

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

Eleanor Kirk gives us, in her 'Idea,' an amusing stirring up on 'Post-Mortem Preparations.' She believes that these act as suggestions of a morbid kind. 'All these post-mortemites are sure that they have got to die,' but they do not know how effectual all their gruesome arrangements are in 'making their calling and election sure.'

Eleanor tells the following semi-humorous, semi-tragical story:—

A few weeks ago I read a report of a meeting of the New York Woman's Press Club, where Mrs. Frank Leslie, Duchess of Something—I hope I may be pardoned for forgetting her title—announced to her sister members that at her death all of her jewels, valued at 100,000dol., would be the property of the club, to be used for the building of a club-house.

From every possible point of view I consider this an unwise performance, and I wish Mrs. Leslie would realise on her jewels now, and use the proceeds herself in the erection of the edifice in which she is so much interested. Why not? What is a heap of gems in a safe-deposit vault compared to the beautiful work for progress and comfort that such a live benefaction would bestow upon her? Her empty fingers and broochless neck would be the sweetest possible attestation of an unselfish philanthropy. Such an act would so promote her health and strength that she would forget the grave—perhaps long enough to understand that Mrs. Leslie had some rights in this matter of living that the forces of nature were bound to respect.

There is also a strong occult side to this business. Of course there is not a woman in the Press Club who for the sake of a club-house would wish the expected donor to hurry up the finish, but the constant iteration and reiteration of 'When Mrs. Leslie dies,' 'When Mrs. Leslie dies we shall have the quarters we have so long needed,' cannot fail to send out a most detrimental vibration, and Mrs. Leslie will get the full benefit of it.

Then this watching for the new club-house is not confined to the women of New York City, but is waited for with keen interest by women all over the world. Think of the force of this concentration upon one woman and her jewels!

We are all moving—'heretics' as well as 'orthodox'—critics as well as criticised. Here, for instance, is a sermon by a Birmingham Unitarian minister. It was

preached in connection with the centenary of the death of Dr. Joseph Priestley. Priestley was one of the creators of Unitarianism, and almost as good a critic of Theology as he was a brilliant experimenter in Science: and yet it was he who clung to the odd notion of the resurrection of the body. The preacher of the sermon before us says:—

I know no expression of calmer, happier confidence in immortality than that which breathes in the latter part of his letter to his old friend Theophilus Lindsey, when dedicating to him his 'History of the Corruptions of Christianity.' Speaking of his hopes of life to come, he says to Lindsey:—

'Let those views brighten the evening of our lives, that evening which will be enjoyed with more satisfaction in proportion as the day shall have been laboriously and well spent. Let us, then, without reluctance, submit to that temporary rest in the grave, which our wise Creator has thought proper to appoint for all the human race. . . . anticipating with joy the glorious morning of the resurrection, when we shall meet our Saviour, whose precepts we have obeyed, whose spirit we have breathed, whose religion we have defended, whose cup also we may have in some measure drank of, and whose honours we have asserted, without making them interfere with those of his Father and our Father, of his God and our God, that supreme, that great and awful Being, to whose will he was always most perfectly submissive, and for whose unrivalled prerogative he always showed the most ardent zeal.'

Priestley's religion, instead of being a religion of negatives, was in reality the most positive of positive faiths. It was the outcome of liberty and reason.

So then, the Unitarians, in common with all other Christians, have moved on. Is there one left who believes in the 'temporary rest in the grave,' and 'the glorious morning of the resurrection'? It is curious, however, that a Unitarian preacher should quote the above, and not even mention its out-of-dateness. It is still more curious to have the word 'reason' used in connection with it.

Messrs. Simpkin, Marshall and Co. have just published a book by Oswald Stoll, on 'The Grand Survival.' A sub-title is, 'A Theory of Immortality by Natural Law, founded upon a variation of Herbert Spencer's definition of Evolution.' The author is conscious of the possibility of his theory being regarded as 'too wild and absurd for serious consideration,' and he only pleads for an arrest of judgment, until the arrival of some one 'with fitter learning and greater leisure' to 'worthily treat a worthy theme.'

He points out that the origin of his theory is the alteration of one word in the first part of Herbert Spencer's definition of Evolution,—'an alteration of "Evolution is an integration of matter and concomitant dissipation of motion," to "Evolution is an integration of matter and concomitant integration of motion."'

Readers of Herbert Spencer will here detect the drift of Mr. Stoll's theory, of which he says: 'If this modified interpretation of Evolution may be accepted, we may carry one step further the doctrine of relative "Survival of the Fittest" towards "Absolute Survival of the Fitted."'

A shrewd observer, hailing from 'The Institute of Higher Science,' Geneva, New York, says:—

Many of our old school men have made a vast study of the coarser grade of material elements, but are mere children in their knowledge of the subtler forces. When they hear of these remarkable cures they say, 'There was no disease; it was merely imagination.' And yet these people that had no disease often lay helpless and in great pain for years, perhaps with features distorted, eyes dimmed, and nerves paralysed. A highly charged healer comes along, and with a mighty tide of magnetic force sweeps out the clogged and almost dead nerves, and the patient awakes into newness of life and power. A tide of sun-force may accomplish the same thing. A grand cure is thus made, perhaps in a few minutes, perhaps in a few days and weeks, which the physician cannot do in ten years, because his drugs are not refined enough to have any thorough action on the nerves, which are such master principles of power in human systems. The physician will consider himself very acute when he hands a patient some bread pills or coloured waters, and makes him believe that they have a wonderful healing power. In some sensitive cases a complete cure will be made, and hence he declares the patient was hallucinated—in reality had no disease, and by imagination got rid of the spell that was on him. Instead of being acute, such reasoning shows ignorance. I have shown repeatedly that thoughts, suggestions, imaginations are brought about by exquisite streams of real substance which can be photographed and engraved. They are real things, and not nonentities as many people seem to think. A strong, positive mind may psychologize another to a certain extent, and make him think that a certain element will cure him. Having faith in the matter sets his own mental others into a brisk action, which cures him. It is not a play of nonentities which cures him, but of a real substance as truly as is hydrargyrum or opium which physicians love to use so much. *Ex nihilo nihil fit.*

The current number of 'The Spiritual Quarterly Magazine' contains a fairly varied selection of readable extracts, blended with a few short original Papers on good subjects, such as 'What is the true interpretation of the Universe?' 'The oracles of ancient Greece,' 'The arisen Herbert Spencer.' The magazine is an advance on some others of its kind, but it would be more alertly alive, and would rise in value, if more attention could be paid to subjects of the day.

The following prayer, by Florence Holbrook, has the rare quality of being as good for the wisest sage as for the least instructed child. Its universality and its beauty are the result of its pure humanity.

Not more of light, I ask, O God,
 But eyes to see what is;
 Not sweeter songs, but power to hear
 The present melodies:
 Not greater strength, but how to use
 The power that I possess;
 Not more of love, but skill to turn
 A frown into caress:
 Not more of joy, but power to feel
 Its kindling presence near;
 To give to others all I have
 Of courage and of cheer.
 No other gifts, dear God, I ask,
 But only sense to see
 How best the precious gifts to use
 Thou hast bestowed on me.
 Give me all fears to dominate,
 All holy joys to know;
 To be the friend I wish to be,
 To speak the truth I know:
 To love the pure, to seek the good,
 To lift, with all my might,
 All souls to dwell in harmony
 In freedom's perfect light.

DUBLIN.—A lady would like to hear of a good lady medium in or near Dublin. Replies to be sent to 'M. H.,' care of Editor of 'LIGHT.'

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, APRIL 22ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. J. STANNARD

ON

'THE SPIRITUAL TEACHINGS OF ISLAM.'

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 Mr. J. J. Vango on Tuesday next, April 19th, and on the 26th. 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*, April 22nd, 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 next*, April 22nd. 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.

INVESTIGATING AND RECORDING COMMITTEE.

A committee has been formed by the London Spiritualist Alliance for the promotion of the following objects:—

- (1) To collect, sift, and record any evidence presented to them by public or private mediums.
- (2) To assist in the development of mediums.
- (3) To show hospitality to any foreign mediums visiting this country.

It is earnestly requested that all who can assist the committee in the prosecution of these objects will do so.

Communications to be addressed to the Secretary of the Committee, Dr. A. Colles, Office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THE RESURRECTION OF CHRIST.

The April number of 'The Hibbert Journal' contains an interesting article by Canon Hensley Henson, on 'The Resurrection of Jesus Christ.' One cannot but appreciate the courage displayed by the writer in thus making public his opinions on this subject. His candour and his courage will gain for him the respect of some, who may have been disposed to think that the clergy are too hide-bound by tradition to estimate fairly the value of modern thought in its bearing on the subjects of the Christian creed. This charge cannot be justly brought against Canon Hensley Henson.

From his standpoint he finds himself unable to reconcile the spiritual conception of the resurrection of the spiritual body, as taught by St. Paul in 1 Corinth. xv., with what he calls the 'materialistic details' found in the Gospels of St. Matthew and St. Luke, and also in Acts x. 41, where St. Peter affirms that the disciples ate and drank with Christ after He rose from the dead. 'Is it possible, he asks, 'that the author of 1 Corinth. xv. believed all this?' And he draws a negative conclusion. The Canon's position is consistent, if, as one may assume, he recognises no facts of past or present occurrence of a similar character to these 'materialistic details' recorded in the Gospels. Those of us who are familiar with the phenomenon of materialisation, who have seen or have had satisfactory testimony to the occurrence of this phenomenon, and who know that these temporarily materialised beings have eaten in the presence of witnesses, are not, however, likely to share the Canon's view of this question. To them there is no insurmountable difficulty against accepting the accounts in the Gospels, and these accounts are perfectly reconcilable with the belief in the spiritual body as taught by St. Paul.

When referring to the Master's resurrection 'on the third day,' and to His subsequent appearances to the twelve, and to others, St. Paul does not, it is true, mention the 'materialistic details' which afforded such strong evidence to those who were actually present on the occasion, and which, therefore, St. Peter speaks of (Acts x. 41); for St. Paul's belief in the risen Lord was not based on this kind of evidence but on spiritual revelation of a different kind. It does not follow, however, that he discredited the material circumstances; and his allusion to 'the third day' suggests the probability that he accepted the traditional account. Canon Henson recognises this, for he says: 'It may be fairly pleaded that St. Paul does refer specifically to some circumstances of the Lord's resurrection. He names, as included in his preaching to the Corinthians, both the burial and the rising on the third day. . . But,' he goes on to say, 'is it therefore to be inferred that St. Paul believed in the "empty tomb"?'

'The empty tomb'! This is the great difficulty. Canon Henson is perfectly honest, and nothing is farther from his intention than to indulge in special pleading or to avoid facing the facts. 'Christ is risen': of this he is deeply convinced. The resurrection, both in the experience of Christ and in our experience, is a *spiritual* resurrection, not a material resuscitation of dead atoms; of this, also, he is equally sure. How is this compatible with the story of the empty tomb and the 'materialistic details' of the appearances of Jesus Christ in a body that was tangible, and in which he was seen to eat food? There lies the dilemma, and the Canon sees no way out except by rejecting the 'materialistic details.' Surely he is right unless he is prepared to recognise the facts to which Modern Spiritualism bears repeated testimony, the fact that, extraordinary as it seems, the living-dead do build up tangible forms and manifest to our senses. If they can do it now there is no manner of reason for supposing that Christ did not do the same. And as for the difficulty of the 'empty tomb,' that, too, assumes a different aspect in the light of such facts as the dematerialisation of a part of Madame d'Espérance's body, whilst she was still in the flesh. It is true that dematerialisation of an atomic form is not so repeatedly attested as materialisation, but the record made by the Hon. A. Aksakoff after careful interrogation and cross-examination of the witnesses who were present on this remarkable occasion, is sufficiently weighty to deserve from reasonable people most serious consideration. The circum-

stances were very different, of course, from those which resulted in the dematerialisation of the physical body of Jesus in the tomb, but in both cases probably somewhat the same law was at work. In both instances we conceive that there must have been an alteration in the atomic organism of the force which produces the effect of solidity upon our senses. To produce this effect, scientists tell us, it is probably only necessary that a vortex motion should be given to the vibrating ether. If the impression of solidity is caused merely by the vortex motion which is assumed by the etherial medium, dematerialisation would presumably be effected by the cessation of vortex motion. In Madame d'Espérance's case the presence of the living Ego may have prevented the dissipation of the constituents of her body, which for a time were not cognisable by the senses, but which were soon restored to their former condition of solidity by again resuming the vortex motion. But in the case of Christ's body in the tomb circumstances were different. He was not there: there was no vitalising force in the dead corpse. There may have been still in the dead body, and probably there was, a certain amount of what the late Dr. Paul Gibier (Director of the New York Bacteriological Institute) calls 'anomic energy.' It was Dr. Gibier's belief that some of this energy lingers in a corpse for some time after the spirit has quitted it, and that this anomic energy is only gradually withdrawn from the cells and attracted again to the discarnate spirit. He also believed that it is by means of this energy that spirits can manifest after death.

This theory deserves consideration, for it emanates from a man of scientific experience, and it renders intelligible certain facts which are otherwise unexplained. Whether, however, it be correct or not, the truth remains that students of psychic phenomena are confronted by facts so analogous in character to those recorded in the Gospel accounts of the after-death appearances of Jesus, that it is not necessary for them to have recourse to the alternative which some theological students find themselves compelled to accept.

That the spiritually-embodied Lord should have materialised in order to be recognised by His friends, also that He should have withdrawn from the dead body He had quitted all the anomic energy necessary for such manifestation to the senses, and that this should have resulted not only in the dematerialisation but in the complete disintegration* of the atomic body, is quite conceivable and quite rational. It is a pity theologians persist in ignoring the facts of modern experience which would so largely assist them to understand their own creeds. It is well worth their while to consider these facts, or alleged facts (for to them, of course, it is questionable if the things affirmed by spiritists are actually facts), for surely much weight is to be attached to the bold declaration of Mr. F. W. H. Myers when he says, speaking of psychic investigation generally, 'I predict that in consequence of the new evidence all reasonable men, a century hence, will believe the resurrection of Christ, whereas in default of the new evidence, no reasonable man a century hence would believe it.'

Men are apt to condemn these modern occurrences, and to regard the theories and interpretations which they suggest as fanciful, but those who take this view are framing theories of their own, theories which may be satisfactory to themselves but which are quite inconclusive to others, who survey a wider range of facts than those which come within the purview of the ordinary student of modern criticism, and who must seek an interpretation adequate to explain present experiences, and to unite past and present events under the working of one divinely directed law.

H. A. DALLAS.

* The word 'dematerialisation' denotes the process by which an organism is rendered imperceptible to our senses; but the word 'disintegration' implies the disassociation of the elements of the organism.

THE SIGNIFICANCE OF SPIRITUALISM.—'The facts of Spiritualism are as clearly established as are the facts of any science—he who seeks to deny or decry these facts only shows his own failure to enter into a comprehension of their stupendous significance. Apart from the evidence furnished through spiritual phenomena, what solid and accepted proof have we of a continued life beyond the grave?'—'The Banner of Light.'

MESSAGE FROM MADAME MONTAGUE.

(Continued from page 147.)

San Francisco, March 19th, 1904.

During my stay in Montreal I made the acquaintance of Miss Kathleen Irwin's brother, to whom I had letters of introduction from his sister, my dear friend, and from him I learned some very valuable and interesting facts about electricity and magnets in general. Not only does Mr. Irwin stand high in his profession as an engineer, but he is also a gentleman of culture.

It was very pleasant to renew Mr. John Murphy's acquaintance, and I was most cordially received by his family in their charming home on Mountain-street. Mr. Murphy is a great admirer of 'LIGHT,' which I had the pleasure of introducing to him last winter, and I know that he has interested several prominent citizens in our philosophy by circulating his copy of it.

My journey between the Dominion and St. Paul (United States), the main city of Minnesota, was uneventful, but St. Paul itself is full of interest. It is a frontier city, adjoining the Indian Territory, and it was here that the early settlers had to fight fierce battles with the Red man, defending both life and property. The beautiful Minnehaha Falls are also near by, and seeing them I could readily understand why Longfellow selected them for his theme in 'Hiawatha.'

Beauty of scenery, wealth, industry, and richness of soil, in spite of severity of climate, may be claimed for this section of the country, which never knows a spring, as the winter lasts till summer, hoary frost and melting heat reigning, undisturbed by intermediary seasons.

It is a common saying that the great storms which sweep over the Western continent are bred in these regions, and the one I beheld during my visit deserves special notice. I am terribly nervous during a thunderstorm, for I was slightly touched by a thunderbolt during my childhood. And next to lightning and thunder I fear shying or frisky horses, as I was thrown and nearly killed whilst riding some years ago. On my arrival in St. Paul I was met and kindly received by Colonel Charles Beauford, a former cavalry officer, to whom I had letters of introduction from a mutual friend in London, and who had been notified of my arrival. With cordial eagerness to show his hospitality, he kindly offered to drive me to all the interesting places in the suburbs of the city, and unwilling to show my unreasonable fears I accepted; but when I saw the magnificent steed pacing the ground impatiently, and heard that it was almost his first experience between the shafts, having always been used for the saddle, my feeble courage departed, and I offered a lame excuse, which, however, was laughingly set aside, and we started at break-neck speed in a cloud of dust. The first ten miles were covered in silence, and with such speed that it was just as well we were on a broad country road, level and smooth. My observations of the places that we passed in a flash were very slender, for I was too much alarmed to take any interest in anything except the horse, upon which I kept my eye, ready for any emergency. Meanwhile the sky had grown dark and threatening, and ominous growls could be heard in the distance, and there was that peculiar hush that we notice in nature before some great storm. Just as we were crossing the low parapet bridge thrown over the Mississippi, its height being over one hundred feet in the centre, a blinding flash of lightning, followed by a terrific clap of thunder, gave the signal for a succession of electrical displays such as I had never witnessed, even in the tropics. An ordinary horse would not have stood the shock. And we certainly owed the preservation of our lives to the intelligence and fearlessness of our steed, which nothing daunted, startled, or surprised.

Well do I remember the horror of that drive back to St. Paul, amid the incessant and blinding flashes of lightning, the deafening cannonade of thunderbolts striking high trees on both sides of the road, the high wind, and torrential rain of a cloud-burst. The roads were turned into rivers, and several times our buggy was lifted from the ground by the violence of the wind. Umbrellas, hats, and other articles, not properly secured, disappeared like feathers. And I shall always believe

that a supernatural power guided that horse during that memorable drive, for it never gave the slightest sign of discomfort or apprehension, but flew steadily and peacefully to its destination. Colonel Beauford declared afterwards that in his experience of horses he had never met the like.

On our return to St. Paul we found the city flooded. The cloud-burst, which had been one of the worst of the year, had destroyed both life and property to a shocking extent. Over twenty buildings were struck by lightning, notably a factory, where a number of young girls were instantly killed. Therefore, we had every reason to be thankful for our preservation from death or accident, though our appearance was such that our own mothers would not have known us. The amusing part of the adventure was that my silent fear was mistaken by my companion for rare and plucky courage, and I could not persuade him that I was not one of the bravest of women. That is how some of us will always wear a few undeserved laurels.

The effects of this expedition detained me for many days, much against my will, and during my stay I made inquiries from which I learned, much to my dismay, that there was not even one spiritualist society in St. Paul—a city which numbers 150,000 souls. What a field for the brave!

When at last I was able to resume my journey I travelled by the Great Northern towards Seattle, and I have never seen a more exquisite sight, or a grander perspective of mountain, waterfalls, river, or shores, than that which meets the eye in going through the Cascade Hills. It was my first acquaintance with the Columbia River, the most beautiful, picturesque, and graceful of all the streams in the North-west. The journey was only too short, for as we passed the best scenery by day, every moment was a delight, and we were already moving in the temperate region, free from extremes, best and most conducive to health and perfect life. I can safely say to any of my friends who contemplate visiting California, that the Great Northern route, though a little longer, is the most interesting and the most comfortable in every respect.

Seattle was a source of astonishment to me. I visited that city several years ago, when it was little more than a village, with only wooden structures, and apparently few natural resources. But its position as the great junction and medium of communication between South-western States, Eastern countries, and Alaska, combined with the impetus given to its growth by the discovery of the Klondike, has transformed it into a beautiful commercial and active centre, ranging as second only to San Francisco.

My delight at sight of the Pacific Ocean was so great that I immediately transferred the remainder of my railway ticket to an ocean steamer-berth, and tossed for three days on the waves of the mighty deep before reaching my beloved California.

The hardships of the journey only intensified the joys of the landing, and during several days I moved as in a dream, visiting old haunts, living almost out of doors, and breathing that exhilarating air for which the Golden Gate is famous.

My welcome by everyone was perfect, and I had the happiness to find my friends unchanged, and my place unfilled—two very rare privileges, even after a short absence.

Almost immediately after my arrival in San Francisco, our dear friends, Mr., Mrs., and Miss Morse, landed from Australia, and the reception tendered by the San Francisco and Oakland societies included all the travellers as honoured guests of the occasion. Working on the principle that distance lends enchantment, we were dubbed in many of the programmes, Mr. Morse and family, of 'Australia,' Madame Montague, of 'London, England,' and I was very proud of the appellation. During the summer other Londoners visited the city, delivering lectures, and holding classes, among whom I may mention Mr. Colville and Mr. Leadbeater.

I am now in the midst of packing up for my return trip, and I should already have been on my way had it not been for the great storms which have convulsed this continent for the last three weeks, rendering travel difficult and even dangerous. Nevertheless I hope and expect to be in London sometime during the month of April. Meanwhile, dear friends, may angels bright and fair keep you in their loving care.

Till we meet!

FLORENCE MONTAGUE.

EXPERIENCES OF PROFESSOR FALCOMER.

Professor M. T. Falcomer, whose name is well-known to scientific students of psychical research, has just issued a brochure entitled 'Phénoménographie, ou Recherches Originales sur les Facultés peu connues de l'Homme.' (Librairie des Sciences Psychiques, 42, Rue Saint-Jacques, Paris.) In this he gives an account of thirteen séances with a private medium, a girl of seventeen years of age, which are described and discussed in detail by the Professor. The experiences are of various kinds, including levitation of furniture, direct writing, *apports*, communications by typtology, partial materialisations, &c. Doubtless this carefully-prepared document, which is published in cheap pamphlet form, will be studied as it deserves to be by students anxious to examine further evidence for psychic phenomena, obtained under good conditions by a competent observer.

At most of the séances described Professor Falcomer was himself present, but he inserts also an account of one occasion when he was absent, his place being taken by his mother. What occurred on this occasion is instructive. He records as follows :—

'The movements of the table indicated the presence of a girl called "Anita," thirteen years of age, who died in 1875, daughter of Madame Barbara. At the request of the latter, "Anita" told her things unknown by others, known only by herself; and some thin arms and cold lips and fingers were tangibly felt. Suddenly, and with a very light touch, "Anita" began to caress the face of her mother, and to kiss her forehead, putting her arms round her behind, as she was accustomed to do in her earthly life. These proofs were so characteristic to the mother that she could not doubt the presence of the personality she had evoked. In addition, "Anita" forcibly shook her hat, and finally brought her a natural flower, not being able to bring the artificial flower that had been asked for, which had been placed in the coffin of the deceased. The other mother obtained something analogous when she evoked her son. These pious manifestations, after a short interval, were followed by impious language in Italian and in the Piedmontese dialect, dictated by blows on the table, and addressed to the three ladies and the young girl. This language was that of a being so repulsive and impudent that I cannot transcribe it. It was in strange contrast with what had preceded, and a powerful proof of the action of a spirit other than that of the ladies or of the souls they had summoned with purity and sincerity. It is unnecessary to add that the séance was stopped in order to prevent this being from further disturbing the circle by his language or even his presence. The mother of the writer [*i.e.*, Madame Falcomer], like all the others present, was profoundly disgusted. This is a case of spontaneous manifestation, repugnant to the spiritual, moral sense, which nevertheless lends support to the hypothesis of spiritistic activity between mortals.*

Among the Professor's concluding remarks are the following wise observations :—

'The critic may object that this record does not rest on a solid foundation. . . . The force of this objection consists entirely in the fact that the critic was not present at the séances described. If he had been present and had observed the facts and the experiments, his opinion would have been very different, and even diametrically opposite, if he had been in the habit of observing phenomena of a similar kind. After making a rigorous selection, and a reduction to the minimum, from the point of view of quantity and quality, there remain a certain number of phenomena concerning the authenticity of which I have neither hesitation nor doubt. . . . This residue is not explicable by orthodox science.'

Further on he says :—

'The critic should not forget that in the region of the spirit the love of science is not sufficient; it is needful also to employ the science of love, as says the philosopher Cavalli. In this we are not dealing merely with chemical or physical elements, but with spiritual agents and the moral beings of a subtle world; therefore the methods of the laboratory are not always applicable. In order, for instance, to carry out good experiments in telepathy between men incarnate and men discarnate, such methods are not sufficient, neither is it sufficient to have reciprocal telepathic faculties of perception and activity, capable of causing the organ and the ethereal medium of telepathy to vibrate at a certain rate of velocity and in such or such a way; it is necessary, in addition, that there should be the loving welcome of a loving desire. This was the condition which was

supplied in the instance of the mother who called for her daughter.'

To the inquiry, What is the use of these researches? the Professor replies :—

'They allay the fears which this life might inspire; they give joy to life and lead to the conquest of a higher happiness. . . . Whilst they overturn fantastic philosophies and special forms of theology, they confirm in their essence the revelations, traditions, and intuitions of the human race. These researches instil into science the virtue of love, into religion the efficacy of experience, and thus cause the divorce between religion and science to cease, whilst they give completeness to the common faith.'

H. A. DALLAS.

* I must offer my apologies to the Professor if I have rendered his meaning clumsily in this sentence. His words run thus: 'Qui néanmoins appuie l'hypothèse de l'action spirituelle entre mortels.'

MIND AND BODY.

It is difficult to determine with any degree of accuracy how far our thoughts affect our bodies, or how far our bodies influence our thoughts. In the past we have been inclined to attribute too much, perhaps, to the physical organism, and have allowed it to dominate us. If we have been gloomy, dispirited, and miserable, we have inferred that the liver was out of order, and have dosed ourselves to wake it out of its sluggishness. But we are beginning to realise that it is possibly true that our mental attitudes and moods may have quite as decided an influence upon our digestion; that gloomy forebodings and anxious fears are as likely to put us all wrong in the kitchen department of our internal economy; and that splenetic outbursts and pessimistic irritability may poison our blood as surely as if we had taken prussic acid.

It is claimed by certain people that anger does indeed change the character of the secretions of the body and cause them to become more or less poisonous, so that by controlling our tempers and keeping them sweet and cool we may save ourselves, in a very true sense, from inflammatory conditions of the blood that burn and injure us.

We are all familiar with the fact that a sudden shock sets us trembling in every nerve and limb; that fear will blanch the cheek and arrest the action of the heart; that joy will set the blood dancing in our veins, and give us new hope and interest in life; that continual worries and prolonged anxiety not only fret us mentally but weaken us physically and morally; and these experiences indicate surely that the spirit does possess the power to determine very largely bodily conditions. If these results occur involuntarily, why may we not consciously direct our thought-energies to regulate, stimulate, and rejuvenate our bodies, and make them our servants? Surely by persistent application, by intentional and expectant cheerfulness, and an attitude of resolute good-will, one may go very far on the road towards the realisation of the cleanliness and purity, both of spirit and body, which we know are next to— if not identical with—Godliness.

Not only is this true as regards ourselves, but think of its effect upon others, and reactively again upon ourselves in relation with those around us. If we encourage a critical, despondent, fault-finding disposition, we relate ourselves to the thought sphere of disagreeable, three-cornered, unkind folk, and arouse petulance, hostility, and bitterness, and are ourselves 'always in hot water.' Resentment begets resentment; whereas forbearance and kindness soften and harmonise, and bring hearts together in love!

If then we determine to form the habit of thinking sweetly, and giving expression to our admiration of things lovely and of good report, we shall see the bright side of things and people; our bodies will respond to, and become attuned to, harmonious mental vibrations, and, therefore, more buoyant and healthy; and we shall banish anger, fear, and worry—a trinity of (d)evils—and in their stead instal in our hearts serenity, trust, and peace—surely a consummation devoutly to be wished!

W.

MR. J. W. BOULDING'S address to the Members and Associates of the London Spiritualist Alliance on Friday, the 8th inst., was much enjoyed by a good audience. A full report will be commenced in next week's 'LIGHT.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 16th, 1904.

Light,

A Journal of Psychical, Occult, and Mystical Research.

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

AN AGNOSTIC'S APOLOGY.

The timely publication (by Watts and Co.) of a cheap edition of Essays by the late Sir Leslie Stephen recalls to mind some of the most useful work done by Agnostics. We say 'useful' and mean it. Thoughtful and sober-minded Agnostics, like Sir Leslie Stephen, do good service in compelling us to examine our gods or our idols as well as adore them,—to study our inspired documents as well as believe them,—to find out reasons for our belief as well as to damn other people for not agreeing with it. Even an iconoclast has his uses: much more a surveyor. A man who flings himself out of the room when we quote passages of 'Holy Writ' may be objectionable, but we may respect the man who quietly empties the fusty sawdust out of children's dolls.

Sir Leslie Stephen was perhaps the best of the Agnostics, and we are sorry he never appeared at a Spiritualist Alliance meeting to convince us that there are no real Materialists:—for this is, apparently, what he believed. Indeed, we are almost tempted to say that his subject might have been;—In what way and why am I a Spiritualist? To illustrate this suggestion, let us turn to his Essay on 'What is Materialism?' Here, at the very start, the word 'Materialism' is turned over like a doubtful fish or a possibly bad half-crown. References are made to theories smuggled in under the disguise of improved definitions; and to the hopeless debasing of the currency. Certain thinkers, we are told, are denounced as Materialists and are saddled with opinions which they would be the first to disavow. As for himself, Sir Leslie Stephen, while offering no violent resistance to such tickets as people like to pin on his coat, protests that he does not think he is a Materialist in the proper sense of the word. 'Materialism should apparently denote the doctrine that matter is the ultimate reality.' 'Spiritualism must be the doctrine that mind is the ultimate reality.' But do we know what we are talking about? Are 'matter' and 'spirit' words which represent distinctly known entities? 'I might, for example, urge,' he says, 'that spiritual and material do not represent two different categories, either of which can be contemplated alone, but that they correspond to two methods of combining experience, each legitimate within its own sphere.' That is a suggestion with substance in it.

We may say that 'Materialism represents the point of view of the physical inquirer,' who deals with pheno-

mena and deals with them in terms of space and time. He 'speaks of "forces" and of "energy"; but he has nothing to do with the meaning of such words, apart from what he calls their "measures."' 'Of the force, considered apart from its measure, we can say nothing whatever.'

This is the agnosticism of science apart altogether from religion. It is not as yet a question of God: it is only a question of 'force,' and it appears that the physicist can form no idea of it in itself. He only knows its modes of manifestation. But that is precisely the case of the spiritual religionist. He quite freely admits that he knows nothing of God in Himself, and that he knows only His modes of manifestation: but that suffices in both cases,—in the laboratory and at the shrine. Moreover, this is just as true of ourselves, in our common experience, as it is true of Force or God. We do not in the slightest degree know what the objects around us really are; we, again, know only modes of manifestation. 'We know nothing directly,' says Sir Leslie Stephen, 'except the modifications of our consciousness, thoughts, sensations, emotions, volitions, and so forth': and the utmost we can do is to get at the fact—if fact it is—that we all receive the same impressions from what we call 'objects.' So it really comes to this—that Force, God, and the table, are all about in the same position as to our knowledge of things in themselves.

Then as to what we call 'realities.' 'A stone, according to common-sense, is a reality; but so undoubtedly is a toothache,'—not only, be it observed, the material cause of the toothache, but the ache itself. The ache may be associated with a material something, but 'the pain is a perfectly distinguishable sensation by itself,' and has no resemblance to a bad tooth,—is, in fact, in an altogether different category,—in a different world. Why then say that the bad tooth is real and that feeling is—only feeling? The reality may be the other way. What we call things have no existence, so far as we know, apart from those who perceive them. This is certainly true of colour and light.

We have, in these remarks, been following in Sir Leslie Stephen's footsteps, and thinking his thoughts after him—all of which, by the way, are 'familiar in our mouths as household words,' and we can now heartily endorse his conclusion when he says, 'The argument which I have tried to express has, I should say, two applications. In the first place, it condemns Materialism so far as Materialism professes to state that "matter" is an ultimate reality, and that thoughts and emotions are mere nothings or phantasms.' This opens the door for us into what we call the spiritual world,—the world of thought and feeling, affection and motive,—the real world, admitted to be the only world we know here at first hand.

We are quite prepared, then, to admit that much of the current talk about Materialism, as distinguished from Spiritualism, has been and is rather blundering than enlightening, cleaving asunder where there were possibilities of at least partial agreement. But Agnostics are somewhat to blame. They have not been ready enough to admit the splendid inferences that lead straight to Theism and to Spiritualism—inferences founded upon such admissions as Sir Leslie Stephen freely makes.

We need not follow any farther the reflections and speculations contained in this thoughtful Essay. Nothing that follows can wipe out or diminish the value of such suggestions as we have woven into this brief summary of his ideas.

REINCARNATION RECONSIDERED.

In reading such correspondence as that which has recently occupied the columns of 'LIGHT' with regard to reincarnation, it is at once interesting and disappointing to note the extreme divergence of the various views and standpoints taken. The widespread search for truth is a most hopeful sign, and we trust, with Mr. Harold Begbie, in the 'Daily Mail,' that the trend of the age is towards a converging movement from the various camps, across the debateable land.

As between the three great divisions under which we may roughly class those who repudiate the merely materialistic view of life, we find that the religious orthodox speak of rewards and punishments hereafter, very similar for all, and, therefore, not always, if ever, in strict accordance with merit.

The Theosophists have much to say as to ultimate destiny, and a spiritual law of evolution, which, however, is almost as automatic in its action as that laid down by the Materialists. Their account of the state entered immediately after death is meagre, and much stress is laid on the non-human denizens of the 'astral plane,' which is to be got through as quickly as possible, in order that we may enter upon an aimless sort of pseudo-enjoyment, a state of illusion and oblivion, which continues until the whole process has to be gone through again.

Spiritualists, on the other hand, speak more particularly as to the state immediately following on departure from the body, and strive to inculcate the one fact of survival as a reality, and to obtain as correct an idea as possible of its conditions. They bring forward experiences intended to prove the one and throw light on the other, and in doing so they are supplying one great need of the world at this moment; for before the world can be led to take any definite view as to ultimate destiny, it must be brought to admit that there is a future destiny to be accomplished, that life does not end with the wearing out of the bodily machine.

It is a great pity that the fact that the theosophical and Spiritualist points of view, which are, to a large extent, complementary to each other, should be obscured by an antagonism which is largely artificial. Theosophists think it their duty to discourage Spiritualism, while Spiritualists invoke the testimony of spirits who declare that they know nothing which supports the theosophical view.

The replies recently given by the controls of Mr. and Mrs. Wallis ('LIGHT,' March 5th and 26th) are highly enlightening as to the existence of various phases in the after-death state, and many forms of influence independent of mediumship. They speak of progress from stage to stage, on the planes of discarnate existence, and it is quite conceivable that these returning entities may not be fully aware of what takes place after the higher planes have been reached, and, as a rule, they are more careful to disclaim knowledge pointing to reincarnation than to deny all foundation for the belief.

I would, therefore, put forward a plea for the consideration of this subject from a higher standpoint, more especially as I am inclined to believe that the champions and opponents of reincarnation may both be right, and both also wrong. I suspect that the process, or nature, of incarnation, and, therefore, also of what we refer to when we speak of *re-incarnation*, may be different from what is commonly understood by these words.

In my articles last summer on 'Multiple Consciousness' I laid stress on the idea that consciousness is progressive, through many phases, first the mere response to physical and chemical forces, then the later developments of vegetable growth and animal voluntary motion, up to human mental activity, and the intuitive perceptions of a higher phase of consciousness which we are gradually learning to develop and to use, under the guidance of a still higher form, which rules and directs this evolution, and which we call Divine, but which we shall ultimately come to share. Now these various forms of consciousness may be supposed each to manifest through something analogous to a structural, organised body, so that we may speak of our mind-body, our soul-body, and a true spirit besides, a spark of the Divine made separate, as a Self, for the accomplishment of the true Divine purpose of evolution.

Now it is part of my suggestion (for I wish to abstain from

all dogmatism) that it is only by a figure of speech, corresponding to our earthly ideas of locality, that we can describe these various bodies as locally contained one within the other, and, therefore, limited to the same restrictions of space and perception. The phenomena of 'travelling clairvoyance' and telepathy show that the relation and interaction of these bodies is largely independent of our notions of space; this is also indicated in one of the replies on page 148 of 'LIGHT.' Another consideration that follows is that discarnate persons must also have all these forms of body except that of earthly matter, as well as their essential spirit above all; moreover, each of these forms must have its own life and surroundings, on its own plane of existence, even while attached to its material body, on which it acts by induction, much as the earth's magnetism acts on the needle shut up in the compass-box.

It is with these principles in mind that we must approach the idea of successive manifestations on the material plane, an idea which has never received clear statement on account of the difficulty of presenting such conceptions in language based on outward experience. As human thought has become more materialistic, so the language used has received a more literal interpretation. Hence the idea in question has come to appear repugnant to common-sense, and to the higher instincts of the soul, while the stock theosophical arguments are so inadequate and arbitrary as to condemn it by implication. For the same reason it is difficult to do more than indicate the principles involved, leaving it to the intuition to grasp their real meaning.

We are bound to admit that the highest form of life and consciousness, as far as it has been developed, is the ultimate ruling principle in our true selves; and as the earth-body is but the temporary manifestation on earth, so the discarnate entity is not the true self, but only a continuance of that manifestation on the next higher plane of existence. From this plane the essential Self gathers up, on a higher plane still, the fruits of the experience gained during the earth-life, or afterwards, and thus the manifesting self tends to rise from plane to plane, towards the true Self, by the process described in 'LIGHT' as 'sloughing,' until it reaches the highest plane on which it is capable of manifesting, and the true Self has gathered up all that is worth preserving. Then, if further perfection by experience be needed, a new manifestation of the true Self will be required; a new personality, with its various organisms for expression and experience on the lower planes, to be attached to a new physical body, and lead an after-life as before. According to this view the true Self is never literally incarnated, as this word is commonly understood, and the temporary manifestation, once discarnated by what we call death, is never reincarnated, but rises ever higher to be absorbed in the true Self, which in its turn rises by successive cycles of experience to share the omniscience of Divinity, to which by its essential nature it belongs.

Whether or not the true Self can manifest on earth so as to become known to our temporary consciousness, depends upon ourselves, upon how far we can make ourselves the mediums of its expression through our present consciousness. To obtain this correspondence is the work of the perfected man, the adept. It is the *magnum opus* of the alchemists, the transmutation of the baser metal into pure gold.

We do not believe in any aimless waiting, for it is only by progress in the lower spheres that the earthly elements can be purged away; nor in an illusory devachanic forgetfulness, for on every plane and in every sphere we look to work and service; service to others being the highest form of service to self, and the surest way of accomplishing the great, yet incompletely seen, purpose of the Orderer of Evolution.

JOHN B. SHIPLEY.

HELP WANTED.—Mr. C. C. Barnes, of 164, William-street, Swindon, writes: 'I feel sure that out of sympathy for a sufferer, who is also very poor, you will try to help me to get advice for a friend who has a cancer in the face. He has been operated on at the London hospitals, but it is growing again, and I should be very thankful if any of your readers could let me know how the intense pain can be relieved, and how he might possibly be cured.'

TALKS WITH A SPIRIT CONTROL.

At a recent séance with Mrs. M. H. Wallis, held in the rooms of the London Spiritualist Alliance, the medium's control answered, among others, the following questions, for the report of which we are indebted to the kindness of Miss May Harris :—

Q. : Can you tell us anything of the aura surrounding the human entity, and its colour in relation to mental and moral states ?

A. : I have not studied the question sufficiently to speak very definitely and I do not usually perceive the shades or hues of the aura surrounding different persons, which, I am informed, are observed by your clairvoyants ; but I am aware that the enveloping auric sphere is affected by, and reflects, the physical, mental, and spiritual states of the individual, and that in accordance with its varying degrees of density, activity, and luminosity, the observer may judge fairly accurately the prevailing characteristics, qualities, and tendencies. As a rule an aura of a greyish tinge is associated with one who is not particularly cheery or optimistic, while that in which a golden or yellow tone predominates indicates wisdom. Certain shades of red, especially of a fiery nature, denote aggressive characteristics in its possessor, while deep red represents warmth of affection, and—according to the position of the aura—whether on the sensual or on the higher planes. Dulness and density, or a turgid appearance, indicate ill-health or low moral tone ; bright, clear, and beautiful conditions reveal health and spiritual vigour, while 'coldly clear,' and intensely active conditions are associated with intellectual rather than spiritual development.

Q. : If a spirit desires to show himself or another spirit-form to a mortal, has he the power to make that mortal clairvoyant there and then ?

A. : Some spirits possess the knowledge and the power by which, under favourable conditions, they may make a sensitive person clairvoyant at once ; or they may be able to partially materialise an appearance which will be sufficiently palpable to be perceived by a mortal ; more on the external than the spiritual plane. This would also apply should they wish to assist other spirits to show themselves, but such sudden manifestations are not of frequent occurrence because the conditions need to be especially favourable.

Q. : How can we in our normal consciousness recollect our sleep-state experiences on the astral plane ?

A. : Simply through the activity of the spirit during the sleep-state. You may be clearly aware of your experiences in your spirit's inner consciousness during bodily sleep, and if you have grown well acquainted with your spiritual power you may, by auto-suggestion and concentration, carry forward into the outer-memory-consciousness the recollection of those spirit activities, but I do not know of any process whereby the *average* individual could be enabled to recall those experiences—neither do I think it would be well for him to do so if he could, under ordinary circumstances.

Q. : What are the best means to use to develop clair-audience ?

A. : Some people are inclined to think that everyone can develop any phase of mediumship that may be desired, but the first essential is that there should be natural fitness, or qualification, otherwise the time and energy expended in the attempt will be largely wasted, and might be employed to better purpose in other directions. Where there is natural aptitude, and a sincere desire for spiritual results, there should be regular periods of withdrawal from external activity, and the sensitive should make a mental or oral request for spirit help. He should cultivate a receptive, attentive attitude, and be ready to respond to any impression that may reach him, or may appear to do so, from the other side. At first he may find it difficult to distinguish between his own feelings and impulses from spirit people, but after a time, if he is persevering and willing to run the risk of making mistakes in speaking of what he has experienced, he will overcome the difficulty ; the spirit influence will become more definite, and the voices, or visions, will be more clear and decided. Sensitives sometimes hear more than they

desire, and are compelled to listen to that to which they would rather remain deaf. Hence it is necessary to know how to close the psychic avenues at will. This can only be done by turning one's attention resolutely to, and taking active interest in, the experiences of the outer plane of consciousness instead of the inner.

Q. : Can you tell us how a medium in his normal condition sees spirits surrounding people ?

A. : By the exercise of the power of vision which he possesses as a spirit. When a medium is naturally clairvoyant, however, he cannot exercise the power continuously—he must have suitable conditions—and, therefore, although he may not be aided by the direct action of a spirit helper, he is not quite normal.

Q. : Do we really converse with the spirits of the dead through the agency of 'Planchette' ?

A. : Usually the directive power controlling the planchette come from some individual on the spirit side of life, acting in unison with the psychic force of the medium, but it is probable that the person whose fingers rest upon the planchette may sometimes involuntarily cause it to move. That the message may be as unbiassed as possible it is advisable to occupy the mind while the writing is going on, so as not to think about, or read, it until afterwards. While some communications have proved to be absolutely incorrect, yet very important messages have been given, conveying clear evidence of the identity of the communicating intelligence. The test, therefore, whether you do really converse with spirits by means of the planchette, or in other ways, must rest upon the nature of the messages, and the evidence they afford you of their spirit origin.

A CASE OF PRE-COGNITION.

The following instance of what looks like pre-cognition may interest readers of 'LIGHT.' On August 14th, 1903, I was with a clairvoyant (Mr. Von Bourg), and under date August 15th I find recorded in my notebook that he told me :—

'There will be a meeting for you in about a month . . . with regard to your writing. . . You will be going out of town, but you must put it off for a day or two on this account. You must accept it when it comes.'

I had no notion to what this applied, unless it had reference to some interview with a publisher, which I thought not unlikely. At the beginning of September, however, I received a letter from a gentleman, unknown to me, who was re-visiting England after the lapse of thirty-five years. He had come across one of my books, and wrote suggesting a certain day at the beginning of October on which he would like to call and see me. I replied that I had been intending to leave London on the 6th, but had not quite fixed the day, and would postpone until the 9th in order to meet him. I wrote this without any conscious recollection of the prophecy by Mr. Von Bourg, which had not particularly impressed itself on my memory. Only after receiving the reply to my note thanking me for making this arrangement, did I recall the words I had noted on August 15th, and I then recognised how accurately they had been fulfilled. My note recording the fulfilment is dated September 13th, 'about a month' after my visit to Mr. Von Bourg.

The incident seems trifling, but the meeting was one of interest to me. Although I had no knowledge of this gentleman's existence until he wrote to me last autumn, I found that he had been a friend of my grandfather. And I can now quite understand why those on the other side should wish me not to lose the only opportunity I should have of meeting him before he again left England.

If this pre-cognition came from anyone mentally knowing both him and me, it seems quite intelligible ; but to attribute it to chance, or to some unguided faculty of pre-cognising the future, seems an inadequate explanation—all the more inadequate because the incident foreseen is a detail, and not, as we reckon things, of any remarkable importance. Why should this particular detail have been foreseen unless some extraneous intelligence was directing Mr. Von Bourg's pre-cognitive faculty ?

H. A. DALLAS.

LONDON SPIRITUALIST ALLIANCE, LTD.

EIGHTH ANNUAL GENERAL MEETING.

On Friday, March 25th, the eighth annual general meeting of the Members of the London Spiritualist Alliance, Ltd., was held at 110, St. Martin's-lane, W.C., to receive the annual report of the Council, and statement of assets and liabilities; to elect Members of Council; and generally to discuss the business of the Alliance. The President, Mr. E. Dawson Rogers, occupied the chair, and there was a fair attendance of Members.

After the notice convening the meeting had been read and the minutes of the last annual meeting read and confirmed, it was decided that the report and financial statement, which had been posted to every Member, should be taken as read.

The following is a copy of the report:—

In presenting the Eighth Annual Report of the London Spiritualist Alliance, Limited (being the Twentieth Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), we have much satisfaction in being able to record a considerable increase in the number of Members and Associates, and the continued development of the work of the Alliance.

As was foreshadowed in our last Annual Report, the Council found it necessary to obtain more commodious quarters for the usual fortnightly meetings, and were successful (although at a considerably increased cost) in securing the use of the handsome suite of rooms of the Royal Society of British Artists, in Suffolk-street, Pall Mall East, which were opened with a very successful *Conversazione* on October 20th last. The greatly increased audiences which attended the subsequent meetings clearly indicated that the Members and Associates approve of the change, and justify the Council in having incurred the additional expense of these important gatherings.

Addresses were delivered during 1903 by Mr. J. Bruce Wallace, M.A., on 'The Reconstruction of One's Personality'; by Mr. F. W. Thurstan, M.A., on 'A New Definition of Spiritualism, and a New Comparison between Spiritualism and Theosophy as Aids to Spiritual Progression'; by Mr. E. Wake Cook, on 'Genius—in the Light of Modern Spiritualism'; by Mr. Herbert Burrows, on 'The Borderland between Physical and Occult Science'; by Dr. Washington Sullivan, on 'The Higher Pantheism'; by Mr. Robert King, on 'What are Materialisations?'; by Mr. J. W. Boulding, on 'Weights that Hinder us'; by Madame d'Espérance, on 'What I Know of Materialisations, from Personal Experience'; by Sir Wyke Bayliss, on 'Art, *contra* the World, the Flesh, and the Devil'; by Mr. G. R. S. Mead, on 'The Higher Spiritualism in Earliest Christendom'; and by Mr. Godfrey Dyne, on 'Life in the Inorganic World.'

Two *Conversazioni* were held during the year, at the last of which a short address was delivered by Mrs. Rosamond Templeton. One afternoon Drawing-Room Meeting and one evening Social Gathering were also held, and these informal meetings were all well attended and greatly appreciated.

Since our last Report we have to record the loss by death of Mrs. Acworth (a well-known private medium), Mrs. Stanhope Speer, the Honourable Alexander Aksakof, Sir Charles Nicholson, Bart., Sir Charles Isham, Professor Carlyle Petersilea, Mr. Richard Harte, Rev. Maxwell H. Close, Mr. B. F. Atkinson, and Mr. John Neander, all of whom were old friends or Members of the Alliance.

Mr. George Spriggs has kindly continued to place his valuable services at the disposal of the Council for the clairvoyant diagnosis of disease for the benefit of the Members, Associates, and friends of the Alliance, and many of those who have availed themselves of his generous assistance gratefully acknowledge that they have been greatly benefited by the advice and suggestions thus received.

Mr. Frederic Thurstan has also very kindly continued his fortnightly classes for psychic development, which have been well attended, and Mr. Thurstan's advice and instructions for psychic self-culture have been much appreciated.

Séances for clairvoyance and psychometry have been held with several mediums with much success. Miss MacCreadie,

'Clairibelle,' Mrs. Fairclough-Smith, Mr. A. V. Peters, Mr. J. J. Vango, and Mr. Ronald Brailey have all rendered efficient and satisfactory service in this direction.

'Talks with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis, have been instructive and helpful. The questions and answers at these gatherings have been of unusual interest and educational value, and Members and Associates would do well to avail themselves of these opportunities of obtaining information regarding subjects connected with Spiritualism which are not often dealt with at other meetings.

To these several co-workers we tender our very cordial thanks. The marked appreciation with which their services have been received by the Members and Associates has been very gratifying, and the Council feel encouraged not only to continue the work in these directions, but to extend it as opportunity offers.

'Spirit Teachings' and 'Spirit Identity,' two of the best works by our first President, Mr. W. Stainton Moses, continue in constant demand, so much so, that a new edition, the fifth, of 'Spirit Teachings' will have to be published immediately. In accordance with the wishes of a number of friends, the Council have also prepared a pamphlet, entitled 'A Spirit's Creed,' consisting of Sections VIII. and X. of 'Spirit Teachings.' This has been printed in a cheap form, and is well adapted for distribution to inquirers.

In conclusion,—We have every reason to congratulate ourselves on the steady growth of the Alliance; the increasing success of its work; the rapid spread of Spiritualism generally; while the improved tone of the public Press in regard to it encourages us in the hope that during the year upon which we have just entered, the spread of the knowledge of our truths may be even more marked and satisfactory.

Signed on behalf of the Council,

E. DAWSON ROGERS,

President.

February 26th, 1904.

THE PRESIDENT, after a few encouraging remarks on the progress of the Alliance, moved the adoption of the report and balance-sheet, and invited questions from the Members regarding them.

THE HONORARY TREASURER (Mr. H. Withall) made a few explanatory comments upon the accounts, and mentioned the fact that there had been an increase of 102 subscribers during the year.

MR. J. LOBB said he thought that the report and accounts were very satisfactory; they indicated that 'progress was the order of the day,' and he had much pleasure in seconding the motion for their adoption.

The resolution was then carried unanimously.

The Hon. Percy Wyndham, Mrs. W. P. Browne, and Mr. J. J. Morse, the retiring members of the Council, having been nominated for re-election, the President, in the absence of any other nominations, declared them again duly elected.

On the motion of the President, a cordial vote of thanks was passed to Mr. G. Spriggs, Mr. F. Thurstan, Mrs. Wallis, and other well-known mediums, for their valuable services to the Members and friends in the rooms of the Alliance.

After a few words of acknowledgment from Mr. F. Thurstan, that gentleman referred to the work of the Photographic Subcommittee, and an interesting conversation ensued regarding spirit photography.

A hearty vote of thanks to the President, Mr. E. Dawson Rogers, the honorary treasurer, Mr. H. Withall, and all the staff was suitably acknowledged by the President, and the proceedings terminated.

PSYCHO-THERAPEUTIC SOCIETY.—The third anniversary of the Psycho-Therapeutic Society will be celebrated on Monday next, the 18th inst., by a grand social evening at the Bedford Head Hotel, Bayley-street, Bedford-square, W.C. (opposite the Society's headquarters). A reception, and brief congratulatory addresses, will be followed by a high-class concert and refreshments, and the entertainers will include Signor Edoardo Camerini (first tenor of the Italian Imperial Opera, St. Petersburg), Mr. Ernest Meads (the popular elocutionist), Mrs. Stanley J. Watts, and the Misses Ethel and Nellie Major. For further particulars see advertisement.

AFTER DEATH.

BY THE LATE SIR EDWIN ARNOLD.

Faithful friends! *It* lies, I know,
 Pale and white and cold as snow;
 And ye say 'Abdallah's dead!'—
 Weeping at the feet and head.
 I can see your falling tears,
 I can hear your sighs and prayers;
 Yet I smile, and whisper this—
 'I am not the thing you kiss:
 Cease your tears and let it lie;
 It was mine, it is not "I."'

Sweet friends! what the women lave
 For its last bed of the grave
 Is a hut which I am quitting,
 Is a garment no more fitting,
 Is a cage from which at last,
 Like a hawk, my soul hath passed;
 Love the inmate, not the room;
 The weaver, not the garb; the plume
 Of the falcon, not the bars
 Which kept him from the splendid stars!

Loving friends! be wise, and dry
 Straightway every weeping eye:
 What ye lift upon the bier
 Is not worth a wistful tear.
 'Tis an empty seashell—one
 Out of which the pearl has gone:
 The shell is broken—it lies there;
 The pearl, the all, the soul, is here.
 'Tis an earthen jar whose lid
 Allah sealed, the while it hid
 That treasure of his treasury,
 A mind that loved him, let it lie!
 Let the shard be earth's once more
 Since the gold shines in his store!

Farewell, friends! Yet not farewell;
 Where I am ye too shall dwell.
 I am gone before your face
 A moment's time, a little space;
 When ye come where I have stepped
 Ye will wonder why ye wept;
 Ye will know, by wise love taught,
 That here is all, and there is naught.
 Weep awhile, if ye are fain—
 Sunshine still must follow rain—
 Only not at death; for death,
 Now I know, is that first breath
 Which our souls draw when we enter
 Life, which is of all life centre.

Be ye certain all seems love
 Viewed from Allah's throne above;
 Be ye stout of heart, and come
 Bravely onward to your home!
La Allah illa Allah! yea
 Thou Love divine! Thou Love always!

WHAT IS INSPIRATION?

BY ELINOR STARR, IN 'THE LIGHT OF TRUTH.'

'Inspiration comes not through the intellect, but through the soul, and is God-given. The severe experiences of life are as the chisel to the marble—little by little they hew away the superfluous matter, and little by little the face and form appear of that which was made in the image of God; and the real soul stands out divested of its first coat of rank materialism. It is then that we begin to realise that we are something more than animals, and live in two worlds—the spiritual as well as the physical. It is then, when the vibrations of our whole being have risen to meet those of this higher world about us, that association and communication between the two worlds are made possible. It is then that we see from a higher viewpoint than ever before, and all God's world is a different place, and life seems a different thing. It is then that we become related to minds infinitely above our own sphere of intelligence, and receive from them suggestions, mind pictures, instructions which we must work out for ourselves. This I hold is inspiration; and this, I affirm, is mediumship in its highest and truest sense.

'Simply to be clairvoyant is not mediumship, though the highest phase of mediumship may include clairvoyance; but many a medium has lived who never gave a message from the spirit world except as it breathed through manuscript, marble, or canvas, and the world has called this genius. Is there a soul so small and egotistical as to suppose that what he achieves is entirely his own making, separate, independent of all outside forces? It is not possible. All achievement is the result of a composite force, for what is man but a part in the great machinery of the Universe? As the tide ebbs and flows in conjunction with the moon so are we as individuals influenced by the great solar system, each having relation to, and affinity with, all things else in the Universe—an affinity with the living properties in the minerals under our feet, the flowers that grow at our side, and the trees that toss their branches in the living atmosphere. It matters not whether it be the science of the birds, the rocks, or the flowers, the science of dynamics, the action of the spheres, or the force of mind and soul and spirit—all are of God and are given by Him as fast as the world in its progress is ready to receive them.'

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.

'Magic Squares and Circles.'

SIR,—With your kind permission I beg to call attention to a work which has just appeared, and which must be of great interest to all lovers of occult science, who study the strange properties of numbers. From Pythagoras and the Egyptians, and the Hindus of olden times, through Cornelius Agrippa and the Jewish Kabbalists, down to our own time, this study has attracted a host of fascinated admirers. But in all the numerous works I have studied in the British Museum and other places I have not found the *symmetry* shown forth so much as the *mere fact of correct summation*; but in this work, 'Magic Squares and Circles,' this seems to have been made a *chief point* as well, where possible. The numbers of squares and circles from three to thirteen have each two or more perfect (or plus-perfect, I might say) combinations in magic form, duly set forth, and explained in a rational manner, though briefly. These are not 'puzzles,' as the vulgar reader may be inclined to think them, but 'spiritual verities in mathematical form' to those who have the gift of reading them aright. They must have cost the author an enormous amount of care, time, labour, and expense in attaining to the accuracy which they possess. The work is brought out in a superior manner, beautifully printed in black and red on stout paper. It is worth *double* the cost to those whose researches lead that way, and is, notwithstanding its small size, a standard of accuracy, the like of which I have not had the good fortune ever to meet with. The Magic Hexagon at the end numbers twenty-six—double 13—the number of the Holy Name. Only one hundred and twenty-five copies are being issued. The proceeds of the sale will be devoted to the reprinting—many will be glad to hear—of the 'Gospel of the Twelve,' now out of print, and which, I learn, will be greatly improved in every way.

M. M.

'Dr. Slade.'

SIR,—Some years ago, thirteen or fifteen, I believe, I had a sitting at Leeds with Henry Slade, the slate-writing medium. The sitting was in every way satisfactory and convincing. Two slates were covered on the enclosed sides, one being a full answer to a mental question of mine, from a son who had passed over some years before. It was written in his usual style—that and his signature were identical with a pencilled note of his which I have. I am very anxious to get the date of Slade's visit to Leeds, and have thought perhaps some of your Yorkshire readers may be able to furnish me with it.

It was at a Spiritualist meeting on a Sunday morning (I do not recollect the name of the society, but I think that they met in an upper room) that I was introduced to Dr. Slade, who passed by the name of Dr. Wilson, on account of some previous law trouble. He either had been or proposed going to Newcastle from Leeds, I understood. I sat with him at the Albion Temperance Hotel, Park-street, and I am anxious to get the date if possible.

118, Southchurch-avenue,
Southend-on-Sea.

W. T. WILSON.

P.S.—The slates and writing are still perfect, and can be seen by appointment by any genuine inquirer passing through Southend.

A Successful Home Circle.

SIR,—On the 6th inst. I attended a home circle, by invitation, and witnessed some remarkable materialisations. The medium, Mr. P., is a miner, and his cabinet consists of a corner of an upstairs room with a black curtain suspended in front of his chair. The first form was succeeded by a child, who stayed about ten minutes, and sat on the chairman's knee. As the light was good we could clearly see all its actions. Others followed in quick succession until about a dozen had appeared—some tall, some short: some quiet, others active—and as the power increased they shook hands with their friends in the circle and permitted them to feel their robes. One form, who was recognised, answered questions by nodding her head. The members of the circle, although in humble circumstances, sit only for the love of the truth, and they assured me that their spirit friends have played upon musical instruments, moved objects, produced lights, and touched the sitters, and given them many convincing demonstrations of their physical power.

Gateshead-on-Tyne.

J. W. BONE.

'There is no Death.'

SIR,—I have read with interest the letter from 'M. A. W.' in your issue of April 2nd, recounting a 'test' obtained through the mediumship of Mrs. Frost, of Leicester. Now this, as a conclusive proof of spirit identity, is in my opinion valueless. 'M. A. W.' visits Mrs. Frost specially for the purpose of receiving the message in question. It is, therefore, clearly expressed in his mind, and the result of the visit is just what might be expected. To me it is a very clear case of telepathy, and I find nothing to prove it as a spirit communication. If Mrs. B. had written the words referred to, sealed them up, and handed them to her friend with a request not to open, until she had communicated through a medium, and if she had subsequently fulfilled the promise and given the message to 'M. A. W.', then there would have been reasonable ground for considering it a *bona fide* spirit message. It is a pity that tests of this nature are not oftener arranged for, as they would be so valuable to inquirers, and would go far to prove that spirits can and do communicate. If investigation could be carried out on more scientific lines, and at the same time kindly and sympathetic conditions be provided, I feel sure that much more satisfactory phenomena would be obtained, and it would also be the means of disposing of much that is puzzling and useless to the inquirer.

As an investigator I would like to ask the opinion of your readers of the incident mentioned by 'M. A. W.' and whether it is a specimen of what is called a 'good test' of spirit return.

R. P.

The Nature Brotherhood.

SIR,—Spiritism is like other 'isms, in having its varieties. One of these, which has quite lately taken shape, represents the views of the now well-known 'Rejected' (Dr. Inglis). As the scheme happens to be one which offers a harmony between so-called 'science' and 'faith,' the following synopsis may interest your readers:—

As implied in our title, we believe in Nature, in one and all of her workings. It follows that we are bound to accept, and to search out as far as we can, all forms of human knowledge. It follows, too, that since Nature, in the widest sense of the term, seems to include a large measure of superhuman knowledge, we are equally bound to accept, and verify, this latter. Accepting Nature in this sense, the beliefs we deduce from our premisses are as follows:—

1. In studying Nature, we can believe in no effect without its cause, and this compels us to conclude that there must have been an origin of Nature. Of this existence Nature, with its laws, is a realised conception.

2. We are not Materialists: because we see that Materialism does not cover the whole case, but merely a part of it. But though not Materialists, we are decidedly Monists; in the sense that we hold there has been but *one* origin of things, not *two*.

3. We believe that the mind and will of the Author of Nature can only be studied by examining His work; and that Nature is the book, and, strictly speaking, the only book where God reveals Himself; and since God cannot contradict Himself, it follows that there can be no two opposing laws of conduct, the one dictated by Nature, and the other by revelation.

4. We believe, too, that God has His vice-gerents, to whom He relegates the government of all His habitable worlds; and that these vice-gerents consist of the spirits of some of those who have lived in this, or other habitable globes.

5. If Nature is God's book, then what is the Bible? We believe it is a collection containing utterances given us by the Beings just referred to; who are finite, and not infallible, yet vastly wiser than ourselves.

6. In the Bible, then, we believe that these Immortals tell us their world-story; the story of the origin and development of the human race. In doing so they resort largely to figure and to parable, because during early ages strict scientific fact was premature.

7. Their message tells us that there is a choice presented to man between two things. One is, the living according to Nature and all that Nature teaches. The other is, living, or professing to live, according to some arbitrary standard apart from Nature. And they warn mankind that while the former choice means life, to the individual and to the race, the latter choice means death.

8. The story they tell proceeds to show what happened in the infancy of mankind; the provisional means taken to preserve the race; and the promise held out to it of a future recovery.

9. In the first instance, we believe that promise was kept nearly two thousand years ago; but that the offer was not then understood, except by a very few.

At this present date, however, we believe that the time of understanding has come. We have, then, to think what is the Gospel of Nature for these days. That Gospel pronounces all men and women to be brothers and sisters, and, therefore, all equal in civic and social rights and position. But the Brotherhood of Man implies the Fatherhood of God.

10. Liberty demands that each separate member of our body shall retain the power of working out his own scheme in detail, to suit his own individuality.

Meanwhile there are many in these days who seek in vain for harmony between knowledge and belief. We profess such a harmony. It may then be worth while for these persons to study our views further.

Leaflets are to follow which will deal more thoroughly with the several points set forth above. Inquirers may obtain information through the post by addressing the undersigned.

W. ROUTH.

141, Denmark-hill, S.E.

Reincarnation.

SIR,—Your correspondent, Mr. E. D. Girdlestone, writing on the above subject in a recent issue of 'LIGHT,' said: "Imperator" himself, however, admits that in some cases excarinated spirits are enabled to progress by a process almost equivalent to a single incarnation. That is, they are temporarily attached to a medium, residing here, and in his company have the chance . . . of living their earth life over again.'

Now, I hold no brief for Theosophists, although I must confess to some sympathy with their efforts in evolving a philosophy which, while holding fast to the eternal love of God, endeavours to show the workings of Eternal Justice in this world of varied contradictions. I also hold an open mind upon the subject of reincarnation, which appears to be the central dogma of the Theosophic belief, but cannot see my way as yet to accept it in its entirety. Nevertheless, when 'Imperator's' teachings are quoted as a proof against reincarnation, I must haste to draw the line.

In 'Spirit Teachings,' page 259, 'Imperator' is reported as having written the following words: 'You have learned how the life of the Man Christ Jesus was a symbolic representation of the progress of spirit. . . Veiling in human flesh the radiance of His pure spirit, He took a body in the manger of Bethlehem and became man, . . . subject to the sorrows, the temptations, the discipline through which alone progress is gained. In this read a type of the descent of spirit into matter as its sole means of progress. Spirit existent in the ages past, having won for itself the requisite development, descends to incarnation, so that by conflict and by discipline it may be purified and made fit for the progress it cannot otherwise gain.'

Now, surely the foregoing is a clear exposition of reincarnation. In what other way can the words be understood? If the sole means of progress be the descent of spirit into matter, must we not conclude that progress is limited to our earthly existence, and that after death we shall be reaping the fruits of our earthly experience rather than continuing the process of progression begun upon earth.

Again, the words do not imply a second-hand reincarnation such as Mr. Girdlestone speaks of. To be temporarily attached to a medium, while permitting of progress, does not mean reincarnation. Spirit must descend into matter. Only by this method can reincarnation be understood.

It is a pity that the whole subject could not be left alone until the production of evidence that would satisfy inquiring minds, or else leave it to be grasped or assimilated by the minds for which the philosophy has an attraction. Spiritualism is simple and easily understood. Its philosophy is glorious and not above the average intelligence. Inquiring minds, however, find the puzzles and contradictions of life best explained

by Theosophy, although, alas! the explanations are assumptions and nothing more. Spiritualists have the facts, and therefore the proof. Theosophists have the explanations, but no proof.

Of one thing, however, we may be sure. It does not necessarily follow because we may have to be reincarnated that we must come back to this earth. Our experience is limited to this life. Perhaps in other planets we might have an incarnation devoid of the circumstances attending entry into this life. Perhaps we are looking upon the universe in too parochial a sense, and failing to realise that the earth is but one atom, and a grossly material one at that, in the vast galaxy of orbs which modern science is day by day unfolding to our gaze!

WILLIAM GEORGE KANE.

97, Ulster-ville-gardens, Belfast.

The Society for Psychical Research.

SIR,—I quite agree with your remarks at the foot of Mr. Tidman's letter, and I cannot understand how a Spiritualist enthusiast can write as he did if he has read carefully and impartially all the publications by members of the Society for Psychical Research. I certainly think that Spiritualists should be more courageous in their convictions than to follow meekly in the footsteps of the Society for Psychical Research. Has Mr. Tidman read a book entitled 'Studies in Psychical Research,' by Frank Podmore, and if so can he say that the Society for Psychical Research have been fortunate in their selection of investigators? It will be admitted, I think, that investigators should have an open mind, and some ability to deal logically with evidence. Where do we find this in the book referred to? Take the following passage from the 'Introductory,' page 7:—

'The real source of error is again the sub-conscious sophistication of the record, owing to the instinctive tendency of the imagination to dramatic unity and completeness.'

I fancy most of your readers will say, 'What in the name of common-sense does he mean?' They must ask the author; I give it up. How different is the masterly treatment of evidence and phenomena by Camille Flammarion, the eminent French scientist, in his remarkable book entitled 'The Unknown.' We find no puerile attempts to class everything under the head of hallucinations; no wild theories for the purpose of making the records fit in with the author's prejudices and predilections, &c.; but a plain, straightforward admission of facts; a bold and emphatic statement that these evidences of psychic forces and intelligences cannot be explained away. In fact, Flammarion has, in my humble opinion, given more scientific impetus to Spiritualism than any other living man.

Warrington.

W. CHRIMES.

Register of Cerebral Forces.

SIR,—I see a mention of my dear father in 'LIGHT' with regard to the 'Register of Cerebral Force.' Having used the little instrument, I beg to say that my father was the sole inventor of it, and did not use anybody's ideas on the subject. I enclose some printed matter as a proof, and I feel sure that in your valuable paper you will do justice to my dear father, who spent a lifetime in scientific work, and whose ideas and inventions have been copied by others.

EVA SAVARY D'ODIARDI.

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.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mrs. J. Checketts delivered a characteristically earnest address upon 'Comfort ye my people.' Mr. H. Fielder ably presided. On Sunday next, at 7 o'clock, Mr. Hough will lecture upon 'Spiritualism a Fact.'—D. G.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—At a committee meeting held on the 9th inst. a hearty vote of thanks was accorded Mr. A. Webster for his services as treasurer since the inception of the society. On Sunday last Mr. G. Tayler Gwinn discoursed on the recent violent attacks made on the local society, and Spiritualists generally, by certain orthodox churches in the district. On Monday last Mrs. Eva Harrison engaged the attention of a large audience, speaking on 'From Orthodoxy to Spiritualism.' On Sunday next, the 17th, at 7 p.m., Mrs. Boddington, and on Monday, the 18th, at 8 p.m., Mr. A. Clegg.—K.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last very successful meetings were held at 11 a.m. and 7 p.m., by Mrs. M. H. Wallis, whose inspirational address on 'Spiritualism: Its Use and Abuse,' was much appreciated. On Sunday next Mrs. Effie Bathe will give an address on 'The Empirical Aspects of Psychical Research.'

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Ronald Brailey dealt ably with the question 'Was Jesus a Spiritualist?' in a trance address, to a large and attentive audience. Clairvoyant descriptions followed of a convincing character, every description and message being fully recognised. On Sunday next, at 7 p.m., Mr. Rands and Mr. Gatter will occupy the platform.—H. G.

PECKHAM.—CHEPSTOW HALL.—Good work is being done at our Sunday morning circles. On Sunday evening last Mr. J. A. Butcher presided, and Mr. W. Ray spoke on the 'Evolution of Man.' Good tests were given at the after-circle. On Friday, the 15th inst., Mr. Mayo will deliver an address, and on Sunday a trance address by Mr. J. A. Butcher will be followed by a public circle.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie's control 'Sunshine' described nineteen spirit friends, seventeen of whom were recognised. Before giving clairvoyance 'Sunshine' made a few encouraging remarks, which were well received. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'Spiritual Phenomena.'—S. J. WATTS, 26, Osnaburgh-street.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On April 6th Mrs. Eva Harrison, of Birmingham, gave a very interesting address, entitled 'The Story of a Spirit Photograph.' On Sunday last Mr. Imison spoke on 'Bunyan's "Pilgrim's Progress" from a Spiritualist's Standpoint.' On Sunday next, at 7 p.m., address by Mr. H. Fielder on 'The Broken Melody.' 'Cello soloist, Mr. Poole. On April 27th, at 8 p.m., Mr. E. Marklew, of Preston.—W. T.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last a trance address on 'The Social Aspects of Spiritualism,' by Mr. Huxley, was followed by addresses by Mr. Rex and the chairman, Mr. H. Boddington. Miss Rhodes rendered a violin solo. At the after-circle there were several manifestations of spirit presence. On Sunday next, at 7 p.m., Madame Delva will give an address. Public circle on Thursday, at 8 p.m., for psychometry, by Mrs. H. Boddington.

LEAMINGTON SPIRITUALIST ASSOCIATION.—Our first tea and social meeting on Good Friday was a decided success. On Sunday last Mrs. Roseblade gave addresses, and very successful illustrations in clairvoyance. There is much interest in the town in this new Spiritualistic movement. We again appeal to mediums to 'Come over and help us' in our propaganda work. We can only pay expenses up to 5s. or 6s. at present, and have very few dates booked from June onwards. Letters should be addressed to the secretary, Mr. S. Bartlett, The 'Eureka,' Leamington.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle delivered an earnest address on 'For me to live is Christ.'—J. P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Milliard delivered an interesting trance address on 'Perceptions of the Inner Life,' and the usual after-circle was held.—R.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE THE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. W. Lear, who presided, Mr. Philip Tovey's splendid address on 'Some Thoughts on the Atonement,' was much appreciated.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts gave one of her delightful 'Homely Talks,' which was greatly appreciated by a large audience. An after-circle, conducted by Mr. Roberts, was very interesting.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last an inspiring address by Mr. Connelly on 'Thou shalt Love the Lord thy God,' was much appreciated. Mr. J. Twidle presided.—A. J.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last, at 3 p.m., Mr. McDowell gave us an address of great depth of insight on 'What is "Spirit"?' and the Origin of "Matter." Mrs. Mackintosh gave successful illustrations in clairvoyance in the after-circle.—D. M.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mr. Walter Howell, of Birmingham, delivered an inspirational address on 'Thomas Carlyle,' and in the evening a large and appreciative audience listened to a magnificent address on 'Whence, What, and Whither?' Man's animal and spiritual evolution was traced and illustrated, and death was beautifully shown to be the bursting of the earthly encasement, allowing the liberated, experienced soul to function and unfold in a purer, spiritual realm. The services of our esteemed friend were highly valued.—G. Y.