on it some nice perfume). I handed it to him and thereupon he began munching it, as if he really enjoyed the meal. I watched my handkerchief

* A Marabout is a man devoted to religion—a Moorish saint.

gradually disappearing until, with a final gulp, he most certainly swallowed it.

'Well,' I thought, 'I hope it may agree with his digestion,' for I felt sure the handkerchief had passed into his stomach. Suddenly he raised his hands above his head and appeared to grasp at something in the air, and, behold, in his hands was the handkerchief, which he threw into my lap! The money, however, he kept, I presume in his stomach. After this he quieted down a little, and accompanied me and my guide some short distance along the road. As I had seen similar performances before by the Indian and Egyptian fraternity, I was not so very much impressed, for, after all, they might have been nothing but tricks; but it was the conversation that followed relating to myself that really surprised me. He told me of events of my past life that could not have been possibly known to him or my Arab guide, those matters being of a strictly private nature and perfectly true. This made me believe that the Marabout must possess occult powers that the ordinary man does not have or has not developed. He told me he would visit me at sunset.

That same evening, about sunset, I was resting in my room, when to my great surprise I distinctly saw the Marabout enter my room through the wall (his spirit, or, as some call it, the astral body, I presume) and look at me. The next day I went with my guide to the village and had coffee with the Marabout. I told him I had seen his spirit or shadow the evening before. 'Yes,' he said, 'I now know where you are, and I will come this evening at sunset and speak to you, and give you some advice privately which you will do well to follow.' He told my guide that he wished to serve me.

At sunset, somebody, or some invisible presence, certainly did come and speak to me (I am clairaudient) and said: 'Leave this place at once; there is a conspiracy on foot to trap and rob you; perhaps even worse may befall you. These Arabs are not to be trusted; they would kill you for what you have on you if they get the chance.'

That same evening I had a most remarkable dream of a place I had never before seen, and witnessed a fight between certain people whose faces were known to me. I seemed in some way to be connected with the actors. The following day I had occasion to enter a house which was quite strange to me and noticed the exact counterpart of the place I had seen in my dream. This settled the question in my mind; I left Biskra the next day, and no harm ensued. A curious thing afterwards transpired. I discovered that a guide (Arab) in whom I had the most perfect confidence, turned out to be a rascal, liar, and all that was bad. Had I not taken the Marabout's advice the chances are that through this Arab I might have fallen among thieves, and even worse. Hence the Marabout proved a good friend to me; he was evidently impressed from my guides in the spirit world to give me a warning. He, no doubt, had developed spiritual powers, which his fasting, religious observances and general life had perfected; perhaps those things I had witnessed in the Mosque were due to necromantic laws, and were genuine.

(To be continued.)

'FELLOWSHIP.'—The latest candidate for public notice and favour is a small but earnest monthly magazine edited, printed and published by Mr. Will Phillips at 8, Crescent-road, Crumpsall, Manchester, at the 'popular' price of one penny. Mr. Phillips is well known in the movement as a speaker, writer, and former editor of the 'Two Worlds.' He issues his new venture, as he says, to assist the older papers in the building and strengthening of all that is good in the forward movements of the time; he believes that the world needs more definite proof of the life beyond, and he wishes Spiritualists to be ready for a coming 'outpouring' of the spirit; much more, he says, may be done 'if the power now lying dormant on both sides of the veil could be harnessed and usefully employed.' Fellowship is power, and he wishes to use this power for the advancement of the race, physically, ethically, and socially, for the encouragement of a healthy, vigorous, logical outlook on life, such as will kill the baneful spirit of ignorance, and for mutual help and encouragement by interchange of thought and sympathy. It is an earnest effort in the right direction, and we wish it success.

THE MENTAL BASIS OF HEALTH.

Books about health are constantly being produced, and seem to secure a large number of readers, in direct opposition to the advice given in one of these now before us. Dr. A. T. Schofield, in 'How to Keep Fit,' recently issued as one of Rider's 'Mind and Body Handbooks' (Wm. Rider and Son, 164, Aldersgate-street, E.C., price 1s.), declares that books on hygiene have made people much more faddy, and rendered life less worth living. They are written for a mythical personage called the average man; now the average man does not exist, he is only the imaginary man between our actual extremes. 'The natural man being unaverage and either undersized or overgrown, or underfed or otherwise abnormal, wrests much of the advice given, good enough in itself, to his own destruction,' or else 'he is almost sure to fall a victim to that dread disease "introspection."' In fact, Dr. Schofield's first health maxim is: 'It is better to run any unhygienic risks than to become absorbed with hygiene.' His second is: 'Unhealthy organs are of less importance than an unhealthy mind,' for 'many people's lives are one long drawn-out tragedy simply from constant fear of something being wrong inside.' Self analysis, from this point of view, is dangerous when pushed to extreme, because it tends to check 'the unconscious energies of life that infallibly speak of the character within.'

Dr. Schofield likens the conscious mind of man to the owner of a yacht who is virtually only a passenger while the vessel is navigated by the captain. The owner gives orders as to the destination of the voyage, and supplies all necessary stores; but his ease and safety largely depend, not on his knowledge of the intricate machinery that propels him, but on his ignorance of it and non-interference with it. Only about one-twentieth part of the processes that carry on life is normally under our control; and Dr. Schofield thinks that the irrational way in which we use our discretionary powers hardly justifies our being entrusted with more. The 'unconscious mind,' as captain of life's ship, the body, should be left free to manage by itself.

There are, according to Dr. Schofield, two classes of persons: those who have right and healthy instincts with regard to living, and those who have not. The former class may be trusted to take care of themselves under almost any circumstances, without giving any special thought to the matter; they thrive on indigestible and tabooed articles of food and drink, yet there is no real recklessness or excess. The latter class require 'a word in season,' but one that is 'helpful and not hurtful.' In the various sections of the book, Dr. Schofield lays down, in a few words, general principles for the regulation of life from youth to age, as regards food, dress, exercise, bathing, fresh air, and avoidance of overstrain. He also warns women against endeavouring to emulate men in work or exercise, holding that the proportion between the physical capacities of women and men is as three to four, an increase on the old-time ratio of five to eight.

Another book which keeps in view the profound influence of mind over body as a factor in health, while still giving full value to external conditions, is Dr. Stenson Hooker's 'Colds and Influenza: Their Prevention and Cure' (A. P. S. Co., Ltd., 110, St. Martin's-lane, W.C., price 3d.), in which he tells us that we have no business to catch colds at all; that, whatever may be the cause assigned, the real fault lies in our unhealthy tissues, and not with microbes, draughts, the weather, &c., which he compares to the match that sets alight the fire; the fire is 'laid or prepared beforehand' by our own incorrect living, and chiefly by injudicious and excessive diet. Two meals a day are all that Dr. Hooker would allow, and the necessary interval between these is of benefit because, he says, it is only when the stomach is clear of food that 'the process of elimination of disease products best occurs'; the congested mucous membrane throughout the body becomes thinner and healthier, and therefore less likely to suffer from catarrh.

Dr. Hooker discusses the efficacy of fruits, especially certain kinds, in preventing the accumulation of lime through

the use of hard water ; the practice of bathing, and especially of taking air and sun baths ; the effect of alcohol, fasting, and drugs ; and gives hints for the treatment of ordinary colds and of influenza.

'THIS WAY MADNESS LIES.'

We have frequently had to protest against the exaggerated views taken by physicians who are chiefly concerned with mental cases, as to the effects of Spiritualism on the mental faculties. These specialists read everything by the light of their own branch of study, whereas we have intimated that in our opinion it would be more profitable to study insanity from the point of view of Spiritualism than Spiritualism from that of insanity. Messrs. Swan, Sonnenschein and Co. have just published a translation of 'Spiritism and Insanity,' by Dr. Marcel Viollet, physician to the lunatic asylums, Paris (price 2s. 6d. net), which illustrates the contention referred to. Although the author recognises that some Spiritualists are normal, especially those who only undertake the study with a scientific aim and by applying experimental methods, yet he appears to assume that far too large a proportion of those who implicitly believe in Spiritualism are unbalanced, and therefore likely to be injured by its pursuance.

For the well-balanced, Dr. Viollet regards Spiritualism as 'something superadded to the ordinary interests of life, something which can hold the mind when the stomach is satisfied, the heart free and the body at rest, and when one has a few idle moments to think of it.' It is therefore of no great importance, beyond 'that of a personal philosophy bearing a very calm aspect, which disturbs neither one's life nor one's neighbour, nor [the social order.]' This dilettante diversion is not our idea of a sane and healthy Spiritualism, nor can we admit that its importance 'disappears in presence of electricity, of the petroleum motor, of the X-rays, of the Hertzian waves,' for we think that it is, quite as much as these, among the 'real factors of evolution, forerunners of revolution.'

Dr. Viollet draws a highly-coloured picture of séance-rooms, crowded with persons 'whose mental equilibrium ill accommodates itself to all that ambient mystery,' and who are 'predisposed' to all sorts of mental weaknesses. The danger may lie in hereditary predisposition, in 'a mixture of pride and susceptibility,' in a melancholy nature, hysterical tendencies, or in megalomania, by which persons acquire an undue idea of their own importance, a weakness which is often played upon by the nature of the communications received. There are, therefore, according to the author, 'not Spiritistic madnesses but madnesses with Spiritistic colouring,' and he divides them into two classes, those evolved 'among the predisposed under the dominion of Spiritistic pre-occupations, and those which would have evolved in the absence of all Spiritism, which simply gives its special colouring to the delirium.' A form frequently met with is the hallucination of persecution, which sometimes leads to the victim becoming a persecutor of those whom he imagines to be persecuting him. The sense of the constant presence of unwelcome and undesirable spirits is also treated by Dr. Viollet as a delirious hallucination—in fact, he gives a long catalogue of 'deliriums of the neuropathic.' But, to our mind, a thorough knowledge of Spiritualism should help to drive away these blue devils, and minister to minds which are in danger of becoming diseased, not so much through these fancies themselves, as through the constant dwelling upon them and giving way to them. A few words of caution at the end of the book may be not without utility ; they constitute a warning that certain persons should not be encouraged to attend séances :—

For the sake of the predisposed and the lunatics as well as for the sake of the normal participants and even of the future of Spiritualism itself, we utter the warning cry : Beware ! Beware ! Avoid all danger of madness ; filter your assemblies ; it is better to have a hundred sceptics than one madman. Spare your good grain all grotesque and perilous contact with the chaff. Establish a sanitary customs-house at the entrance to your séance-rooms, and, certain henceforth of being among healthy minds, disclose to us a new science !

PSYCHIC FACULTIES AND THEIR DEVELOPMENT.

Mr. James Coates has just issued a second edition of his 'practical studies in psychometry, thought transference, telepathy and allied phenomena,' entitled 'Seeing the Invisible.' We are not surprised that the first edition was speedily exhausted, as this book is a useful explanatory handbook on man's psychical powers and their development by well-directed exercise. Although somewhat delayed in consequence of the death of King Edward, and from other causes, the reader gains because the work has been carefully revised and an entirely new chapter on 'psychometrical reflections' has been added, in which interesting details are given of the psychometrical experiences of Mrs. Coates, together with advice to those readers who desire to experiment with a view to developing their power of psychometric perception. Mr. Coates says : 'I am almost certain that nearly all refined, sensitive, impressionable persons, and in the main those of more than average intelligence, possess the psychometric faculty.' He devotes space to an able summary of the experiences of Dr. J. Rhodes Buchanan and Mr. William Denton, and reproduces from 'The Soul of Things' some of the best recorded experiments which Mr. Denton made with his sensitives—especially with Mrs. Denton. Details are also given of successful investigations with Mrs. Coates, Miss Ross, and Mr. J. B. Tetlow ; the experiences of Mr. Frederic Thurstan, Mrs. Stannard, Miss Rowan Vincent, and Mr. Stead's testimony to the accuracy of some test psychometrical experiments with Mrs. Coates.

Our author draws a wise distinction between telepathy and thought transference. He says :—

Telepathy (*tele*, afar, and *pathos*, feeling) is the term used for the action of the psychic faculty in man by which one mind can impress or be impressed by another mind otherwise than through the recognised channel of the senses. But this definition would be equally true of thought-transference. In telepathy, the transmitter of the thought is often 'unaware that he has transmitted' or can transmit a message, and the receiver of the message has not consciously prepared himself for the reception of the message. In thought-transference, both the transmitter and the receiver of the message are conscious partakers in the experiments. In a word or two, thought-transference can be made the subject of experiment, while telepathy cannot. The former is the result of deliberation, and the latter is always spontaneous and unexpected. . . . Long distance thought-transference suggests the possibility of communication between discarnate minds and those still incarnate, and *vice versa*.

'Second sight,' says Mr. Coates 'is to clairvoyance what telepathy is to thought-transference—it is the same with a difference, and that difference consists mainly in spontaneity—and in general it refers to future rather than to present events. It includes seeing at a distance things happening as well as things to come—premonition and prophecy.' Although he is preparing a new book on Spirit Photography, Mr. Coates gives some interesting particulars regarding 'Thought, or psychic photographs,' and he affirms that phantasmal figures have been photographed 'without any apparent or conceivable mechanical or chemical cause,' and while he admits 'the genuineness and the reality' of such photographs, he says : 'The evidence in favour of thought pictures seems to me to be more abundantly sustained than that of spirit photography ;' but, he continues, 'I think I have had sufficient evidence to lead me to the conclusion that there are at work intelligent operators in the invisible who produce photographs of the departed.'

Taking it altogether, this book is the most complete all-round work dealing with psychometry in particular, and man's psychic powers in general, and students in this realm will do well to make themselves thoroughly acquainted with its contents and profit by its practical advice in their efforts to develop their own psychic lucidity.

Respecting the relation of Spiritualism to psychic science, Mr. Coates says :—

I am sufficiently well versed in the phenomena of Spiritualism to know that unless one gives a very extended meaning and wider range to psychometry, thought-transference,

and telepathy than are usually accorded to them, while they throw important sidelights on and explain much in Spiritualism, they cannot and do not explain all the phenomena. Instead of explaining away the phenomena, they go a long way towards establishing them.

Mr. Coates thinks that to those persons who are religious, these subjects should be thought provoking, and that the knowledge that whatever has been may be possible now, should stir them up and fill them with joy. He says :—

Do they pray in silence, aloud, and in secret, and speak of inspiration, of the guidance of providence, of the ministry of angels, of admonition, of premonitions, of answers to prayer, of visions awake or of dreams asleep, without thinking that man, here and now, possesses soul-power—psychic senses and faculties—requisite to his well-being here, as well as in that hereafter state of which they speak, and of their welfare therein, for which they pray? If they do not think that man possesses these powers here and now, perhaps they will be all the more ready to investigate the matter for themselves when they have laid down this contribution on the possibilities of seeing the invisible.

LIFE TRANSFIGURED.

We have been favoured with the particulars of a new book by Lilian Whiting, entitled, 'Life Transfigured,' which will be published this autumn. Miss Whiting makes a new departure in this volume in that these essays are illustrated by symbolic photographs, as, for instance, the chapter on 'In the Ether of Space' is preceded by the 'Urania' from the Vatican galleries; and that of 'The Extension of Consciousness,' by the beautiful Cumæan Sibyl, gazing over her tablets, divining the future. Other chapters deal with 'The Transfiguration of Life,' 'With what Body do they Come?' 'Will and Desire,' 'This is Life Eternal to Know Thee,' and 'The Ineffable Blessedness.' In Sir Oliver Lodge's fascinating and invaluable little book, 'In the Ether of Space,' he says :—

Electric and magnetic information has led us into a region of great certainty and knowledge; so that I am now able to advocate a view of the ether which makes it not only uniformly present and all pervading, but also massive and substantial beyond conception. It is turning out by far to be the most substantial thing—perhaps the only substantial thing—in the material universe.

Prefixing the above paragraph to the chapter on 'The Unity of the Physical and Etherial Worlds,' Miss Whiting says :—

It is in the ether of space that one must search for those conditions that surround the next phase of life immediately following the change we call death. The 'life more abundant' is becoming to us a definite term, a phrase that is invested with a certain clear and comprehensive significance, rather than one purely symbolic, or expressive of some state of spiritual ecstasy untranslatable into words which it were lawful to utter. Science is penetrating into the nature of the ether; into its problems of light, heat, electricity, magnetism; and is revealing to man the existence of a superphysical world apparently adapted to a superphysical life. Dr. Percival Lowell discovers conditions on Mars that argue in the direction of an intelligent consciousness, and he postulates the existence of intelligent life. An astronomer finds in space those conditions that predict the existence of a star, yet undiscovered, and by stellar photography the star (which the most powerful telescope has failed to reveal) is found precisely where science has declared that it should be. The geologist, the palæontologist, the archaeologist, all predicate certain phases or conditions of life as having existed, because they find traces of the order of environment that would support that order of life.

The change, whose process we call death, has been regarded as one that defied human penetration. It has remained a mystery, illuminated, indeed, by the faith of the Christian; but to his faith he added no knowledge. Faith in the divine promise and assurance is so supremely great and so all-satisfying, that there is a sense in which it seems all that one could ask. Still, if in the onward progress of life and the evolutionary unfolding of the faculties and the powers of man, he can obey the counsel of St. Paul, who bids us 'add to our faith knowledge,' the perfection of faith alone is thereby in no wise impaired. 'The Unknown is not by any necessity the Unknowable,' said Bishop Phillips Brooks, nor is the quest into the Unknown in any sense demoralising. The world is incalculably indebted to the work of such scientists as

Joule, Faraday, Lord Kelvin (William Thompson), Helmholtz, Sir William Crookes, Professor Bell, Dr. Le Bon, Professor Michaelson, Professor and Mme. Curie, Professor Soddy, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Marconi, and many others that might well be named, for the acceleration of human progress.

Recent scientific discoveries in the realm of Nature have emphasised the fact that there is fundamental unity throughout the universe, and Lilian Whiting regards 'all the great inventions in the world of physics as the mile-posts of spiritual advancement.' She says :—

The physical and the ethereal worlds are not two distinctive realms, but are one, differentiated only by their degrees of progress. The physical world to-day, in its resources and its possibilities of transit and of communication, is almost as marvellous as were the former conceptions of the world man would enter at death. The inevitable *a priori* of reason compels the realisation that if progress is made here in an orderly and evolutionary manner, the law of evolution, this universal law, cannot be suspended by the next step in progress made by man by means of that change we call death; and that the man who tenanted his physical body on one day, and is free from it on the next day, is still, essentially, the same man.

Time and space have distinguished the physical from the ethereal world; but it is just the limitations of the former that are being overcome by the recent inventions, and with these marvellous instrumentalities for increasing the faculties of man, his inherent powers have found expression in that loftier spiritual development which marks the race to-day. These hitherto unrevealed powers are now asserting their scope, as expressed in the cable, the telegraph, the telephone and wireless telegraphy; and these are crowned by his demonstrated psychic power to project his thought without the slightest aid from mechanism. Telepathy to-day is fully recognised by scientific authorities as is telegraphy. The telescope and the spectroscope have infinitely multiplied the power of the eye to see; the telephone carries the voice over vast distances; but to the innate power of the soul to flash its own thought through space who shall set any limit?

'Star to star vibrates light; may soul to soul
Strike through a finer element of her own?'

Telepathy is the language of the spirit, and man, still an inhabitant of the earth, is beginning to learn to exercise it. 'Thus telepathy opens a new chapter in science, and is of an importance that cannot be exaggerated,' states Sir Oliver Lodge. 'Even alone, it tends mightily to strengthen the argument for transcendence of mind over body, so that we may reasonably expect the one to be capable of existing independently and of surviving the other; though by itself, or in a discarnate condition, it is presumably unable to achieve anything directly on the physical plane. But telepathy is not all. Telepathy is indeed only the first link in a chain: there are further links, further stages on the road to scientific proof.' . . . These facts sufficiently indicate the marvellous world that science has been exploring, and the infinitely more marvellous world that psychic science has yet to explore. For as human life here is indissolubly linked with conditions—conditions involving all the phenomena of Nature—so is the next succeeding stage of life equally associated with all the conditions that science is penetrating. The ethereal body is closely related to electric force, to intra-atomic force, and the phenomena of the séance room are no more marvellous to-day, no more incapable of being related to laws of science, than are those of many of the recent inventions.

Miss Whiting is an industrious author; her first book, 'The World Beautiful,' which was published in 1894, was followed by a second and a third volume, bearing the same title and completing the series. Then came 'After Her Death,' 'The Spiritual Significance,' 'The Life Radiant,' 'The Outlook Beautiful,' and 'From Dream to Vision of Life.' Beside these, she has written ten other books on different lines, that have all appeared since the publication of 'The World Beautiful,' and most of them have been published in London as well as in Boston (U.S.A.). But in 'Life Transfigured' it would seem that she has made good use of the latest results of scientific research, has presented some of the truths familiar to the readers of 'LIGHT' in new aspects, and as somewhat illustrative of the psychic correspondence with great scientific truth so ably discovered and revealed by Sir Oliver Lodge, whose work and thought Miss Whiting esteems so highly.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 10th, 1910.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf. Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, PATERNOSTER-ROW, LONDON, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

OUR BROTHER, THE BEAST.

'The Wonders of Life,' by Ida Lyon (New York: R. F. Fenno & Co.), is a collection of twenty-five sprightly Essays on subjects connected with right living. Perhaps the range of these subjects may be gathered from the following selection: 'The Meaning of Life,' 'Mind and Matter,' 'Life and Death,' 'The Great Law of Habit,' 'Habit and Disease,' 'The Mystery of Sleep,' 'Our Brother, the Beast.' On these and other kindred subjects this writer has many shrewd things to say, always with a leaning towards science, as in the Essay on 'Life and Death' in which, with considerable ingenuity, she argues a theory based upon cell motions, and concludes that 'life, considered as a form of energy, must result from the action of rates of motion, which must be regarded precisely as we regard wave motion resulting in sound or light.' Death is cessation of motion, and, with death consciousness ends, or, rather, would end but for that 'larger consciousness which belongs to a "spiritual body," composed of psychomeres'—this last term being that adopted by Mr. Fournier d'Albe to denote the surviving principles of living cells.

But we have paid special attention to the Essay on 'Our Brother, the Beast,' partly on account of the freshness of the subject, and partly because of the ethical value of its treatment. It would indeed be a blessed thing, both for the beast and for his elder brother, if the latter would acquaint himself with the soul of this Essay and welcome it to his own; for his own sake as much as for the beast's, because until a man understands his poor relations, the so-called 'beasts,' and is just and merciful to them, he is really apt to become rather less than a beast himself—less, because of his misunderstood and misused advantages.

The human animal, either through ignorance or arrogance, has been too ready to draw a sharp and deep line between himself and his beast brother. A distinction there is, as we shall presently see, but the relationship is strangely close, and the writer of this Essay, in her pitiful way, will not grant the assertion that the beast has no personality. She maintains, and most thoughtful onlookers will agree with her, even though they are not 'animal lovers,' that homing or domestic animals have very distinctly marked personalities, greatly differing from one another. Cats and dogs can vary in their tempers, feelings and conduct quite as much as children. They can be even more sensitive than many human beings, and more easily moved to love or hate, joy or grief, trust or fear. Our author

says: 'Anyone who will take the trouble to study animal nature will find these creatures, our brothers, responsive to love and kindness, and even more appreciative than is his fellow man. My dog will tremble with excitement and wretchedness when harshly spoken to, and feels most acutely every intonation that betrays censure. His sensitive soul is keenly alive to even a look of reproach or unkindness, and a smile wins from him loving and joyous response.'

It is more than possible, it is strongly probable, that within its limits a domestic animal is more sensitive to emotions than his master. A human being has refuges of knowledge, of defence, of comparison, which a dog has not, and varieties of pleasure and affection also. The sensitive animal, with its limited knowledge, its one line of defence, its narrow circle, may have corresponding intensities of pleasure or of pain.

This writer refers to the dog's habit of wagging his tail at the sight of one he is fond of; and, whether one can respond to his joy or not, one would be callous indeed not to be touched by the welcome always given, even after reproof or punishment, by the forgiving and loving beast.

In drawing our conclusions, we too often forget our inevitable ignorance. We do not know what it is to be a dog, a horse or a cat. We do not even know what a dog is, or a horse, or a cat. We have decided to call them 'beasts,' or 'animals,' or parts of 'the brute creation,' but that decision may only indicate our ignorance. There are people who think that these brethren of ours are on the march, and that in some mysterious manner they are evolving our way. And they may be right; and Paul also may be right, who actually said that 'the earnest expectation of the creature waiteth for the manifestation of the sons of God.' 'The whole creation groaneth and travaileth in pain together until now,' said he; 'and the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God'—a wondrous saying!

And yet, at present, the difference between man and his brother, the beast, is apparently unfathomable. Notwithstanding all the structural similarities, the one is a man, and the other is a beast (though all along we feel that 'beast' is an ugly and not very satisfactory word). What is the difference? We do not know, any more than we know the difference between an owl and a nightingale, or a St. Bernard dog and a pig. But there is a difference that looks like a chasm. It is the difference of individuality, and of individual initiative, conscious responsibility, introspection (probably), adaptability, freedom, will to advance. But whatever it is, it makes man pay a heavy price for it; for the solemn fact is that the difference which makes man so much higher may sink him almost immeasurably lower. The human 'brute' who, in passion or out of sheer devilry, kicks his horse or his dog, at once falls below them. The horse may be a patient servant, but the man is at once a more than beastly tyrant: the dog may be a gentleman in his way (as many dogs are) but he is for the time being a blackguard. So Ida Lyon pathetically and wisely says: 'It is in the possession of a greater degree of consciousness that man is superior to his brother, the beast, and it is in the use he makes of this high power that he becomes higher than the ordinary man or lower than the lowest of the beasts. What beast can cause the misery and suffering that man can cause? There are countless instances where man has so degraded the power of consciousness that he has become a despicable object—a blot upon the fair fame of Nature, and beside whom the tiger in his jungle is a noble animal.'

Man's advance from the beast stage is an impenetrable mystery. Who began it? How did it begin? Why did it begin? How much of intention was in it? Whose intention? And what will be the end of it? We can guess: we can even think we know, or we pretend to know: but the blinds are down. Still, we can rightly conclude that in such a Universe (rightly so-called), there must be some cause, a far-back intention and a far-reaching purpose. And one other thing we may rightly infer—that the plan may be advanced and will be advanced in so far as anyone on the line of march plays well his part with reference to the whole.

SPIRITUAL ILLUMINATION.

By W. H. EVANS.

There is a striking phrase in the record of the transfiguration of Jesus: 'his face did shine as the sun.' This spiritual illumination which flashes out from the inner self is a visible manifestation of the divine presence within each of us. Some there are whose spirituality is so visible that it may be said to illuminate their whole being. Spiritualists who are acquainted with the various phases of mediumship will have observed the wonderful transformation that frequently occurs in the appearance of one who is controlled by the spirit helpers. This shining light which comes from within so transfigures the sensitive that it may well be said, 'his face does shine as the sun.' This divine radiance, quickened from the spirit side of life, fades from the features when the power is withdrawn, though it leaves behind it a holy calm and restfulness, which refreshes the spirit, and strengthens it to overcome the difficulties of life.

This luminous warmth—for spiritual power is warm—which glows in the heart, should be sought for as being the sign of spiritual development. This holy calm of illumination carries the well-poised mind not through but over the difficulties of life. There is not so much the consciousness of overcoming as a consciousness of rising above obstacles. Resolute and strong is he who can use the obstacles of life as steps whereon to place his feet to raise himself nearer the light of love.

When we understand that all power is within and works from the centre, then we experience a quickening of the spiritual forces—it is the resurrection of the dead self to life and power. There are many who are dead in spirit, their whole lives being bounded by 'I want.' They have to learn that the body is not all: it has its needs, but when these are supplied the spiritual aspirations should be encouraged. Every act should be one of devotion, every thought one of service—whether the task be menial (?) makes no difference. The spiritually minded man dignifies any task, however humble his material circumstances. The cottage home often reflects that spiritual worth which is absent from the more garish mansion. It is the glory and beauty of spiritual development that it does not altogether depend upon worldly circumstances—it is a growth from within.

We must discriminate between mere refinement or outward polish and true spiritual worth. The truly spiritual hold the key to other lives. Failure to understand another is due to lack of spiritual insight. Spirituality gives keenness of vision, an insight that lays bare the struggle that is going on in the soul. It is a clairvoyance of an ennobling character. No spiritual man condemns another; he understands his difficulties and his needs: but knowledge of this kind can only come from experience. To understand the struggles of another one must have been through similar experiences. How easily men in different circumstances misunderstand each other. One may say, 'You should do this, or you should do that'; but unless, like Jesus of old, he has been 'tempted in all ways,' he cannot comprehend his neighbour's difficulties, whether they are material or arise from the desire nature. Every spirit has to go through its Gethsemane, and everyone who has become strong knows that the trials of life strengthen,

and that sorrow tempers the spirit. But the optimistic spirit must be encouraged. The downhearted should strive to cultivate the smiling face. Difficulties always look smaller when approached with a smile. Whatsoever a man gives out comes back with increase, whether it be love or hate.

No one can be said to have evolved to spiritual illumination who has not realised the oneness of the All. To perceive a truth intellectually does not necessarily mean that it has been realised. Many there are who, while they proclaim their belief in human brotherhood, do not understand it, for they have not the consciousness that it means kinship, not only with the good and true but with the criminal and atavist. Only when one realises the unity of humanity can he rise above the attitude of condemnation—he then has love and pity for the most abandoned, scorns the opinions of the world, and labours for others. He substitutes for 'mine' and 'thine' the word 'ours.' Beneath the fine raiment, or the ragged vest, he sees the man. He gauges the struggles of each, and understands their temptations and weaknesses. In the midst of turmoil he is calm; in temptation he is strong; in danger brave; in difficulty confident. He realises the power of his spirit self. He has grown to an understanding of the infinite richness of the universe, and claims it as his own: and that claim, consciously made, with quiet and calm assurance, is the sublime act of faith. Although the winds of circumstance may buffet, they can never wreck his barque. The waters of tribulation may surge around, but they can never overwhelm him. Like a shining star his illumined spirit gleams in the murk and gloom of terrestrial cares, and with open vision he beholds a glory that others know not of. In the midst of the world's turmoil and strife he dwells in the holy calm and serenity of true spiritual illumination.

DREAM SYMBOLISM.

Dealing with 'Dream Symbolism' in 'Reason' for August 'Artemidorus' says:—

The meaning of some symbols is easy to comprehend, such as walking through mud indicating poverty and sickness, but why dreaming of being in prison should mean security and success is not so easy to understand, but so I have found it in my dream experiences. At one time I was subject to periodic attacks of rheumatic gout in a foot that had been injured, and I used to know when to expect a return of the enemy by my dreaming of washing that foot in dirty water. All my symbolic dreams, however, do not agree with the books, though many do; for instance, when I dream I am in an earthquake it always means a disappointment in some business deal, whereas the books generally give it as 'Danger to the fortune, and even life of the dreamer.' Common-sense must be used in the interpretation, for if you dream of a symbol meaning 'great fortune,' do not expect to become a millionaire next day, for it will probably only mean that you will have better luck than usual in your business affairs.

The writer mentions two dreams that he had in connection with his work on some mines, both of which were extremely useful. In another instance he dreamed of a man with whom he had done some business, and who had left a document with him as a security, but whom he had neither seen nor thought of for some time. In his dream this man called at his office and asked for this document, but on looking for it he was unable to find it, and after rummaging through everything he 'finally found it tucked away among some papers where it did not belong. That very morning the man walked into the office and asked for the paper which, after much search, was discovered among other papers just as it had been in the dream a few hours previously.'

THE 'Progressive Thinker' says: 'Spiritualism stands proven before the world. It is no dogmatism to say this. The world's greatest minds who have investigated this acknowledge it. Then why not stop trying to prove it over again? It is too much like "gilding refined gold." Go forward, find out more about the future, which in many ways is still a closed book, and apply the knowledge thus gained to better ways of living.'

THE SPIRITUALISM OF THE AGES.

Mr. W. J. Colville's new book, 'Ancient Mystery and Modern Revelation' (New York: R. F. Fenno and Co.; price 1d.), although drawing part of its inspiration from that erratic luminary, Halley's Comet (to which it is dedicated), forms a valuable summary of the spiritual knowledge current in the ancient world, the extent and value of which we are beginning to appreciate in proportion as we re-discover the facts and utilise the faculties on which it was based. Mr. Colville compares 'book with book and system with system, to the end that we may at length discover a common religious and philosophical denominator.' Travel, Mr. Colville thinks, leads us to appreciate the oneness of humanity; and, similarly, mental excursions into many diverse fields and schools of thought bring us intellectually and sympathetically closer together. In reading the Bible and other Oriental scriptures, full allowance must be made for metaphor and imagery; and though there is much obscurity in modern revelation, this by no means proves that there is no truth in it. Educational experience comes from investigating for ourselves, and not by accepting the dicta of others. Mr. Colville says:—

My own researches in the psychical field, which have been continuous from my childhood, have convinced me that, however useful external phenomena may be in some cases, the only satisfactory assurance of immortality which can come to an individual—I mean as an assurance that nothing can possibly overturn—must come through a development of one's inherent ability to discern spiritual relations spiritually. Life continuous beyond physical dissolution is being proved on every side despite the incredulity of some investigators and the trickery of many mountebanks.

Tracing out the various lines of religious thought and worship, as far as they can be determined, during the last twelve thousand years, Mr. Colville comes to the conclusion that each of the great religions originated with some inspiration received by an illustrious founder, whose followers gradually drifted away from the primal purity of his teaching and established a formulated system, in accordance with prevailing ideas and customs, which was a compromise between the new revelation and the older hierarchy. At times a mighty wave of inspiration and illumination would sweep over the earth, giving a series of great contemporaneous prophets and teachers in different lands, and Mr. Colville thinks that 'the signs are manifold, and rapidly accumulating, that we are on the immediate verge of a new cycle in human history.'

When it was considered orthodox to think that all revelation was of divine origin, that it was confined to a few individuals of a favoured nationality, and that since their time no further authentic message has been granted to the human race, it was a natural consequence that every communication from the Unseen, pointing to the fact that these channels of spiritual enlightenment were not closed, should be regarded with distrust and incredulity. But now that the study of comparative religion has shown that the phenomena of inspiration and so-called miracles have been the same in all ages and in all parts of the world, it becomes apparent that the trances and illuminations of ancient times are to be understood in the light of what is known to take place to-day. Since the earliest times there have been 'white' and 'black' magic, the former being the use of psychic power for beneficent purposes, such as healing, the latter degenerating into the abuse of the same powers for the purpose of working harm.

With regard to the intellectual contents and moral value of the various revelations (or spiritual perceptions of enlightened seers), there is a noticeable similarity between the moral and spiritual codes of very diverse religions, and though the modes of presentation and expression may differ widely, they all contain a central core of truth, to which all these systems converge.

Several of these typical 'mysteries' and 'symbolisms,' which constituted the essence of the ancient religions, though uncomprehended by the ignorant, are described in Mr. Colville's book, their meaning expounded, and their analogies

traced, both with each other and with more modern modes of thought. All this leads up to a consideration of Modern Spiritualism, which 'is constantly bringing to light more and more evidence of the amazing greatness of the life we are living now and here'; so that, as Mr. Colville says:—

Instead of added knowledge concerning our own nature in the present world destroying the thought of spiritual communion, every additional discovery in the realm of telepathic and kindred action only goes to prove how spiritual intercourse is actually effected between living entities as at present situated. We are discovering and applying certain hitherto unknown possibilities resident within us. We find that we are able to send and receive mental telegrams and aerograms, seemingly without respect to physical distance, but always in accordance with some mysterious law which we as yet but very imperfectly comprehend: all of which goes far to prove that we are functioning as spiritual beings at the present time, and that our external bodies are far less of us than we have generally been disposed to believe.

The most vital point of all is that Spiritualism teaches and enables us to enjoy 'an inward life of rest and peace, regardless of how fiercely the tempest may prevail about us': to entertain an optimistic instead of a pessimistic view of the universe, and to carry out our philosophy to its logical result of hope and confidence for the future. A tribute is paid to the position of women in the Spiritualist movement, and reference is made to the Gnostic teachings with regard to the Divine Feminine—the personification of Wisdom or Intuition—and to the fact that the example of Jesus is entirely opposed to the exclusion of women from the offices of religion, whether as learners or as teachers, for the message to the disciples, and especially to Peter, that Jesus had arisen from the dead, was sent by a woman, who thereby became the messenger of the mystery of resurrection and regeneration.

A DISTINGUISHED SPIRIT VISITOR.

Intercommunion, the obvious corollary of spiritual intercourse between the two worlds, manifests the marvellous potency of what may be termed the esoteric effect of thought. The sympathetic relationship established between souls divided by the conditions of existence cements indissolubly those who may possibly never have met in an objective condition. Aspirations for mental association, gratitude for spiritual favours received, and affectionate regard in mutual purpose, all bid defiance to extraneous limitations when thought and feeling assert their might and power.

This has been forcibly and unmistakably demonstrated in the personal experience of the writer. The genius of the poet Byron has aroused in me feelings of admiration, appreciation, and gratitude, which the most eloquent words can but feebly portray. To me he has been a poet indeed; a creator of worlds, and a refiner of the external: a wizard, who with the fairy's wand of perception has truly caused me

To mingle with the universe, and feel

What I can ne'er express, yet cannot all conceal.

He has taught me the heroism of manliness, a commendable hatred of despicable hypocrisy, the magnanimity of a true gentleman; courtesy, dignity, courage, and gracefulness; an uncompromising deprecation of all that is sordid and mean, and above and beyond all to possess power without abusing it. In exploring the worlds, breathed into being by his creative thought, we brush the dust of commercial materialism from our eyes and inhale an atmosphere ambrosial as that of a spiritual world. There, sweetly oblivious of the hollow hypocrisy and detestable conventionalism of fashion, close to Nature, we open the living fountains of the eternal soul.

In all my extensive reading, no writer has afforded me more pleasure, recreated my languid energies, inspired hope, and demanded such superb determination and will-force as this cruelly maligned personified prophecy of marvellous divinely intellectual power.

This intense appreciative gratitude found expression in a eulogistic essay from my pen, which appeared in one of the magazines. Sensing this kindly sympathy, the poet in spirit

life entered my thought-sphere, anxious to display that leading feature in his character, devotion to his friends.

He appeared in spirit, visible to the clairvoyant vision of my wife, at a lecture delivered by me, where my wife was present. She there conversed with him mentally during the proceedings, and he symbolically replied to the questions that she propounded.

Repeatedly has he visited us in the quiet seclusion of our own home, and although my wife entertained and tacitly shared the inordinate prejudice against him, born of vile misrepresentation and abuse, she was obliged to admit that he was superbly beautiful—a more glorified Byron than she had ever seen represented before. As he conversed with her verbally and by impression, his voice was as musical as a silver bell, his bearing as graceful as that of a Castilian nobleman, his manner courtly and dignified, and as he smilingly bowed himself from her presence the room seemed comparatively gloomy when deprived of his glorious soul. He appeared very happy, and care-free as a school-boy.

The most remarkable feature outside the visit itself, was the delicious spicy perfume which accompanied him on all occasions. Eventually the mystery of the perfume was revealed when he held before my wife a sprig of myrtle. 'O leave me that,' she exclaimed, but when she looked again the spirit and plant had both disappeared. The cynical sceptic may smile superciliously at our 'credulity,' but as veteran Spiritualists we are not to be psychologised by an idea, nor tickled by an appeal to our vanity. Here is the fact. It has only one logical interpretation.

C. G. OYSTON.

Seattle, Wash., U.S.A.

SPIRITUALISM PREACHED TO SHETLANDERS.

Under the heading 'Spiritualism v. Materialism' we gave in 'LIGHT' of August 6th some extracts from a sermon by the Rev. John Spence, F.R.A.S., delivered by him in the Congregational Church, Eccleston-square, London, in which he frankly avowed, as the result of his investigations, his knowledge of human survival. We have now received a cutting from 'The Shetland Times' of August 27th giving a report of a sermon recently delivered by the same gentleman in the Lerwick Wesleyan Methodist Church, Shetland. The interest aroused by the subject, 'Has Man a Spirit that can survive Death?' was so great that hundreds of persons were unable to gain admission to the church. In closing his address, which was much the same as that quoted by us, the preacher said that while, in his opinion, materialism was one of the causes of disavowal of belief in immortality, there never was a time when thinking people so earnestly desired to know the truth respecting spiritual phenomena and the end of existence. He said that, apparently, the masses had arrived at the following conclusion:—

The pulpit has told us to be good and do good; for hundreds of years it has sounded its platitudes in our ears, but what knowledge had or have its preachers of the reason for being good or doing good? What authority have preachers to hold out such hopes as they do of a heavenly home, or a kind of payday, after earth's toils are ended? We have the same textbook that they use for that purpose, and we can now read and think for ourselves, just as well as they can, and in some cases much better. Therefore if they can tell us no more than what was written two thousand years ago—good-bye church, chapel, creeds, and ceremonies. We must search for a wider field of view.

Civilisation was face to face with the question of the ages—Did man still live after death? The denomination one belonged to counted for nothing, but this did matter—Did they or did they not believe in the immortality of the soul? The time was at hand when every man who preached the gospel would have to be a scientific investigator of the truth of the doctrine which he preached and by which he was earning his living: he would have to be a man and fling preconceived ideas (which were not God's ideas) to the winds, take a fresh grip of truth, and go forward into knowledge. Instead of some Christians, and others, acting like superstitious fanatics at the idea that after death man still lived and could under necessary conditions give ample proof of his identity, they

all ought to thank God, and above all things praise Christ who proved to the world that death was abolished. Need he remind them that if the testimony of science (through her ablest professors and students) were true, then the law of continuity held good. For there never was in the history of the world such a mass of evidence regarding the survival of man as there was now, and if the theological affirmation of the unchangeable nature of God—that He was no respecter of persons and that what had been should be—were true, surely, if they had hearts at all they ought to rejoice with exceeding joy. The man was not wise and the woman was as bad who in these days said that anything was impossible.

The sermon aroused keen interest, and was warmly discussed by the preacher's hearers outside the church. The original sermon is being reprinted and copies will soon be ready for delivery, post free 1½d., by the publisher, W. E. Barber, 101, Sydney-street, Chelsea, S.W.

MATERIALISM, IMMORTALITY, AND SPIRITUALISM.

A discussion is going on in 'The New Age' on 'Materialism and Crime' and, incidentally, on belief in the immortality of the soul, which Mrs. Bradlaugh Bonner regards as belief 'in the eternal existence, no one knows where, of something, no one knows what,' which she says 'must remain the fond possession of those accustomed to build on the shifting quicksands of religion.' To this M. D. Armstrong replies: 'Has Mrs. Bonner penetrated to the heart of knowledge? If she has we would like to share with her the solution of the enigma of Life. If, however, she has not, then disbelief in immortality must remain the fond possession of those accustomed to build upon other but not less shifting quicksands.'

Mr. Wake Cook, who aims 'to take the good of all creeds and the narrowness of none,' refers to scientific materialism as 'the necessary corrective of theological tyranny,' but it also needs correction. He says:—

The only direct and first-hand evidence that we possess is of mind and states of consciousness; matter and its phenomena are the inferred causes of those states of consciousness. . . . Science is now leading us into wonderlands more marvellous than ever 'superstition' pictured, and is making ever greater demands on our powers of belief. Scientific men picture the 'atom' now as a miniature planetary system, as the Spiritualists said that it was sixty years ago. This is the physical branch of science; the advances in experimental psychology are even greater, more startling and significant. Mill years ago stated that the evidence for and against an after-life was equal; but he ignored the oceans of evidence given by Theosophists, Spiritualists, Psychical Researchers, and the Mystics of all ages. This evidence is overwhelming in proof of an after-life, and those who ignore it play Hamlet without the Prince, and can no longer be called sceptical, they are in this matter ignorant; as Schopenhauer said of disbelievers in clairvoyance. Dr. Alfred Russel Wallace said thirty years ago that the facts of Modern Spiritualism were as clearly proven as any facts in science. The scientific verification of these by the S. P. R. since then has been going on apace. Sir W. Crookes manfully sticks to his thought-revolutionising facts of Spiritualism, which have been verified over and over again by eminent scientific men. The 'Father of Modern Spiritualism' (Andrew Jackson Davis), as an uneducated young man of twenty-two, produced in trance the grandest, most scientific philosophy of the universe and of existence that ever got through the mind of man; he united religion, philosophy and science as no one was ever big enough to do before. He went straight to the heart of the Socialistic systems of his day, and formulated upwards of sixty years ago the associative, co-operative systems, the saving value of which is now being abundantly demonstrated. The whole trend of religious, philosophical, scientific and socialistic thought is towards the position taken up by this youth, who, using the soul-faculties latent in us all, anticipated the profoundest thinkers of his time. This is only one of the myriads of stupendous facts which our writers ignore when discussing the problems in which they form the vital factor! Surely the history of the struggle of new thought against the 'respectable' orthodoxy of the time—and materialism is of this character—should have taught us that when any system is despised and rejected, vilified and ridiculed as theosophy and Spiritualism have been, it is the surest sign that they are in advance of the rest of the world.

MAZZINI'S SPIRITUALISTIC IDEAS.

In 'LIGHT' of August 13th (p. 382) we printed a letter written by Benjamin Franklin in 1790, which showed that he was practically a Spiritualist before he passed to the other side, and we have since received from a kindly correspondent the following account of how Mazzini, when he was in London, wrote a sympathetic letter to a man who had recently lost his only son. This letter shows that Mazzini had thought very deeply on the problem of death, and had arrived at conclusions almost identical with those which are now entertained by Spiritualists:—

During Mazzini's residence in London he met, at the house of a friend, a Yorkshireman—an old member of the Radical party, and a Socialist of the school of Robert Owen—in whose conversation he was much interested. A few weeks after this meeting, Mazzini was told that the man in whom he had been so much interested was in great trouble, having lost by death his only son. Mazzini thereupon wrote the following letter, which is in the possession of the Rev. F. E. Millson, of Halifax, and which appears in the first number of a new journal, styled 'The Labour Prophet,' just published. After Mazzini's death, the recipient, who was not well off at the time, was visited in his shop by a wealthy man, who sought to purchase the letter from him. The shopkeeper replied, 'Sir, if you were to cover my counter with sovereigns you should not have it.' 'My dear Sir,—Although we saw one another only once, there was still something springing from the heart in our shaking of hands, which I have never forgotten; and now that you are plunged deep in grief, I remember it again, and feel as if I wanted to shake hands again and to tell you "I do grieve with you. Be strong in soul. Death is a sacred thing, and ought to be felt as such. Keep sorrowful for the one you lose; but let not your sorrow be the dry, barren, atheistic sorrow of these who cannot look beyond this earth. It would be a degradation of both yours and his own soul." I do not know what you believe or disbelieve in. I do not believe in any existing religion, and cannot, therefore, be suspected of blindly following some tradition or educational influences. But I have been thinking, deeply as I was capable of, all my life about our law of life. I have been looking for it through the history of mankind, and within my own conscience, and I have reached a conviction, never more to be shaken, that there is no such thing as death; that life cannot be without being for ever; that indefinite progression is the law of life; that every capability, every thought, every aspiration given to me *must* have its practical development; that we have ideas, thoughts, aspirations, which go far beyond the possibility of our terrestrial life; that the very fact of our having them, and of our being unable to trace them to our senses, is a proof that they come to us from beyond earth, and may be realised out of it; that nothing except *forms* of being perish down here; and that to think that *we* die, because our form dies, is the same thing as to think that the *worker* is dead because his *implements* have been wearing out. Since that belief came to me, tested likewise by intellect and heart, by mind and love, I have lost all—a sister excepted—that was dear to me in my own country. I grieved, and grieve still: but never despairingly. I felt the sacredness of death. I felt new duties of love arising before me. I felt that I was never to forget the dear lost ones; that I was to grow truer, more loving towards others, more active in fulfilling my duties, for their sake and mine. I felt that they would grieve if I did not do so. I felt that my doing so would probably hasten the moment in which we would meet again and fulfil the pledge contained in true, earnest, terrestrial love. Before every grave I tried to improve, I kept faithful to the departed, and therefore sadder and sadder at their leaving me one after the other, but firm and faithful to the feeling that my love is not a mere sensation, but a higher and holier thing, the budding of the flower, and a promise and a pledge that it will bloom out elsewhere, just as the flower has its roots under the soil and expands above. I wish that the same feeling was in you. I cannot pretend to awaken it within you if it is not there, although a noble tradition of the most powerful souls on earth has proclaimed it as I do. But let my having ventured to express it now to you prove, at least, that I have never lost the recollection of our meeting, and that I deeply sympathise with you and your wife in your loss and sorrow.—Ever faithfully yours,

'JOSEPH MAZZINI.'

LONDON SPIRITUALIST ALLIANCE.—The Conversazione, with which the season of the L.S.A. commences, will be held on October 13th, in the Salon of the Royal Society of British Artists, Suffolk-street. Full particulars will be given shortly.

JOTTINGS.

Mrs. Annie Bright, writing in 'The Harbinger of Light' for August, says: 'It will be noted with satisfaction by readers everywhere that Charles Bailey has returned to Melbourne, and that Mr. Stanford has resumed, for a season, the sésances which have carried conviction to thousands of people in every land of the unseen forces of Nature at work in "the passage of matter through matter." It has been one of the most difficult tasks to get people to understand that this is the chief object of these sésances.'

The persistent opposition to the Spiritualistic hypothesis, and the 'halting between two opinions' attitude displayed by a number of the leading members of the Society for Psychical Research was for many years a cause of displeasure and disappointment to a considerable number of Spiritualists, consequently the following passage in Mr. R. A. Scott-James's review in the 'Daily News' of Mr. Podmore's 'Newer Spiritualism' struck us as extremely funny. Mr. Scott-James says: 'One feels that even such distinguished inquirers as F. W. H. Myers, Sir Oliver Lodge, Lombroso, Dr. Hodgson, and William James could not wholly avoid the bias of their desire'; but no such bias appears in Mr. Podmore. Who, we wonder, would accept Mr. Podmore as an *unbiased* inquirer!

We constantly receive encouraging assurances from our readers respecting the help and benefit they derive from 'LIGHT.' A London friend recently wrote: 'For many years now I have enjoyed the reading of "LIGHT," and always welcome each weekly issue. I can hardly tell you the solace and help it has been to me in the great sorrow of my life.' We quote the above mainly because we are anxious to extend our sphere of influence for good, and desire the kind co-operation of our friends. We wish to reach the large class of persons to whom 'LIGHT' would be a welcome visitor if they but knew of its existence. We will gladly send specimen copies by post to such truth-seekers if our readers will kindly furnish us with their names and addresses.

In an article on 'The Religion of the Future,' which appears in 'The Christian Commonwealth,' Dr. C. W. Eliot, of Cambridge, Mass., U.S.A., says: 'It will have its communions with the Great Spirit, with the spirits of the departed, and with living fellow men of like minds.' He also says that it 'will have the attribute of universality and of adaptability to the rapidly increasing stores of knowledge and power over Nature acquired by the human race. . . . It will make but slow progress, so far as outward organisation goes, but it will progressively modify the creeds and religious practices of all churches. Since its chief doctrine is that of a sublime unity of substance, force, and spirit, and its chief precept is, be serviceable, it will exert a strong uniting influence among men.'

Writing in 'Bibby's Annual' for 1910, Mrs. Annie Besant says that 'the Masters' live in different countries, scattered over the world. 'The Master Jesus lives mostly in the mountains of Lebanon; the Master Hilarion in Egypt—he wears a Cretan body; the Masters M. and K. H. in Tibet, near Shigatse, both using Indian bodies; the Master Rakoczi in Hungary, but travelling much; I do not know the dwelling places of "the Venetian" and the Master Serapis.' What have Great Britain, France, Germany, the United States, and Canada done that they have no resident Masters to look after their destiny and 'to stand as a Guardian Wall' around them? 'He whom in the East men call the Wisdom-Truth, the World-Teacher, and whom in the West men call the Christ, will ere long return incarnate upon the earth and move once more among the busy crowds of men'—so Mrs. Besant says—and 'with him will come several of the Masters, to aid his work and spread abroad his message.' We wonder!

'The Progressive Thinker' says that 'Spiritualism is more and more permeating the literature of the day,' and quotes the following extract from a recent novel, 'The Firing Line,' by R. W. Chambers, in which he expresses his conception of life and the inevitableness of continued existence: 'He was a very interesting man—my father. He did not believe in death. . . . And I do not. . . . This sloughing off of the material integument seems to me purely a matter of the mechanical routine of Evolution, a natural process in farther and inevitable development, not a finality to individualism. Fertilisation, gestation, the hatching, growth, the episodic deliverance from encasing matter which is called death, seem to me only the first few basic steps in the sequences of an endless metamorphosis. . . . My father thought so. His

was a very fine mind—is a finer mind still. . . Will you understand me if I say that we often communicate with each other—my father and I?

We have recently had interesting evidence of the world-wide character of the movement known as Modern Spiritualism. Welcome visitors have called upon us from various parts of the earth—Africa, Australia, America, India, and from Iceland and Hungary. The Rev. Haraldur Nielsson, of Reykjavik, Iceland, informed us that there is a small body of devoted Spiritualists in his country, that they have obtained almost all kinds of phenomena, and we found from his interesting conversation that his experiences have been almost identical with those of earnest students of the subject in this and other countries. Mr. Odón Nérei, of Budapest, Hungary, stated that he is connected with a strong society, the constitution of which is recognised by their Government, and which issues a monthly journal and holds a large number of meetings and séances. There are other smaller societies in the country and a number of trance, clairvoyant, and writing mediums, through whom good evidences of spirit identity are given. So the good work goes on.

In reply to the articles which have recently appeared in 'Pearson's Magazine,' Mr. Will Phillips, of Manchester, has issued a pamphlet entitled 'In Defence: Being a Reply to Mr. Marriott's Attack upon Spiritualism' (published by the author at the Fellowship Press, 8, Crescent-road, Crumpsall, Manchester, price 2s.). Mr. Phillips quotes some editorial remarks in 'Pearson's' which we noticed at the time, and says: 'The attitude of the editor of "Pearson's" is that of a man who, never having tasted apples, condemns all who eat them as being mildly lunatic. Mr. Marriott's attitude is that of a person who, having found, by careful selection, a few bad apples in a barrel, condemns not only that barrel, but all the barrels of apples ever packed.' He holds up the many cases in which flagrant injustice is done to mediums and researchers in these articles, and calls on Mr. Marriott to plead ignorance or apologise. He mentions a number of instances in which careful research has proved the genuineness of the phenomena, and gives illustrations showing the mechanical contrivances and test precautions by which Sir William Crookes and others eliminated all possibility of fraud on the part of the medium.

Various daily papers have published a statement cabled from New York to the effect that Professor William James, prior to his decease, had 'devised an elaborate plan to test the question of communication with the dead,' and had 'written a series of letters, the contents of which were known only to himself, dealing with intimate phases of his own life'; these letters were sealed and locked in a bank vault, and are to remain unopened for a year, during which time Professor Hyslop will endeavour to obtain communications from Professor James through Mrs. Piper. In view of the disclosures contained in Miss Dallas' article on 'The Sealed Envelope Test,' on p. 303 of 'LIGHT,' we can scarcely agree with the opinion said to have been held by Professor James, 'that this was the best test of the supposed powers of the medium that could be devised'; while even as a test of her 'powers' it is open to objection on the ground that it does not prove that the information was derived from the spirit of Professor James after his decease, for the reasons explained in the article referred to above.

LETTERS TO THE EDITOR.

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

The International Club (for Psychical Research).

SIR,—Mr. Dudley Wright's letter in 'LIGHT' of August 20th disclaiming on behalf of the present proprietors of 'The Annals of Psychical Science' any legal or financial interest whatever in the proposed 'International Club,' cannot be regarded as satisfactory by those members who paid their subscriptions in advance at the request of the late proprietors of 'The Annals,' or by any who are interested in the proposal.

As there appears to be no probability of the formation of the Club, and as applications for the return of subscriptions have been unsuccessful, I am obtaining legal advice on the question of responsibility, and shall be glad to hear from any other subscribers who will join me in bringing the question to an issue.—Yours, &c.,

FREDK. BROWN.

8, Elsham-road, Kensington.

September 1st, 1910.

A 'Planchette' Prediction Fulfilled.

SIR,—I give below a brief description of a remarkable prophetic planchette communication and its fulfilment, which may be of interest to the readers of 'LIGHT.'

The incident occurred last year in India. The planchette was being operated by my wife and her sister. I was not present at the sitting, being out at the time. After making several statements the planchette wrote, in answer to a question put by my wife as to whether I would be transferred from the place I was in (I hold an appointment in India), that I would be moved to Lucknow. My transfer at that time was known to be most improbable under existing circumstances, and particularly did my move to Lucknow seem so, as an officer of my service, Mr. D., was stationed there, his transfer was the last possible thing likely to happen, and, as far as any of us knew, he was in the best of health. My wife, therefore, inquired why it was likely that I would be sent to Lucknow. The reply was that Mr. D. would die of heart failure.

The last time I had seen Mr. D. he appeared to be in robust health and never complained of sickness. I laughed at the planchette's prophecy when, on my return home to the house, my wife told me of it. My astonishment can then be imagined when, some weeks later, I received a private letter from headquarters to say Mr. D. had died suddenly. Cycling home from an out-station he dropped off his bicycle at the door of his house and expired immediately from heart failure. To complete the prediction I was actually transferred (the seemingly most improbable contingency) about two months afterwards. But I was not sent to Lucknow.

The prophecy of the planchette had come true in all but one point—and that a comparatively minor one, the place to which I was transferred.

Even on the hypothesis that a planchette writes under external influence, the above-mentioned case is remarkable for the detailed accuracy of the communication. So many messages on this hypothesis of source have to be admitted to be incorrect and even untrue at the same time.

On purely physical grounds I have never come across any satisfactory explanation of the working of the planchette.—Yours, &c.,

C. L. Y.

Mr. Turvey Answers His Critics.

SIR,—As I am unable to reply to all my critics *via* the postal department, I trust you will permit me to quote a few of my 'weak points' and reply to them in your columns. The major part of the criticisms refer to Envelope No. 1 (Death of airman in Bournemouth). I am told that 'Airmen always get killed—anyone could guess there would be a death at a flying meeting'; but we have had about six meetings in England and Scotland, with only one death, and that one was in Bournemouth, as I said it would be. 'Motors always go wrong'; but in that case it was not the motor but the rudder and tail. 'No name or exact date was given by you'—because names and dates are things which are unknown to Nature. She has no calendars or catalogues, and therefore if a man falls off a 'bus all that the 'ether x' can do is to register the event—it does not print up in the sky. 'Mr. Jones, of Peckham, July 4th, 1910'; it prints merely a picture of a man falling off a 'bus and the scenic surroundings, the climatic heat, and brightness of daylight (or, of course, darkness of night). I recognised Bournemouth because I knew The Needles, cliffs, and Solent. I could not recognise the Hon. Rolls because he wore earflaps, motor goggles, and I had never seen him in my life, and if I had seen him, his name was not printed on his chest. Think, my friendly critic. Forget the date, blindfold yourself and come with me. At the end of our journey, having removed the bandage, we see a man run over by a train. Tell me, what is the date, his name, the country? You say 'I do not know.' Exactly! so the actual event is a 'lucky guess.' Now I lend you a 'to-day's paper' and a 'catalogue of airmen.' You see it is August 23rd, and the man's number is 23, name, 'Jones'; but what about the 'place?' You reply 'I don't know where I am,' (true), 'but by climate and scenery I judge it to be India.' Exactly! And as that is all you can do in actual life, why try to 'sit on Turvey' because he can do no more than you can do a month before the event occurs, even when you are present at the accident?

When Messrs. Pearcey, Paradine, and Munday called on me on October 21st, 1904, I 'saw' an 'important man fall from his horse—in a warm climate.' By the clearness of picture I judged that it would be soon, and I said 'within the week.' On October 26th the Duke of Aosta (King of Italy's cousin) was thrown from his horse and broke his thigh. Unfortunately, I did not recognise the duke, as he does not call on me; I did not recognise Italy, because I have not been there; I did not see the date, because Nature does not print dates. 'Event frequently happens!' Yes, I suppose it does;

but never before, *nor since*, has an airman been killed in England, and since October no important man has been thrown from his horse and broken his thigh (at least, I have not seen any report to that effect in the papers). 'Only a lucky guess!' Out of thirty-nine prophecies I can produce signed evidence for thirty-five fulfillments. Will my critics 'guess the winner' in even four races out of eight? 'But prophecy cannot be true, or else "Fate" is a fact.' I really cannot help 'Fate's' troubles. I did not make the universe, though I can see an event making itself manifest, a few weeks before it is actually manifest to all men.—Yours, &c.,

VINCENT N. TURVEY.

Does Spiritualism Progress?

SIR,—During the few years of the life of Modern Spiritualism, it has made far more progress than any other school of thought or religion, and this in spite of the opposition of all classes—materialists and believers alike. New societies are springing up, and proving to be new centres for its increased spread. The mission of Spiritualism, it seems to me, is not to form a sect, but to spread broadcast the fact that physical death does not end man, the pet theory of materialists, and to prove that man 'must work out his own salvation.'

I fear the time will come when Spiritualists will be an organised sect, with large chapels, well-dressed hearers, and a priesthood. Then the Spiritualist movement will become a living corpse, all disagreeable doctrines eliminated. Eventually the churches will seize hold of Spiritualism, and they will murder it. Organisation is the death of truth; because men must think then according to the dogmas of the organisation. Spiritualism is rapidly permeating churches and even newspapers, which must please the public by pleasing public taste. Great is the truth; and it shall prevail.—Yours, &c.,

JOSEPH CLAYTON.

A Curious Experience.

SIR,—Possibly the experience related below will interest some of the readers of 'LIGHT,' and I am curious to know if any of them have had anything of a similar nature, and if it accords with scientific research.

When resting a little over my usual time this morning, the window blinds being still down, while looking up at a picture frame, heavily plated with gold, I became conscious of a rather coarse rotatory movement, or I suppose what is called vibration, in the ether about the picture. This movement, as my psychic vision became more accustomed to it, grew finer and finer until it appeared like a pulsating mass of whitish vapour. It is true I have very frequently seen motion in the psychic atmosphere which seems to come into existence when concentrating on space. This atmosphere at such times is alive with objects of almost every form of life, both animate and inanimate.—Yours, &c.,

MADAME ST. LEONARD.

72, Lansdowne-road, W.

'Lessons in Truth.'

SIR,—I cannot help writing to say how earnestly I concur with the views expressed by Miss E. Katharine Bates in her letter in 'LIGHT' of August 20th. Some of us need to be reminded, I think, that God is the primal source of all good. The destructive style of address sometimes heard from the Spiritualist platform, belittling the Bible and holding up to contempt the creeds of the Churches, is very jarring to the sensibilities. It would be much wiser to take St. Paul's great missionary sermon to the Athenians for a model, and emphasise, as he did, the points of convergence instead of the points of divergence.—Yours, &c.,

M. M.

Battersea Lyceum Children's Outing.

SIR,—I beg to acknowledge the receipt of the following donations towards the Lyceum Children's Outing:—

Mr. Ross, 1s.; 'G. F. T.', 5s.; Edith L. Boswell-Stone, 2s. 6d.; One who has 'lost' a dear child, £1; 'A Friend', 2s. 6d.—Total, £1 11s.—Yours, &c.,

HUGH WALLACE,
Hon. Secretary.

TO CORRESPONDENTS.—K. STEINBERG.—Regret we were unable to find room for the whole of the letter to which you refer.—MRS. E. WARWICK.—You could not do better than read 'A Guide to Mediumship.' You must not get up after midnight to do automatic writing—that way madness lies. Go to bed and sleep.

SOCIETY WORK ON SUNDAY, SEPT. 4th, &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*.—Mrs. Place-Veary gave fully recognised clairvoyant descriptions to a large and appreciative audience. Mr. Leigh Hunt presided.—*Percy Hall*.—On August 29th Mr. A. V. Peters gave numerous successful psychometric readings. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mrs. Fairclough Smith gave an interesting address on 'Spirit Spheres.'—67, George-street, Baker-street, W.—Morning, Mr. Carpenter spoke on 'Prayer.' On August 31st Mrs. Fairclough Smith delivered an instructive address on 'Auras.' Sunday next, see advt.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Fielder gave an address and good clairvoyant descriptions. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mr. W. H. Humphreys on 'Burmah and its People.'—N. B.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. A. H. Sarfas gave an interesting address on 'Cause and Effect,' and good clairvoyant delineations. Sunday next, Mrs. E. Neville, address and psychometry.—W. H. S.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Wadsworth, of Balham, gave an excellent address on 'Man's Perception of Jehovah,' Mrs. Johnson described a vision and gave clairvoyant descriptions. Public services: Sundays, at 7 p.m.; Wednesdays, at 8.15 p.m.—K. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—At the opening service in the new hall Mr. Olman Todd gave a stirring address to a large gathering. Sunday next, at 11 a.m. and 7 p.m., Mrs. Jamrach, address and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Lyceum Open Session, conducted by Mr. F. Lee. Mrs. Alice Smith gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Harry Pye, address. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Beaupaire gave an address and clairvoyant descriptions; afternoon and evening, London Union Conference. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf gave an address on 'The Foundation of Spiritualism' and clairvoyant descriptions. Members of the Lyceum gave an anniversary display. Sunday next, at 7 p.m., Mr. D. J. Davis, of West Ham, address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Aaron Wilkinson gave eloquent addresses and good clairvoyant descriptions. Sunday next, Mr. E. W. Wallis, addresses, at 11.15 a.m. and 7 p.m. Monday, at 8 p.m., Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. S.

PECKHAM.—LAUSANNE HALL.—Mrs. M. Davies gave a splendid address on 'The Brotherhood of Spiritualism' and convincing clairvoyant descriptions. On September 1st Mrs. Alice Webb gave clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. Huxley; at 7 p.m., Mrs. Effie Bathe. Thursday, Mrs. Neville. 18th, Mr. Marsh. 22nd, Miss N. Brown.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Forsyth related experiences. Evening, Mr. H. Boddington gave an instructive address and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mrs. Mary Davies, flower séance. Wednesday, 8, Mrs. Jamrach. 18th, Mr. J. Abrahall.—J. F.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—This society is showing signs of progress. Each Sunday, at 11 a.m., a Unity Meeting is held for the friendly exchange of opinion, not debating, upon questions of spiritual and progressive moment. 'Our Societies: What they are and what they might be' will be considered, and those who can suggest remedies will be especially welcome.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. Frank Pearce gave an excellent address.—R. E. F.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Symons gave an address on 'Spirits in Prison.'

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. Annie Boddington spoke on 'The Foundation of Spiritualism,' and gave clairvoyant descriptions.—H. E. V.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Several members spoke on 'Spiritualism in the Home.' On August 30th, Mrs. Jamrach gave an address and clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—Mr. Percy Street, of Reading, gave addresses on 'God, Man and Life' and 'The Christ Problem,' and auric drawings.—E. F.

PORTSMOUTH.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Herbert J. Nicholls replied to written questions, delivered an address on 'Prayer' and gave successful psychic readings.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Walls, Mrs. Hearne and Mr. Richardson spoke, and Mrs. Robinson gave clairvoyant descriptions; all local workers.—R.

EXETER.—MARKET HALL.—Mr. W. H. Evans delivered an address and Mrs. Grainger gave clairvoyant descriptions. On the 2nd Mr. C. V. Tarr delivered an address.—H. L.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Neville gave interesting addresses and psychometric delineations. Mr. W. Rundle gave several good tests.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mrs. Blanche Petz spoke on 'A Necessary Structure.' Mr. Seller and Mr. Ensor rendered duets for violin and piano.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Miss Fogwell delivered an address on 'Psychic Development for Children.'

BRISTOL.—52, SUSSEX PLACE, ASHLEY HILL.—The President read a paper on 'True and Steadfast.' Miss Conibear spoke on the same subject and gave clairvoyant descriptions and spirit messages.—W. B.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mrs. Jamrach gave excellent addresses on 'Evidences of Spirit Return' and 'The Spiritualist's Conception of God,' also recognised clairvoyant descriptions and spirit messages, to large audiences.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss Morris delivered eloquent addresses to appreciative audiences. Evening subject, 'Seek, and Ye shall Find; Knock, and it shall be Opened unto You.'—J. W. M.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. Hector J. Lacey gave addresses on 'Unseen Powers' and 'Through the Mist,' also clairvoyant descriptions. Other meetings during the week.—A. H. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mrs. Trueman gave an address and clairvoyant descriptions. On September 2nd Mr. Bostock spoke on 'Why I became a Spiritualist' and gave clairvoyant descriptions.—N. F.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. F. T. Blake delivered an address, and Mrs. P. R. Street gave clairvoyant descriptions. On August 29th Mr. F. T. Blake gave psychic readings.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. Clarke delivered addresses on 'I Have Meat to Eat that Ye Know not of' and 'Reincarnation.' On Monday Mrs. Scholes gave psychic readings.—V. M. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mrs. Imison's address on 'No Separation' and clairvoyant descriptions were much appreciated. On September 1st, Mr. C. W. Turner spoke on 'Fishes,' and Mr. W. H. Sarfas gave psychometric readings.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Taylor delivered addresses on 'Is Spiritualism Natural?' and 'True Riches,' and on Monday gave psychic readings. On Thursday Mrs. Walton gave psychometric delineations.

NEW PUBLICATIONS RECEIVED.

'The Suffrage Movement from its Evolutionary Aspect.' By I. E. TAYLOR. Swan, Sonnenschein & Co., Ltd., 23, High-street, Bloomsbury, W.C. Price 1s. net.

'The Suggestive Power of Hypnotism.' By DR. FORBES WINSLOW. Rebman, Ltd., 129, Shaftesbury-avenue, W.C. Price 1s.

MONTHLY MAGAZINES.—'Review of Reviews' (6d.), 'Modern Astrology' (6d.), 'Occult Review' (7d.), 'Now' (10 cents), 'Current Literature' (25 cents).

LONDON UNION CONFERENCE AT CAMBERWELL.—On Sunday last, at 3 p.m., in the Masonic Hall, representatives assembled from societies in North London, Peckham, Howard-street Mission, Stratford, Marylebone, Notting Hill, &c. The chairman, Mr. Brown, explained the purpose of the meeting, and the following mediums spoke under spirit influence: Mr. Horace Leaf, Mr. Dawson, Mr. G. Tayler Gwinn, and Mr. Long, and dealt with the best methods of propaganda work, viz., fuller expression of divine love, provision for the welfare and care of mediums, application of best commercial methods in conducting business arrangements, better presentation of our principles on public platforms; and the workers were advised not to leave out the spirits, or their advice, in council meetings. An animated discussion followed. An excellent tea, provided by the Camberwell society, was a good preparation for the evening meeting, at which a crowded audience was addressed by Messrs. R. Boddington, G. T. Gwinn, G. J. Brown, G. F. Tilby, and Mr. Long, under control. May good fruits be the result of this exchange of thought.—Geo. F. TILBY, Hon. Secretary.

THE LIBRARY OF OCCULT RECORDS.

Well bound in artistically designed cloth.

Through the Mists. Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by ROBERT JAMES LEES. 3/10 net, post free.

'Mr. Lees acts merely as a recorder, and his work should have much of the vogue that fell to "Letters from Hell" on the one hand, and "Letters from Julia" on the other.'—*Academy*.

'It is reverent, poetical, and quite ingenious in conception. It will appeal especially to Spiritualists, many of whose religious beliefs it embodies.'—*Manchester Courier*.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by R. J. LEES. 249 pp. 3/10 net, post free.

'It is an impressive work, of a most unusual type; and even those readers who take exception to the doctrines set forth will be repaid for their trouble by much that is suggestive and inspiring.'—*Court Circular*.

The Car of Phœbus. By R. J. LEES. 388 pp. 3/10 net, post free.

'A well-told story of love, adventure, and political intrigue in the days when the great powers of Babylon and Egypt were yet rising towards the zenith of their glory. . . . Decidedly interesting.'—*To day*.

'A clever mystical romance.'—*Light*.

The Heretic. By ROBERT JAMES LEES. 566 pp. 3/10 net, post free.

'The book is an able production, and is an honest attempt at solving the problem of human existence.'—*Dundee Advertiser*.

'In "The Heretic" Mr. Lees has produced a thoughtful work that will certainly appeal to a very wide circle.'—*Catholic Herald*.

An Astral Bridgroom: a Reincarnation Study. By ROBERT JAMES LEES. 404 pages. 3s. 10d. net, post free.

The Strange Story of Ahrlinziman, the Persian Mystic Emperor. By the Author of 'A Wanderer in Spirit Lands.' With a Preface by F. W. THURSTAN, M.A. 284 pages, cloth. 3/10 net, post free.

'The author, sitting in an inward state of half trance, would hear the words, as it were, being dictated, and wrote them down as fast as possible without conscious effort of production. . . . The author was unacquainted with Persian history, and had, therefore, no idea whether the narrative was fact or fiction. . . . In this work, the author thinks, the spirits of the higher spheres are helping, and the lesson of the book is an emphatic warning against giving way to the first insidious approaches of evil, and a magnificent incentive to keep the life influenced by, and in touch with, the higher planes of the spiritual world. The story is finely told, the various "hairbreadth escapes and moving incidents," on earth and in the Beyond, forming a narrative of thrilling interest as well as instruction.'—*Light*.

'A weird, powerfully told dramatic story of the earth life and subsequent experiences in the spirit world of the "Guide, Ahrlinziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Ahrlinziman's studies in the domain of Magic, and its relation to obsessions and other perplexing problems of spiritual intercourse.'—*Progressive Thinker*.

A Wanderer in Spirit Lands. By SPIRIT FRANCHEZZO. Transcribed by A. FARNESE. 286 pp. Cloth, 4/10 net, post free.

CONTENTS.—This intensely interesting work depicts life in the Spirit Lands in a thrillingly interesting narrative, by one who has tasted its sorrow in passing through the lower planes to the loftier holiness of the supernal realms. It is divided into the following sections, in each of which descriptions of the circumstances of life under the several headings are vividly portrayed: Days of Darkness—The Dawn of Light—The Kingdoms of Hell—Through the Gates of Gold—Final Happiness.

Hafed, Prince of Persia; His Experiences in Earth-Life and Spirit-Life. Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit-Artists RUISDAL and STEEN. Illustrated by Fac-similes of various Drawings and Writings, the Direct Work of the Spirits. Popular Edition. Cloth, 580 pages. 4s. net, post free.

'Hafed,' a Prince of Persia, lived at the commencement of the Christian Era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star. Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt, and Greece.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE COMING DAY.

PRICE THREEPENCE.

CONTENTS FOR SEPTEMBER.

The Ideal Church of the Future. The Sin against the Holy Ghost. The Call of God to the Excited. Evolution and a Future Life. Is Theology Blasphemy? What is 'Sedition' in India? Notes by the Way and Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, CLIFFORD'S INN, FLEET STREET.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

SIXTH EDITION.

SPIRIT TEACHINGS

Through the Mediumship of William Stainton Moses (M.A., Oxon.)

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER AND TWO FULL-PAGE PORTRAITS.

The work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical, and Social subjects of general interest. Among the subjects thus treated may be mentioned Mediumship and Spirit Control—Spheres and States of Spiritual Existence—The Spirit Creed: God, Heaven, Hell, Faith, Belief, Inspiration, Revelation—Orthodox Theology and Spirit Teaching—The Old Faith and the New—Spiritualised Christianity—Suicide and its Consequences—The Final Judgment of Souls—Capital Punishment—The Treatment of the Insane—The True Philanthropist, &c., &c., &c. The volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the messages by an autobiographical narrative, giving many details of personal experience.

(Extract from a private letter.)

'It is a book which I believe to be invaluable, and to contain matter specially suitable and useful for these times, when the minds of all thinking men and women are looking for a fresh development of religious truth. It seems to me that it will not only prove of value in indicating to many an earnest seeker the means of escape, for which not a few are now looking, from the agnosticism of the day; but that it will also exercise a very marked influence in disabusing the public mind of the idea that all spirit communications are trivial and worthless. This volume is, at any rate, whatever it may be else, a complete answer on that score.'

SOME OF THE CONTENTS.

How the Teachings were obtained—Who are the Spirits who return to Earth?—Crime and its Punishment—Influence of Debased Spirits—The Life of Contemplation—Conditions of Communication—Marriage Bond—What True Religion is—Methods of Inspiration—Nature of God—Prayer—Religious Teaching of Spiritualism—Methods of Influence—The Spiritual Coming of the Christ—Man's Destiny—Direct Writing—Early Bible Stories—Legendary Beliefs—Old Ideas about Heaven—Music—India the Cradle of Religions

—Egyptian Theology—Religion of Daily Life—Temptation by Undeveloped Spirits—Wiles of the Adversaries—Possible Dangers—Personating Spirits—Spiritual Development—The Resurrection—Life of the Christ—Significance of Festivals—An Easter Message—Esoteric and Exoteric Truth—Law of Love—Life and Death—Progress and Retrogression—A Spirit in Darkness—Spiritual Foes—What is Truth?—Conditions of Success—Evidence of External Intelligence—The Verification of the Message, &c., &c.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo., price 3s. 6d. nett, or post free, 3s. 10d.

LONDON SPIRITUALIST ALLIANCE, LTD., 110, ST. MARTIN'S LANE, W.C.

A DEEPLY INTERESTING BOOK.

BY THE AUTHOR OF

'A Wanderer in Spirit Lands.'

'THE STRANGE STORY OF AHRINZIMAN,'

The Persian Mystic Emperor.

With a Preface by F. W. Thurstan, M.A.

SOME OF THE CONTENTS:—

Days of Boyhood—I Enter the Temple—Flight—The Sorcerer—Shadows of the Future—My Evil Genius—The Angel of Darkness—The Angel of Light—The Magic Scroll—Marriage with Zuleika—Queen Artemisia—My Vision in the Mirror—Gathering of the Storm—The Dark Angels Help—I am Proclaimed King—The Curtain of Death—Reaping of the Harvest—The Awakening in the Abyss of Inferno—The Valley of the Genii—The Downward Path and the Dark Angel—Teachings on the Dematerialising of Objects and the Prolongation of Life in Earth Bodies—The Sea of Passion—Teachings on the Separation of Spiritual Spheres—The Vengeance Pack of Inferno—How to Dominate Them—Intelligence Rules in Hell as well as Heaven—How Astral Spirits affect Humanity—Disease Poisons—The Plot Unfolded—Suffering for the Sins of a Mother—Kingdom of the Dark Angel—Doomed to the Black Pit—How Will Power Save Me—The Sport of the Angels of Inferno—The Origin of Dark Angels—Why they are Beyond Mortal Ken—How Death is Possible even in Hell—Mansar's Fate—The Battle—My Fate—The Second Death—My White Angel—Dawn at Last—I am Visited by a

Spirit of the Golden Star—My Guide teaches me the Folly of Aggrandisement—False Kings and True Kings—False Religions and True Religions—We Visit a Temple—Why it had Deteriorated and become Unclean—A Second Danger to Ianthe—I am Tempted and again Fall—My Punishment—My Guide Shows me my Error—The Destruction of the Temple—Astral Shells of Earthly Bodies—Their Nature and Functions in Life and their Appearance after Death—The Three Fluids or Auras of Physical Life—The Perfect and Psychic Natures—The Difference of Mediumistic Qualities Explained—Vampire Astrals—How to Distinguish Astral Bodies from Spirit Bodies—The Three Bodies—Material—Astral—Spiritual—Found in every Plane—Solid—Luminous—Fluidic—The Greek Philosopher—The Little Shrine—Abubatha Again—Why His Progression as a Spirit had been Slow—How a Sensitive should be Trained—The Faults of Priests and Magicians—How Medial Powers are Useful in Spirit World—How We Progress by Helping Others—Long Years of Labour—I meet my Mother—How the Spheres are Interblended yet Discrete—The Gates and Portals—Conclusion—The Gathering of my Friends—Marriage at last of Twin Souls—Notes Concerning Obsessions.

Two hundred and eighty-four pages. Cloth Covers, 3/10, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, LONDON, W.C.