

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,555.—VOL. XXX. [Registered as] SATURDAY, OCTOBER 29, 1910.

[a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 514.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information 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 phenomena, 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 Associates from 10 to 6 (Saturdays excepted).

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* 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, Hon. Secretary.

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NOTES BY THE WAY.

Sympathetic readers of 'LIGHT' at home and abroad cannot fail to be fully aware of the varied uses of the London Spiritualist Alliance, which exists not by any means for London alone. Its lectures, its library, its social gatherings, its reception of visitors and inquirers daily from almost all parts of the world, give it a cosmopolitan character, and its existence and activity are vitally important in many ways for 'LIGHT' itself.

In these circumstances, we are fully justified in making an appeal, as far-reaching as possible, for subscribing members. Other societies are supported by such members who never expect to receive any of their advantages, but who become members, even though they reside in distant lands, in order to help on enterprises which they believe to be useful. Why should it not be so in the case of our London Alliance?

Our appeal, of course, applies with double force to friends at home, though membership should not depend only on advantages received. Support the Alliance as a tower of strength in our Holy War!

Dr. Peebles contributes to 'The Harbinger of Light' a strenuous protest against what some call 'The New Spiritualism' which asserts 'conditional immortality' or even conditional persistence after death even when a beginning is made. The 'conditional' does not turn, as formerly, upon faith in Christ, but upon a degree of spiritual advancement sufficient to maintain existence apart from the body. None of us can tell, but the trend of the sublime law of Evolution strongly suggests advancement—accretions of energy, not decadence.

Having at last produced Man, the great Mother, it may be assumed, will take care of him; and, when she gets him safely on the other side, it is practically certain that she will see to his advancement. We are all only guessing or inferring, and we prefer to infer. So then, feeling along the line of Evolution, and reasoning from the past and present to the future, we can trust her, and are content.

Dr. Peebles also sturdily stands up for the medium Bailey, and says:—

I know—positively know—that Charles Bailey is a genuine medium, and know it not only from sitting scores of times in what were termed the Stanford sésances, but from sésances in my own private rooms, with none present save God and His angels, myself, and Bailey. At some of these sésances in broad daylight in my bedroom, holding both his hands in mine, and my knees pressing firmly against his, *apports*, such as coins, sand-encrusted ancient papyri covered with hieroglyphs, fell at

my feet. These, with other *apports* of large dimensions, have dropped upon the table before me. Tell me not, oh trifling sceptic, that I was hypnotised—tell me not that I had any selfish motive in view in witnessing these marvellous phenomena: they occurred in the presence of Charles Bailey and myself, as matters to me of absolute knowledge and infinite value. And these phenomena will stand as historic landmarks along the ages as demonstrations of psychic force and conscious converse with the dead.

We notice with regret here and there a tendency on the part of some Spiritualists to disparage, and even to assail, Christianity. Here is 'The Progressive Thinker,' for instance, printing in its largest type a Paper with the following conclusion:—

Can Christianity much longer live? It may offer in evidence its continued existence under the sciences, under the history of Babylon and Egypt, and under the Higher Criticism. To this, let it be said, it is already exhausted and slowly dying, as said by some of its leading men. That it has long since been dead among the world's scholars, cannot be successfully denied. To-day it lives only among the great mass of non-reasoners, unthinkers, men and women who float on the popular tide of a faith born of ignorance or inheritance. Even this farce is daily growing less and less until the support of former times has faded almost from view, except in the obscure haunts and dark abodes of the world's retreats; largely in the backwoods of the north, where its food is inheritance, and in many dark corners of our Southern states where the light of history, science and criticism have never penetrated. There the superstition may, for a time, continue to live and even show signs of growth, but the time hovers nigh, even in these dark abodes, when death must come, and Christianity be buried beside the great religions of the dead past.

Of course, this is so exaggerated, so grossly one-sided, that it cannot possibly do harm, except to Spiritualism. In the name of Christ and Christianity, the foulest crimes have been committed, and the most extravagant nonsense has been talked, but, on the other hand—what? It is beyond the wit of man to tell what Christianity has done to bless the world. And to-day it is utter foolishness to talk about its being 'dead among the world's scholars.' What the future will reveal no one knows; but, if one might prophesy, it would be infinitely safer to predict that Christianity, freeing itself from its survivals of savagery, is destined to take its place as the leader of the thoughts, the charities and the aspirations of the world.

We wish we could give a better account of the new number of 'The Equinox':—it is such a pity to see so much trouble taken and so much excellent paper and type sacrificed over the productions that fill these four hundred and seventy-five noble pages. There are one or two sane things in it, and several contributions that must have involved an enormous amount of work, and called for much knowledge of a kind, but the rest of it is rollicking devilry, bizarre criticism, wild poetry, records of an ugly-looking, semi-Satanic cult, and indications of frightful quarrels among its devotees. What chiefly surprises us is that mixed up with tremendously serious descriptions of occult practices there are outbreaks that suggest 'John Bull' at its very worst, for vulgarity, insolence and slang.

The number has several illustrations, one showing a pair of arms before some uncanny experiments and, we presume, the same arms after the experiments;—quite horrible, and yet the experiments appear to be a part of the cult. We probably do not understand, but the whole thing seems to us to be ugly, morbid and a little Satanic.

'The Vineyard' is a new monthly, published by A. C. Fifield. It contains much beautiful writing of a simple kind, all on the lines of the following paragraphs from a sort of Introduction:—

For reasons which we hope our magazine will ere long explain and justify, we want its name to have a country sound and significance. Of all such names 'The Vineyard' seems to us the fittingest symbol of the work we would begin to-day. For here also clear-eyed watch should be kept and here wise pruning done, and faithful planting in barren places of the ancient vine that has gladdened the heart of the ages, which can bear wholesome fruit, only when by help of human faith and skill, it grows out of clean earth towards clear skies. And here too the little shrine must gleam, faithful reminder that the wine of life—this good, commonplace, miraculous, human life of work and play—is sacramental, in earthen mug and consecrated chalice alike, to him who will accept it whence it comes.

So much for 'The Vineyard's' purpose. And now, for the sake of honesty from the start, we will try to formulate our faith—and the faith indeed of many contemporary reformers who we hope will some day find us worthy to be numbered of their company. If we learned it first in the teaching of the prophets of all time, the need of our own day has confirmed it as that by which alone men and nations do really live.

We believe in the soul of man and in the brain of man and in the hand his servant and schoolmaster. We believe that our day's divorcing of mind from its ancient handcraft, of peasant husbandry from the soil, and of the soul from its native serving, is undoing us. We believe that what is true can never die, though it be often dragged into sleep and dragged in the mire. We believe in God; that the Spirit is supreme; that Man shall rise from the grave; that Love is the fulfilling of the Law and the Master of all the Arts.

A special December number is promised as 'a distinguished Christmas gift.'

'The Mystery at Clover Farm,' by Effie de Bathe, is a well-written but very horrible story of the wicked tormentings and attempted murder of a second wife by the spirit of the first. Mrs. de Bathe explains that the story has been written to warn us that 'death has no power to immediately transform the evil-minded into saints,' and 'to portray the hatred of an earth-bound soul.' Possibly it had to be done, and probably it may be useful, but, as it is announced as 'the second of a psychic series,' we may hope for glimpses of the heavenly blue.

As our readers know, we deprecate the sending of poetry to us, but we like to keep our eyes open to beautiful, edifying or consoling things. The following, by Elnora Stone, though very simple, is consoling, and consoling because true:—

There's a hand that guides thy ways,
Be they dark or be they bright,
Through the summer of thy days
Or the darkest winter's night.

Though the years seem full of care,
Pain and sorrow by thy side,
Love was also standing there:
He did but the others guide.

Not on this side nor on that
Canst thou leave the destined way:
Onward in the narrow track
Till the closing of the day.

So, in shadow or in sun,
Tread thy way in fear no more:
Love will do as Love has done,
Guide thee safe from shore to shore.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 10TH,
WHEN AN ADDRESS WILL BE GIVEN

BY

THE REV. T. RHONDDA WILLIAMS,

ON

'The Moral and Spiritual Factors in Social Reform.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Nov. 24.—Mr. A. P. Sinnett: 'The Occult Student's View of Evolution.'

Dec. 8.—Vice-Admiral W. Usborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 1st, Miss Florence Morse will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday next, November 3rd, at 5 p.m., at the Psychic Class, for Members and Associates only, Miss Violet Burton, on 'Death and After.' Discussion.

MEDIUMISTIC DEVELOPMENT.—On Thursday, November 10th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, at 4 p.m., Mr. E. W. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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 Mr. E. W. Wallis, Hon. Secretary. Fees, one treatment, 7s. 6d.; course of three, 15s.

TO CORRESPONDENTS.—'Light in Extension.' We do not print anonymous communications; you should send your name and address to us, even if you do not wish them to be published.

LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 504.)

Describing the circumstances under which he first made the acquaintance of Mr. and Mrs. Everitt, Mr. Rogers said he was introduced to them by a Mr. C. W. Pearce, a Spiritualist with whom he had made acquaintance in Norwich; in fact, it was at séances with Mr. Pearce at his own house that he first became acquainted with Spiritualism. The mediumship of Mr. Pearce was of a peculiar character. He would sit at the table, and thoughts and ideas would come to him, whereupon the table would move to confirm what was in his mind.

My first séance (Mr. Rogers continued) was at Penton-street on May 3rd, 1870. There were present Mr. and Mrs. Everitt, Mr. F. Hockley, Dr. Thomson, Dr. Keningale R. Cook, Mr. Traill Taylor, myself and others. After tea Mrs. Everitt sat down for automatic writing. She sat with the fingers of one hand pressed over her eyes, while she wrote with her other hand, answering questions that were put to her. During tea-time I had had a little conversation with her and felt I had easily gauged the extent of her general notion of abstruse topics. It was evident, in fact, that she had none, and so when it came to my turn to ask a question I asked her to define the difference between 'objective' and 'subjective,' and she at once wrote what I considered to be an exceedingly lucid explanation. I regret very much that I did not bring the reply away with me, and, therefore, have no record of it, but the language in which it was couched was inconceivably beyond what I should consider her capable of using. Preparations were then made for a sitting, and I remember 'Znippy' came with a shriek and a yell. He could not then speak English. Soon afterwards the light was put out, and 'John Watt' notified that we could have some direct writing. I at once said (in pursuit of my idea of testing Mrs. Everitt's capability), 'Can you explain the difference between the will and the understanding and the operation of each?' Now that was entirely beyond the medium's capacity, yet in eight seconds we had the answer written by an invisible agency. I subsequently found that the reply made was taken, with a few slight alterations, from Swedenborg's 'Heaven and Hell,' paragraph 423.

At a subsequent séance I put the question as to this passage and was told that it had been given by the Rev. Samuel Noble, author of Noble's 'Appeal,' to which I have already referred. It was stated that he had come to Mrs. Everitt's séances by request, and had taken charge of the circle on the spirit side to guard against intruders. Here is the reply as given by the spirit:—

'You all possess understanding and will. Your understanding is the receiver of truth and is formed from that truth, and your will is the receiver of good and is formed from that good. Hence, whatever a man understands and thinks, he calls true, and whatever you will and think, you call good. You are capable of thinking from your understanding and perceiving what is true and good, but you do not think from your will, unless you will and do what your understanding approves. When you thus will and do, truth is both in the understanding and the will, and therefore in the man; because the understanding does not constitute the man, nor the will alone, but both together. If it is in the understanding only, it is *with* you, but not *in* you, for that would be only a thing of the memory, or science in the memory. The power is going—gd. nt. (good night).'

Describing another séance, Mr. Rogers said: It took place in my own house in the presence of a few friends of Mr. and Mrs. Everitt. We were gathered around a good-sized central table when raps were heard on a small chess table which stood at one side of the room. On the name of the spirit being asked for, 'Rose' was spelled out, that being the name of my little girl who had passed on fifteen months before. She was asked if she could bring the small table up to the larger one, and she did so, that is to say, it moved up without physical contact. It was replaced by one of the sitters and was again brought up to the séance table in the same way. This occurred several times, and, taking place in a good light, was witnessed by all present.

That was a case of table-moving without contact—the first time I had seen such a phenomenon. The small table spelled out messages by tilting over and striking the larger table. I ought to mention that this daughter Rose, when she was dying, had said to her mother (as a comforting assurance): 'Mother, I shall come to the table to you after I am gone.'

While Mrs. Everitt was with us there were several excellent séances, besides which we had some interesting evidences of the presence of spirit friends, out of the house as well as in it. They manifested their presence in railway trains, and in a boat on the river, beating time to the singing, and on one occasion raps were distinctly heard, emphatic in their approval of sentiments uttered, at a church which we were attending, to the evident confusion of Mrs. Everitt herself, and, to some extent, of the preacher. As we sat near him the raps were distinctly heard, and he knowing something of our Spiritualism, and of our guest (Mrs. Everitt was at that time staying with us), looked up at intervals in evident curiosity.

One curious incident which happened while I was in Norwich I might relate to illustrate the ignorance of the educated classes in regard to Spiritualism. I had at that time charge of two or three newspapers, and the chairman of the managing committee requested me on one occasion to call upon him as he wanted to see me on some important business. On my calling he explained that on the previous evening he had been to a private meeting of friends, when a gentleman brought to the attention of those present that at the head of their papers was a Spiritualist. It was regarded as a very serious matter, and it was thought that I should be spoken to on the subject that they might hear what I had to say. I pointed out to him that although I was a Spiritualist I had never used the newspapers which I controlled in any way for the propagation of my creed. He acknowledged that this was so, but suggested that if it got known amongst the public that the general manager was interested in such things, they would suspect the presence of Spiritualism where it might not really be. I replied that I could not give up my faith under any circumstances, and if my Spiritualism was objectionable I must leave. He said he did not wish that on any account, but he asked me if I seriously thought that it was possible to talk with *dead* people. Of course I told him no, I did not believe it was possible, that, in fact, the people I talked to were very much alive!

The reason I mention this incident so particularly is that the gentleman who first called attention to the fact of my being a Spiritualist afterwards became a Spiritualist himself. He is well known in connection with psychical inquiry. I retained my position for some years afterwards and had no further trouble, and was never the worse treated on account of my faith.

'Why did you leave Norwich?' asked the interviewer. Well, said Mr. Rogers, not on account of my Spiritualism, but for quite other reasons. In 1870, having heard that other people thought of starting a daily paper in Norwich, I strongly advised the proprietors of the 'Norfolk News' at once to do so themselves. They yielded to the suggestion with great reluctance, feeling that an agricultural county like Norfolk afforded no scope for such a venture. However the paper, the 'Eastern Daily Press,' was started under my direction on October 10th, 1870. Of course it was very uphill work for a time, and two years afterwards, at a committee meeting, the chairman called my attention to the weekly loss which existed up to that time, remarking, 'And, confound it, Rogers, you led us into this.' I replied at once, 'Yes, and when the balance on the credit side is as heavy as it now is on the debit side, you will not remind me of the fact.' My answer led to some friction between us, but my prophecy was true, as the paper soon afterwards became a financial success, and is now a highly prosperous concern with enormous profits. The proprietors, however, never again reminded me that it was started at my suggestion. The incident, however, unsettled me, because of the fact that the chairman and myself had for more than twenty years enjoyed the most confidential and friendly relationship, and this was the first rupture. At that very meeting I handed in my resigna-

tion, but was requested to withdraw it, and did so. Everything appeared to go tolerably smoothly after that for a time, when an event occurred which led me to look out for a change. The 'Daily Press' had been supplied with telegraphic, manuscript, and stereotyped matter, presumably in the Liberal interest, by a concern in London, and as I had to go through all the matter every night, in preparation for the coming morning's issue, I fancied that I detected that this matter was being more and more tinged with Conservatism, and I came to London with a view to discover the truth of the matter. I saw the proprietor, who laughed at my suspicions, and declared that there had been no change in the conduct of the agency, and that the literary staff continued to be the same as before. However, I was not satisfied, and I remained in London for some days in order to get at the bottom of the mystery, and at last I succeeded (I need not say how) in securing a copy of a private circular which had been sent out and which fully justified my suspicions. I took this back to Norwich with me and showed it to Mr. J. J. Colman, afterwards M.P. for Norwich, and of course he asked whether I had any suggestions to make. I said, 'Yes, start a Liberal agency on the same lines.' He approved the suggestion, and I therefore came to London again, saw the then Liberal Whip, Lord Wolverton, and after some negotiations with friends he agreed that an attempt should be made, and that I should take the management. There was only one hitch in the negotiations at first. He would not undertake to ensure my position for more than three months, while the attempt was in the form of an experiment, and he would not agree to give me the salary which I requested. When I went back to Norwich I made these representations to Mr. Colman, and he said, 'Take the position; the difference in salary I will personally make up to you, and as to the question of possible loss of position in three months, I will guarantee that you shall be at liberty to return to the same office here which you now hold.'

The company was formed under the name of the 'National Press Agency,' the old 'Central Press Agency' was driven out of the field, and the 'National Press Agency' is still a very big business concern, sending its supplies all over the country daily. Mr. Colman also became, at my suggestion, one of its largest shareholders. It is due to the memory of Mr. Colman, who is since deceased, that I should say that, although I had known by experience very few liberal Liberals, he was one certainly, *par excellence*.

I held the management of the National Press Agency till 1894, when I retired, simply because the work was too heavy for me. Having had twenty-five years in Norwich and twenty years in the service of the National Press Agency, I was in reality in Mr. Colman's service for close upon fifty years, and I was given a small pension on my retirement. At the end of five years my pension was reduced to half; at the end of the next three years it was stopped altogether, although I was then in my 79th year. Unfortunately for me Mr. Colman had died in the meantime, or this would not have happened.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

OPENING OF THE PSYCHIC CLASS.

On Thursday, the 20th inst., at 5 p.m., the Psychical Self-Culture Class of the London Spiritualist Alliance was reopened, and there were upwards of sixty Members and Associates present. Mr. H. Withall (vice-president), who was in the chair, and Messrs. G. Spriggs, E. W. Wallis, and J. A. Wilkins gave interesting addresses. After a pleasant and helpful meeting, the company, at the invitation of Mr. Wilkins, adjourned to the Eustace Miles Restaurant to partake of tea, after which a hearty vote of thanks to Mr. Wilkins was passed with acclamation.

Mr. George Spriggs has kindly consented to conduct the class for mediumistic development on the Thursday afternoons when lectures are delivered at Suffolk-street, and on the intervening Thursdays Mr. Wilkins will preside over the meetings of the Psychical Self-Culture Class. These classes are for the Members and Associates only, to whom they are free.

A SUCCESS FOR 'JULIA'S BUREAU.'

'The Hindu Spiritual Magazine' for September contains a full account of the result of an application to 'Julia's Bureau,' which presents some interesting features not attributable to telepathy from the living, certainly not from the applicant himself. The results are the more noteworthy because the applicant was not present in person, being in India at the time, and the information given appears to have been derived from psychometry combined with spirit presence or influence.

Babu S. K. Chatterjee, who describes the incidents, is a legal practitioner in India, and the son of a former distinguished professor in the Sanskrit College, Calcutta. Wishing to obtain a communication from his deceased father, Mr. Chatterjee applied to Mr. Stead and filled in the usual forms. Our readers may remember that among the papers to be filled in there is a 'Form H,' on which the applicant is asked to give personal particulars of the deceased, and any special details or references to private affairs which would constitute a test of identity. This form is sealed up and retained by the applicant until the sensitives have been consulted, after which it is handed to the officers of the Bureau for comparison with the details given at the sittings.

As Mr. Chatterjee could not go to England, he sent his father's seal, without the handle, and two pieces of paper written by him. The three sensitives to whom these articles were submitted (Mr. Robert King, Mr. J. J. Vango, and Mrs. Wesley Adams) all described a person of great intellectual and mental power; two of them gave the age as fifty to sixty and sixty to sixty-five years respectively; he had attained the age of sixty-one. As to Mr. King's report, the writer says: 'Father's learning, intellectual activity, religious devotion and the high standard of spirituality that he attained, have all been correctly described.' It was stated that the period of his passing over seemed to be 'long since,' and that 'death took place somewhat quickly at the end.' He died in 1867, on the second day of an attack of cholera.

Mr. Vango correctly stated that the deceased man's hair 'probably turned grey early in life,' that his illness must have been very short, and that he was a busy man almost up to the last days. Mr. Chatterjee says that his eldest brother, aged seventy-three, had never seen black hair on his father's head; the latter had taught nearly fifty pupils up to the day of his fatal attack. The sensitive also said:—

His work in earth life seems to be principally to do with literature; he seems as though he took a great interest in the training of the minds of others. He also shows me a very large book, I should think from twelve to sixteen inches square. I also see a great many papers, some of which still lie dormant. These he specially desires to be finished and placed on record for the benefit of mankind. The applicant, he says, could do this, and would please him very much by so doing. The gentleman is much desirous of the applicant following up this subject [Spiritualism?] and learning all he possibly can in order to impart his experiences to others whom they may benefit. He says: 'It has been my desire ever since I came into the spirit world to be with my son and help him to know how near I and others who are disembodied are to him, and that, if the machinery can only be set in motion, I can send a message to him and he can help many others in this way.'

Although the last part of this message is similar in character to the utterances of other returning spirits, yet there is also a definite reference to papers 'lying dormant' which the deceased wishes to be made publicly available. Mr. Chatterjee says: 'Father's commentary on the "Purusha Sukta" is one of these. I was not even aware of the existence of this commentary at the date of my application to the Bureau. I discovered it quite accidentally among some old manuscripts months after my application.' The large book, he says, was a manuscript treatise on Sanskrit rhetoric, which has been irrecoverably lost. Three boys were also seen by Mr. Vango, and the applicant states that he has lost three boys; he did not refer to them in Form H, and never informed anyone in England that he had lost them.

The salient points in Mrs. Wesley Adams' description are

references to the condition of helplessness, gasping for breath, and loss of sensation at the time of death. She spoke of the deceased as a writer or composer, and as having 'a sense of appreciation of the way his wishes and memory have been respected.' There were three friends with him 'who add to his happiness in the spirit world.' His commentaries on two Sanskrit books have, in fact, been reprinted and republished, and his 'Life' has run through four editions. The 'three friends' are recognised as three fellow professors at the Sanskrit College, who, with himself, were called 'the four pillars of the College.' There is also a reference to a lady, which would apply to Mr. Chatterjee's wife, whom he had not mentioned in Form H, or spoken of to anyone in England. Altogether Mr. Chatterjee is satisfied that 'telepathy had nothing to do with the success of these communications.'

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 505.)

The following extracts from pamphlets published by my mother give particulars of the sufferings experienced by some of those who passed into spirit life unprepared. These spirits were permitted to control the medium at our home circle, and the communications referred to are only a few of the many received at various times from our spirit friends.

As if to convince us of the truth and importance of the messages we were permitted to communicate direct with an unfortunate youth from a low sphere, an old schoolfellow of our medium, whose name was known to us, and whose death had resulted from a fall into the sea whilst serving on board a merchant ship. He addressed us in sad, depressed and hopeless tones, telling us a woeful tale of his present experience and wretched condition, caused by his having been called away so suddenly in the midst of youthful follies and wickedness. One sin, especially, had been the habit of blasphemy, and of treating sacred subjects with derision and disrespect; not from disbelief or ignorance, but from thoughtlessness and a love of bombast and boasting. He earnestly begged for our prayers on his behalf; also that we would impress upon our medium the great necessity of his taking a lesson from his sad fate, now while he had time. He expressed much regret for not having cultivated *will power* while on earth, the absence of which now proved so great a hindrance to him, even in acquiring a desire for progress in spirit life, notwithstanding the help rendered him by a kind spirit friend, whom he called his benefactor. He repeatedly expressed gratitude for being permitted to come to us, and said that he was greatly assisted by inhaling the spirit aura surrounding our circle.

The last time he communicated with us he was comparatively happy, and full of gratitude for all the help he had received, &c.

Another schoolfellow of our medium was also permitted to take control, who stated that he had died from fever while with his regiment in India (he having been an officer). He described the great amount of suffering he had experienced on entering spirit life, consequent upon having been called away in the midst of thoughtless youthful follies, and said that having acquired while on earth a great amount of *will power*, he had thereby been enabled to overcome his evil propensities and very much assisted in shortening the period of his trials. He trusted that with the help of kind spirit friends, he would soon make more rapid progress. On the last visit that he paid us he said that he had been raised to a much happier and brighter sphere.

A third spirit, also a school friend of our medium, received permission to attend our circle. His death, he confessed, arose from *delirium tremens*, the result of his habitual intemperance. (He had been a brewer.) He, also, suffered greatly on entrance into spirit life, consequent upon his former indulgence in stimulants!

Fortunately, he had naturally a strong will, although he

had failed to use it while in the body, and this had enabled him to resist the temptations pressed upon him by surrounding spirits. By this means, and his own awakened spiritual desires, he had been raised from his wretched condition! He expressed gratitude for the opportunity of attending our circle, which he knew had proved to be the means of assisting other unhappy spirits in making spiritual progression.

One evening the control (the father and spirit guide of our medium) gave us a very interesting account of his own experience on leaving the earth. Having died under the impression, given him in his youth, that he would sleep in the grave until a general resurrection, &c., great, indeed, was his surprise to find himself standing, still in the same room, surrounded by his family and servants, watching all that was being done to his body, although, being in the spirit, he was invisible to them. There he remained for some hours, until he recognised the spirit of his father, who had been his guide and who approached him and conducted him to his spirit home. This was not at first a high condition or zone, in consequence of *pride*, by which he had allowed himself to have been enslaved while in the flesh, but which he had very soon to struggle against and overcome.

He expressed regret to see how much this failing had been inherited by his children, and seriously urged them to strive to overcome it while on earth.

On another occasion we were informed that an entire stranger to us all was present, who had solicited permission to control our medium. This being granted, he introduced himself by stating that he was by birth an Egyptian, who had died in the year 1660: that from his birth he had been a natural clairvoyant, always seeing the spirits by whom he was surrounded and conversing with them, a fact which, not being understood by the world, caused him to be looked upon as demented. He was a labourer or tiller of the ground while on earth. His object in coming to our circle, he said, was to give us an account of his experiences since he had entered spirit life. He had been received into a very low sphere, but had been gradually ascending, until at length he reached the ninth, where he was at the present time; and his desire was that all should be written down and published for the instruction of the world at large. Unfortunately, circumstances occurred which prevented the accomplishment of this object. Our circle was broken up very suddenly, our medium having been called away to India.

From personal observation and experience I am convinced that Modern Spiritualism is sent by an All-Wise Providence to enable earth-dwellers to comprehend the truth of spiritual religion. Man is born with inherent spiritual gifts which enable him to realise, and trust, the guiding Power Divine. Psychical phenomena attract the attention of thoughtful persons and convince them that invisible Intelligences, by acting on matter and on mediums, demonstrate the reality of the spiritual world and the fact of human survival. It is open to question whether it is wise for mortals to surrender entirely to spirit influence, but under the care of wise spirits no harm may come; still, normal psychical development is better than forced unfoldment of the spiritual nature.

It is strange that Christian believers so often *disbelieve* the modern evidences of spirit guidance, and I have submitted the record of my experiences to the readers of 'LIGHT' in the hope that it may, at least, inspire some with new thoughts and ideas of spirit life, and help them to realise the companionship of loved ones in the Unseen.

WALTHAMSTOW.—An effort is being made in Walthamstow by a few Spiritualists to start a new society, and they will be glad if friends interested in the movement who are willing to help to bring our cause to the front, will kindly write to Mr. Cornell, 5, Kenilworth-avenue, Forest-road, Walthamstow.

FINCHLEY.—An effort is being made to establish a 'Spiritual Evidence Society' at Finchley for private sances, public lectures, and other meetings, and the promoters will be pleased to hear from friends willing to assist. Letters may be sent to Mr. Thomas Blyton, Durie Dene, Bibbworth-road, Finchley, N.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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'MY FRIENDS, THE SPIRITUALISTS.'

We wish to give a special welcome to Hugo Münsterberg's new work on 'Problems of To-day, from the point of view of a Psychologist,' published in England by T. Fisher Unwin. The book is written in the gay and simple style that is so familiar and so welcome to this author's readers, a style all the more welcome because, while making psychological studies pleasant, it sacrifices nothing of serious thought. The nine chapters are nearly all written from and of American points of view, and are on the whole of practical value, treating of such subjects as 'The Fear of Nerves,' 'The Choice of a Vocation,' 'Prohibition and Temperance,' 'The Intemperance of Women,' and 'The Market and Psychology.'

By the way, 'the intemperance of women' discussed is not that of drink. In his own way, the writer satirically sketches the portrait of the woman who is wasting herself and her power of concentration by breaking up her life into little bits of self-indulgence, excitement and general flutter over reading that makes no demands upon serious and connected thought, theatres, shopping, personal decoration, 'causes,' and Bridge.

But we must not venture into these tempting pages beyond the chapter which of course has specially attracted us. It is entitled 'My friends, the Spiritualists,' a recognition which pleases us, although we come in for a good deal of the writer's critical chaff.

It should be noted at the start that Dr. Münsterberg has no faith in Spiritualism as we know it, and no faith in himself as a student of it or even as interested in it. He is an old practitioner at turning away, and has, 'through all [his] psychological career,' 'refused urgent requests' to look. 'I have not considered it a part of scientific psychology to examine the so-called mystical occurrences.' In fact, he brought from Germany the average scientific German's contempt for the whole thing. 'The only clean way seemed for me to stay away from it entirely.' But at last he yielded so far as to look in at a Eusapia Paladino séance or two, and with astonishingly contradictory results, probably owing to the fact behind his naïve confession, 'I myself am entirely unfit for such an investigation.' A part of this unfitness is his sufficiently commonplace impregnability. He did not get much, but he owns that if he had gone on he would certainly have seen more, although that would have made no difference. 'I am afraid the more convincing in the eyes of Spiritualists my séances might have been, the less they would have convinced me,'—a somewhat aggra-

vating assertion, and one difficult to understand on scientific lines.

His references to Eusapia Paladino and to the séance or two that he attended are piquant and clever enough in their way. Eusapia he describes as 'a lady who must have been unusually beautiful in youth, with a delicate humor around her eyes, with an expression of sympathy and almost of brilliancy in her face, with a vivacity and cleverness which would have attracted me in any parlour.' But she is set down as a cheat. 'Only a woman with unusual skill, unusual talent, unusual strength, unusual resourcefulness and unusual ability to deceive and to mislead could go through these performances undetected for a single evening. But just such a woman is Madame Paladino.' This, by itself, might not mean that she, being such a woman with such possibilities, actually took advantage of them to cheat as a cheat, but Dr. Münsterberg proceeds to show that she did cheat, and also to show *how* she cheated, and to imagine others ways, although he says, 'I do not in the least wish to suggest that I really know how she is doing all of her tricks.' Then quite plainly he says, 'We must keep in mind that we have to do with a woman who has specialised in these very performances for thirty years. Always the same silly, freakish, senseless pranks repeated on thousands of nights [is that so?] before small groups of more or less superstitious people under conditions of her own arrangement . . . and with complete freedom to do just what she pleases' (which is not true).

Then, after describing all kinds of possible trick contrivances, he says, 'Of course I may be on an entirely wrong track and the mechanism may be of quite a different order.' And then follows the story of the late 'exposure' which was printed probably in most of the newspapers in the world, concluding with the words, 'and she responded with that wild scream which indicated that she knew that at last she was trapped and her glory shattered.'

All this, with its sensational climax, is the plainest possible charge of fraud—fraud long continued and now at an end. And there the newspapers ended. But there, strange to say, Dr. Münsterberg does not end. Will the newspapers now take up the story again, and print Dr. Münsterberg's extraordinary—what shall we call it?—recantation?—or reconsideration? And here we must freely quote; for the clearing of Eusapia, though so unaccountably introduced, is so complete. 'I have spoken of fraud,' he says, 'and yet I do not want to be misunderstood':—

I do not think it at all necessary, indeed, I even consider it improbable that Madame Paladino, in her normal state, is fully conscious of this fraud. I rather suppose it to be a case of a complex hysteria in which a splitting of the personality has set in. We know to-day that the hysteric double personality has no mysterious character whatever, that it results from certain abnormal inhibitions in the brain—pathological disturbances which are nearly related to the phenomena of attention, of sleep, of hypnotism, and so on. Such a split-off personality may enter into the most complex preparations of trickeries and frauds, may carry them through with a marvellous alertness, and yet as soon as the normal personality awakes, the whole hysteric action is forgotten. I suppose that a hysteric disease with complex anaesthetics is responsible for her whole life history. When, as a little girl, she saw the chairs and tables moving around her while she was sweeping the room, she probably passed through experiences which she interpreted in the way most natural to her. What really happened was probably that she violently moved the furniture without perceiving her own movements and without intention. Her lower brain centres had reached a hysteric independence, and from this simple starting point probably that complex secondary personality developed itself, and I sincerely believe that she is fully convinced of her own mysterious powers. It is not she who plays the tricks; it is her irresponsible split-off consciousness which focusses on those silly performances. It is a fraud for which no one is to be blamed, as it belongs in the sphere of the hospital.

If that satisfies Dr. Münsterberg we are sorry, and we can only interpret it by his fear that if he gives in to us at all, he might have to come right over. To use his own expressive phrase, 'Our friends the Spiritualists, to whom we have given our little finger, grasp at once for the whole hand, and in the next moment they have the whole arm.' That is the language of fear; but, on the next page, that gay way of putting it is changed to almost angry terror when he says that if science gives in to us 'then really nothing of value remains in that poor sham edition of the world with which science and scholarship have wasted their efforts so far.'

'It is simply silly to fill our libraries with that old-fashioned knowledge which so far we have called physics and biology. From the standpoint of natural science we have to begin anew.' Precisely, Dr. Münsterberg, that is exactly what we have all along been telling you. You *will* 'have to begin anew.'

SIR OLIVER LODGE ON 'INCARNATION.'

'We are the product of evolution through the ages,' said Sir Oliver Lodge, speaking on 'Incarnation' at the King's Weigh House Church on Tuesday, the 18th inst. The address is reported in 'The Christian Commonwealth' of the 19th inst. In Sir Oliver Lodge's opinion, briefly stated, but using his own words, there is 'great truth in the idea of pre-existence—not an obvious nor an easy truth, not to be identified with the guesses of reincarnation and transmigration.' He says that he thinks we are

Fragments of a great mass of mind, of spirit and of life—drops, as it were, taken out of a germinal reservoir of life and incubated until incarnate in a material body. The soul may be said slowly to construct the body, and continuously to leak in and take possession of the gradually improving conditions. Man on his bodily side must trace his ancestry through the animals. . . . 'Of the earth, earthy,' the primæval man was, truly, but he stood erect, he felt himself to be risen above the beasts, and a splendid promise must have shone in the eyes of that nascent intelligence. What happened before earth life we have forgotten; if we ever knew. Our individual memory begins soon after birth. Before that we cannot trace identity. Perhaps we had none. Either we had none or we have forgotten. . . . We are here to become worthy of our origin, to develop a character and a will, to become ripe for freedom. The only service that can last through infinity is the service that is perfect freedom—a condition of joyful and heart-whole obedience to the demands of the highest. This is the destined goal, towards it we are intermittently, and with many falls, striving.

We are not left to our own devices, however, for Sir Oliver believes that 'we are assisted—led but not forced, guided but not compelled—helped by other human beings sometimes, helped also by other beings and in other ways—ways which we hardly yet suspect.' This he believes to be 'literally true.' He says:—

The idea of 'angels' is usually treated as fanciful—imaginative it is, but not altogether fanciful. . . . Facts known to me indicate that we are not really lonely in our struggle, that our destiny is not left to haphazard, that there is no such thing as *laissez faire* in a highly organised universe. Help may be rejected, but help is available; a ministry of benevolence surrounds us—a cloud of witnesses—not witnesses only but helpers, agents like ourselves of the immanent God.

Our spiritual eyes, however, are still closed even now. Life here is far from the realisation of the kingdom of heaven. . . . we are still barely emerged from the savagery of ruthless competition; the condition of the stricken poor is too appalling. But it is our own fault, it is not the fault of Nature; there is room and plenty for all under proper organisation. Still, hope is in the air; in spite of greed and selfishness, thoughtful people are beginning to perceive how deep has been this corporate folly, more and more are they longing for a brighter day. Real badness is exceptional; weakness increased by hopelessness is the besetting sin. But reformers are busy, and even now the seers and poets are preparing their songs to welcome the second advent of the divine spirit in the hearts of men.

INTERESTING COMMUNICATIONS.

(Continued from page 505.)

I have already said that the communicator, Bennie, had given evidence that he knew what had been happening in his home. I ought to have said that he had given *repeated* evidence of this. A single instance might be attributed to chance, but when we find that he tells his parents again and again what they had been saying and doing, chance is ruled out as an explanation.

He mentions seeing his father laying flowers on his grave, and states the substance of the words he used when doing so. 'He said, "Bennie, these are for you, dear," and something else.' His father (Mr. Junot) had said aloud: 'Dear Bennie, these flowers are for you. . . . Go and tell Dr. Hodgson this' (p. 490).

He tells his mother that his sister would be troubled in a few days with a sore throat, for he saw it beginning. When the mother returned to her home she found that the girl was quite ill with a sore throat and under the doctor's care (p. 537).

On one occasion Bennie says to his parents:—

Let me tell you one thing. Don't question the right and wrong of my returning, because there are no wrongs in it.

Mrs. J.: Yes, Bennie, it gave us a little anxiety as to whether we were doing right in calling you to us.

[Bennie replies]: I heard it all and it made me uneasy, dear, so thought I would settle it for you.

[Note by the father]: We had upon the evening before been asking ourselves whether it might not influence him away from his duties in his new life to call him back to us. The conversation on this subject had been quite extended (p. 536).

Bennie shows a very brotherly interest in his sister's welfare, and is evidently anxious lest she should be overworked.

It would be a happy thing for many growing girls who are studying for examinations and working to the full extent of their powers, or beyond, if they, too, had a brother with equal common sense and influence to watch over them and advise more rest.

We must remember that Mrs. Piper, through whom these messages came, knew nothing about the Junots, and consequently that neither the name nor any circumstances connected with Bennie's sister, Helen, could have been normally known to her; so that if we reject the spirit hypothesis we must call to our aid both telepathy and telesthesia (or perception at a distance) but a record like this reduces such explanations to almost an absurdity, so far-fetched and complicated do they appear as interpretations of this realistic and natural account of the meeting of a son with beloved parents.

The first interview with his brother is more incoherent than the others. Bennie is excited, 'too excited,' he says, 'to keep his thoughts clear.' He shows anxiety to prove to his brother that he is really there, and is afraid that he may fail, that the things he remembers may not be recalled by the other. All this is so natural, and fits in with what, under the circumstances, one would expect. He asks sometimes, 'Can you see me?' and has to be reminded that he is not visible when speaking through what he calls 'a lighted window.'

Bennie's character reveals itself through these conversations. He seems to have a great delight in helping his family, a large capacity for being happy, and a buoyant sense of gratitude towards God.

He appears to be in close contact with relatives of his parents, and mentions his mother's grandmother and aunt as being with him. These names were not at once recognised, because, as his mother explains, she was not thinking of them at the time.

On one occasion Mrs. Junot asked: 'Bennie, do you often see Grandma Junot?'

(Bennie): Oh yes, she is with me nearly all the time. Mother, do you realise what a good woman she really is?

(Mrs. J.): Yes, she had much trouble in this life, but she always believed in the goodness of God.

(Bennie): Yes, and she *does now*. She often says: Bennie, dear, we must help our beloved ones on the earth and teach them to be patient.

[Characteristic of his grandmother to an exact degree.—N. B. J.] (p. 554).

The following incident deserves special notice.

Bennie's father had been obliged to dismiss a coachman who had taken to drink. The man (whose name was Hugh) took with him, when he left, a dog called Rounder, a valuable ratter. Soon after this Hugh died. At one of the sittings Mr. Junot inquired for Hugh, and asked Bennie to tell him that his former master wanted to know where to find Rounder (p. 492).

Bennie promised that the information would be given, and later on Hugh himself promised that he would see that Rounder was returned (p. 499). At a subsequent date Mrs. Piper said, during the waking stage: 'John Welsh has Rounder' (p. 515). This occurred in April, 1902.

In June, 1902, Bennie's father wrote to Dr. Hodgson that Rounder had been found. He had made inquiries for 'John Welsh,' but without success. The inquiries, however, led to his discovering Rounder in the possession of a coachman called James M. This man claimed that Hugh had given him the dog. After recovering the dog Mr. Junot still tried to discover 'John Welsh.' On asking the deputy sheriff, he at once replied that he knew him, that he was a great friend of Hugh's. He says in a letter: 'At Mr. Junot's request I visited Walsh, or Welsh, and asked him about the dog Rounder. He quickly became suspicious and would not talk, saying, "What are you asking about the dog for? They have got him back." . . . He now says that Hugh, not long before his death, gave Rounder to a coloured man' (pp. 517, 518).

It seems uncertain whether Hugh was right in saying that 'John Welsh had Rounder,' but it appears clear that John Welsh knew what Hugh had done with Rounder and that he could have assisted in his recovery. It seems not improbable that he knew more about the matter than he cared to say.

These few selections from the three hundred pages in which this series of sittings are recorded, cannot, of course, give any idea of the proportion of correct to incorrect statements which are made, but this is very large, as anyone can attest who studies the record personally.

H. A. DALLAS.

THE SWASTIKA.

In our issue of June 4th, 1910 (p. 265) and in that of July 23rd, 1910 (p. 355), we made some references to the Swastika symbol, and said that we were glad to note that, contrary to a practice now becoming common, the editor of the 'Co-Mason' draws the figure with the left-hand upper member forming the letter L. In reply to a letter which we addressed to him on the subject, he writes:—

The Swastika proper is only that form whose branches turn to the right. When the branches turn to the left Max Müller informs us that it is called the Sauvastika. If we use the Indian names we ought to use them correctly: unfortunately we have adopted the name and very constantly apply it to the wrong object. It is a great pity that the Indian name was adopted; it is this that has landed us in the contradiction.

He adds:—

The true Swastika turns to the right, and is an emblem of happiness and good luck. The Sauvastika turns to the left and in India is generally held to be unlucky.

He sends us a copy of the October issue of the 'Co-Mason' which contains a full account of the Swastika and gives an interesting legend regarding the origin of the Talisman, a legend belonging to the old Operative Guild of Freemasons. It connects this symbol with a habitation with the seasons, the winds and gyratory motion.

The legend tells how 'the Lord put it into the mind of Jabal to build a master mason's lodge that should not be blown down, and He said it should be sheltered and available for all kinds of weather.' It was in the form of the Talisman; it proved to be strong enough to resist the force of the gales and was open to the sunshine from all quarters.

Those who are interested in the subject would do well to consult this number of the 'Co-Mason.' They will find in it also plenty of other matter of interest, such as articles on 'A Mystic Brotherhood,' 'Astronomy and Masonry,' and 'The Esoteric Schools of the Hebrews' (the Essenes and Kabbalists).

'SCAPEGOATS.'

TRANCE ADDRESS BY MR. E. W. WALLIS.

On Sunday evening, the 16th inst., at a meeting of the Marylebone Association of Spiritualists, held in Cavendish Rooms, Mortimer-street, W., Mr. E. W. Wallis delivered a trance address entitled 'Scapegoats.'

Spiritualism, said the speaker, had demonstrated that the survival of human intelligence after bodily death was as natural as that man should exist at all. It stood for 'the open door' between the two great branches of humanity—those who for the time being dwelt in earthly conditions, learning in the school of life, growing in self-knowledge, self-control, self-manifestation and self-realisation, and those who had fought their fight, had passed through the earthly curriculum and gained their promotion by passing into the Beyond, where—as human beings still, with minds to think and hearts to feel; with intelligent power to will and to perform, to learn and understand—they continued to live unchanged in nature, character and disposition, but in a sphere which afforded them scope for richer experiences and growth in knowledge, insight and understanding. Spiritualism stood for the natural intercourse between these two branches of the human family, and Spiritualists were united on the one common ground of affirmation that, under certain conditions, communion could be held with those called 'dead,' who established their identity, and demonstrated the survival of their affection and interest in those they had left behind.

These facts of individual experience served to demonstrate that human survival is in accordance with natural law, and that the spirit world is a natural realm, having its existence in the scheme of Nature as expressed in the universe, and that, by consequence, this world is itself a spiritual world and its inhabitants spiritual beings already, possessing latent powers of spiritual growth and expression. This being admitted, there followed the recognition that the post-mortem state of human beings was directly related to and dependent upon—in its initial stages at least—the kind of life which had been lived in the body, bearing direct relation as a sequence to that part of the human career which had been spent on the earth. 'Whatever you have acquired, whatever you have learned or accomplished—whatever has flashed into your consciousness, lifting you out of the dull and dreary round of the trivialities of the physical life, whatever you have become as the result of earth experiences—all is incorporated into and makes you what you are at any given point of your career, either here or hereafter. You are, therefore, what you are because of what you have been, thought, felt, and done.'

The law of the spirit was always the law of growth; of the manifestation of the inward spiritual quality. And when this was directed to definite spiritual ends it was clear that there was a guiding mind directing the process to a divine result. That divine law of growth or development had by slow stages lifted the race from a childhood of savage, barbaric ignorance to its present condition of comparative intelligence and spiritual freedom. The more unfolded the man became, the more clearly did he comprehend his duty and his responsibility to be true, good, pure and aspiring, and to encourage such manifestations in others. Falsehood, deceit and hypocrisy always presented themselves as nearly as they could in the guise of honesty and truth—thus paying homage to the principle of goodness in the universe and involuntarily recognising the Divine Reality.

In his efforts to discover and to follow the principle of goodness man made many mistakes, and he found that whenever, whether knowingly or in ignorance, he contravened the laws of the universe, the consequences to himself were the same, except in one respect: if he erred through ignorance there could be no self-reproach, but if he broke the law knowingly there followed the consciousness of culpability. For it was a law inherent in man's nature that he could not refuse at last to admit his guilt. Responsibility rested on the individual for the use he made of his body, his mind, and the influence he exerted on his fellows, and that responsibility could not be avoided or evaded.

In his less developed stages man had entertained weird and fantastic notions concerning life and death, suffering and responsibility. He regarded storm and earthquake as evidences of Divine wrath, and sought to placate the imaginary supernatural powers whose anger he believed he had provoked. Hence the men of the past were taught by their priests that to obtain immunity from their sins they should offer the first fruits of their toil, and the priest himself would make atonement for the wrong-doing of his followers by sacrificing beasts on the altar. In one of these rites a goat was selected to bear the iniquities of the people, and this was then driven away into the desert, taking with it, as was fondly believed, the consequences of the wrong-doing of the people on whose behalf it was selected. As the thought of mankind grew less materialistic, another and invisible scapegoat was selected—the Devil. The Devil, indeed, was the modern scapegoat, who was held responsible for the wrong-doing of mankind. Slowly but surely, however, men were beginning to realise that there was no escape from the consequences of their own actions—that the only way of restitution was to 'cease to do evil and learn to do well,' and that the evils of life and their remedies were natural and not supernatural. When plague and pestilence were rife, the sanitary inspector was called in to inspect the drainage, which proved that faith in the supernatural was giving place to a nobler form of faith—faith in the beneficence of the laws of the universe. Spiritualism was not supernaturalism—it was naturalism. But in the meantime other scapegoats had been found. They were certainly more rational and natural than the old ones. The latest scapegoats were known as 'ancestral bias,' or heredity, and environment. There was certainly a fundamental basis of fact in these attempts to mitigate man's individual responsibility. 'But,' said the speaker, 'do not be misled. Do not lose sight of the fact that you are not a mere log carried down the stream of time. You are an Intelligence, a living personality, and all the pains and sorrows you have to undergo are designed to train you in methods of directing your own life, that you may yourself be a guiding power. You are here to develop your will and to cultivate those powers which enable you to determine how far these influences of the past shall affect you. You are an original centre of spirit, or power, and can exert a controlling or directing influence over the forces that affect you, and modify them by developing the powers within you, even if you must do so in accordance with the educational influences supplied by your own experience and by learning from others.'

Nevertheless, we were all far too ready to plead extenuating circumstances for our misdeeds. The spirit was willing but the flesh was still too powerful for its control. Whatever might be the facts regarding heredity and environment, the fact remained that even those who could with justification plead these things in extenuation had to suffer the same effects, to tread the wine-press of consequences, whether culpable or not, and to wring from life, almost with tears of blood, the knowledge and strength necessary to learn its lessons and grow in wisdom and goodness. Here or hereafter all would have to stand before eternal justice and learn how to order their lives understandingly and lovingly, in harmony with the eternal principles of purity, health, vigour, beauty, and righteousness.

It was no capricious supernatural power—no hard taskmaster—which had imposed these conditions upon us. It was a loving Father of supreme beneficence and absolute wisdom, who designed that each of his children should recognise the responsibility to be true to his best self, and to develop to the fullest extent possible the divine powers latent within him.

There was a truth in the idea that we may benefit by the sufferings of others, but it did not relieve us from the consequences of wrong-doing. Men could, and did, reap a harvest they had not sown, for they had entered into and enjoyed the heritage from the past, the privileges, the liberties, and the discoveries that had been won for them by the sufferings and struggles of all the generations that had preceded them.

Turning again to the question of scapegoats, the lecturer

alluded to the scapegoats of Spiritualism—the 'evil spirits' who were so frequently blamed for the mishaps suffered by rash, heedless, and impatient investigators, and he repeated the statement frequently made in this connection that the evil spirits of the other world were once inhabitants of this one. This earth was the recruiting ground for the so-called 'devils' in the spiritual world. Here again came in the old question of cause and effect and human responsibility.

After dealing with mediatorial service, and speaking of mediators of humanity who, in the body or out of it, toiled and suffered in the work of bringing light, knowledge and happiness from the higher realms into the lower, the speaker said: 'From the highest to the lowest there thrills an electric love cord that unites all God's children in brotherhood as members of one great family, and that has inspired and sustained the race through all its long pilgrimage of pain. And always there are the ministering spirits who perform the mediatorial services of life, servants and messengers of God, whose joy it is to help, to strengthen and to guide their brethren so that at last His Kingdom may be established in the hearts of all.'

At the close of the address, Mr. Wallis, speaking normally, alluded to the loss sustained by 'LIGHT' through the sudden demise of his associate-editor, Mr. J. B. Shipley, a man of great culture and with high qualities of mind and character, whose transition from earth was deeply regretted by all who knew him.

D. G.

THE 'PASSING' OF MISS HELEN WITHALL.

In our last issue we briefly mentioned the passing to spirit life, on the 18th inst., in her sixty-eighth year, of Miss Helen Withall (a sister of Mr. H. Withall, one of the vice-presidents of the London Spiritualist Alliance). She was present at the council meeting of the London Spiritualist Alliance on Thursday, the 6th inst., and seemed to be in good health, but on Monday, the 10th, she had an apoplectic seizure, from which she never rallied.

Miss Withall was a convinced Spiritualist for many years and was one of the sitters at a number of the early historic séances with Miss Florence Cook in the rooms of the British National Association of Spiritualists. Kindly, gentle and cheerful, she delighted in helpful service to others. Progressive in thought and an earnest truth-seeker, she quietly worked in religious, political and social movements, and will be much missed by her late associates and friends. But for the fact that she appeared to be in her usual health, it would not seem strange that she should so soon have followed to the spirit side of life her oldest and nearest friend, Mr. E. Dawson Rogers, and we feel assured that already they have had happy gatherings with other friends and relatives in that land of light and beauty beyond 'the adventure of death.' On Saturday last her mortal form was returned to mother earth in the Hendon Park Cemetery, N. (not far from the spot where the body of Mr. J. B. Shipley was laid to rest two days before), in the presence of a number of relatives and immediate friends. The services were conducted by the Rev. J. Page Hopps and the Rev. Charlesworth, both of whom spoke feelingly in appreciation of the good and bright spirit who had so recently been promoted to the fuller life of beauty, usefulness and love beyond the tomb.

THE Rev. John Spence, F.R.A.S., will deliver an address on 'Science and the Future Life,' on Sunday next, the 30th inst., at 7 p.m., in the Eccleston Square Congregational Church, Belgrave-road, S.W. (near Victoria Station).

TRANSITION.—The many friends of Mr. George Spriggs will, we are sure, unite with us in sending sincere thoughts of sympathy to him in the loss that he has sustained by the transition, on Sunday last, of his beloved mother.

TRANSITION.—We have just received the tidings of the passing to spirit life, on August 25th last, of Mr. C. E. de Krogh, the president of the Danish Spiritualist Alliance. He filled a high and important office in the Court of the King of Denmark, and about once a year, for many years past, paid us a welcome visit. He was a subscriber to 'LIGHT' from the first, and took a keen interest in the welfare of the London Spiritualist Alliance and the movement in general. We extend our sincere sympathy to Madame de Krogh.

TO E. DAWSON ROGERS.

Madame E. d'Espérance, writing from Saxony, says: 'It is a fashion in Germany, and one that I like very much, to write to an old friend who is gone in such a manner as I have done in the following address to our dear friend, Mr. Rogers.'

AUF WIEDERSEHEN.—Old friend, good friend, true friend, God be with you until we meet again. You have led on, and we are following closely, the one after the other.

In your firm, steady, undeviating footprints we cannot all hope to tread; but we see them plainly, and they point the way we should go—not always an easy way. There are many obstacles, many hindrances, many thorns and brambles, many temptations to turn aside to smoother roads; but you have overcome them all, and have gone straightforward without faltering.

You have reached the goal. For you the gate has opened and you have passed through. Our loving, grateful thanks and greetings go with you.

You have solved the great problem; you are wiser than the wisest among us.

You, who no longer need earthly help, help us! You know how we stumble and grope our way in the dimness of ignorance—hold out your hand to us, and give us of your knowledge, that we may walk confidently, hopefully, and fearlessly till we also reach the gateway.

God be with you, old friend. Auf Wiedersehen.

ELIZABETH D'ESPÉRANCE.

ANOTHER THERAPEUTIC INSTITUTE.

Surely curative treatments were never more numerous than now, and sufferers from every conceivable form of disease should be able to find in London, among the many institutions devoted to this work, one process that will effect a cure or at the least afford relief from pain.

The Alexandra Therapeutic Institute, at 126, Great Portland-street, W., which was opened on Thursday afternoon, the 20th inst., is, we believe, the newest but the most perfectly equipped private institution in London for treatment by Hydropathy, Electricity, Massage, Oxygen, and Light. Here adequate provision for almost every kind of bath is made in rooms specially fitted with all the latest electric and other appliances, well ventilated and heated throughout with hot water radiators. With due regard to hygienic conditions a cheerful effect is produced by harmonious colouring in the decorative scheme, and everything possible is provided for the comfort of patients. The promoters, some of whom are well known to readers of 'LIGHT,' have done their utmost to meet the needs of sufferers who do not wish to undertake the journey to British or foreign spas, and who prefer remaining under the care of their own medical advisers. Bright surroundings and helpful suggestive influences, allied to skilful treatment, should surely work wonders and insure the success of this experiment.

MR. ARTHUR C. BENSON, in the 'Cornhill' for October, confesses that there was a time when, although not sincere enough to admit it, he practically believed 'that death was indeed the end of soul and body alike.' He professed himself a Christian believer, but thought of the dead 'as gone and ended.' We wonder how many there are who are in the same condition! Mr. Benson, however, now thinks very differently. Through intense and prolonged suffering, through seeing mental torture in the case of more than one very dear to himself, through ambitions deeply and justly disappointed, through the realisation of great moral cowardice in himself, and ugly desires for material satisfaction—through sorrow and bitter humiliation, through a process of stern emptying of the soul, through the severe denial of joy and light, the blessed truth has dawned upon him 'that the soul is a very ancient and tenacious and long-lived thing; that its past is not bounded by birth or its future by death,' that it is like a thread in a tapestry, that emerges for an instant to complete a picture, to give a touch of bright colour or haunted shade, and disappears again behind the woof to emerge again in a different scene.

JOTTINGS.

'The Progressive Thinker' recently remarked that 'getting into communication with the unseen world is merely a kindergarten step. A person need necessarily have no character or aspiration in order to do it. But to live the life that one is able to see by having a deep and penetrating knowledge of that unseen world—in other words, to live the life that the higher Spiritualism teaches—nay, demands—of its followers—that is the crowning triumph of the religion of Spiritualism.'

Those persons who like darkness, incense, rites, artificial mysteries, solemnities and symbolical representations will be attracted to the performances now being conducted by Mr. Crowley (of 'The Equinox') at Caxton Hall. The first of these 'mystical rites,' that of Saturn, took place on Wednesday, the 19th inst., and some fifty persons had their souls harrowed, we hope to their satisfaction, with theatrical lamentations, invocations, recitations, ritual, shrieks of the dying traitor, all in gross darkness, with an occasional blue light, violin solos, wild dances, a funeral procession, despair, suicide and a final hopeless dirge. All this is supposed to represent the idea that 'man, unable to solve the riddle of existence, takes counsel of Saturn, extreme old age, and such answer as he can get is the one word "despair." We do not take kindly to horrors—especially manufactured ones, the real trials of life are quite sufficient. Spiritualism stands for light, not darkness; for joy, not despair; for life triumphant, not death.

Dr. R. C. Newton gives expression to some good Spiritualistic thoughts in the 'Forum,' for September. He says he is convinced 'that the well-trained human body is a dynamo or magnet which manufactures its energy according to the demand, and does not, like a storage battery, contain a fixed quantity of stored up energy or power. The average man's endurance of fatigue, like his endurance of heat and cold, fasting and feasting, great exertion and absolute rest, can be almost indefinitely increased.' The only satisfying explanation of this phenomenon, says Dr. Newton 'is the preponderating influence of his spiritual nature,' hence 'man can train his body to do his bidding to a degree hitherto considered impossible.' The more our bodies are used in the manifestation of skill and endurance the more perfectly adapted they become for that special purpose, because they are developed and perfected by use: therefore 'training should be our habit of life,' not an exceptional effort.

A good instance of 'double dreaming' was mentioned by 'A. W. O. M.' in 'The Westminster Gazette' of the 15th inst. He said: 'Two sisters, in separate rooms of the same house, fell asleep one afternoon. One of them dreamed that she dressed herself in an incongruous assortment of outdoor clothing and left the house by way of a gate leading from one garden to another, and then went out into the road. On waking she went up two flights of stairs to tell her sister of her dream. Before she could speak the sister said: "Do you know, I dreamed just now that I looked out of the window and saw you come through the gate between the gardens wearing . . ." and she detailed the conspicuous toilette which had figured so largely in her sister's dream. I should be interested to know if instances of this double dreaming, where one dreamer is a spectator of the dream actions of another, are at all common. Personally I only know of this one instance.'

Another correspondent, 'T. S. P.,' in the same issue of 'The Westminster Gazette,' wrote: 'The more I examine the "telepathic hypothesis" the more convinced I am that the evidence necessary for its acceptance by the most sceptical can be found. Last year a lady of my acquaintance was staying in the South of England. Quite suddenly one morning she became extremely agitated about her son who was then taking a holiday in Italy. She refused to be reassured, and for several hours she walked up and down the sea-shore. Two days later word came that her son had met his death by accident a few hours before she had begun to be alarmed about him. There is more in this than the evidence of a belief. I do not think that the lady has ever been told about the "telepathic hypothesis." But, apparently, this was an instance of 'telepathy from the dead, not from the living.'

Mr. Andrew Lang, writing in the 'Liverpool Daily Post,' says that 'to explain certain so-called "communications" through Mrs. Piper, and for the puzzle of the "cross-correspondences," Mr. Podmore is obliged to resort to supernormal agency' and 'explicitly and without any reserve postulates the supernatural in the case of Mrs. Piper: "It is impossible

to doubt," says Mr. Podmore, "that we have here proof of a supernatural agency of some kind—either telepathy by the trance intelligence from the sitter, or *some kind of communication with the dead*" (p. 222), and further, he says that certain incidents "must give us pause" as regards accepting as an explanation the theory of telepathy between the living." In fact, as Mr. Lang points out, Mr. Podmore "was forced to choose between old-fashioned Spiritualism and one of the fantastic doctrines (or rather, guesses) of our modern mystics," and concluded: "We are forced to recognise something extraordinary to be explained." Mr. Lang's comment is "The explanation which he preferred, I have shown, was as extraordinary as the things to be explained."

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.

Dreaming True.

SIR,—I date this strange but true history back to Christmastide, 1909.

I was staying at an old hall near Cambridge, three hundred years old, and promised the assembled party, amongst them my daughter and son, that 'mother would tell true ghost stories on Christmas Eve.' This I said on December 23rd, and on that very night (I made a note of this) I dreamed, or rather saw, a pretty Puritan maiden come into the room, it *seemed* through the wall. Sitting on my bed, she told me a whole history of how she loved a gay Cavalier, and hid him in the secret chamber of an old passage leading into the grounds where the Cavalier's horse was tethered. True to my promise, on Christmas Eve I told this story. A good many laughed, amongst them the lady who owns the property. It has been in her family for years, and she rents it to my relative, who had only lately returned from abroad. No one in the village or neighbourhood had ever heard of the story, and all laughed the idea of a secret chamber to scorn. However, an old farmer, who lives on the land, came down a few days after I had left, and said that he was 'scared to death,' and had seen my Puritan maiden in his parlour. This created some excitement for a time, but it soon died down, and I thought no more of the matter until recently, when I heard from England that, by an accident to the wainscoting in the room, and repairs being set on foot, the secret chamber has been discovered, and digging is now going on for the old passage—but there is no sign of the maiden.

My correspondents are very excited and pleased that my Christmas story was true. I offer no explanation. The 'other side' is as real to me as to the readers of 'LIGHT.' There is no mystery where a message has to be given or a spirit helped to rest.—Yours, &c.,

FLORA AMES (F. Northesk Wilson).

Golden Key, Balboa Island, California.

'Modern Light on Immortality.'

SIR,—Permit me a few words in reply to Mr. Henry Frank (October 1st, p. 475). I am sorry that, after reading his interesting paper, I am still unable to agree with him as to the significance of consciousness at the moment of death, and the consciousness of dying. My reasons are simply these:—

As I have pointed out at considerable length in a forthcoming book on Death—of which I am joint author—there are *two kinds* of death: the mental or conscious death, and the bodily or cell death—the 'somatic' death, as it is called. A man dies, but his cells and tissues live on for several days. But we do not call such a man alive, nevertheless. He is always called 'dead,' or we must change the use of our terms. If we cut off the head of a chicken he is 'dead,' though his bodily cells continue to live on for many hours. If we pluck a rose, it is probable that, by analogy, the 'conscious' life of the flower (such as it is) comes to an end at that time, and what we call the withering or death of the flower represents its somatic death. It lives on for a certain time simply because of the impetus which the residual vitality gives it. If we are in a motor-car going at the rate of sixty miles an hour, and we suddenly shut off the power and leap from the seat, the car will continue on for a certain distance, blindly, simply by reason of its momentum.

It is the same with the human body. Its cells live a certain time after conscious death, because of the individual vitality of the cells. But, just as there was no longer any conscious driver in our motor, no pilot who could choose the road and direct the car, so there is no longer any *ego* left in

the body capable of directing it, and forming the conscious self we knew. That is the only 'self' worth having! The life of the individual cells in the brain is of no use to a consciously 'dead' man; he is not *that*; their product! Suppose a man is struck over the head with an iron bar, and killed instantly, his conscious life is extinguished at that moment, for all practical purposes. True, the cells of his brain are still alive, but *they* cannot dictate a will; cannot analyse their sensations or tell that they are dying! No, that can only be performed by a rational and conscious *ego*. Therefore, I claim that Mr. Frank's argument does in no way weaken or break down my contention that the consciousness of dying indicates the presence of a clear, reasoning 'self,' capable of analysing all that is going on; for, to suppose that this 'self' is the residual life of the cells in the brain is, to my mind, absurd. Life consists, *not* in the functioning of individual cells, but in their harmonious co-operation. Life is the unity that binds them together. As soon as the cells live each one for itself, then dissolution has begun. 'In unity there is strength.' Yes, more! Modern biology has shown us that in unity there is life. And when that unity is broken we have only the remnants of life—the 'vital strands' which life itself bound together, into a conscious, rational being.—Yours, &c.,

HERWARD CARRINGTON.

October 7th, 1910.

The Mango 'Trick'?

SIR,—In 1867 I saw something on the deck of a P. and O. steamer in the Madras Roads which appeared to be unaccountable by any theory other than spirit power. A 'conjurer' came from the city and, while performing various tricks, emptied a small bag of sand on the deck. He asked for some fresh water, with which he wetted the sand, planted a mango seed in it and then covered it with a basket, the shape of a dish cover, over which he put a ragged cloth. He then went on with some other trick. I thought this was to draw away the attention of the passengers while his assistant replaced the seed with a plant, so I drew my deck-chair close to the basket and never took my eyes off it during the whole of the performance.

After a few minutes he returned and tilted the basket off. The sand showed no sign of disturbance, but he scratched it away with a stick and *showed the seed* with a bunch of roots quite an inch long and a bud projecting out of the shell. He replaced the seed, covered it with sand, and then with the basket and cloth. After showing another trick to the passengers he returned and again took off the basket. There were *two seed* leaves projecting over the heap of sand. Without touching these he replaced the basket and cloth and amused the passengers with another trick. On returning, the plant had grown much higher, with extra twigs and leaves. He covered it again without touching it and went away. On his return the plant was six or eight inches high, with several small twigs and leaves. He then pulled it out of the sand and handed it to us all to inspect. I have heard and read of others who have seen the mango produce fruit, but can only vouch for the truth of what I now state. I have also seen other Indian conjurers attempt to show the seed grow, but all have done it in a way easy to be detected.—Yours, &c.,

J. J. MEYRICK.

Budleigh Salterton,
South Devon.

Flower 'Apports': A Question.

SIR,—In the many descriptions of materialisations at Spiritualistic séances, flowers, almost invariably, are included among the *apports* presented to the circle. But I have never seen it stated that these flowers are singular, as being out of season, or exotic in species. What is the theory regarding their manufacture? Is it not thought that they are made by the spirits from stuff derived from the physical bodies of the medium or members of the circle—and, if so, would it not seem as easy for these controls to make flowers that are out of season, or that are foreign in character, as to present blooms that are in keeping only with the time and place, as seems to be customary? If fresh chrysanthemums were exhibited at these circles in May or June, and phloxes or Canterbury-bells in January, it would surely be more convincing than presenting flowers that could have been produced from some neighbouring garden or florist's shop. The most recent instance of flower *apports* may be read in Mr. Blackwell's account of a séance with the Tomsons, published in your issue of October 8th, when chrysanthemums were materialised—a species as common as the Michaelmas goose at this time of year.—Yours, &c.,

J. MCKEE.

Madame E. d'Espérance, writing from Saxony, says: 'It is a fashion in Germany, and one that I like very much, to write to an old friend who is gone in such a manner as I have done in the following address to our dear friend, Mr. Rogers.'

AUF WIEDERSEHEN,—Old friend, good friend, true friend, God be with you until we meet again. You have led on, and we are following closely, the one after the other.

In your firm, steady, undeviating footprints we cannot all hope to tread; but we see them plainly, and they point the way we should go—not always an easy way. There are many obstacles, many hindrances, many thorns and brambles, many temptations to turn aside to smoother roads; but you have overcome them all, and have gone straightforward without faltering.

You have reached the goal. For you the gate has opened and you have passed through. Our loving, grateful thanks and greetings go with you.

You have solved the great problem; you are wiser than the wisest among us.

You, who no longer need earthly help, help us! You know how we stumble and grope our way in the dimness of ignorance—hold out your hand to us, and give us of your knowledge, that we may walk confidently, hopefully, and fearlessly till we also reach the gateway.

God be with you, old friend. Auf Wiedersehen.

ELIZABETH D'ESPÉRANCE.

ANOTHER THERAPEUTIC INSTITUTE.

Surely curative treatments were never more numerous than now, and sufferers from every conceivable form of disease should be able to find in London, among the many institutions devoted to this work, one process that will effect a cure or at the least afford relief from pain.

The Alexandra Therapeutic Institute, at 126, Great Portland-street, W., which was opened on Thursday afternoon, the 20th inst., is, we believe, the newest but the most perfectly equipped private institution in London for treatment by Hydropathy, Electricity, Massage, Oxygen, and Light. Here adequate provision for almost every kind of bath is made in rooms specially fitted with all the latest electric and other appliances, well ventilated and heated throughout with hot water radiators. With due regard to hygienic conditions a cheerful effect is produced by harmonious colouring in the decorative scheme, and everything possible is provided for the comfort of patients. The promoters, some of whom are well known to readers of 'LIGHT,' have done their utmost to meet the needs of sufferers who do not wish to undertake the journey to British or foreign spas, and who prefer remaining under the care of their own medical advisers. Bright surroundings and helpful suggestive influences, allied to skilful treatment, should surely work wonders and insure the success of this experiment.

MR. ARTHUR C. BENSON, in the 'Cornhill' for October, confesses that there was a time when, although not sincere enough to admit it, he practically believed 'that death was indeed the end of soul and body alike.' He professed himself a Christian believer, but thought of the dead 'as gone and ended.' We wonder how many there are who are in the same condition! Mr. Benson, however, now thinks very differently. Through intense and prolonged suffering, through seeing mental torture in the case of more than one very dear to himself, through ambitions deeply and justly disappointed, through the realisation of great moral cowardice in himself, and ugly desires for material satisfaction—through sorrow and bitter humiliation, through a process of stern emptying of the soul, through the severe denial of joy and light, the blessed truth has dawned upon him 'that the soul is a very ancient and tenacious and long-lived thing; that its past is not bounded by birth or its future by death,' that it is like a thread in a tapestry, that emerges for an instant to complete a picture, to give a touch of bright colour or haunted shade, and disappears again behind the woof to emerge again in a different scene.

'The Progressive Thinker' recently remarked that 'getting into communication with the unseen world is merely a kindergarten step. A person need necessarily have no character or aspiration in order to do it. But to live the life that one is able to see by having a deep and penetrating knowledge of that unseen world—in other words, to live the life that the higher Spiritualism teaches—nay, demands—of its followers—that is the crowning triumph of the religion of Spiritualism.'

Those persons who like darkness, incense, rites, artificial mysteries, solemnities and symbolical representations will be attracted to the performances now being conducted by Mr. Crowley (of 'The Equinox') at Caxton Hall. The first of these 'mystical rites,' that of Saturn, took place on Wednesday, the 19th inst., and some fifty persons had their souls harrowed, we hope to their satisfaction, with theatrical lamentations, invocations, recitations, ritual, shrieks of the dying traitor, all in gross darkness, with an occasional blue light, violin solos, wild dances, a funeral procession, despair, suicide and a final hopeless dirge. All this is supposed to represent the idea that 'man, unable to solve the riddle of existence, takes counsel of Saturn, extreme old age, and such answer as he can get is the one word "despair." We do not take kindly to horrors—especially manufactured ones, the real trials of life are quite sufficient. Spiritualism stands for light, not darkness; for joy, not despair; for life triumphant, not death.

Dr. R. C. Newton gives expression to some good Spiritualistic thoughts in the 'Forum,' for September. He says he is convinced 'that the well-trained human body is a dynamo or magnet which manufactures its energy according to the demand, and does not, like a storage battery, contain a fixed quantity of stored up energy or power. The average man's endurance of fatigue, like his endurance of heat and cold, fasting and feasting, great exertion and absolute rest, can be almost indefinitely increased.' The only satisfying explanation of this phenomenon, says Dr. Newton 'is the preponderating influence of his spiritual nature,' hence 'man can train his body to do his bidding to a degree hitherto considered impossible.' The more our bodies are used in the manifestation of skill and endurance the more perfectly adapted they become for that special purpose, because they are developed and perfected by use: therefore 'training should be our habit of life,' not an exceptional effort.

A good instance of 'double dreaming' was mentioned by 'A. W. O. M.' in 'The Westminster Gazette' of the 15th inst. He said: 'Two sisters, in separate rooms of the same house, fell asleep one afternoon. One of them dreamed that she dressed herself in an incongruous assortment of outdoor clothing and left the house by way of a gate leading from one garden to another, and then went out into the road. On waking she went up two flights of stairs to tell her sister of her dream. Before she could speak the sister said: "Do you know, I dreamed just now that I looked out of the window and saw you come through the gate between the gardens wearing . . ." and she detailed the conspicuous toilette which had figured so largely in her sister's dream. I should be interested to know if instances of this double dreaming, where one dreamer is a spectator of the dream actions of another, are at all common. Personally I only know of this one instance.'

Another correspondent, 'T. S. P.,' in the same issue of 'The Westminster Gazette,' wrote: 'The more I examine the "telepathic hypothesis" the more convinced I am that the evidence necessary for its acceptance by the most sceptical can be found. Last year a lady of my acquaintance was staying in the South of England. Quite suddenly one morning she became extremely agitated about her son who was then taking a holiday in Italy. She refused to be reassured, and for several hours she walked up and down the sea-shore. Two days later word came that her son had met his death by accident a few hours before she had begun to be alarmed about him. There is more in this than the evidence of a belief. I do not think that the lady has ever been told about the "telepathic hypothesis." But, apparently, this was an instance of 'telepathy from the dead, not from the living.'

Mr. Andrew Lang, writing in the 'Liverpool Daily Post,' says that 'to explain certain so-called "communications" through Mrs. Piper, and for the puzzle of the "cross-correspondences," Mr. Podmore is obliged to resort to supernatural agency' and 'explicitly and without any reserve postulates the supernatural in the case of Mrs. Piper: "It is impossible

to doubt," says Mr. Podmore, "that we have here proof of a supernatural agency of some kind—either telepathy by the trance intelligence from the sitter, or some kind of communication with the dead" (p. 222), and further, he says that certain incidents "must give us pause" as regards accepting as an explanation the theory of telepathy between the living. In fact, as Mr. Lang points out, Mr. Podmore 'was forced to choose between old-fashioned Spiritualism and one of the fantastic doctrines (or rather, guesses) of our modern mystics,' and concluded: 'We are forced to recognise something extraordinary to be explained.' Mr. Lang's comment is 'The explanation which he preferred, I have shown, was as extraordinary as the things to be explained.'

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.

Dreaming True.

SIR,—I date this strange but true history back to Christmastide, 1909.

I was staying at an old hall near Cambridge, three hundred years old, and promised the assembled party, amongst them my daughter and son, that 'mother would tell true ghost stories on Christmas Eve.' This I said on December 23rd, and on that very night (I made a note of this) I dreamed, or rather saw, a pretty Puritan maiden come into the room, it seemed through the wall. Sitting on my bed, she told me a whole history of how she loved a gay Cavalier, and hid him in the secret chamber of an old passage leading into the grounds where the Cavalier's horse was tethered. True to my promise, on Christmas Eve I told this story. A good many laughed, amongst them the lady who owns the property. It has been in her family for years, and she rents it to my relative, who had only lately returned from abroad. No one in the village or neighbourhood had ever heard of the story, and all laughed the idea of a secret chamber to scorn. However, an old farmer, who lives on the land, came down a few days after I had left, and said that he was 'scared to death,' and had seen my Puritan maiden in his parlour. This created some excitement for a time, but it soon died down, and I thought no more of the matter until recently, when I heard from England that, by an accident to the wainscoting in the room, and repairs being set on foot, the secret chamber has been discovered, and digging is now going on for the old passage—but there is no sign of the maiden.

My correspondents are very excited and pleased that my Christmas story was true. I offer no explanation. The 'other side' is as real to me as to the readers of 'LIGHT.' There is no mystery where a message has to be given or a spirit helped to rest.—Yours, &c.,

FLORA AMES (F. Northesk Wilson).

Golden Key, Balboa Island, California.

'Modern Light on Immortality.'

SIR,—Permit me a few words in reply to Mr. Henry Frank (October 1st, p. 475). I am sorry that, after reading his interesting paper, I am still unable to agree with him as to the significance of consciousness at the moment of death, and the consciousness of dying. My reasons are simply these:—

As I have pointed out at considerable length in a forthcoming book on Death—of which I am joint author—there are two kinds of death: the mental or conscious death, and the bodily or cell death—the 'somatic' death, as it is called. A man dies, but his cells and tissues live on for several days. But we do not call such a man alive, nevertheless. He is always called 'dead,' or we must change the use of our terms. If we cut off the head of a chicken he is 'dead,' though his bodily cells continue to live on for many hours. If we pluck a rose, it is probable that, by analogy, the 'conscious' life of the flower (such as it is) comes to an end at that time, and what we call the withering or death of the flower represents its somatic death. It lives on for a certain time simply because of the impetus which the residual vitality gives it. If we are in a motor-car going at the rate of sixty miles an hour, and we suddenly shut off the power and leap from the seat, the car will continue on for a certain distance, blindly, simply by reason of its momentum.

It is the same with the human body. Its cells live a certain time after conscious death, because of the individual vitality of the cells. But, just as there was no longer any conscious driver in our motor, no pilot who could choose the road and direct the car, so there is no longer any *ego* left in

the body capable of directing it, and forming the conscious self we knew. That is the only 'self' worth having! The life of the individual cells in the brain is of no use to a consciously 'dead' man; he is not *that*; their product! Suppose a man is struck over the head with an iron bar, and killed instantly, his conscious life is extinguished at that moment, for all practical purposes. True, the cells of his brain are still alive, but *they* cannot dictate a will; cannot analyse their sensations or tell that they are dying! No, that can only be performed by a rational and conscious *ego*. Therefore, I claim that Mr. Frank's argument does in no way weaken or break down my contention that the consciousness of dying indicates the presence of a clear, reasoning 'self,' capable of analysing all that is going on; for, to suppose that this 'self' is the residual life of the cells in the brain is, to my mind, absurd. Life consists, *not* in the functioning of individual cells, but in their harmonious co-operation. Life is the unity that binds them together. As soon as the cells live each one for itself, then dissolution has begun. 'In unity there is strength.' Yes, more! Modern biology has shown us that in unity there is life. And when that unity is broken we have only the remnants of life—the 'vital strands' which life itself bound together, into a conscious, rational being.—Yours, &c.,

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After a few minutes he returned and tilted the basket off. The sand showed no sign of disturbance, but he scratched it away with a stick and showed the seed with a bunch of roots quite an inch long and a bud projecting out of the shell. He replaced the seed, covered it with sand, and then with the basket and cloth. After showing another trick to the passengers he returned and again took off the basket. There were two seed leaves projecting over the heap of sand. Without touching these he replaced the basket and cloth and amused the passengers with another trick. On returning, the plant had grown much higher, with extra twigs and leaves. He covered it again without touching it and went away. On his return the plant was six or eight inches high, with several small twigs and leaves. He then pulled it out of the sand and handed it to us all to inspect. I have heard and read of others who have seen the mango produce fruit, but can only vouch for the truth of what I now state. I have also seen other Indian conjurers attempt to show the seed grow, but all have done it in a way easy to be detected.—Yours, &c.,

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J. McKEE.

Magnetic Healing.

SIR,—Having occasionally seen in 'LIGHT' accounts of magnetic healing, it occurs to me that my own case may be of interest to your readers.

For upwards of twenty years I have been a great sufferer from internal trouble of a serious nature, and consulted specialists galore, but finally, after undergoing a slight operation, I was told nothing more could be done, I must simply rest and do nothing; this brought on severe indigestion, and my nerves went all to pieces.

One day a friend suggested magnetic healing. My husband made inquiries and had an interview with Mr. Irvine, a magnetic healer, of Bebington, who undertook my case, and treated me without drugs or medicine of any kind, with the result that I am now able to go about like other people, eat anything, and walk miles.

I do not wish my name published, but you are quite at liberty to give it to anyone inquiring. Mr. Irvine does not know that I am writing this letter to you.—Yours, &c.,

GRATEFUL.

When Does the Spirit Leave the Body?

SIR,—I shall feel grateful if any of your readers will kindly answer the following question.

I have read that Dr. Baraduc, of Paris, considers that he has 'proved' by means of radio-active photography, that the 'astral body' (call it what you will) remains with its physical body some two or three days after the death of the latter. This opens up a very horrible problem! But I had always understood that Spiritualists taught that the feeling, thinking, acting self often quits the body even before actual death—a much more comforting and beautiful theory. Is there any real foundation for the latter belief as opposed to Dr. Baraduc's claim?

I should like to thank the writer of a beautiful article which appeared in 'LIGHT' some weeks ago, entitled 'Beneficent Death.'—Yours, &c.,

AMY F. STEVENSON.

NEW PUBLICATIONS RECEIVED.

- 'Black's Medical Dictionary,' cloth, 855 pages. Soho-square, London, W. 7s. 6d. net.
- 'After Death—What?' By the REV. ALFRED ROWLAND, LL.B., B.A., D.D. Cassell & Co., Ltd., London.
- 'What is Spiritualism and Who are these Spiritualists?' Price 75 cents cloth, 50 cents paper; and
- 'Five Journeys Around the World.' Sixth edition. Cloth, price 1d. 75 cents, both by DR. J. M. PEEBLES. The Peebles Publishing Co., Battle Creek, Mich., U.S.A.
- 'Hypnotism.' By EDWARD B. WARMAN, A.M. No. 4 of the Psychic Science Series. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. 1s. 6d. net.
- 'Spiritualism v. Psychical Research.' By ARTHUR LILLIE. 'The Two Worlds' Publishing Co., Ltd. Cloth, 2s. 6d. net.
- 'The Simple Life: Keeping Well without Doctors or Drugs.' By J. WALLACE-CLARKE. L. N. Fowler & Co., Ludgate-circus, E.C. Paper, 6d.
- 'Proceedings of the American Society for Psychical Research,' for May, 1910, 800 pages, 519, West 149th Street, New York, U.S.A. Price six dollars.
- 'A Psychic Autobiography.' By AMANDA T. JONES. With Introduction by DR. J. H. HYSLOP. Greaves Publishing Co., Tribune Building, New York, U.S.A. Cloth, 450 pages, price two dollars.
- 'Subconscious Phenomena'; a Symposium. By HUGO MUNSTERBERG, THEODORE RIBOT, PIERRE JANET, JOSEPH JASTROW, BERNARD HART and MORTON PRINCE. Rebman, Ltd., 129, Shaftesbury-avenue, W.C. Cloth, 5s. net.
- 'Self-Control and how to Secure It.' By DR. PAUL DUBOIS. Authorised translation by HARRY HUTCHESON BOYD. William Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 4s. 6d. net.

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference at the Workmen's Hall, Romford-road, with the Stratford Centre on Sunday, November 6th. Afternoon meeting, at 3 o'clock, Mr. R. Boddington will read a paper on 'The Conduct of Circles,' to be followed by discussion. Tea at 5 p.m. At 7 o'clock addresses will be given by Messrs. G. Tayler Gwinn, W. Noal, and G. F. Tilby.

SOCIETY WORK ON SUNDAY, OCT. 23rd, &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*.—Miss McCreadie gave successful clairvoyant descriptions and messages to a crowded audience. Mr. W. T. Cooper presided.—*Percy Hall*.—On Monday, the 17th inst., Mrs. Podmore gave well-recognised clairvoyant descriptions to members and friends. Sunday next, see advertisement.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Special harvest thanksgiving services, solos being rendered by the well-known artistes, Mr. and Mrs. Constable, Miss Jeannie Bateman, and Mr. Patterson Parker, whilst Mr. Haywood presided at the organ. Mr. E. W. Beard, the president, spoke on 'The Soul's Harvest.' The hall, which was crowded, was tastefully decorated.—67, George-street, Baker-street.—Mr. Percy Beard spoke earnestly on 'The Gleaning of the Harvest,' and Mr. and Mrs. Constable rendered solos and a duet. The collections were devoted to the building fund. On Wednesday, October 19th, Mr. Carpenter gave an inspirational address on a subject from the audience. Sunday next, see advt.—J. H. C.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson delivered a beautiful address and Mrs. Johnson many clairvoyant descriptions. Public services: Sundays, at 7 p.m.; Wednesdays, at 8.15.—K. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Tilby gave an interesting address on 'Practical Spiritualism.' Sunday next, at 7 p.m., Mrs. Podmore will give an address and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Mr. Horace Leaf gave an address and clairvoyant descriptions. On Sunday next, at 7 p.m., Mrs. Maunders; at 3, Lyceum. Monday, at 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Morning circle well attended. Evening, Mr. Imison gave an address and Mrs. Imison successful clairvoyant descriptions. Sunday next, circle, at 11 a.m. Evening, at 7 p.m., Miss Violet Burton, trance address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave interesting addresses and good clairvoyant descriptions. Sunday next, morning and evening, local workers. Monday, at 8 p.m., and Wednesday at 3, Mrs. Curry. Thursday, at 8, public circle.—A. M. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—An interesting paper on 'Mediumship' was supplemented by some convincing psychometrical readings by Miss Davis. Mr. Noal presided. Sunday next, address, Mrs. A. Boddington.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Sunday last, Harvest Festival; Mrs. Mary Davies gave an address on 'Harvest.' Sunday next, at 11.30 a.m., public circle; 7 p.m., Mr. Olman Todd. Thursday, public circle conducted by Mr. Mills Tanner; silver collection.—N. B.

PECKHAM.—LAUSANNE HALL.—Mrs. Annie Boddington gave an address and splendid clairvoyant descriptions. On the 20th inst. Miss Florence Morse gave an address and successful clairvoyant descriptions. Sunday, October 30th, Mrs. Place-Veary. Thursday, at 8.15, Mrs. Webb. November 6th, Mrs. Mary Davies.—W. R. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. F. Smith gave an address on 'Man's Responsibility to God, Himself and his Fellows,' and Mrs. W. F. Smith some excellent clairvoyant descriptions. On Sunday next, Mrs. Effie Bathe on 'How Clairvoyants see Spirits,' illustrated with original paintings. November 5th, tea and social evening; tickets 6d. each.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Forsyth spoke on 'Phenomena from the Bible.' Evening, Mr. R. Boddington dealt with 'The Problems of Mediumship,' and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abraham; at 7 p.m., Mr. and Mrs. Graham, clairvoyance. Wednesday, at 8.15, Mrs. Podmore. November 6th, Miss Violet Burton.—J. F.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. Tayler Gwinn spoke on 'Redemption' and 'Life's Tapestry.' Large after circle. EALING.—15, GREEN VIEW, HIGH-STREET.—Address by Miss Ryder and psychometric readings by Miss Browne.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Roddis gave nice addresses and clairvoyant descriptions, and on Monday.—C. R.

CLAPHAM.—HOWARD-STREET SPIRITUALIST MISSION, NEW-ROAD, WANDSWORTH-ROAD.—Mr. T. Olman Todd gave an address on 'The Holy Messengers Between.'—C. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. D. J. Davis gave an address on 'Consecration of the Body.'—H. C.

FOREST GATE.—447, KATHERINE-ROAD.—Mr. J. Gambril Nicholson gave a special address and Mrs. Jamrach clairvoyant descriptions to a large audience.—A. J.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Abrahall gave an interesting address on 'Man's Place in the Universe,' and well-recognised psychometric readings. Friday, circle conducted by Miss B. Jose.—B. G. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The president's address on 'Put Yourself in his Place' was followed by clairvoyant descriptions by Mrs. Pollard. 19th, Mrs. Short, psychometric readings.—N. F.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Addresses were delivered by Mr. Herbert J. Nicholls and Mr. Frank Pearce. A special meeting after the evening service was well attended.—R. B. E.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. J. Gordon delivered eloquent addresses on 'The Power of Thought' and 'Jesus, the Master and Medium,' followed by convincing clairvoyant descriptions.—J. W. M.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Hayward gave an address on 'Absolute Justice.' 18th, Mr. T. Olman Todd spoke on 'The Existence of Beauty a Manifestation of the Spirit Within.'—W. M. J.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Mr. Blake, of Bournemouth, gave an able address on 'Grant me your Sympathy.' At a largely attended after-meeting Mr. Blake gave good clairvoyant descriptions.—M. L. C.

WINCHESTER.—ODDFELLOWS' HALL.—Mrs. Letheren, of Exeter, gave an address and clairvoyant descriptions to a large audience at the first anniversary of the church in Winchester. Miss A. Letheren sang solos.—R. E. F.

WISBECH.—PUBLIC HALL.—October 16th and 17th, thanksgiving services, Mrs. Place-Veary gave interesting addresses to large audiences. Mr. D. Ward presided and Mr. W. Rutter supplied the music.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. W. Rundle gave an address on 'Suffer little Children to Come Unto Me'; and in the evening he related interesting experiences, followed by clairvoyant descriptions.—J. A.

BRISTOL.—16, KING'S SQUARE.—The president gave a paper on 'Live Worthily,' and Miss Wright spoke on 'God's Good.' Miss Wright and a friend gave clairvoyant descriptions and spirit messages.—N. B.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. London gave addresses, morning and evening, based on Acts xiii., 22, and xxii., 14. Monday, conversation and concert. Tuesday, public debate, 'Is the Bible wholly an Inspired Book?'

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. P. Smythe delivered a good address. We wish to thank our friends and supporters for their help in connection with the sale of work, also Mr. Punter, of Bournemouth, for his generous assistance. President, Walter Underwood; A. Brooking, Sec.

EXETER.—MARKET HALL.—Morning, address by Mr. W. H. Evans on 'He shall Give His Angels Charge.' Evening, Mrs. Grainger gave convincing clairvoyant descriptions to a large audience. The members' quarterly meeting followed. 21st, address by Mrs. Davey.—H. L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Walker delivered inspirational addresses on 'The Joy of Living' and 'Man's Possibilities,' and gave clairvoyant descriptions and psychometry. 19th, Mr. Nicholls, address and clairvoyant descriptions.—G. Mc. F.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—Mr. Arthur Hough addressed a large audience on 'Man, his Relationship to God.' 19th, Mrs. Podmore gave well-recognised clairvoyant descriptions and psychometrical readings.—M. C. A.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, public circle. Evening, address on 'Personal Proofs of Spirit Return,' and clairvoyant descriptions by Mr. A. Punter. On the 20th, address by Mr. Taylor, and clairvoyant descriptions by Mrs. Taylor.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Mr. G. R. Symons gave an inspirational address on 'Prayer.' 'F.O.B.' collection. 19th, investigators' class, Mr. Sarfas. 20th, Mrs. F. Roberts, clairvoyant descriptions. 21st, phrenology class, Mr. Brooks. 22nd, successful social gathering on behalf of Building Fund.—T. B.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—18th, members' circle, medium, Mrs. Gilbert Williams. 19th, circle, mediums, Miss Wright and Mrs. Steeds. Meeting at 11 a.m. At 6.30 Mr. Whitefield spoke well on 'Is Belief in a Future Life Reasonable?' Clairvoyant descriptions by Mr. A. G. Taylor and Mrs. Williams.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street gave an address, and in the evening spoke on 'The Judgment of Justice,' followed by auric drawings. Usual meetings during the week.—A. H. C.

SOUTHPORT.—HAWKSHED HALL.—Miss Rotherham discoursed on 'Personal Reminiscences' and 'Dreams and Auras,' and gave clairvoyant readings. Crowded audience at night. Mr. R. A. Owen conducted the Lyceum.—E. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning: Questions were replied to concerning 'The Wake of the Dead,' and messages and clairvoyant descriptions were given by Mr. W. E. Long, whose evening address on 'Edison and the Soul of Man' was highly appreciated.—E. S.

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