

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	133	Talks with a Spirit Control	140
'The Art of Luck'	134	Reincarnation	141
L. S. A. Notices	134	Animals in the Spirit World	142
Radium and Invisible Light. An Address by Mr. Wm. Lynd	135	Mesmeric Effects	142
Pure Diet and Psychic Vision	137	Mr. J. W. Boulding at Glasgow	142
The Demon-Theory Bleached	138	An Apport	143
Spiritual and Mental Healing	139	Spiritualism and the S.P.R.	143
French Psychical Press	140	Christ's Teachings Re-stated	143
		A Spirit Identified	144

NOTES BY THE WAY.

The remarkable lecture lately given by Mme. E. d'Espérance on 'What I know of Materialisations; from personal experience,' has been issued, as a neat 40-page pamphlet, in strong cover and with an excellent portrait of the lecturer.

We draw attention to the fact that it is published by 'LIGHT' Publishing Company.' For such a publishing house we believe there is room, and we hope that by working on, 'without haste and without rest,' it will abundantly justify its existence.

Mme. d'Espérance's pamphlet is of more than passing interest. Her experiences, especially as recited in her quiet and wise but simple way, throw much needed light on difficulties and surprises that seem to be always with us. We warmly commend it to all inquirers and experimenters. Its price is sixpence, and, for sevenpence, it will be sent to any address, in any part of the world.

Another modest little publication has just been issued by the same Company. It is entitled 'A Spirit's Creed, and other teachings,' and is simply a reprint of two chapters from the well-known work by, or given through, Mr. Stainton Moses, entitled 'Spirit Teachings.' These two Chapters, intensely fervent and outspoken, contain 'Teachings' which startled and partly shocked the medium himself. With trenchant master strokes the usual notions of God, harsh and hard, are smitten right and left, while Man, depressed by the fear of hell, is bidden to shake himself free from his self-created doom, and trust the better inspirations of his emancipated spirit.

The conventional Christian will not at once find peace or happiness in these 'Teachings,' but patient consideration will make them tolerable if not welcome; and consoling as a hope, if not acceptable as a creed. Any way, the pamphlet gives a vivid glimpse of remarkably interesting 'revelations' which are offered, not as authoritative but as bold aids to thought.

The price of the pamphlet is one penny; by post, three-halfpence; or one shilling a dozen, post free.

Mr. J. Redwood Anderson's 'Theosophical Review' Essay on 'A comparison of Egyptian, Mosaic and Gnostic Cosmogony and Christology' concludes worthily and very instructively.

He contends that 'the inner idea lying behind the Christian teaching is the same as that lying behind

Egypt's religion and the tradition of the Jews': 'and the greatest teaching of that religion, that which makes it "Christianity," the religion of the Christ, is that within the heart of each one of us, nay, more, within the whole creation, lies the slumbering Word of God, the Germ of Divine Sonship, the guarantee of success, the essence of Brotherhood, the *Œdipus* to the riddle of every Sphinx.'

We believe it. There is, in very deed, only one Religion, just as there is only one God and one informing, inspiring, evolving spirit: and the meaning of all religious strivings and aspirations should be simply to bring to conscious life the secret of God in Man. There is no exaggeration in Mr. Anderson's assertion that if we would but listen to this 'Word of God' within us, we should all be able to say, with truth and realisation, 'I and the Father are one.'

'The Spiritual Reformer and Humanitarian' prints what professes to be a communication from a soldier who lost his earthly life on the battlefield. We need not dispute about its genuineness. Whencesoever it came, it is a solemn, pathetic and much-needed message for to-day:—

Woe! Woe! to the departing spirit of mortal man who must enter the eternal life with his soul fired and inflamed with the passions and strife of war. Woe was mine when I was ushered into spirit life amid the conflicts of war.

While the lower world applauds the bravery and heroic deeds of its warriors, and would enthrone them on the pinnacle of fame, a far different scene is being enacted in the land of human souls. There we stand face to face, before the heavenly accusers. The slain of many battlefields rise up before us, in mockery of our vaunted valour, and we are compelled to live for a season among the disturbers of peace and prosperity—among the despoilers of homes and sacred affections and happy associations.

In vain have we tried to find some excuse for the murder of man in war, but conscience, with its still, small voice, unceasingly whispered, 'It is a crime.' And experience and calm reason say it is only a test of physical strength—of might, not of right.

We now see that the stronger should be more considerate of the weaker, and not like exasperated children, return blow for blow. The scourge of war is dictatorial authority, from which every human soul will revolt, and their hearts become alienated from those in power. This is plain to us now, but while upon earth it was clouded by vanity and blinded by false ambitions for place and power.

There is, in the United States, a Church called 'The Church of the Christian Union,'—a winsome name! We have just come across its declared object. This seems to be the whole—and surely quite enough:—

The Church of the Christian Union has for its object to cultivate a religious spirit that shall be reverent, and at the same time rational, being in harmony with the unfolding ideas and knowledge of the age; to learn and teach a higher faith in God, a higher justice among men, and to do all the good we can.

We aim to be truly liberal, always open to the broader, fuller truth. We respect those who differ from us, not thinking ourselves as either wiser, better, or superior.

We have no stated creed ; our basis of fellowship is found in Christ's teaching, as the rule of our working life—Love to God, and Love to Man.

This is one of the most practical attempts we have ever heard of to obey the apostolic injunction,—to keep the unity of the spirit in the bond of peace.

We have been looking through the first two numbers of a new sixpenny Monthly, 'Horlick's Magazine,' published by James Elliott and Co., and we can safely say that it is varied in its subjects and moods (perhaps a trifle too varied), and that it presents to the reader a big budget of very readable brevities, with here and there a more solid production, such as Mr. A. E. Waite's 'Legend of the Holy Grail' or Mr. Machen's strange story, 'The white people.' There is a smart literary flavour about it, well suggested by a clever cover. We mean it for praise when we say that it is a good railway train magazine for those who do not care for the banalities of the usual ruck of such things.

Mr. Harrold Johnson's spirited book of poems, 'The Road Makers' (London: Watts and Co.), has been well received by many competent reviewers, and we wish to add our word of welcome. His work, manly, fresh and musical, may be described as sympathetically Humanitarian. But his interests and outlooks are wide and varied, from 'A woman sewing by lamplight,' to Homer, Plato, Ophelia, Miranda, Rosalind, Francesca. We find Mr. Harrold Johnson decidedly refreshing and inspiring. These are only brief flights of the singer, but they are delightful, and he is worth watching.

SPIRITUAL PRAYERS.

(From many shrines.)

Grant us, O Lord, the quiet mind, the lowly self-regard, the lofty aspiration of souls that truly seek to be Thine. Through all our words and deeds may our light so shine that Thou mayest be glorified. And, that this may be so, quicken our ears to catch the voice of the beloved Master as it pronounces blessings on the pure, the peaceable, the merciful, the forgiving : and calls us to follow him in all the sweet services of love and duty. If we at any time grow weary in well-doing, help us the more, and in Thy strength we shall rejoice. If we mourn over things dead and evil, put Thou a new song into our mouths, even thanksgivings for those things of life and good which we richly enjoy. And so, by Thy love made manifest unto us, make us glad in the midst of troubles, hopeful in the hour of defeat, and blest with the peace of the beloved Son. Amen.

THE ART OF LUCK.*

There is much that is sound and helpful in this little hand-book, issued by the Talisman Publishing Company, of Harrogate. The true source of luck, we are told, comes from within, and not from without, where, as a rule, it is generally sought. It is our attitude towards circumstances that is mainly responsible for the luck or ill-luck of our lives. The essential point is to think success—to persistently dwell upon it—and sooner or later we must, in the very nature of things, realise it. The author is a firm believer in the potentiality of vigorous and optimistic thought, and the subtle and far-reaching influence of self-suggestion. His teaching is entirely along these lines, with here and there a valuable hint for the culture of the will, the control of thought, or the moulding of character. The 'Art of Luck' should be in the pocket of every despondent person.

B.

* 'The Art of Luck.' Talisman Publishing Company, Harrogate. Price 1s.

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

FRIDAY EVENING NEXT, MARCH 25TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. PAGE HOPPS,

ON

'HAPPINESS AS A FINE ART.'

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, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Fairclough Smith on Tuesday, March 22nd, and by Mr. J. J. Vango on the 29th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on *Friday next*, March 25th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of *Friday*, April 8th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'T. B.,' 'G. H.,' 'C. G.,' and Others.—The new (fifth) edition of 'M. A. (Oxon's)' 'Spirit Teachings' is now in the binder's hands, and we hope to receive copies in a few days.

'H.'—Shall appear in our next issue.

RADIUM AND INVISIBLE LIGHT.

ADDRESS BY MR. WILLIAM LYND.

At a very large meeting of the Members and Associates of the London Spiritualist Alliance, held on Thursday evening, the 3rd inst., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, MR. WILLIAM LYND gave a lecture on 'Radium,' accompanied by experiments.

MR. E. DAWSON ROGERS, the President of the Alliance, occupied the chair and briefly introduced the lecturer. Alluding to some remarks reported to have been made by Sir William Ramsay, the President said: He has gone out of his way to make some uncomplimentary reflections upon Spiritualists, for he is reported to have said that when his lecture upon radium was announced, he was besieged with letters from Spiritualists urging him not to deal with the subject because it was an improper, in fact, a Satanic, one. He made that remark in January; but I wish you to understand that it is not because of his remarks against us that we arranged this lecture to-night. Sir William Ramsay spoke in January, and our arrangement with Mr. Lynd was made in October of last year, as Mr. Lynd will confirm. This proves, at all events, that we are not among the cranks who are afraid of radium. On the contrary, we have always taken up the position of encouraging all sorts of scientific subjects. (Hear, hear.) We have no fear of science, for we believe that science is continually running in our direction. If there is such a thing as matter—and Sir William Crookes himself has said that he was not quite sure that there is—it is continually showing itself more and more subtle, until we are beginning to think that ere long the scientist's definition of it will not essentially differ from our own views in regard to spirit. Therefore, whether we are right or wrong, we have no fear of science; indeed, eminent men of science are continually being added to our ranks. (Applause.)

MR. LYND then addressed the meeting. He said: About forty years ago a distinguished Scottish scientist told us that the only difference between electricity, heat, and light was the difference in the length of a wave and in the period of vibration. That eminent scientist was named Clerk Maxwell—the late Professor Clerk Maxwell, of the University of Cambridge. He wrote a very learned work which was only intelligible to men as learned as himself, that is to say, to first-class mathematicians; so it was not a popular work, and it is a great pity that he was not able to prove by experiment what he had demonstrated by mathematics. Well now, I think we all believe in the wave theory of electricity, heat, and light. In order to form mental pictures we must, of course, think of something we have seen, for, as Herbert Spencer says, all our knowledge is relative; and if you want to picture in your mind's eye a wave motion, you must think of some wave or undulation you have seen. You have seen a water wave—I have seen a good many, and have experienced the wave motion too, having crossed the Channel a good many times!—and we call water the medium of that motion. There cannot be a water wave without water. At the present moment I am setting the air of this room in motion, and setting up vibrations in the atmosphere, by the act of speaking; for the air, as you know, is the medium of sound. There cannot be a sound wave without the medium of air. You do not see sound waves; therefore, if you want to picture them in your mind you must think of the ripples you can see on the surface of a pond when a stone is thrown into the water and a splash made. Now I am making splashes in the ocean of air around me and sending out sound waves; so we say water is the medium for water waves and air is the medium for sound waves. But Clerk Maxwell said that the only difference between electricity, heat, and light was the difference in the length of a wave. If electricity is a wave motion then we must postulate a medium for that. There must be some kind of medium; there cannot be a wave motion without a medium. Well, it is believed that all space is filled with a fine elastic medium called ether. You must not expect me to define ether. We do not know its

character or its mechanism. We believe it fills all space, the interstellar space between the earth and the sun, and between our planet and all the distant stars. When a vibration or splash is made in this all-pervading ether, ripples or undulations are set up, and if the waves are long, and of a comparatively low period of vibration, we call the motion electricity. If the period of vibration is increased, and the waves are short, very short, then we say that the motion represents heat. (You may have heard of that celebrated book of Tyndall's, entitled 'Heat as a Mode of Motion.') If the vibration is still more rapid we get light, invisible light. Somebody—the man in the street, let us say—may remark, How can light be invisible if it enables us to see? Well, I think you will agree with me when I say we can prove that all these motions of the ether obey the laws of optics and behave like light waves. They can be dispersed, reflected, or refracted like light waves. The eye, the animal eye, is only sensitive to one octave of these vibrations. Above this octave the eye does not respond to the waves. It is a good thing that our eyes are not sensitive to the long waves, for if they were we should be able to see through brick walls and into houses, which would be inconvenient. Well, beyond what we call the visible spectrum, beyond the violet rays, there are undulations of this ether which do not affect our eyes. They can be made visible by reducing the period of vibration and increasing the wave length. Until you can bring them within the range of the eye they are invisible.

Now, then, we can understand what Maxwell meant if we think of some device for setting the ether in motion, the same as we have for setting the air in motion. If you strike a note on a piano you cause a hammer to tap a string, the string vibrates so many times a second, and the vibrating string delivers so many blows a second to the air (we call this the pitch). If you want a low period of vibration you go to the bass. If you want notes of a higher pitch and shorter wave length, you go up to the treble. Supposing we had a keyboard which enabled us to set the ether in motion—not the air—where should we go for electricity? Down in the bass, of course, to the long waves, and the lower periods of vibration. If we increased the period of vibration we should go to the treble and get the invisible heat waves. What Clerk Maxwell meant, therefore, was that all these phases of energy, heat, light, and electricity, were not entities, but were simply modes of motion. We know now that all these ether waves travel at the same rate as light waves, viz., 186,000 miles per second, while sound or air waves only travel at the rate of 1,100ft. per second. Light comes down to us from the sun in about seven and a-half minutes, and yet there are stars so distant that the light from them occupies many years in travelling to us. I will only name one—the Pole star, from which the light waves, travelling at that tremendous speed, take fifty years to do the journey.

At this point Mr. Lynd directed the attention of the audience to some of the complex electrical instruments which he had with him upon the platform. His first experiment was designed to illustrate the effect of an electrical spark on the receiving instrument of a Marconi wireless telegraphic apparatus. Any electric spark, he explained, however induced, was sufficient to set up a vibration in the ether and—under certain conditions—to provoke a response from instruments properly attuned. In proof of this his assistant produced sparks from an ordinary electric gas lighter which caused an electric lamp to ignite. He also set an electric bell ringing on the receiving instrument by operating the transmitting instrument at some little distance away. The transmitting instrument, he explained, was designed simply for the purpose of producing sparks of electricity which played between the two brass balls of the oscillator (so called because of the oscillation of the sparks between them).

As he had shown, the human eye was not a receiver for the long waves of the ether. Hence that part of the wireless telegraph receiver which responded to the electric waves and which is known as the coherer, had been termed by Lord Kelvin the 'electric eye'—an extremely apt title. The coherer consisted of a little tube, containing two silver plugs, with a gap in the centre holding a tiny pinch of metal filings, 95 per

cent. nickel and 5 per cent. silver. Whenever metallic filings (Mr. Lynd explained) are in loose contact they afford such a resistance to the passage of electricity that they are practically non-conductors. When the filings in the tube, therefore, are loose, so that they may roll about easily, they will not conduct a current from the cell of the battery of which the tube forms part. When, however, an electric spark is produced by the transmitter—which may be many miles away—the vibration in the ether acts upon the metal filings and causes them to cohere—they become subject to what Sir Oliver Lodge suggests is a sort of electric welding—and hence they permit the passage of a current of electricity from the battery with which they are connected. This sets in operation a delicate relay; but inasmuch as telegraphic messages must consist of dots and dashes, there must be pauses, temporary breaks in the contact, and another device had to be called into action. This is the decoherer, a small hammer which, operated by electricity, strikes the tube at intervals and causes the filings to fall back into a state of loose contact; and so the alternate cohering and decohering of the filings enabled the message to be spelled out. The process of decohering, it was explained, took place at the instant the operator at the transmitting instrument stopped sending out the electric wave.

Mr. Lynd then proceeded to exhibit the action of an ingenious new instrument devised by Sir Oliver Lodge and the great cable expert, Dr. Alexander Muirhead, the speciality of which is that it is *self* decohering. In the ordinary instrument the filings cohere, then the 'relay' works and switches on another battery, a current from which works the decoherer and the Morse printer on which the message is read. On the Lodge-Muirhead instrument an entirely new method was adopted. In a little ebony cup was a drop of mercury which was in contact with a spiral spring of platinum, and the end was connected with a wire and formed part of the circuit. Above the little globule of mercury was a tiny steel disc with a fine edge, which was made to revolve by clockwork. Now it was found that by having a source of electricity, say one dry cell, this globule of mercury in the cup and the steel disc, all connected with an indicating instrument, the steel disc being in contact with the mercury, the result was a perfect metallic contact. But that was not sufficient; a little drop of thick mineral oil was allowed to fall from the point of a needle on to the edge of the tiny disc, and then the oil flowed on to the globule of mercury, forming there a fine film of grease. Now, as all electricians knew, grease is a bad conductor of electricity. A dry cell, however, was joined up with the key, the mercury, and the steel disc, and this cell, or the current from it, was sufficient to overcome the resistance of that film of grease. An instrument called the potentiometer was then connected to bring down the pressure of the one cell to less than half. When the ether oscillations from a distant station were picked up by the aerial wire and brought down to the disc, there was an increased pressure sufficient to overcome the resistance of the grease. The moment the waves ceased the signal also stopped, the pressure having been discontinued. Such was the principle of the self decohering instrument.

Mr. Lynd next took up the subject of the 'X' rays, incidentally expressing a desire to correct a popular error. Many persons believed that Professor Röntgen invented all the apparatus for the production of the 'X' rays. This was not the case. It was to be remembered that a very important part of it—the highly exhausted vacuum tube—was the invention of Sir William Crookes; while the fluorescent screen was discovered by the late Sir George Gabriel Stokes. Professor Röntgen knew of the invisible rays, and experimented with a tube covered with black paper and thus impervious to light. He then took a fluorescent screen, with the idea that the invisible rays which the screen rendered visible might decompose some chemical salts. In the course of his experiment he chanced to place his hand on the dark back of his camera, and when he came subsequently to develop the negative in the camera he found, to his astonishment, upon the negative a picture of the skeleton of his hand. That was how he discovered the 'X' rays.

Mr. Lynd then gave a demonstration of the 'X' rays,

minutely describing the process by which the rays reveal objects invisible to the ordinary sight. He explained that the tube employed was as far as possible exhausted of its air. There were, however, still some billions of atmospheric particles in the glass, the aluminium disc in which acted upon the particles much as the magnet acts upon the steel. Particles of air were attracted, and then repelled with great violence. They bombarded the sides of the glass, and their vibration gave birth to light waves, represented by a beautiful green light which was seen to suffuse the tube. The fluorescent screen, it was explained, was prepared with platino-cyanide of barium.

Mr. Lynd next took up the subject of Radium, dealing first of all with the experiments of Professor Becquerel. This scientist employed salts of uranium in his researches, his belief being that uranium salt absorbed the light from the sun, and then slowly gave it forth after the fashion of phosphorescent paper. He wanted to try the effect of the transmitted sunbeams from the salts upon a sensitive photographic plate. Having to wait for a sunny day on which to expose the salts to the sun, he placed them in the meantime on the dark back of a camera, which contained a sensitive plate. A few days later he decided to develop a plate before exposing the uranium salt to the light, when to his surprise he found upon the negative a picture of the grains of salts. That led to the conclusion that the uranium salts did not necessarily derive their light from the sun in the way Becquerel supposed. He did not, however, go beyond that discovery. It was left to M. and Madame Curie to carry the discovery further, for it occurred to them to experiment with the residue after uranium had been extracted from the pitch blende. After much painstaking investigation, much treating with acids, many actions and reactions, forming salts and breaking them up, they found a new element in the uranium residue. This element Madame Curie called 'polonium,' out of compliment to her native country, Poland. Further experiments resulted in the great discovery of Radium, vastly more radio-active than uranium salts, and having most extraordinary properties.

Mr. Lynd then gave some deeply interesting experiments with a piece of radium by way of demonstrating its power of dis-electrifying objects. He first charged a gold leaf electroscope, and having caused the leaves to stand apart he made them gradually fall together by bringing a piece of radium within a few feet of the electroscope. Another experiment, designed to show that radium gives off rays akin to 'X' rays, was shown in conjunction with the fluorescent screen, through which the audience beheld the blue gleam of the radium shining through various objects—a half-crown, for example—and revealing the contents of a purse, and spectacle case.

As showing that, as in photography, a piece of ruby glass sufficed to cut off the actinic rays given off by radium, Mr. Lynd adopted the device in connection with the gold leaf electroscope, but even when masked by red glass the influence of the radium was not wholly neutralised, for in its presence the gold leaves still collapsed, although much more slowly. Another interesting experiment showing the power of radium in neutralising electricity, was seen in connection with a bunch of ribbons which were electrified by friction, and dis-electrified by the potent influence of the new element. Radium, Mr. Lynd explained, emits three kinds of non-luminous rays. The alpha rays are very slightly penetrative, are only deviable by the very strongest magnetic fields, and carry positive charges. The particles composing the 'α' (alpha) rays have masses equal to twice that of a hydrogen atom, and travel with a velocity of twenty million metres per second. The 'β' (beta) rays are much more penetrative than the α rays; they are readily deviable by a magnetic field, and carry negative charges. The particles composing the β rays have masses equal to about one-thousandth part of the mass of a hydrogen atom, and travel with a velocity of about one hundred million metres per second. The 'γ' (gamma) rays do not consist of charged particles, and are much more penetrative than the α or β rays; they are probably closely allied to, if not identical with, the 'X' rays, as demonstrated by the experiment with the fluorescent screen already described.

In the course of these experiments, Mr. Lynd took the opportunity of correcting some of the ignorant and extravagant assertions concerning radium which have appeared from time to time in the 'Yellow' Press and 'snippet' papers. It had been stated, for instance, that a newspaper could be read by the light from a grain of radium, Mr. Lynd's comment on which was, that he should like to compel the writer of the statement to perform the feat! Radium, Mr. Lynd stated, was always in a state of disintegration, of 'tottering equilibrium.' It was like a building toppling over, and its emanations formed new elements. Helium, for example, was one of the results of the disintegration of radium.

Radium destroyed all animal tissues, a fact which Mr. Lynd illustrated by reference to the well-known cases of Professor Crookes and M. Curie, each of whom had suffered from contact with radium. As regards the benefits of the new element in cases of deep-seated cancer, Mr. Lynd was inclined to be doubtful, and strongly deprecated the possibly false hopes which had been raised by irresponsible prints, bent only on sensation. So far, he understood that no cures of cancer had been effected by its use, although he believed it had been successfully employed in cases of rodent ulcer, lupus, and superficial cancer. In therapeutics radium was only in an experimental stage.

The lecture was warmly applauded at its conclusion, and a vote of thanks was proposed by the President and unanimously adopted.

Many members of the audience subsequently remained to make a closer acquaintance with the particle of radium used by Mr. Lynd, and also to inspect in a dark corner of the building the wonders of the spintharoscope, a small instrument in which, as one of the observers put it, one might imagine he saw some great cosmic process in miniature. The spintharoscope, which was devised by Sir William Crookes, is a simple contrivance by which the effects of the alpha radium ray particles can be observed in a most striking manner. A small fragment of radium is placed directly in front of a screen coated with sulphide of zinc. On observing this screen in the dark, through a lens, scintillating points of light continually flash into view and die away. Each scintillation is supposed to be produced by the impact of a single alpha ray particle.

PURE DIET AND PSYCHIC VISION.

The Rev. J. Todd Ferrier, ex-Pastor of Grimshaw-street Congregational Church, Preston, recently delivered three lectures under the auspices of the Preston Spiritualist Society (Weavers' Hall). Mr. E. Marklew presided, and upwards of three hundred persons assembled to hear the concluding lecture. Mr. Ferrier is a man of lofty spiritual ideals, which he presents in a very charming manner. He possesses a rare gift of eloquent, impressive speech, and is equally at home in the pulpit or on the platform. No creed is broad enough to contain him, or narrow enough to exclude him, and as his sympathies are universal, and love links him to all life, Spiritualism is enriched by his advocacy of its higher truths. Dealing with 'Health, Science, and Religion' on the 1st inst., he remarked that all true health was the result of science; all true science was born of religion; and all true religion was born of the spirit. Health meant wholeness—soundness—not only of the body, but of the spirit. He piled up argument upon argument to show that whilst many secondary causes existed, the principal cause of the appalling amount of unnecessary disease was found in the wrong eating and drinking habits of the people. He advocated the abandonment of carnivorousness, and a return to a simpler life, for only by the development of a healthier bodily state could we have a healthier expression of mind or spirit.

Speaking on 'Purity in Diet and the Psychic Vision' on March 2nd, Mr. Ferrier defined Psychic Vision as the highest vision to which the soul could attain—the culture of our inner-

most lives up to the highest state of realisation. The ambition to attain to the Psychic Vision had existed, and was the same, in all religions, though known by different names. It was higher than mere clairvoyance. With the Hebrew it was the ineffable vision of Adonai; in the Christian religion it was the vision of Christ; with the Theosophist it was the realisation of cosmic consciousness; with himself it was the realisation of oneness with the Universal. In illustration of his thought the lecturer cited the Jewish Temple as a symbol of human nature. The outer court—the court of the common people and Gentiles—he likened to, or rather, he affirmed, intentionally symbolised the body of man. The middle court, to which the ordinary priests were permitted to enter, symbolised the mind, the intellectual life. The inner temple, to which only the High Priest might enter, symbolised the spirit with its affectional expressions. Within this again there was the Holiest of Holies, the Ark, upon which the Divine Presence rested, symbolising the innermost divinity which belongs to every man. The lecturer next proceeded graphically to illustrate how that, if the outer court was defiled, the priests could not pass to the middle court, nor the High Priest to the inner court, without carrying with them the defilement of the courts through which they must pass. So, if we polluted the outer courts of our body by those gross things which feed the passions and breed the conditions in which all sorts of loathsome diseases flourish, the mind and the spirit must be contaminated thereby. A pure diet is necessary to pure thought, and pure thought necessary to that harmonious state so indispensable to the Psychic Vision, the pearl of great price, which we ought to strive to possess.

The closing address of the series, on the 3rd inst., was devoted to the consideration of the questions, 'Is the Spirit-World a Reality, and can we See into it, and Commune with its Inhabitants?' And Mr. Ferrier affirmed that the spirit-world was more real to him than the material world. It might not be so to the churches; they had forfeited the spiritual vision by the materialisation of its mysteries. Still there were men and women to-day who could say 'the spirit-world was a reality, for they had seen into it and communed with its inhabitants. Uttering a word of warning to the mere seekers after phenomenal 'signs and wonders,' and a more emphatic warning against giving one's self up to 'obsessing' spirits, he urged his hearers not to attach too great an importance to physical manifestations, the reality of which he could not doubt, but to seek for communion with the spirit-world through real soul-culture and aspiration after the realisation of being in harmony with the Divine. If we would be free from the limitations which shut out from our vision the glories of the spirit-world, we must break the chains that bind us to matter, repudiating the base appetites and gross habits which make us slaves of the physical organism rather than cultured spiritual beings. The lecturer, who was frequently applauded, answered a few questions, and the chairman expressed the desire of the Preston Society that Mr. Ferrier might soon be with them again.

E. M.

THOUGHTS ON DEATH.—'Death makes no break in the continuity of character. The thoughtful, studious man upon earth will be the thoughtful, studious man in heaven. He that is silly and superficial here will be silly and superficial as he starts again in life there. Heaven and hell are not shut off from each other as we traditionally conceive them. Heaven and hell can mingle on earth.'—DR. R. HEBER NEWTON.

'LIFE'S BORDERLAND AND BEYOND.'—Mr. Richard Pike has prepared an extremely valuable work entitled, 'Life's Borderland and Beyond.' Its three hundred pages are packed full of interesting accounts of 'visions of the dying, alleged appearances of the departed to the living in dreams, in fulfilment of promises, and many other remarkable appearances of the departed to the living,' which he has gathered together from a great variety of sources, including the records of the Society for Psychical Research. William Denton used to say that one clear indisputable case of spirit return was of more value than all the speculative theories in the world, but Mr. Pike evidently believes in piling up the evidence until belief in a future life is compulsory. This book can be obtained from the Office of 'LIGHT.' Price 2s. 10d. post free.

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THE DEMON-THEORY BLEACHED.

We do not quite know how to take Mr. J. Godfrey Raupert's new book, 'Modern Spiritualism: A Critical Examination of its Phenomena, Character and Teaching, in the Light of the Known Facts.' A suspicious and unfriendly critic, opposed to Spiritualism, might be excused for making the unpleasant suggestion that, under the guise of opposition, the writer of the book was adroitly cornering the enemies of Spiritualism; and, worse still, that, pretending to be 'orthodox,' he was cleverly holding up to view the rational, modern and beautifully spiritual religious thoughts held by most Spiritualists: for 'the known facts' are so fully set forth, and the teachings of the best Spiritualists are so acceptably and clearly stated that we can hardly imagine anything better or more useful from our point of view.

The very first words of this writer inform us that 'the modern spiritistic movement' (we accept the phrase for the moment) is 'strongly supported by recent scientific utterances,' and is 'increasingly affecting all classes and conditions of society.' We are then informed that 'the basis of this movement is the claim that the spirits of the dead are habitually communicating with us through the agency of sensitives.' So far good: but then comes the puzzling assertion, that a part of our case is that 'the disclosures which they (the spirits) are making are of an authoritative character.'

This it is that perplexes us, not because this absurd assertion is made, but because the writer of the book forthwith proceeds, apparently unconsciously, to grind it to powder. We are told that 'on the great subject of Religion, of man's duty towards God, the spirits are hopelessly at variance, and it is a well-known fact that, in reply to questions formulated with a view to eliciting a clear and unequivocal statement, the most unsatisfactory and contradictory answers are apt to be given.'

These two assertions cannot run together. If it is, as this writer says, a well-known fact that the spirits are hopelessly at variance, and give to our questions 'unsatisfactory and contradictory answers,' is it likely that we should regard their 'disclosures' as 'of an authoritative character'? As a matter of fact, they are not so regarded, except by raw recruits, inexperienced inquirers, and prejudiced critics.

Again and again the affirmation is also made that not only the spirits but that 'Spiritists' 'differ as widely as can well be conceived,' and that 'almost any view, from the most extreme form of pantheism on the one side to the

belief of the educated unitarian on the other, finds a place and acceptance in the spiritistic system.' 'The modern Spiritist,' he says, 'is in respect of all definite dogmatic belief, an eclectic': and then comes the following remarkable declaration:—

The spirit-creed, then, being as free from religious dogmatism as any creed can well be, may be said to be in the truest sense a child of the age, an adaptation to, and expression of, the peculiar mental tendencies of the times, and it is certainly in those ideas and tendencies that it lives and moves and has its being. It is its large-heartedness, its freedom from all intellectual restraints, its marvellous adaptability and 'comprehensiveness' that constitute its chief characteristics and that make it the pride and glory of the modern Spiritist.

But, if half of that is true, the assertion made at the start, that the disclosures which the spirits make are regarded as 'of an authoritative character,' is palpably absurd.

Then comes the misleading assertion, also made on the first page, that 'the modern spiritistic theory is untenable.' 'Misleading' because the writer at once goes on to pour out a flood of evidence to prove that 'many of these phenomena are objective in character and are directed by extraneous intelligence or intelligences'; and this is repeated again and again. We come to the conclusion, then, that by 'the modern spiritistic theory' he means the theory that we can identify the spirits and that their 'disclosures' are reliable. But that is not 'the modern spiritistic theory.' We know that it is by no means easy to identify the 'extraneous intelligences,' and we are well aware that they can err and even lie. This is Mr. Raupert's aim after all—to show that spirits err and lie.

What then? A short time ago it was the fashion to draw the conclusion that this proved it was all the devil and his angels. That theory, we rather think, is effectually torpedoed; and so we are now let off with the inference that we are simply being taken in by falsities and frivols, whose main object seems to be to upset the old creeds of the Church, and to palm off upon us religious ideas and hopes which, strange to say, the writer of this book presents and describes in a singularly attractive way.

It is in the setting forth of what he takes to be our religious faith, and in describing that which he thinks we are undermining, that we almost suspect he is really wanting to help us; the faith presented as ours is so reasonable, so beautiful, so spiritual, while the faith he accuses us of undermining is so crude, and yet so worn. We are, on the whole, quite content to accept his account as to how matters stand, and also to accept the verdict of the attentive and free-minded reader.

The following passage illustrates the attractive way in which he presents his indictment. The Spiritualist is said to actually believe *this*:—

A host of spiritual beings, many of whom have, like himself, passed through the process of earth purification, and who are, by reason of certain similarities of temperament and disposition, in rapport or affinity with him, attend him and watch over his every step. They do not interfere with his free will and choice, but they suggest good and pure thoughts; they strengthen each upward impulse, each earnest effort, each deliberate determination to resist the lower tendencies and to obey the higher.

They are able and anxious to come in more direct touch with him, if he will give the necessary opportunities, if he will cultivate, or rather allow them to cultivate, certain powers and possibilities latent in him, if he will trustfully submit himself to their influence and ruling. They will, by visible, tangible signs and tokens, give him proof and evidence that they are living, independent beings, and they will, in the course of time, bring him in touch with, and open his mind to, the secrets of the spirit-spheres and the spirit-life.

In the same way, all human passions and earthward tendencies, such as anger and malice and envy, the lust for money or for power or worldly possession, for mere intellectual attainments and achievements, have, it is declared, their counterpart in the spirit-spheres, provoking the operation of beings of a like order and disposition, and placing the person enslaved by such propensities in correspondence and affinity with them.

We recognise the portrait, and are not ashamed of it ; and we thank Mr. Raupert for it, and for much of the same wise and winsome kind.

SPIRITUAL AND MENTAL HEALING.

'The Church Times' of March 4th contains a letter on Spiritual Healing, signed by three clergymen. The letter is wisely worded, and we welcome it as an indication that some at least of the ministers of the churches are awake to a sense of the importance of the subject. In the primitive Church healing powers were recognised as being as much a part of the Church's heritage as 'faith,' and 'wisdom,' and 'knowledge'; but in later times the churches have ceased to expect these powers, and ceasing to expect means, as a rule, ceasing to have. In spite, however, of the lack of desire and of recognition which has been exhibited by the majority of Christians, there have been always a few among whom this gift of the Spirit has manifested itself. At the present time the recognition of the power is largely on the increase, and it is high time that those whose business it is to preach and to teach should devote special attention to the subject.

We have seen a letter, also on the same question, in the March number of 'The Commonwealth.' It is signed by one of the three clergy whose names are appended to the letter in the 'Church Times,' and the perusal of this encourages us to hope that the study by Church-folk of 'all forms of faith healing,' which the writer desires to promote, will be largely inclusive. The writer of the letter in 'The Commonwealth' urges that the question is one 'for earnest, thoughtful Christians throughout the whole Church' to consider. We entirely agree with him ; but if it is to enlist the sympathies of so diverse a body of thoughtful people, the lines along which the study should be pursued must be proportionately extensive and comprehensive. The lack of breadth which frequently characterises the study of this and kindred subjects has been their bane. Each particular class of healers claims that its own method is the only true one, and thus a gift intended to be the heritage of the race, and which is ministered to men in diverse portions, and in manifold ways, is patented and ticketed by each sect as if it were exclusively its own. We need to get rid of this sectarian spirit which is as prevalent in other domains of thought as in religion ; and we desire to see healing powers recognised as essentially spirit-powers, whether they are manifested directly, or mediately through the use of phenomena.

When people begin to recognise that mind has supreme power over matter, and therefore that man's mind, by virtue of his oneness with the Source of all Good, can directly control his organism and heal its diseases, we frequently find that all other methods of healing are disparaged, and some theory is adopted to the exclusion of all others, and is proclaimed as alone deserving of credence. Now common-sense men of average intelligence detect in this exclusiveness the elements of a crank, and the average man has a wholesome dislike and distrust for a crank. A crank is a person who has lost the sense of proportion, the sense of the relation of the particular subject which interests him to other subjects. This tendency is a serious obstacle in the way of the reception of the truths which he holds, and which are often very valuable truths when seen

in true relations. That the Christian Scientist can heal is no reason why the magnetic healer should not do so ; and that the faith-healer can heal is no reason why the physician should not also effect cures. But this is frequently denied. 'My method and mine alone is the right one,' says each particular class of healers. We never can see why these various modes of healing are mutually exclusive. They all seem to us to be *modes of Mind*.

In certain cases it may be quite unnecessary to resort to any external remedies, because the mind of the person may be so powerfully operative, and so capable of drawing upon the Source of Health directly, that the organism may be readily controlled, and this is a most desirable condition to attain. But in other cases the patient may not be equally independent, and may require the co-operation of the mind of a fellow man whose influence may be mediated through channels of sense. Mental influence is mediated to us through channels of sense every time we hear a friend speak, or we read a book. Magnetic passes may be the medium through which the healing power of one man is conveyed to another so as to strengthen the self-healing faculty. 'Suggestion' may be another such channel ; and drugs and other physical remedies may be channels also. Physical remedies, we maintain, are mental force mediated through matter. The remedies were originally discovered by mind ; they are applied by mental action ; and in order to be effectual it is generally necessary that the patient should believe in them ; in other words, that his own mind should co-operate to make them effectual. How much of the chemistry of the body is the direct result of the mental control of the sub-conscious self it is impossible to say ; perhaps it is *all* due to this.

There is no more reason why a believer in the supremacy of mind should reject all physical methods of restoring health than there is why he should reject food. Food is, in the last resort, simply a means of preserving health by introducing into the organism substances upon which the life forces of the sub-conscious self can beneficially work. To introduce the substance of food or of medicine into the system is quite ineffectual unless the life forces of the sub-conscious self act upon the matter thus introduced. This fact is known by experience. Physical remedies, we repeat, are spirit-force mediated through matter. It is mind which discovers and applies them, and it is mind which makes them effectual, though often it is what is called the sub-conscious part of the mind. If the conscious mind co-operates, and directs its energies and prayers to promote recovery by focussing its attention on the thought of health and on the remedies as means to promote health, the effect will in many cases be proportionately increased.

Those who deny the value of any external remedy land themselves in an inconsistency, for they do not at the same time deny the use of food, or think they can live without it. We are far from saying that the adept who has attained the complete control of spirit over body could never live without food, but this is obviously at present out of man's reach.

We would plead then for the recognition of Mind as the great factor in life, but also for a comprehensive recognition of all methods through which Mind works, whether those methods be purely mental or whether they be partly physical also. Pure thoughts, and high aspirations, and living faith are potencies of health which are within the reach of all ; let us cultivate them, not for ourselves alone, but that we may spread the healthy infection and generate restorative force for others. And whilst trying to learn from mental healers the secret of their power, let us not disparage the efforts of medical science to compel the molecules of matter to subserve mind as instruments of healing ; let us, rather, strive to imitate the Master, in whom we can

detect nothing unbalanced or sectarian, whose healing forces emanated from a spirit at one with the Highest, and whose thoughts and actions have won the confidence of men, because they were characterised by a 'sweet reasonableness' which made them widely acceptable.

THE FRENCH PSYCHICAL PRESS.

The 'Revue d'Etudes Psychiques' quotes, in its February number, from an article by Professor Lombroso which appeared in 'Rivista d'Italia.' The article is called 'Les Nouveaux Horizons de la Psychiatrie.' In the course of the Professor's article occurs the following valuable testimony. It is interesting to see how one after another the scientific men of the Continent are coming into line to testify to the reality of these facts which form the basis of a new science.

Testimony of Professor Lombroso.

'One further step introduces us into this occult region, subject to fierce controversy between those who observe and accept what they have observed, and those other persons, of academic minds, who close their eyes in order not to see—this region miscalled *spirit*, and from whence some manifestations are occurring every day, by means of certain special individuals called mediums. Among these manifestations may be named levitation; that is to say, the elevation of the body without any effort on the part of the person who executes the elevation or who suffers it; the movement of inanimate objects; and, more singular still, the manifestation of beings who possess a will, and a mode of thought, strange and capricious though these may be, as if they were living men; sometimes even a foreknowledge of events before they happen. After having denied them before having observed them, I have been compelled to accept them when, in spite of myself, the most manifest and the most palpable proofs came before my eyes. I did not hold myself obliged to deny these facts because I could not explain them. Moreover, as the law of the Hertzian waves explains to a considerable extent telepathy, so the new discoveries as to the radio-active properties of certain metals, particularly radium, destroy the most serious objections which scientists can raise against the mysterious spiritistic manifestations. These discoveries prove to us in fact that not only a brief radiation of heat and light, but a constant and enormously energetic radiation of these forces, may be developed without apparent loss of matter.

'I will not proceed further, for the extent of the horizon which opens before my mind's eyes appals rather than attracts me. I hear already the whisper of men worthy of respect that in continuing to proceed along these lines one arrives at an absurdity, at a paradox, and, Heaven defend us! at immorality.

'I maintain, however, that scientific facts cannot be either moral or immoral: they are facts. And against facts, no opinion, even the most authoritative, counts for much. I will add, moreover, that many truths, just because they are truths, raise the strongest resistance and are most bitterly contested. It seems a paradox; it is, however, a real fact that not only vulgarity dominates life, but very often falsehood dominates it rather than the truth. . . For the rest, let us not forget that the science of yesterday has become the error of to-day, by a succession of developments similar to that of an edifice whose upper stories are built continuously on the ceilings of the lower.

'In this way the efforts of each generation may seem a useless sacrifice. But this is not the case. . . Over the dead, over the struggles of the fallen—and in consequence of these—the idea triumphs.'

M. Flammarion.

This number contains also a letter from M. Flammarion, commenting on a remarkable print which appeared in the January issue, of a levitation of a table, which took place with Eusapia Paladino. Whilst congratulating the editor on this interesting print, M. Flammarion adds:—

'Your review continues to be the best directed of all, and contains the best contributions towards the solution of great problems.'

It is satisfactory to see that this well-known scientist appreciates the quality of this able little monthly.

This number contains also a review of another work by M. Sage, which bids fair to be as useful a *resumé* of 'Human Personality' as was his previous work on the Society for Psychical Research documents concerning Mrs. Piper.

H. A. DALLAS.

TALKS WITH A SPIRIT CONTROL.

At a recent séance with Mrs. M. H. Wallis in the rooms of the London Spiritualist Alliance, the spirit controlling the medium answered, amongst others, the following questions; for the report of which we are indebted to Miss May Harris:—

Q.: Can disembodied spirits see and converse freely with spirits on a higher plane than themselves, or is some special development required to enable them to do so?

A.: Broadly speaking, the less advanced find it somewhat difficult to enter into anything like free intercourse with those who are more spiritually unfolded, but circumstances often render it possible for a moderate amount of communion to be enjoyed. A simple, good individual, so far as the limits of his nature allow, may have comparatively free intercourse with a good, advanced spirit. The more progressed are continually reaching out towards those who are less enlightened and drawing them nearer to themselves, they in turn being helped by others in advance of themselves; but sometimes a very special degree of development is necessary to eliminate impurities, and overcome degrading tendencies, before anything like free intercourse can be enjoyed with those on higher planes.

Q.: Can you explain to us the relationship of the spiritual body to the physical body when a mortal is in a deep sleep, when under anæsthetics, and when dying?

A.: To take the last first; when the individual is leaving the physical body the cord of connection gradually grows very attenuated, and frequently the movements which may be observed during the process are more spasmodic, or muscular, than actually produced by the operation of the spirit. During deep sleep there may be a sluggishness of the spiritual consciousness as well as the cessation of physical consciousness, so that the spirit may really be in a kind of dreamy state, but not dissociated in any degree from the physical form. In some cases the spirit may be very active, and travel in the spiritual body, but always connected with the physical body by the cord of life. Very few spirit people are able to exactly explain what occurs during such spirit journeys, or at the moment of reunion with the body. Usually the spirit is conscious of a feeling of separation, and then of the desire, or of an almost irresistible attraction, to be back. Some spirits are even at a considerable distance from the physical body when they experience this drawing influence, and return almost with the rapidity of thought. In regard to anæsthetics, there is usually a degree of dissociation between the physical and the spiritual bodies, and very frequently the spirit is taken away so as to be largely free from any direct after-effect if the anæsthetic is given for the sake of an operation. If the individual has lived a very gross life, the spiritual side of his nature hardly, if at all, developed, he usually remains very closely associated with the physical body.

Q.: Is the whole of the spirit body free from the physical body at the moment of death, or does it require some time for the physical to entirely give up the spiritual?

A.: That depends on the degree of spiritual consciousness or activity preceding death. Where there has been a keen perception of, and a ready response to, spiritual truths before death, there is usually a decided and almost immediate separation from the physical on the part of the spirit body; but in other cases the emancipation of the spirit body is usually more gradual. While strongly in favour of cremation, I do not think it wise, in cases of sudden death, to dispose of the body in that way, for some days at any rate, unless there has been great spiritual activity, as it is likely to cause a shock to the spirit which may result in unpleasant experiences for a time.

Q.: Is it quite possible at a séance for spirits to come and take the form of our friends, and yet not be those we have known on earth?

A.: It is quite possible for such efforts to be made, and, in a measure, to be successful, but it is not usual. People are not transformed at the change of death, and vindictive feelings may be carried by them to the spirit side which they may possibly find some opportunity to gratify. Counterfeit money can be made, but there are a great many restrictions to prevent its being done, and those who desire to pass it have

to run many risks of detection ; so personation can be attempted from the spirit side, to work out some ill-feeling on the part of those who return, but they are almost certain to be detected sooner or later. Many cases of supposed impersonation are in reality nothing of the kind. The spirit operators do their best to meet the desires and satisfy the claims of those to whom they manifest, but misunderstandings frequently arise, and instead of patiently trying to get at the real facts people are too apt to jump to conclusions and attribute the results to evil, or deceptive spirits, whereas they are themselves the unconscious causes of the confusion, or seeming false appearance. As the peculiar force used by the spirit people to produce materialisations is gathered from the sitters as well as from the medium, concentrated thought on the part of the sitters may affect the conditions and become a sort of moulding influence, so that, although the spirit operator endeavours to make an accurate presentation of himself, his efforts may be interfered with by the peculiar power of the strong thought on the part of one or more of the sitters whose expectations may modify the appearance of the form.

Q. : Some automatic messages received purport to come from certain spirit people ; it is afterwards found that this is not the case. How can you account for these erroneous statements ?

A. : In one or other of three ways : either the writing is not entirely automatic ; or there is direct intention to deceive on the part of the one who had gained control ; or there is interference, partly spiritual and partly physical, with the intention of the one seeking to communicate. Most mediums need education with regard to psychic conditions. In a séance room, a sensitive will often be seen to be shaking violently ; this is attributed to direct action on the individual by a spirit. Very likely it is nothing of the kind, but simply that the medium has sensed or been affected by the psychic atmosphere of the place. Investigators in this realm are dealing with forces almost unknown, and sometimes it is quite as much an experiment on the spirit side as it is on this. The spirit friends have to learn to use the power, just as a child has to learn to write. Could the medium's mind be deeply engrossed while the writing was being given, there would be very much less likelihood of so-called 'false' messages being received.

REINCARNATION.

A Spiritualist can hardly read Miss Edith Ward's recent lecture as reported in 'LIGHT' without recognising in its author a would-be peacemaker, and wishing that it were possible for him, without any disloyalty to his profession, to look upon a Theosophist as a co-worker with him in the pursuit of a common end.

But what if the vessel which offers her company to the good ship on which he has himself embarked, contrives to take the wind out of its sails ? And what if it turns out that the 'asset' which is so precious to the Theosophist, has the effect, when the two are in partnership, of cancelling an asset of his own, which, in the eyes of the Spiritualist, is of at least equal value ?

The lecturer spoke of the belief in reincarnation as an 'asset of value' in a Theosophist's eyes, and suggests that that fact is not a sufficient reason to justify the Spiritualist in depreciating it. To do so on that ground is, she clearly thinks—and I quite agree with her—to pursue an ungenerous and dog-in-the-manger policy.

But the fact is that the doctrine referred to, besides being a theosophical asset, is something additional. Belief in it and its promulgation, must, it is easy to see, tend to take from one of the most essential doctrines held by the Spiritualist nearly all its value and beauty, and consequently its attracting power. I refer to the doctrine, or rather the fact, expressly stated as such through 'M.A. (Oxon)' by 'Imperator,' the chief of his spirit-guides, that the spirit-world itself supplies all the instrumentalities requisite for the uplifting and perfecting of any and every incarnated human being—a teaching which has, I believe, been almost universally adopted by Spiritualists, as distinguished from Theosophists.

The Theosophist, *per contra*, teaches, as I understand, that it is impossible for any incarnated human spirit to be developed, trained, and perfected without undergoing a succession of reincarnations, at intervals of some fifteen hundred years. Is or is not, I would ask, this doctrine a slap in the face to Spiritualism ? And is it the latter's duty to invite a second slap by turning the other cheek, in a sisterly way, to Theosophy ?

How now, I should like to inquire, does the Theosophist deal with this apparent dilemma ? Does he hold that the educational facilities of spirit-life are nil, or are merely inadequate and need to be supplemented in order to become effectual ? How, again, does the spirit spend its fifteen centuries' intervals ? Is it awake or asleep all the time ? And why is the period assigned for man's sojourn in the spheres more than fifty times as long as his sojourn upon earth, where, so far as Europeans are concerned, the average length of life is under thirty years ? Why, too, each time that a spirit is reincarnated, does Oblivion drop her veil over his fifteen centuries of experiences, repeating the process, I suppose, at the period's close ?

All pure Spiritualists believe, so far as I know, that each incarnated spirit's earthly experience is brought to his remembrance, and thus may be turned to good account as a means to his further progress. But if a man cannot recollect his past at all, what lessons can he deduce from it ?

I could not name a doctrine of Spiritualism that does not seem to me conformable at once with good sense and good feeling, and that does not cohere with the rest of the system ; quite apart from the question whether it is true or not, and whether or no great authorities favour it. And if the view above attributed to Spiritualism deserves such laudatory epithets, what sort shall we apply to a doctrine like that before us, which is altogether inconsistent with it ?

So much for the 'asset' part of the lecturer's argument. I submit that these two assets cannot both of them belong without discord to one mind.

Another interesting question raised by Miss Ward was whether the 'truth' of the doctrine now under notice, or our 'liking' (or 'dislike') for it, ought to determine our decision. On this point I, like the lecturer, give my vote in favour of Truth. The truth or error of the reincarnationist position is, however, too large a subject to discuss on this occasion. But I should like to repeat one or two questions bearing upon the subject which were asked some months ago in 'LIGHT,' but to which no one has replied. A correspondent having remarked that the denizens of spirit-land were in no better position than we are for knowing whether or not spirits are reincarnated, I asked (a) whether each incarnate spirit did not normally live a social life as a member of some community ? And (b) whether, if so, it was credible that individuals should be disappearing from all the communities—disappearing for a period of, say, thirty years and repeatedly—without the remaining members of the community knowing anything about it ? Each disappearance, I suggested, would make a visible gap in the society. *Per contra*, if and when an emigrant from the spirit world was reincarnated, we down here could by no means distinguish between such an event and any normal first incarnation of a spirit ; clearly the dwellers upstairs are in a better position than we are, apart from their aid, for learning the truth about this doctrine. 'Imperator,' *e.g.*, has lived upstairs more than fifteen hundred years, and has, therefore, had ample opportunity of noticing the disappearance downwards of individuals known to him, if there had been such disappearance. But he has never heard of such an incident.

I am aware, of course, that on a different point of controversy his teaching has lately been somewhat discredited. Not, however, with me—if only on the ground that the new doctrine which is now attributed to him is no less incredible, on both rational and moral grounds, than the exploded doctrine of everlasting torment. When 'augurs differ' on a point on which absolute proof is beyond our reach, we are surely justified in preferring the view which appeals most strongly to our reason and best feeling.

'Imperator' himself, however, admits that in some cases incarnated spirits are enabled to progress by a process almost

equivalent to a single reincarnation. That is, they are temporarily attached to a medium, residing here, and in his company have the chance—from which while incarnate they may have been debarred—of living their earth-life over again in the light of better knowledge, and of drawing from this review lessons of value to them. But 'Imperator' adds that this method is neither the only, nor even the usual, one employed.

E. D. GIRDLESTONE.

Sutton Coldfield.

ANIMALS IN THE SPIRIT WORLD.

M. Leymarie, editor of the 'Revue Spirite,' publishes the following strange experience:—

'In January, 1877, the Signora Bosca, widow of an eminent civil engineer, was seated at our fireside at No. 7, Rue de Lille, Paris, when Count Lvoff, president of the old Court in Moscow, paid us his first visit. I presented him to the Signora. They proceeded to converse while I wrote. Suddenly the Signora exclaimed: "Signor, I see near you a dog which seems very affectionate. It is a large white Newfoundland with black paws and ears and a black star on his forehead. Round his neck is a silver collar, and on it is written, 'Sergio Lvoff,' and the name of the dog" (which M. Leymarie says he cannot remember). "It has a beautiful long tail, and it caresses and looks up at you."

'At these words the Signor's eyes filled with tears. "When I was a boy," he said, "I was restless and reckless. I trusted entirely in my dog which you have just described; and it repeatedly saved my life, once carrying me out of the river when I was in danger of drowning. I was twelve years old when I lost this faithful friend and I mourned him as a brother. I am rejoiced to hear he is near me, for I am certain that these dear companions have intelligent souls which survive their bodies, and that they possess a perisprit from which they can form a body with a collar and inscription. I see you are a powerful medium; you have told me of things which happened forty years ago. Thank you, Signora, and may God bless you."

'The Signora then saw the dog make great demonstrations of joy, and it gradually disappeared. I must remark that we did not expect Signor Lvoff on that day, and that he met the Signora for the first time. I did not know Signor Lvoff's name was Sergio.'

The following story, which in the first instance was published in the 'Rebus,' of St. Petersburg, has been going the round of spiritualistic journals on the Continent:—

'The Signora Luboff Krigianowsky, daughter of the Russian General of that name, had a little dog called Bouika, which fell ill, and suffered from attacks of suffocation. One day the Signorina Vera, Madame Luboff's sister, accompanied by her mother, carried it to the veterinary. A few minutes before midday Madame Luboff, who had remained at home, distinctly heard the dog coughing in the next room. She went at once to help the animal, but finding the room empty remembered that her sister had taken it to the veterinary, and was perplexed because the cough had sounded so loud and distinct. She was still standing thinking when she heard close by the bark with which Bouika was accustomed to greet the members of the household when they returned; then more barking, which seemed to come from another room, and then away from a distance.

'Shortly afterwards Vera arrived with her mother. Signora Luboff went to meet them, exclaiming: "Bouika is dead." They confirmed the fact, telling her that the little dog died a few minutes before midday while they were waiting for the doctor, who was not at home. The writer adds: "This dog was remarkable for its intelligence. I have never seen anything like it in any other animal. It practised charity. Once in the country we watched it during eight days carrying scraps of bread and meat to a dust heap in the garden, to a poor famished dog, and he watched it eating with evident satisfaction. After its death, and during an illness of Vera, she and I together often saw it at the foot of the bed."'

MESMERIC EFFECTS.

The account recently published in 'LIGHT' of the séance with that remarkable sensitive, Alexis Didier, prompts me to offer a few remarks on this intensely interesting subject. The history of the growth of Spiritualism has been more or less closely connected with the spread of mesmerism, electro-biology, animal magnetism, hypnotism, &c. The underlying principle is 'sensitiveness' acted upon by the will of the operator. If that will emanates from an operator on the physical plane, it is called mesmerism or hypnotism; if from an operator from the 'other side,' it is called Spiritualism and spirit control.

The fact of existence after death having been now thoroughly established, there will be no necessity whatever for Spiritualists to bring in 'spirits' and 'spirit action' quite so often. Spirits in the physical body can act even more powerfully on a sensitive than spirits out of the physical body. There are quite as many well-authenticated cases of undoubted clairvoyance produced by the mesmerists of the last century, as by the 'controls' of mediums. Clairvoyant reading of the future is much more rare than clairvoyant reading of the past; and in the account of the séance with Didier given in a previous number of 'LIGHT,' it was mostly, but not entirely, a reading of the past. Good sensitives like Didier often get pictures of the future, quite independently of what was in the mind of the operator and persons present, thus entirely disproving the theory of the wisecracks who put everything down to mind-reading or telepathy.

Here is an example from my own experience: A few years ago, C. had been put by me into the deep magnetic sleep. When in this state, I asked her to look at this and that person, and see how they were getting on. Among others I directed her to look at the person I was thinking of at the moment, without telling the name or giving any indication as to the identity. I may say that I was confident in my own mind as to the future of this person, and did not entertain the slightest doubt on the point. The lucid sleeper paid not the slightest heed to my ideas, and gave a prediction, or rather calmly stated as a fact, that my anticipations were all wrong. I was considerably annoyed and for a long time refused to believe, but time proved the clairvoyant reading of the future to be correct.

The danger is that through want of understanding of proper conditions, &c., sensitives are liable to mistake past for future or present, and commit other blunders which make clairvoyance—I mean the genuine thing—comparatively rare. A mixture of guessing and thought-reading, with a dash of sensitiveness, is very little to be relied upon.

ARTHUR LOVELL.

MR. J. W. BOULDING AT GLASGOW.

When fulfilling his engagement last week with the Glasgow Association of Spiritualists, Mr. Boulding also occupied the pulpit of the Blythswood Established Church on the invitation of its large-hearted and tolerant pastor, Rev. W. Fergus.

A number of the members of the congregation knew that Mr. Boulding is a Spiritualist and were quite pleased that he should occupy the pulpit. This is surely a sign that the times are becoming very liberal. Many Spiritualists were present and also a number of people who remember Mr. Boulding's eloquence and fervour when he was pastor of Bath-street Baptist Chapel here.

Mr. Boulding chose for his subject the beautiful act of Mary of Bethany, when—doubtless moved by an indefinite psychic presentiment of the approaching death of her friend and teacher Jesus—she anointed the body of that great, lonely soul with the precious ointment of spikenard.

Her reproof by the men around—who only saw the monetary cost of the act, not its spiritual beauty—was dealt with; it being shown that those who condemned Mary for her 'foolish waste,' as they termed it, with one exception forsook Jesus when his hour of trial came, while Judas, who denounced her most loudly, ostensibly on grounds of consideration for the poor, was himself a thief and cared nothing for the poor, and, soon afterwards, sold his Great Master for about four pounds sterling.

The truly spiritual, whose souls are truly great, make small ado about the conventional, and the ostentatious parade of

good deeds, but they do what they can, as Mary did what she could. They instinctively pour balm on the wounded spirit, and touch the lonely heart with acts, often unpractical, always unconventional, showing the pure, true, loving heart within, and brightening the heavy-hearted as a ray of sunshine sheds a golden light where it falls.

Christians were enjoined not to look for a second coming of Christ in any literal sense, and shown that Jesus is indeed come for each of us who sees him in humanity, the only sons of God that we have any personal knowledge of, and to whose temporal and spiritual needs we should minister, doing what we can.

Mr. Fergus spoke most feelingly of his recollections of Mr. Boulding, and with warm and loving appreciation of his eloquent enunciation of spiritual truth.

He also hoped that they should soon again have Mr. Boulding in their pulpit, a wish which he again, to-day, repeated to his congregation.

Glasgow, March 13th.

J. S. HILL.

LETTERS TO THE EDITOR.

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

An Apport.

SIR,—As *apports* are perhaps of rather less frequent occurrence than some of the other phenomena of the *séance* room, an account of one, which took place during the past week, may be interesting to your readers.

I enjoy the great privilege of being a regular attendant, by invitation, at a weekly circle held by Miss Mack Wall, who has been doing splendid work for a period of between four and five years by taxing herself entirely with the organisation and management of the *séances*, notwithstanding her frail and delicate state of health, with the fourfold object: first, of establishing the best conditions for the controls to experiment in, with the view of placing psychic phenomena on a firmer basis of scientific knowledge, on the other side, and thus of helping on the development of communication and manifestation between this plane and the next; secondly, with the object of seriously investigating the truth of psychic phenomena; thirdly, to assist undeveloped ones who have passed over, who ask for help, and who in numerous cases say they have obtained it through the power of concentrating their individuality gained by the influence of the *séances*, and also through the kind thoughts and prayerful sympathy directed towards them by the sitters, both at the time and afterwards; fourthly, to afford opportunity for further communication and information from those on the other side who are able to instruct us.

If all the experiences of the sitters at these circles were made known, they would, indeed, present a vast array of most interesting and wonderful facts. The conditions being carefully guarded, the power is great, and the results are exceptionally good. I should mention that the *séances* are always held on the same day of the week and punctually at the same hour. The medium is Mr. C. E. Williams, and the manifestations, which are extremely varied, commence almost the instant we are seated, and continue without intermission for from an hour and a half to two hours.

On the occasion to which I refer, 'Su-Su'—a control of Miss Giddins, and who first attached herself to Florrie Cook more than four years ago at Miss Mack Wall's, as some readers of 'LIGHT' may remember, and who is now manifesting to our circle through Mr. Williams with much power but with an untutored and undisciplined desire to distinguish herself by being always active, at the expense of too rapidly exhausting the force—said, early in the *séance*, that she wanted a fan, a chimney on fire in the same block having rendered the atmosphere smoky. Miss Mack Wall said to her, 'Well, "Su-Su," you may go into the drawing-room and bring one of the fans from there, if you can.' In her funny little voice 'Su-Su' said, 'That is a large order.' Other manifestations then occurred, and for the time we had forgotten 'Su-Su' and her commission, when suddenly she came back with a rush and began fanning us all vigorously and patting our heads, and then laid a fan on the table which she had brought from the adjoining room, the door of the *séance*-room having been locked the whole time. When the *séance* was over, Miss Mack Wall's maid was called in and shown the fan, which she at once recognised as the one from the drawing-room, and she was greatly bewildered to find that it had been brought, either through the wall or the locked door, into the *séance* room.

It would be well that I should say that the fan is not a collapsible one, but is of a palm leaf shape, and that the

medium was never alone in the room in which the fan was, and that he was not the last to leave it for the *séance* room.

I must further add that this is by no means the only *apport* which we owe to 'Su-Su's' power. Several times, last winter, she brought us objects through Florrie Cook's mediumship; once, a book from the same room as the fan, and on another occasion a tea cloth from a drawer in a room in which the medium had not been at all, and which was situated at the far end of a long passage.

March 9th.

M. E. WHITE.

Spiritualism and the S.P.R.

SIR,—Like Miss Mack Wall I also have been waiting and hoping that some old and experienced Spiritualist would come forward and controvert the self-sufficient and quite unaccountably erroneous statements of Sir Oliver Lodge, referring to Spiritualism. There must be a large number of persons who, like myself, are laughing heartily over the many arrogant assumptions of the S.P.R. Sir Oliver Lodge must surely be deplorably ignorant of the true position of Spiritualism to-day and its past history. Has he counted the number of provincial spiritualistic societies or learned anything of the thousands of members who have never even heard of the S.P.R.? Has he read the reports of the Dialectical Society, issued long before he and his fellow researchers ever heard of our movement? Does he know that meetings were held even between thirty and forty years ago, composed of men and women quite as capable, and far more so, of forming an opinion on psychic matters than the present-day members of the S.P.R.? And does he think that all these men and women left it to himself and friends to establish and spread the truth and facts of Spiritualism?

As a worker who has for more than thirty-five years been in the front of the battle with other pioneers, I do not hesitate to say that if the progress of Spiritualism had depended upon the Psychical Researchers it would to-day be almost extinct. The present growth of Spiritualism is due to the persistent efforts of loyal men and women who, not ashamed of being known as Spiritualists, refuse to hide themselves under the name of psychical researchers, and, who, knowing the truth, persistently proclaim it wherever they go. I have been amazed for years to see the numbers of professed believers in Spiritualism who are masquerading under the guise of psychical research. Surely they can find all they want in the London Spiritualist Alliance and the many other societies. Spiritualists can laugh at the claims of psychical researchers, because we know that we have now a hold on the world, that we are a power to-day, and owe no thanks to any but the large and growing group of earnest and devoted *Spiritualist* workers.

BESSIE RUSSELL-DAVIES.

Christ's Teachings Re-stated.

SIR,—There is about to be published a book which, to judge by some extracts that have already been sent out, will be of very remarkable character. The title is 'The Life of Jesus, rendered from original manuscripts, transcribed and restored to the world for the first time since the Anti-Christian Apostasy of the Nicene Period and onward, when the Sacred Writings of the Jewish and Christian Churches were removed to secret custody for safety.' It will be illustrated with explanatory diagrams, and will be published by Mr. P. Davidson, of Georgia, himself a deep student and profoundly spiritual writer. His English agent is Mr. John Walsh, 85, Cardigan-terrace, Heaton, Newcastle-on-Tyne.

The author signs himself 'Light,' and draws a striking picture of the Primal Light, the Thought of the Creator, mediated to the Universe by the hierarchy of Heaven, and composed of cells of etheric effulgence, each cell the primary unit of a potential individual who will become, in the end, a portion of the Divine Infinity from whence it issued.

These and other mysteries are expounded to His disciples by Jesus, the perfect, yet natural Man, the incarnate Mediator, whose birth and training are duly recorded.

We are reminded at every point how exactly applicable to the world of to-day is the message delivered at the beginning of the bi-millennial period now about to close. To-day, Jesus would deliver the same message; He would urge a higher and holier state of society, in which all would labour for the good of all, and so qualify themselves to receive the Bread that perished not, the Water that satisfieth; namely, the Word of the True, the Real Life, which Christ has promised to bestow on His hungry and thirsty ones, whom He leads along the path by which alone they can approach the Divine, and accomplish the ultimate end of their individual existence.

S.

A Spirit Identified.

SIR,—On Saturday, May 9th, 1896, I experienced a strong desire to visit a particular friend, who lived in a village near London, and repeatedly assured my wife that I felt I ought to go, but, although I packed my bag in readiness, I was unable to undertake the journey, owing to business arrangements that I could not control, and the feeling that I ought to have gone remained with me until the following Monday. On Saturday, the 16th, I received a newspaper by post in which I saw a marked paragraph and was greatly shocked to read the heading, which was, 'Sad Death of a Schoolmistress: Killed by a Hay Cart'; then I realised why I had been impelled to wish to visit my friend and felt that if I could have done so the tragedy might never have happened, for it was on the evening of that very day (the 9th) that she had been killed! As she had been aware of my belief in spirit return, although she had laughed at me for it, I lived in the hope that she would send me some message from the other side. I visited a number of mediums in different parts of the country, but all to no purpose, and six years passed away without any sign or communication from her. However, when I had waited nearly seven years, I was unexpectedly rewarded for my patience, for she came to me through a lady medium residing in Birmingham, and during a series of sésances, of which notes were taken, established her identity in every possible way to my entire satisfaction. Not only so, but she repeated, and added to, these evidences of her real presence through no fewer than three other mediums.

The lady medium to whom I refer described my schoolmistress friend, and stated her age and the cause of her death. Afterwards, when my friend controlled the sensitive, she impersonated her own death, reproducing the scene in a very realistic and painful manner, identified articles that had belonged to her, claimed her relatives, mentioned her own name and those of others with whom she had been acquainted, and gave many other proofs of her presence.

I communicated these facts to Mrs. M., the mother of my friend, and who was present with her when the terrible accident occurred, and she came to Birmingham to attend the sésances, intending to stay for a fortnight, instead of which she remained here for three months, and had frequent interviews with her daughter and other relatives, of a most satisfactory character. The details of the remarkable tests of identity which have been afforded to us through this medium, who is the wife of a working man in this city, are too numerous for me to attempt to narrate them through your columns, but I may mention that several instances of recognition of a striking nature have occurred, and I have listened to conversations between control and sitter carried on in foreign languages for half an hour at a time. On two occasions the sister of a Russian gentleman manifested through the medium and they talked together freely in Russian. On another evening, a Pole, the husband of a lady present, spoke to his wife in Polish. I have had more evidence of spirit identity through this sensitive than I have received from any other medium, although I have visited many during the past twelve years, and I feel assured that if I had more time to devote to the inquiry I could obtain results quite as clear and as valuable as those which have been recorded of Mrs. Piper and Mrs. Thompson. I enclose the name and address of the medium and shall be happy for you to supply them to any earnest inquirer in Birmingham.

W. TYLAR.

41, High-street, Aston, Birmingham

P.S.—The spirit, by simply handling letters received from one of her friends, sensed who they were from, and named the writers. This was, to my mind, a very striking test and it occurred also through two other mediums.

Social Meeting of the Marylebone Society.

SIR,—As many of my personal friends who are readers of 'LIGHT' will see the advertisement of our forthcoming social, and as the proceeds are for a benevolent object, may I ask their kindly help in this matter by taking tickets for the social meeting, independent of their being able to attend the meeting? As the executive wish to be able to give a substantial sum to the fund I shall be very glad to receive donations, or send tickets to friends living in the provinces or elsewhere who may be willing to help in this good cause of relief to our fellow man.

Thanking friends in anticipation,

Holder's Hill, Hendon.

(MRS.) M. A. EVERITT.

Spirit Photographs.

SIR,—I have had many inquiries as to the collection of photographs which we are exhibiting on Friday and Saturday, the 18th and 19th inst., and I hope you will allow me to say, for the information of your readers, that the major portion

belongs to Mr. H. Blackwell, and comprises some of very special interest. Mr. Blackwell will deliver an address on Saturday, and has generously offered to supply visitors desiring to possess copies of some of them, and the Chiswick Society will benefit therefrom. The exhibition is unique and free to all.

PERCY SMYTH,
President,
300, High-road,
Chiswick, W. Chiswick Spiritualist Society.

SOCIETY WORK.

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

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Spiritualism: Its Truth and its Danger.'—R.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On Tuesday, the 8th inst., Mr. Hawkins gave some interesting 'Spirit Teachings,' received at private sésances, to a large number of members.—W.

FINSBURY PARK.—51, MONSEL-ROAD.—On Sunday last trance addresses were given by Mr. Farrant and Mrs. Willis. A solo was nicely rendered by Mrs. Baxter, and clairvoyant descriptions were given by Miss Bateman.

LEICESTER.—QUEEN-STREET.—On Sunday afternoon last, Mr. Bibbings addressed a good audience on 'Chinese Labour in South Africa,' and his evening address on 'And God said, Let there be light,' was much appreciated by a large audience.—W.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. F. Pearce, of Portsmouth, addressed an attentive audience on 'Innate Religion,' and Mrs. E. M. Sturgess gave illustrations in clairvoyance successfully.—H.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY STREET.—An interesting open meeting was held on the 9th inst., and on Sunday last Mr. W. H. Evans lectured on 'The Philosophy of Evil.' Illustrations in clairvoyance were given by Mrs. Ford.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts gave an inspiring 'Review of the Progress made in Spiritual Life during the first few months of the year,' to a crowded audience, and conducted a successful after-circle.—F.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last, in the absence of Miss Bixby, the service was taken by the secretary, Mr. E. Burton, and a very interesting after-circle was held.—E. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the hall was filled to overflowing at the morning public circle. In the evening Mr. W. E. Long delivered a splendid trance address upon 'The Witch of Endor' to an excellent audience.—J. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last Mr. F. T. A. Davis delivered an instructive address on 'Body, Spirit, Soul.' In the evening Mr. Wyndoe, of Battersea, gave an address on 'Salvation.' The usual communion service followed.—J. P.

MERTHYR TYDFIL.—LESSER TEMPERANCE HALL.—On Sunday and Monday, the 6th and 7th inst., Mrs. Place-Veary, of Leicester, gave good addresses, followed by excellent illustrations in clairvoyance. Eighty-three descriptions were given, of which seventy-one were recognised.—J. F. S.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On the 9th inst. Mr. Archbold gave illustrations in psychometry, which were much appreciated. On Sunday last Mr. Stevenson delivered a stirring address on 'Who are the Spiritualists and what do they believe?' A good after-meeting was held.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE THE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. T. Gwinn, chairman, Miss F. M. M. Russell delivered an interesting address on 'The Unity of Religions,' and ably replied to questions from the audience.—S.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mrs. Mackintosh gave an interesting reading, and after an instructive address from the president, Mr. McDowall, clairvoyant descriptions were given by Mr. H. McNeill.—M.

GLASGOW.—136, BATH-STREET.—On Sunday last, morning and evening, Mrs. M. H. Wallis, of London, delivered truly instructive and uplifting spiritual addresses on 'The Revelations of Spiritualism,' and 'A Rational Future Life,' to large and appreciative audiences. At the morning service Mrs. Wallis named a child in a reverent and appropriate manner, and her clairvoyant descriptions after each address were eminently successful. The executive are indebted to Mr. D. M. McIntyre, who ably presided.—McL.