

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,493.—VOL. XXIX. [Registered as] SATURDAY, AUGUST 21, 1909.

[a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

'Locksley Hall' presents Tennyson in his wildest and most visionary mood. Perhaps that is the reason why it takes the form of prediction, in that big familiar 'purple patch' at the end, with the strange lines:—

For I dipped into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing
warm,
With the standards of the peoples plunging through the
thunder-storm.

These remarkable words were written more than fifty years ago. Did anyone then dream of aeroplanes and the other devilments which are being at once seized upon for military purposes? We are already familiar with the promise and threat of all that Tennyson predicted—commerce utilising the air, and 'airy navies' grappling in the blue, or fighting, 'plunging through the thunderstorm,' and raining down their 'ghastly dew.'

Let us hope that the lines which follow will come as true as these that promise such horrors:—

Till the war-drum throbbed no longer, and the battle-flags
were furled
In the Parliament of man, the Federation of the world.

We are always having it impressed upon us that the believer in 'Karma' regards it as a very solemn matter, and that it assuredly leads to great carefulness and a vast economy of naughtiness. Possibly that may be so; but the same may be said of the old-fashioned belief in reaping hereafter what we sow here: and that old-fashioned belief is, in truth, a much more solemn matter than belief in the accumulation of 'Karma' for other chances here, a fact which seems to have struck a lecturer in Sydney (Mr. L. V. Williamson), who said:—

I once heard of a lady who wished to be a great musician. But she was lazy and would not practise. So she said, 'Never mind, it is Karma, I have plenty of more lives before me, I will wait and become a great musician in the next.' So she left off playing the piano and went in for chicken raising! Now, if that sort of thing is to be the outcome of this Karma idea, the sooner we give it up the better.

It is a novel idea, and we confess it never occurred to us; but, when one thinks of it, it seems likely that belief

in Karma and in Reincarnation might work that way. It is something like keeping a banking account whose debit and credit columns invite to thrifty or spendthrift manipulations.

'The British Health Review,' a new Monthly, five months old, is an organ of Diet Reform, with extras and trimmings. We have a certain sympathy with all such assaults upon our grossnesses in diet and general living, but, in the background, we are conscious of a desire to allow discounts, and to cool excess of zeal. Our feeling in general is that there is danger in thinking too much about the subject either way, in desire or restraint. It seems to us that there is great practical sense in the old Gospel saying, 'Be not anxious as to what ye shall eat and what ye shall drink, and as to wherewithal ye shall be clothed.' That is to say: Have no necessities; and use yourselves to simplicity: what does it matter, any way, so long as you have something to eat and something to put on?

We would make an exception as regards air. We are 'anxious' about that, and we thoroughly agree with Dr. Stenson Hooker who, writing in the July number of the same Review on 'The Delaying of Old Age,' says:—

It is common knowledge that the quality of the air we breathe has a profound influence upon our health and general sustaining powers, and indeed that air—'fresh air'—is essential to life itself; but it is as yet not so generally appreciated that we can very materially increase the intake of air into our lungs; let us recollect the fact that it is those who have most lung capacity who are invariably the strongest, and therefore are endowed initially with the chance of a long life; on the other hand, let us not forget that all—the narrow-chested included—can by systematic deep breathing—that is, by making this into an actual habit—largely augment our breathing capacity. Not violently nor out of proportion to our physical strength, but persistently and habitually, especially when out of doors, let us fill our lungs with this real 'Elixir of Life.' And let our windows at night be wide open. We may easily not have enough fresh air; we cannot well have too much.

Let us remember that we can do without food for many weeks; do without exercise indefinitely; do without sleeping for many nights—but cannot do without air for but a few minutes.

On the next page we notice the handsome and alert face of a certain Thomas Dreier who writes a brief Article on the seeking for Truth; and a sensible little sermon it is, too, and quite on Edwin Markham's lines. The conclusion is simple enough, but what a deal of ground it covers!—

We are apt to either look down upon or up to those who occupy a different plane of life. We haven't enough common-sense to see that we are all parts of a whole, and that in the last analysis none of us is so almighty important to Mother Nature. Why not look at these things squarely? Why should we continue to delude ourselves with the notion that the Supreme Intelligence cares what church we belong to, what society we move in, what station we occupy in life? When we have lived our life according to natural law—according to the laws of Truth—we have done what is expected of us. Then we have done our work in the best way. And that is all any person or anything can do. If you have a religion or philosophy which enables you to do your work better to-day than you ever did it before, then you have a good philosophy for this time. But the fact that

this religion or philosophy is good to-day doesn't necessarily mean that it will be good to-morrow. Be a searcher after Truth. Don't stand tied to a creed like a dumb animal to a post. Keep looking for more light and then stumble toward it. Don't wait until you can walk toward it. Life is too short. The man who confesses that he has found the true religion confesses that he is satisfied to stagnate. He is not a searcher after Truth. And Truth is the True Religion—a religion no man of to-day practises.

Mr. David Balsillie, M.A., gives us, through Francis Griffiths (London) an acutely critical book on the question, 'Is a World-Religion Possible?' Patiently and firmly he invites us to go with him on a quest which brings us into contact with Mr. Mallock's curious paltering with science and scepticism, with the Rev. R. J. Campbell's struggles to combine the rational and the emotional, with William James' rather anxious grasp of the psychical hand held out from the Unseen, and other pilgrims in search of a World-Religion.

In the end, he endeavours to disentangle Jesus from the 'supernaturalism' and dogmatic web of Paul, and from the strong fetters of Church organisations which struggle hard to maintain their traditions, and often depart very far from the spirit of Jesus in doing that. Indeed, Mr. Balsillie paints a repulsive but truthful picture of the priesthood in connection with the Churches of Rome and Russia, and even of England, and contrasts it with the beautiful simplicity of the ethical and spiritual teachings of Jesus, whose supreme aim was the establishment upon earth of the Kingdom of Heaven. Here, in his opinion, is the ideal of a World-Religion: and here the true mission of the Church. 'It is for the National Church to lead the way,' he says:—

A career more glorious and beneficent than all her past would be in store for her if her clergy were vowed to live and teach the simple morality of Jesus, and to administer the consolations of the divine Fatherhood with the simplicity of their Master. That vow would embody the soul-life of all the creeds, while being elastic enough to meet the requirements of different types of mind and the ever-expanding thought of successive generations. Let the ritualist keep his ritual, the broad-churchman his freedom, the evangelical his severe simplicity of forms and faith in the supernatural. It would be a marvellous eccentricity of doctrine or ritual that would unfit men to work together in furtherance of the Kingdom of God, under the code of the Christian ethic vitalised by faith in the divine Fatherhood.

Mr. Horder takes for his introduction to the Discourse on 'The Gate to the Other-World' the following winsome little poem, by John Banister Tabb, entitled 'Nekros':—

Lo! all thy glory gone!
God's masterpiece undone!
The last created and the first to fall:
The noblest, frailest, godliest of all.

Death seems the conqueror now,
And yet his victor thou:
The fatal shaft, its venom quenched in thee,
A mortal raised to immortality.

Child of the humble sod,
Wed with the breath of God,
Descend! for with the lowest thou must lie,
Arise! Thou hast inherited the sky!

'The Daily Chronicle' refreshes us with the following, on its most prominent page:—

If Devonshire and Sussex are superstitious, what is to be said of London? Mr. G. W. E. Russell, in one of his books, relates that he once asked an old lady who had lived for many years in retirement in the country what was the change in society which struck her most forcibly. She replied: 'The growth of superstition. I hear men and women, apparently sane, gravely discussing such things as second sight, apparitions, and divination. In my youth people who talked such

stuff would have been put in Bedlam. Their friends would have wanted no further proof that they were mad.' The existence of a flourishing army of clairvoyants, star-gazers, crystal-gazers, palmists, and fortune-tellers indicates that superstition is by no means incompatible with an advanced and instructed civilisation.

Poor dear old lady! 'Many years in retirement in the country' is *not* favourable to acquaintance with what is 'going on' in the world. But what is 'superstition'? Some people think all religion is superstition.

This lady's testimony, however, has its uses. Our old 'friends' really did regard belief in spirit-intercourse as a proof of insanity. If that is all over now, it can only be so because, as this old lady confesses, the believers are 'apparently sane,' and because we no longer say, 'apparently.'

The odd thing is that 'The Chronicle' seems to back her up.

The June 'Nautilus' contains a short poem written expressly for it by Edwin Markham. It is on 'Comrade Love'; and this is the whole of it:—

Here in the valley where the river bends
I see the great oaks standing like close friends,
Holding their frequent whispers in the high
Still privacies of sky.
I see the comrade bees in music pass
About their merry business with the grass.
I see old cart-worn horses by the creek,
Neck over neck, as though their hearts would speak—
As though it helped them bear unto the end
The unjust lash, to know they have a friend.

A VISION OF NEW WORLDS.

'Our Unseen Companions' was the title of an article by 'J. B.' which appeared in 'The Christian World' of the 5th inst. He says:—

We are to-day beyond the notion that the world of life is comprehended within the view of our five senses. For aught we know, there may be a dozen worlds all interpenetrating our own. That, indeed, has been an almost universal belief. Plutarch, speaking of the *daimon* of Socrates, holds that it was 'the influence of a superior intelligence and a diviner soul operating on the mind of Socrates, whose divine and holy temper fitted him to hear this spiritual speech.' It was a beautiful tradition of the early Church that each soul had its angel attendant. Epictetus bids us remember that when we have barred the door of our chamber we are not alone: 'God is with us and our attendant spirit.' '*Die Geisterwelt ist nicht verschlossen.*'* We know at present a world of three dimensions. But the figure 'three' contains no finality. Who says that with the development of man's spiritual nature he will not see over the wall that now encompasses us and find a new kindred beyond? Is it not congruous with the nature of our universe to believe that its boundlessness includes a boundless series of beings?

Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

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* The Spirit-World is not closed up.

IS THE UNIVERSE A LIVING ORGANISM ?

Science is ever testifying with increasing emphasis to the unity of all life, and the co-ordination of all forces in the universe ; whether research is carried into the earth beneath or the heavens above, into the infinitely small or the infinitely great, into the world of matter or the world of spirits, the result is the same : amid countless variety we always find there is profound unity, that the Force, the Life, the Mind in all is one and the same.

In the 'Bulletin' of the French Astronomical Society for June, 1908, there is an article by M. Camille Flammarion which adds yet another contribution to this message of science. The suggestion made is not, indeed, offered as authoritative ; it represents only his own personal opinion. Since, however, that opinion is based on his astronomical studies, it commands our respectful attention.

M. Flammarion points out that although, to the eye of an untrained observer, the stellar universe appears to be composed of stars distributed at random, and this distribution looks like the result of mere chance, to a trained observer it is apparent that the principal stars (particularly when examined on a photographic plate) form certain definite groups and figures, and that the space on either side of these is relatively empty of stars. The article is accompanied by prints of stellar photographs which illustrate this point.

These star figures which he denotes as 'currents' are generally curvilinear or circular in form ; the nebulae also take the same configuration ; these are separated by dark intervals. Flammarion claims that this arrangement is not due to chance. He says in relation to the Pleiades, for instance, that there appear on the photographic plate nebulous filaments apparently connecting the seven stars, 'which they seem to string together like beads on a rosary. He writes :—

Instead of attributing these facts to chance, I am rather disposed to regard them as indications of a real order and of a dynamic organisation of all the molecules of the sidereal system. Does not the universe, as far as it is shown to us in all the known stars, including the Milky Way, constitute a kind of organism ?

He goes on to say that whilst it is impossible to formulate any definite conclusion under our present limitations of knowledge : to him, personally, it seems probable that the universe is organic and forms a whole, in which all the component portions are *solidaire* with each other. This word, *solidaire*, cannot be adequately translated, but it means that the universe in every portion is indissolubly connected and interdependent, working with mutual interests to a common end.

Without going so far as to endorse Swedenborg's idea of the universe as a 'grand man,' he, nevertheless, throws out the suggestion that it may truly be a *living* organism, as really an organism and as really alive as an animal. Although, of course, this is not in itself a new idea (Fechner long ago embodied such a conception of the universe in his philosophy), it is somewhat startling to have it propounded by an astronomer, and to find it supported on the grounds that observations made through the telescope tend to confirm the theory.

Those who are convinced that astrology is a true science will doubtless consider that such a theory of the stellar universe lends support to their belief, and even those who have not any independent conviction on the subject of astrology must recognise that if there is such organic living connection between the heavenly bodies, the idea that they may influence the destinies of men seems less improbable.

In any case, the earliest and the essential principle underlying all religions is attested by every fresh exploration into the material universe : 'The Lord Thy God is One Lord'—'There is no God but Allah'—'In Him we live and move and have our being' ; and because all have their being in this Unity and are under One guidance there is no need to fear for any individual part.

Dr. Richard Hodgson beautifully expressed this thought in a letter written to a friend and published in the first num-

ber of the 'Journal of the American S.P.R.' : 'Why should you be distraught and worried ? Everything, absolutely everything in the cosmos—from a spot of ink to all the stars—every faintest thought we think, up to the contemplation of the highest intelligences—is all in and part of the infinite Goodness.'

The Wisdom that is competent to direct the whole of this marvellous organism so that its several parts are co-ordinated to form a unity, may surely be trusted not to blunder and fail in its guidance of the individuals whose little lives are essential portions of that whole.

True Wisdom must be mindful of the sparrows that fall no less than of the solar systems, must have regard to the emotions of the human heart, as surely as to the tides of the seas. To fail in relation to the individual would be to fail disastrously. The Christ of God spoke words of reason as well as of faith when he said : 'Not one of them is forgotten before God.'

H. A. DALLAS.

PSYCHE.

Instinctively we turn our faces to the East for the first gleams of morning, and with the same assurance we turn to the literature of the Orient for light on spiritual problems. Religion, like the sun, rose in the East. There, where light and heat are great, men have lived the most heartily, sinned the deepest, and felt most keenly those emotions of which human life is made up. While Western imperialists have busied themselves with the acquisition of territory and lucre, the wise men of the East have been concerned with the more truly imperial questions of the soul. Six hundred years before the advent of Christ, a very complete though complicated theory as to the whence, why and whither of the individual spirit had been formulated by the Hindu. The greatest thing in the world was the human soul, and to its perfecting everything else was counted secondary. It was immortal, and, on the dissolution of the body, was reincarnated in a vehicle suited to its growing moral and spiritual need. The Orientals, however, were pessimists. Existence they regarded as an evil, yet the enlightened soul was master of its fate, for the secret alike of life and anguish is the will-to-live, and, to become free, the soul need only cease from desire.

Buddha knew something more. He saw not only that the human soul was master for itself of life and death, but also that there was none greater than it—the soul was God. It is interesting to note in this connection that when describing God even Christians as Deists are forced to draw upon human analogies. The highest office, humanly speaking, which God can hold is the highest character assumed by man, viz., that of 'Father.' God is a Person, that is, He is in vital relation with the spheres of mind, emotion, and volition—a Being thus capable of thinking, feeling, and willing, without human limitations, is the highest conceivable. Self, however, is one ; perfected personalities being in reality individuals of the great Self—God. We have clear proof that such thoughts as these suggested themselves to Jesus consequent upon his realisation when in the wilderness of his oneness with Deity. He asked the Jews the question, unanswerable by them, 'Is it not written in your law, "Ye are gods !" ' They were astounded and enraged that flesh and blood should speak of their El-Shaddai as 'Father.' Logic, as the tempter, invited the neophyte to assert his divinity in a practical way : 'Command these stones become bread !' Jesus wisely ignored the suggestion. His faith received no rebuff. Only 'two or three gathered together in the name of Jesus,' and all that that signifies, can draw upon the resources of Omnipotence. We are on the way to the truth. The single individual is not almighty. The atmosphere of healthy spiritual life for the individual is reverence, and, for the soul to imagine itself to be Deity, is for it to repeat the proud arch-fiend's traditional crime and 'as lightning to fall from heaven.' Pride kills reverence, and the reverent mood is the parent of all virtues. What is the truth, then ? We have noted there is nothing in the universe higher than spirit ; man is

primarily that; and, as clearly, have we seen that to usurp the throne of Deity is to commit spiritual suicide. The profoundest seers must here help us, and there has been none greater than Jesus. We turn to his sayings, and we read: 'I and the Father are one; he that hath seen me hath seen the Father.' Now certainly we know the truth. Humanity at its highest is akin to divinity, and at his best man is the 'Son,' yet only the Son of God.

We learn more than this from the ideal man. Nothing was preached with greater fervour by Jesus Christ than the need for self-effacement. 'Unless he take up his cross and renounce himself, no man can become my disciple.' Jesus was as optimistic as Buddha had been pessimistic: 'Forget self; you are in good hands.' This is remarkable. The soul, which to the mind of the Buddhist, with his notions of transmigration, meant everything, and everything else nothing, is by Jesus denied. The universe he knew in reality to be, not under the power of dragons, but pervaded by the tender spirit of love continually manifesting itself in self-sacrifice. To realise the Fatherhood of God, practise the imitation of Christ. 'If any man will do His will, he shall know of the doctrine.' To become in tune with the Infinite, first become magnanimous. In the true Christian, thoughts of service take the place of anxiety for self, and, for such an one, full of such faith, such optimism, such self-abnegation, and so tireless, what task can be too great?

G. W. BUCKTHOUGHT.

A NEW DEPARTURE.

The concession by the Bishop of London at a recent service in a London church of the ceremonial use of incense and of prayers for the dead, marks a new departure in the history of the Anglican Communion. It is not enough to say that these two practices were implicit in her from the beginning. They might have been, but it is evident to all that they, along with others, were deliberately set aside at the Reformation.

Now I hope I may say without offence, for I mean it with all respect and reverence, that the Church of Rome took over at her inception a vast body of what had hitherto been reckoned as Pagan, *viz.*, pagan customs, pagan beliefs, pagan ceremonials. In some cases, as in the apportionment of high festivals, it is clear that she endeavoured to dispossess that which she found in possession of the ground, but failing in the endeavour she gave to these observances a Christian colouring, which they retain to this day, equally with holy places, methods of consecrations, illuminations, and above all, of initiatory ceremonies. If we admit, for example, the ceremonious use of incense in our churches, I venture to say we are not so much approaching Rome, but rather reaching back through the ages to something far older than Rome, vaster and more antique in its inception, to a time when men really walked in holy procession with God Himself, and when those 'occult' powers of which I shall speak presently were probably the possession of the race itself and not only of a small company of initiates.

For unless we have the hardihood to affirm that all the great religions of the past were a sham and a delusion, we must allow that the acts their votaries performed, the very words they uttered, the means they employed, were not only charged with efficacy, but that they actually performed what they set out to compass, and did actually and truly bring God nearer to man, inasmuch as they brought man nearer to God.

Is the Church of England ready to commit herself to this? Is she really and truly ready to endorse, I will not say such policy, but such action as, while it may be a breaking off from the principles of the Reformation, will yet bring her into line with the traditions of a vast antiquity, vaster than that of any ecclesiastical communion and independent of them all?

Let us admit, for the evidence before us is well-nigh conclusive, that the 'occult' powers of which I speak do really exist, and have really existed all down the stream of time. But let us put them in their proper place.

'Man's chief end is to glorify God, and to enjoy Him for ever': so runs the Shorter Catechism, and no truer words were ever penned. These powers have as their proper consummation nothing short of the union of the soul with God. Initiation ceremonies, sometimes terrific, always awe-inspiring, not infrequently barbaric if not grotesque, have, at their root, nothing short of this. 'Whom ye ignorantly worship, Him declare I unto you,' should be the attitude of every thoughtful mind towards the great religious ceremonies of the past.

The great mysteries of Egypt, now being slowly unrolled to us in the Book of the Dead (Book of the Living it should be), the Mysteries of Mithra, the Cryptic, the Eleusinian, yes, the wild orgies of Dionysiac mysteries, all pointed the same way, they all meant the same thing. Not a North American serpent-dance, not a wild procession of Dervishes, but will serve to point the way to him who can read it, of how 'Enoch walked with God,' and how members of the human race have followed in his steps.

Therefore let us heartily embrace the opportunity now given us by so high a dignitary and so beloved a personality as the Bishop of London. Let us believe, once for all, that he who celebrated the mysteries in the past, heathen we might have called him once, heathen we will call him no longer, is the legitimate spiritual ancestor of him who celebrates the Christian mysteries to-day, whether it be High Mass at St. Peter's, Holy Communion at St. Paul's, or a Love Feast at Little Bethel. But let us preserve our independence. It has been said, and in some respects with painful truth, that as a Church we are on the down grade. From a teaching point we seem to have reached a *cul-de-sac*. The same things said with wearisome reiteration, the same things indifferently well done with wearisome monotony, and yet we cast about in wonder why our churches are not full. Now is our chance. Let us restore the ancient ritual and ceremonial in the full belief that it is operative and efficacious.

That the elements we consecrate are linked on to the Eternal Presence, that the water we have blessed is holy water, that the words and gestures we use in benediction do convey a blessing, that the dress we wear is chosen for its fitness in colour, material, and in shape, for the efficient vibrations to produce the effect it is intended to produce, that the dead for whom we pray do really hear and are really comforted by our prayers, that the clouds of rolling incense, while they may have a mystic meaning (as all things have), yet are calculated to produce just that frame of mind nearest to the ecstatic trance with which they were once charged. Let us use such solemn ancient hymns wedded to ancient music as are known to have the same ends in view. What are the crypts in our ancient churches but 'chambers of initiation,' as much so as the Great Pyramid, or that chamber in Keridwen, known as Kit's Coty House? Are our clergy now what one day they were—what they were always meant to be: initiates of a high and holy order, initiated themselves into the great and into the lesser mysteries, and therefore competent to initiate their people likewise? Then will the Church of England arise from her depression, then will her churches and their galleries once more be crowded. Then will she assert once more her proud and lofty independence, holding the unique position of one who is true to the needs of a present generation because drawing sustenance from the remotest past of all.

F. G. MONTAGU POWELL.

THE recipe for perpetual ignorance is—be satisfied with your opinions and content with your knowledge.

MANY of the discoveries and revelations of modern science will be caught up and completed in Spiritualism; for the Spiritualist is afraid of no fact. He knows truth is that which is for ever being corroborated; that God witnesses for the truth by never-ceasing revelation to man. He knows that the truth of his belief is for ever being corroborated in the present, and it corroborates all that was true in the past. He knows also that all partial truth, all mere shadows of truth, must fade and pass away as we approach the light of absolute truth. Therefore, with perfect trust in truth and the God of it, he dares to think out all round and does not need to wage a futile war against any scientific fact.—GERALD MASSEY.

THE CASE FOR SPIRIT PHOTOGRAPHY.

BY JAMES COATES, AUTHOR OF 'SEEING THE INVISIBLE,' &c.

(Continued from page 392.)

Sitters have chosen their own time, position or place for operations, and yet extraneous heads, faces and forms have appeared. At times a clearly identifiable portrait of a departed person is obtained, of whom no similar likeness had ever been taken in life. Clairvoyants, too, have sometimes seen the spirit form in the room before it has been photographed.

By what kind of actinic rays, whether those contained in ordinary light or not, the plates have been chemically affected cannot be definitely known, but it can be stated that something has been photographed which was invisible to normal vision.

Both from personal knowledge and a calm review of the testimony of reputable persons I respectfully aver: (1) That genuine spirit photographs have been taken. (2) That in a great number of instances these have been of men, women, and children, unknown to the sitters. (3) That in a lesser degree many portraits have been obtained—recognisable, but unrelated to the sitter and the operator. (4) That identified portraits are obtained of departed ones related to either sitter or operator. (5) That portraits of persons unrelated and unknown to the sitter have subsequently been recognised by relatives as those of persons who had never been known to the medium and whose spirit photograph differed from any taken in life; and (6) that in any case, portraits which can be immediately identified as those of departed friends are, out of the many which have been taken, the fewest in number. I wish to emphasise this for the benefit of those who are looking forward to having sittings for psychic photography.

Dr. Alfred Russel Wallace had many sittings, under approved conditions, before he obtained the portrait of a relative, to whom I have already referred.

Mr. Glendinning, whose name is familiar to all who have given attention to this subject, has obtained, under scientific conditions, a great number of portraits—recognisable or otherwise—and of the former only two or three of departed relatives, including one of his mother.

'Edina,' a distinguished lawyer and scholar, a writer of repute, and connected with the Court of Session, Edinburgh, for over forty years, had many sittings with the late Mr. David Duguid, both in Glasgow and at his own home in Edinburgh, but it was not until after several sittings that he received the spirit portrait of his son, who had passed away in the very room in which his portrait was obtained. No similar portrait had been taken in life.

Dr. Berks Hutchinson, as well known in Cape Town, South Africa, and Southampton as in London, had numerous sittings during twenty years before he obtained identifiable portraits of departed relatives—clearly recognisable photographs, differing from any taken in life.

Mr. W. T. Stead has been experimenting for years and has obtained many recognisable photographs of the departed, but not one (as far as I know) related to himself.

Dr. William T. Pierce, of San Francisco, whose experiences are recorded by his friend Dr. Funk, in 'The Widow's Mite,' has had a great variety of psychic pictures, with and without mediums and with and without the camera. His testimony in favour of genuine spirit photographs, obtained under scientific conditions, is most pronounced, but he himself has never obtained an identifiable portrait of a departed friend.

I could mention others whose testimony in favour of spirit photographs would be accepted in a court of justice, and who have had similar experiences. I am stating facts. I do not know the reason, but the rarity of these identifiable portraits has been made the cause of suspicion, and has been employed as an argument against the reality of the phenomena. But, whether they are rare or not, is of little moment. The great fact is that *they do come*.

It is certain that each sitter will bring more or less favourable conditions; the medium also contributes his share of the conditions: but there is one thing which should always be borne in mind by both investigator and sitter: viz., that the medium, whose presence is necessary, *cannot and does not control the power which operates through him, nor can he guarantee results.*

To maintain that no well-authenticated spirit photograph has been taken under test conditions is to ignore not only the testimonies of reputable and competent men and women, but even the photographs taken under scientific conditions by Mr. J. Traill Taylor, who, in his lecture on spirit photography, said:—

My conditions were entirely acquiesced in: that I should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my hand till after development; and that I should dictate all the conditions of operation.

Under these very stringent conditions, in which both Mr. Taylor and the medium were under skilful observation, the case for spirit photography was triumphant.

The opponents of spirit photography say a good deal about 'faking the plates,' as if Spiritualists did not know anything about photography. I wish to point out, first, that there is no market for faked photographs: no credulous public waiting to be deceived by fraudulently produced 'spirit photographs'; and secondly, the utter impossibility of the cleverest photographer on earth (let alone some obscure medium), with all the machinery at his command, with all the adroit manipulations of double and treble exposures, touching up, and vignetting, &c., turning out *photographs of departed or living persons, whom he has never seen or heard of, whose portraits in life are not extant, or of whom none have ever been taken.* This is just what spirit photography has been able to accomplish.

Mediums for spirit photography are very rare. Those whose names have been brought before the public during the last forty years can be counted on the fingers of one hand. In Great Britain there has been but one professional in practice for the last seventeen years. He is now an old man, living in a retired fashion, seeking no man's patronage and refusing applicants for sittings daily. So far as I have been able to gather from both friends and correspondents, they are satisfied with his *bona fides*. He does not know me. I have not been in London for about thirty years, and yet I have beside me photographs of departed ones (whom I knew intimately in life) which came on plates, when a friend of mine had a sitting with him a year ago. No similar photographs of these persons were ever taken in life, and the portraits are identified by those who knew the originals on earth.

A little serious reflection will show that no man in his senses would spoil a good business, and disappoint good paying patrons, to issue so-called spirit photographs to gratify the wishes of the few. Yet this is the charge which opponents of spirit photography make. I hope that we shall soon have a medium in our midst willing and ready to render his services to demonstrate once more the reality of spirit photography.

REV. J. P. HOPPS AT BRADFORD.—Spiritualists in Bradford, Yorks, will be interested to know that our and their old friend, the Rev. J. P. Hopps, will preach in the Unitarian Chapel, Chapel-lane, Town Hall-square, on Sundays the 22nd and 29th inst., at 10.45 a.m. and 6.30 p.m. We hope they will give him hearty support.

WITCHCRAFT.—'The Daily Chronicle' says: 'Perhaps the most interesting of English trials for witchcraft was that of the Suffolk witches in 1665, for Sir Matthew Hale was the judge and Sir Thomas Browne appeared as an expert medical witness. The two prisoners were accused of bewitching young children, a great point for the prosecution being that out of the blanket of an infant suckled by one of them a great toad had fallen and exploded in the fire like gunpowder. Immediately after the witch was found at home scorched and maimed. In spite of unsatisfactory evidence, the two were convicted, whereupon the children's health at once began to improve.'

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

SATURDAY, AUGUST 21st, 1909.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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TENNYSON'S INSIGHT AND STRENGTH.

It seems to be the fashion just now to refer to Tennyson as, above all things, a writer of dainty verses, pretty 'vignettes,' polished songs; and 'The Brook' is actually quoted, as a specimen of the work of a nice, accomplished, artistic English gentleman of much literary skill, and 'the voice of the Victorian Era': and it also seems to be the fashion to contrast him with some other poets whose strident emotions or difficult subtleties appear to be accepted as indications of greater strength and depth.

Is this just? Or is it possible that some of us have only very early editions, or that we have forgotten, and need to open our Tennyson volumes again? Or it may be that in the old time some of us let the master's strength escape us—that we failed to take note of the strong teacher, thinking only of the artist and the manipulator of words. We really need someone to present Tennyson to us as a great teacher and strong prophet, who is still a long way ahead of us, as much to help us by his teaching as to delight us with his sane but brilliant artistic charm.

As a very slight contribution in this direction, here is a venture that may serve for the day—just a glimpse of Tennyson's strength.

It will be sufficient to cite, as against the tiresome quotation of 'The Brook,' the tremendous later poem, 'By an Evolutionist,' with its mighty opening line:—

The Lord let the house of a brute to the soul of a man :

And the man flinched or grumbled or, brute-like, failed to understand and said, 'Am I your debtor?' And the Lord answered:—

Not yet, but make it as clean as you can,
And then I will let you a better.

Then the man eventually laughs a sly laugh and reflects: If my body comes from brutes: if my soul is uncertain, or a fable, why should I not 'bask amid the senses while the sun of morning shines'? why should not I, 'the finer brute,' revel in sensuous things, with 'choice of women and wines'?

But the days of riot pass, and the poor fool asks:—

What hast thou done for me, grim Old Age, save
breaking my bones on the rack?

'Done for thee?' Old Age replies, 'Starved the wild beast that was linkt with thee, eighty years back.'

Then, the evolved, the higher, the finer Man ultimately speaks, in a verse that, alone, puts Tennyson among the very first of all modern teachers, for fire and strength and noble prophetic teaching:—

If my body comes from brutes, though somewhat finer than their own,

I am heir, and this my kingdom. Shall the royal voice be mute?

No, but if the rebel subject seek to drag me from the throne,

Hold the sceptre, Human Soul, and rule thy Province of the brute!

This is the real message of Tennyson; and, if this is 'the voice of the Victorian Era,' all that can be said in reply is that it is also a voice which is immensely needed now, and which is likely to be ahead of us, as the voice of a prophet-leader, long after the Edward Era has passed.

This brief but masterly poem then presents the ideal Man looking back on the stages of his evolution:—

But I hear no yelp of the beast, and the Man is quiet at last

As he stands on the heights of his life with a glimpse of a height that is higher.

A great challenge as well as a great poem: a strong teacher's prophecy as well as an accomplished poet's work of Art.

One turns longingly to such revealings of strength as are found in 'Wages,' 'The Higher Pantheism,' 'The Ancient Sage,' 'St. Telemachus,' 'Despair,' 'Happy: the Leper's Bride,' 'Kapiolani,' the glorious might of 'Vastness,' with its tender ending:—

Peace, let it be! for I loved him, and love him for ever:
the dead are not dead but alive.

And, last of all, the immortal 'Akbar's Dream,' based on the majestic text for a Kashmir temple, and nobly followed and interpreted by the poet. The poem is too long to quote, but the prophetic Inscription may be flung forth once more as our banner for centuries beyond that Era to which the people who cite 'The Brook' would relegate this mighty spirit:—

O God, in every temple I see people that see thee, and in every language I hear spoken, people praise thee.

Polytheism and Islam feel after thee.

Each religion says, 'Thou art one, without equal.'

If it be a mosque, people murmur the holy prayer; and if it be a Christian church, people ring the bell from love to thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy, for neither of them stands behind the screen of thy truth.

Heresy to the heretic, and religion to the orthodox.

But the dust of the rose-petal belongs to the heart of the perfume seller.

The real truth is that Tennyson's best has never been seen and appreciated by the merely literary tribe, for Tennyson was, not only by conviction, but at heart and essentially a Spiritualist; and, in his way, he preached his Spiritualism in his poetry, especially in his later years. With his Spiritualism, too, he set an example of restraint and sanity of expression which Swinburne, more highly placed by some modern critics and admirers of passion, would have done well to follow: and, by the way, it is noticeable that it was the Spiritualist who was restrained and sane, and the Atheist whose emotions and flaring phrases often suggested hysteria or want of self-control.

But we did not start out to make comparisons, although others have not hesitated to make them. We only felt moved to offer our word of admiration and gratitude in memory of one who, we believe, will, for many generations, be numbered among the prophets, for his insight and his strength.

DIFFICULTIES OF BELIEF.

The recent correspondence in our columns respecting precipitated pictures and spirit photography has opened up an interesting and important question. Admiral Moore, as a result of his carefully conducted experiments with many mediums during the past few years, especially during his recent visit to America, is absolutely satisfied that the phenomena he has attested in 'LIGHT' (pp. 111, 173, 326) are supernatural and, having published the records of his experiences, feels that he has done his duty and that the belief or disbelief of the readers of his testimony is no concern of his; but there is another side to this matter, and it is one that requires careful thought and cautious treatment. We have to remember that for many persons it is not easy to believe that which contradicts or seems to be contrary to all previous experience. Sir William Crookes points this out when he says:—

On recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions.

The same antecedent difficulty was commented upon in a letter to Sir William Crookes by a friend who said:—

Any intellectual reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observation and your thorough truthfulness, feel as if I wanted to see for myself; and it is quite painful to me to think how much more proof I want. Painful, I say, because I see it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. . . . For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken down by much battering.

It is for this reason that we welcome, and publish in 'LIGHT,' testimony to the reality of physical and psychical phenomena—because we must go on 'battering.' At the same time we sympathise with critical readers who ask that all the circumstances connected with those phenomena should be fully set forth, and contend that such records are evidentially of little or no value unless strict test conditions were instituted. We realise that the strength, and weight, and permanent value of the records which Sir William Crookes gave to the world upwards of thirty-four years ago are due to his extremely cautious and thorough manner of investigating, and the rigid test conditions which he adopted, for the phenomena, with very few exceptions, took place in his own home, in the light, at times appointed by himself, with only private friends present besides the medium and '*under circumstances which absolutely precluded the employment of the very simplest instrumental aid.*' In like manner the report submitted by the Hon. Everard Feilding to the S.P.R. recently was simply invaluable, not so much because of the manifestations themselves as because of the fraud-proof conditions under which they occurred.

If a careful and trained observer like Sir William Crookes had to remind himself, because of his preconceptions, that his senses of touch and sight were 'not lying witnesses,' but trustworthy, in spite of the seeming impossibility of the occurrences which they attested, surely readers of the reports submitted by Admiral Moore are to be excused if they find it difficult to conceive that certain pictures were not normally produced—seeing that they can only judge by what they read.

The Editor of 'The Hindu Spiritual Magazine' recently commented upon the difficulty to believe which so many persons experience, and said that even 'confirmed Spiritualists have to see fresh evidence to *strengthen* their belief. A Spiritualist who has no doubts whatever to-day will find them gradually creeping into his mind and weakening his belief.' He cited his own case in proof, and said that when he first

got spirit communications he was overpowered with thankfulness to God, and experienced an indescribable joy for several days—then feelings of doubt and uncertainty began to creep into his mind—but having witnessed more manifestations, he felt strong again, for a time, and thus, 'tossed between belief and doubt,' his mind gradually became accustomed to the new facts and his faith grew strong. The reason for this, he thinks, is that 'belief comes easily, but realisation is quite a different thing'; and it is this inability to *realise* the meaning and value of our experiences, or those of others, that causes us to relapse and lose our hold upon truth for the time being.

There is, however, another factor in the problem. We witness a striking manifestation, or we receive a convincing test communication, and the influence of that experience is strong and clear, but after a time it becomes only a memory, we lose its freshness and force, we think more of the possibilities of deception, or self-deception, and, owing to our training in the every-day materialistic view-point of the so-called 'practical' or 'scientific' man, we cast about us to find some way of explaining the phenomenon by ordinary means. A great deal of scepticism, while it is perfectly honest, is largely unconscious and in a sense instinctive. At the same time very much can be said in favour of it. We hesitate, and rightly so, to commit ourselves to conclusions which we cannot substantiate. It is in the main better to let 'the spirits' be the *last* resort rather than the first. Surely it is better to be *compelled* by the force of carefully observed and thoroughly authenticated facts to accept the spiritual explanation, and thus be firmly established in knowledge and able to give good and sufficient reasons for the faith that is in us, than to credulously accept the spirit theory without such irrefragable evidence.

We need to make the foundations of our faith in the going on of life beyond death firm and secure, and build on the rock of truth—demonstrated beyond all peradventure—rather than on the shifting sands of a *too ready* acceptance of theories which will not hold together, based upon phenomena which will not stand the test of calm, deliberate and thorough investigation. We stand for facts; *proven* facts; facts that cannot be denied, because they have been tested and found true.

AN INTERESTING APPORT.

At one of Mr. Stanford's sittings with the medium Charles Bailey, at Melbourne, a soldier's wallet was brought as an apport, while the medium was seated in the locked and sealed cage, as described by Professor Reichel on p. 341 of 'LIGHT.' As this wallet and its contents are of a nature to be identified, we append a description of them, hoping that some light may be thrown on the history of their former possessor.

The wallet is stated to have been brought from near the Cashmere Gate, India, and apparently belonged to a young officer who fell in one of the military expeditions. It is made of canvas, and has a shoulder-strap; on the front it bears two badges formed of crossed rifles, the one dated 1864, the other 1865, but the latter has above it a label with the date 1864. It was explained by a military officer present at the circle that these badges were given for shooting.

Inside the wallet was found a portion of a Bible, printed at Edinburgh by Sir D. Hunter Blair and M. S. Bruce, Printers to the King, in 1828. On the title-page is written the name 'Ensign Wilson,' with the name 'Arthur' below, and the number of a regiment of Fusiliers, mutilated by a hole, but believed to be either 21st or 91st. On the margin of the title-page is written: 'Trust in the Lord at all times.'

Can any reader of 'LIGHT' identify an Ensign Arthur Wilson, probably Scotch, of the 21st or 91st Fusiliers, who received badges for shooting in 1864-65, probably in India?

ILLNESS OF MRS. EVERITT.—We are pleased to learn that Mrs. Everitt, who was taken seriously ill on the 8th inst., is now decidedly better, although her condition still leaves some cause for anxiety to her friends.

THE 'GOING ON' OF LIFE.

It is the duty, surely, of the preacher who would truly 'minister' to the wants of his congregation to deal openly, bravely, and frankly with the vital questions which necessarily concern them, and of all those questions the most important is that of the nature of 'The Life to Come'—because of its immense influence upon their view-point and thoughts regarding their nature and powers *here*, as well as their position, state, and destiny hereafter. Any clergyman or minister who is abreast of the times, and who would meet the needs of his thoughtful, bereaved, doubting, or aspiring listeners, *must* turn to *Spiritualism* (or *psychical research*) and be prepared to express *some* opinion regarding the alleged evidences of human survival of bodily death which have been given to the world during the past sixty years. It has come to this at last—the despised and rejected phenomena associated with mediumship are being given their rightful place, with the result that the occupants of the pulpit, when they would combat the conclusions of materialistic thinkers, and offer comfort and hope to heart-stricken mourners, find in spiritual phenomena the strongest foundations upon which to base the temple of their faith.

The Rev. R. J. Campbell, in a recent sermon on 'The Life to Come,' printed in full in 'The Christian Commonwealth' of the 11th inst., pointed out that modern thought has made the alternative for us 'not between annihilation and resurrection (of the physical body), but between the cessation of individuality at death and its continuance in some other sphere.' Basing his sermon on the text 'God is not the God of the dead, but of the living,' he said that different opinions were entertained regarding immortality at the time of Jesus. 'One party held that death was equivalent to annihilation; the other that it was a sort of suspension of existence followed by a resurrection. . . . When a man died he went to Hades, the under-world, and after a while would come back to earth at a general resurrection, and if found worthy would continue to live thereon for evermore.' Jesus 'said nothing about resurrection; on the contrary, his words point to the conclusion that the future life is rather a going on than a coming back. There is no death, he maintains; the life goes on in whatsoever state it be: "God is not the God of the dead, but of the living."'

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I hardly think this way of viewing the matter has any longer a living interest for the modern mind. The old question still remains, 'If a man die shall he live again?' but few people really pay much attention to the idea of a far-off Judgment Day and the re-clothing of untold millions of departed spirits in the bodies of their humiliation to receive their sentence from the lips of our Redeemer. It is an irrational idea, out of joint with our acquaintance with the laws of the universe and our place therein. To be sure, there is no question to-day on which there exists a keener desire for information than the question of personal immortality, but it has taken a different form from that to which our text immediately refers. What people now want to know is not whether their dead will rise again, but whether they are alive now, and, if so, whether they retain their earthly memories and loves. So far from diminishing, it seems that interest in this subject is growing; it is engaging the attention of an increasing number of eminent men of science, and there is good reason to believe that in the near future it will attract still more.

After referring to George Meredith's declared inability to imagine, and his non-expectation of personal immortality, and to the fact that he spoke for others who, like him, disbelieved in any super-physical destiny for man, the preacher said:—

Suppose it could be shown on indefeasible evidence that

what we call the man, the self in every human being, is something more than a mere succession of states of consciousness; or suppose, to say the least, it could be proved that the stream of consciousness went on independently of the body, would not the fact be good news to the world over which death still hangs as a grim shadow, blighting our hopes, and tearing asunder our sweetest and tenderest relations? Well, that is what now seems within measurable distance of accomplishment; and I think the time has come, and more than come for the Christian Church to give a reasonable encouragement to all scientifically conducted experiments towards that end. The Psychical Research Society, of which I happen to be a member, though not an active or useful one, and which has numbered among its presidents such distinguished men as Mr. Balfour and at least two well-known friends of this church and its work—Sir Oliver Lodge and Professor Barrett, F.R.S.—has recently published an exhaustive account of some elaborate investigations into super-normal phenomena by the method of cross-correspondence, as it is called. I must confess that the result of this painstaking work has impressed me greatly. Sir Oliver Lodge, Mr. Gerald Balfour, and others have written their conclusions on the subject; and I think I am right in saying that they agree in stating that for the first time something has been obtained which affords reliable presumptive evidence of the existence of a communicating outside intelligence which claims to have once existed on this earth. I say 'for the first time,' because, although many individuals have already been convinced of this fact from their own private experiences, the difficulty has always been that of subjecting such experiences to strict scientific test. The method employed has been briefly this: Three persons—two of them resident in England, but far apart, and holding no direct communication with each other, and the third an English lady in India—have been receiving, by means of the phenomenon known as automatic writing, messages which purport to have come from the unseen world, and chiefly from the late F. W. H. Myers, poet, scholar, and psychologist, a name well known to every member of the City Temple. The remarkable thing about these productions is that none of them are intelligible when taken singly, but become so when placed together; the object of this device is stated to have been that of eliminating the operations of the subconscious mind of any or all of the sitters. If three members of this congregation, without consulting together, were severally to ascend these pulpit steps and read a few sentences to the audience; and if the meaning of the joint address thus delivered were to remain obscure until the third speaker had added his quota—that is, if they amounted to nonsense taken apart, and only made sense when taken together—the presumption would be that the words had been given to them by some fourth personality—the minister, perhaps—without taking them into his confidence. This is what is now said to have happened in the experiments to which I refer, except that the fourth personality claims to be speaking from the farther side of death and to have adopted this ingenious method of convincing his former colleagues that he is still alive. Not the least remarkable thing about the matter is that the device was not consciously suggested by anyone now in the flesh, but came from the mysterious beyond—unless, indeed, the subconscious mind of ordinary human beings is far more wonderful than we have hitherto supposed. One of the automatists, in fact, while in a trance condition or sleep, sometimes writes in Latin and Greek, languages of which she is wholly ignorant in her waking state. If this be the work of the subconscious mind, all one can say is that it is a good deal cleverer than the conscious one.

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Since our article on p. 403 was written, 'The Progressive Thinker,' of Chicago, dated August 7th, has come to hand, from which we learn that May Bangs has been arrested and that in her testimony when on trial, as reported in the 'Inter Ocean,' and in 'The Chicago Daily News,' she said:—

'I am not a Spiritualist. I am an artist. My pictures are made by the sun—hung in a window so that the sun can operate upon them with its rays, developing them.'

'Are there any spirits in the making of pictures?'

'The process is my own. Nobody would understand if I were to tell how they are made.'

'Did you ever represent that you can draw these pictures or do anything else by the aid of spirit?'

'I suppose we all have a spirit,' was the answer to this question.

'Have you ever seen the spirits of those departed?' asked Judge Scovel, interrupting.

'No, sir.'

The further hearing of the case was postponed until August 13th. Commenting upon the above 'The Progressive Thinker' says:—

There has been a great diversity of opinions in regard to the genuineness of the mediumship of the Bangs Sisters. The denial by May Bangs, under oath, that she is a Spiritualist, and her statement that the pictures are developed by sunlight, will put Spiritualists everywhere in a quandary in reference to them and their work. If their work is the result of spirit power, a great point could be gained by so declaring in court, and producing the same in the presence of judge and jury. At the Chesterfield camp, on the rostrum, surrounded by a promiscuous audience, they obtained a 'spirit picture.' A judge and jury would act as favourably in producing good results as a promiscuous audience at a camp meeting.

IGNORANT CRITICS CAUTERISED.

Mr. Stead, in the 'Review of Reviews,' writing on 'The Ignorance of Prigs,' says:—

It is amazing to come upon the abysmal ignorance which prevails in some quarters concerning psychical subjects. The conceit of the prig who is let loose on these subjects is really comical sometimes. The articles published by the 'British Weekly' on Spiritualism and Telepathy, for instance, suggest nothing so much as a series of utterances by the wise men of some inland tribe, who had never seen the sea, as to the impossibility of crossing the ocean in iron ships propelled by steam.

But better things might have been expected from the 'Edinburgh Review.' In an article on 'Fallacies and Superstitions' the reviewer discusses thought-reading and table-turning without even an elementary acquaintance with the subjects on which he dogmatizes so confidently. Before he ventures to touch upon such matters again he should really witness the performance of the Zancigs. As for the phenomena of physical mediumship, a man who can explain them all glibly by the unconscious action of the muscles of the sitters is about as intelligent as the Zulu who, with equally brilliant perception, explained the motion of a steamer as being due to the presence of thousands of oxen in its hold, who walked along the bottom of the sea, dragging the ship along the surface.

Why should any ignoramus be considered fit to write on the most interesting and most important department of human knowledge?

It seems to us that psychical matters are still usually regarded as fair game for witless and irresponsible frivolity, or that they are handed over to aspirant reviewers to try their prentice pens upon.

We are so vain as to set the highest value upon those things to which Nature assigned the lowest place.—SENECA.

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'I am not a Spiritualist. I am an artist. My pictures are made by the sun—hung in a window so that the sun can operate upon them with its rays, developing them.'

'Are there any spirits in the making of pictures?'

'The process is my own. Nobody would understand if I were to tell how they are made.'

'Did you ever represent that you can draw these pictures or do anything else by the aid of spirit?'

'I suppose we all have a spirit,' was the answer to this question.

'Have you ever seen the spirits of those departed?' asked Judge Scovel, interrupting.

'No, sir.'

The further hearing of the case was postponed until August 13th. Commenting upon the above 'The Progressive Thinker' says:—

There has been a great diversity of opinions in regard to the genuineness of the mediumship of the Bangs Sisters. The denial by May Bangs, under oath, that she is a Spiritualist, and her statement that the pictures are developed by sunlight, will put Spiritualists everywhere in a quandary in reference to them and their work. If their work is the result of spirit power, a great point could be gained by so declaring in court, and producing the same in the presence of judge and jury. At the Chesterfield camp, on the rostrum, surrounded by a promiscuous audience, they obtained a 'spirit picture.' A judge and jury would act as favourably in producing good results as a promiscuous audience at a camp meeting.

IGNORANT CRITICS CAUTERISED.

Mr. Stead, in the 'Review of Reviews,' writing on 'The Ignorance of Prigs,' says:—

It is amazing to come upon the abysmal ignorance which prevails in some quarters concerning psychical subjects. The conceit of the prig who is let loose on these subjects is really comical sometimes. The articles published by the 'British Weekly' on Spiritualism and Telepathy, for instance, suggest nothing so much as a series of utterances by the wise men of some inland tribe, who had never seen the sea, as to the impossibility of crossing the ocean in iron ships propelled by steam.

But better things might have been expected from the 'Edinburgh Review.' In an article on 'Fallacies and Superstitions' the reviewer discusses thought-reading and table-turning without even an elementary acquaintance with the subjects on which he dogmatizes so confidently. Before he ventures to touch upon such matters again he should really witness the performance of the Zancigs. As for the phenomena of physical mediumship, a man who can explain them all glibly by the unconscious action of the muscles of the sitters is about as intelligent as the Zulu who, with equally brilliant perception, explained the motion of a steamer as being due to the presence of thousands of oxen in its hold, who walked along the bottom of the sea, dragging the ship along the surface.

Why should any ignoramus be considered fit to write on the most interesting and most important department of human knowledge?

It seems to us that psychical matters are still usually regarded as fair game for witless and irresponsible frivolity, or that they are handed over to aspirant reviewers to try their prentice pens upon.

WE are so vain as to set the highest value upon those things to which Nature assigned the lowest place.—SENECA.

JOTTINGS.

A correspondent, who resides at Port Elizabeth, South Africa, informs us that at his home circle a spirit made his presence known who stated that his name was Thomas Prince, that he 'passed over' about two years ago from consumption, and that he resided at 13, Trafalgar-square, Southampton; he also mentioned Parliament-street in the same town. We shall be obliged if any Southampton reader of 'LIGHT' will supply us with information that we can forward to our African correspondent.

Writing in 'The Woman Worker' on 'A Life After Death?' F. L. Parr says: 'The fact that Wallace, Crookes, Lodge, and Lombroso take an interest in the subject matters little, and proves nothing, for scientists quite equal in intelligence to those four gentlemen will have none of it.' This is illogical and beside the mark. It is not a question of equality of intelligence, but of personal knowledge. Those who 'will have none of it' are simply disqualified by their prejudices, and their negative opinions are valueless as against the positive evidence of those who have patiently and carefully investigated. F. L. Parr would do well to study the subject and become acquainted with the facts. That some refuse to see, does not prove that there is nothing to be seen, or that those who do see are deluded. There is no folly like wilful blindness.

L. A. Bosman, in 'A Letter to a Materialist,' in the same issue of 'The Woman Worker,' practically answers F. L. Parr, and after piling up the testimony of scientific and literary men to the reality of psychical phenomena, points out that Huxley was so prejudiced that he took no interest in the subject and would not investigate, while Tyndall deplored the fact that Wallace 'accepted data' which in Tyndall's opinion were 'unworthy of attention,' and claims that the statements of these men, and others like them, will not avail against proven facts. We are pleased to see that the subject is being discussed in 'The Woman Worker'; the more thoroughly it is inquired into the better—truth is bound to win in the long run.

The Spiritualists' National Union has just issued a useful and thought-provoking propaganda pamphlet written by the general secretary, Mr. Hanson G. Hey, entitled 'The Seven Principles of Spiritualism.' The Seven Principles, given through Mrs. Emma Hardinge Britten, are: The Fatherhood of God; the Brotherhood of Man; Continuous Existence; Communion of Spirits and Ministry of Angels; Personal Responsibility; Compensation and Retribution Hereafter; and a Path of Endless Progression. Mr. Hey explains and enlarges upon each of these, and gives in an Appendix some definitions and remarks explanatory of such subjects as matter, spirit, soul, miracles, &c. He distinguishes 'spirit' as 'the real self, the Ego, the Spark Divine, the animating power, the essence, the eternal part of man,' and 'soul' as 'the spiritual form with which the spirit has clothed itself, and which is the counterpart of the body; the sheath of the spirit, the spiritual organism, the hyphen between spirit and matter.' A short history of the National Union is also added.

Mr. Hey has some earnest advice to give as to the maintenance of a high plane of thought, saying: 'The need of the age, as all observant minds will agree, is the elevation of the thought level. The curious, the bizarre, the sensational, is talked of with avidity; but deep thought on ultimate realities is very, very scarce.' He also shows how wide-reaching is thought influence, and that an 'impulse' on which one person acts may be received from another. 'Every one of us is influencing everyone with whom we come in contact, by every thought which finds a lodgment in our brain. When we grasp the inner meaning of personal responsibility we shall realise that there is in it the germ of making men do right for right's sake.' 'The soul that learns to understand itself, to look for the good in its fellows rather than pry for the failings of its friends; that shapes its destiny by directing its force towards its own spiritual development; that strives to draw its own inherent powers from potentiality to actuality, is on the upward march, and is a centre of soul-force to all with whom it comes into contact.'

Florence E. Brooks, writing in the 'Los Angeles Times,' tells a grim story of some coincidences which is said to be 'strange, but true.' On November 1st, 1849, one J. K. Wing, a prosperous merchant in San Francisco, died on the very day on which he had engaged passage back to his former home at Albany, N.Y. His business partner in San Francisco, Mr. Brooks, prepared the body of Wing to send it

by sailing ship to Albany, for burial in the family plot, but the sailors refused to receive it, saying that they feared shipwreck. Mr. Brooks, however, taking no one into his confidence, sealed the body in a cask of alcohol, which he put into a large hogshead addressed to the dead man himself at Albany, and shipped it as 'goods' in the identical vessel which had refused the body. Strange to relate, the vessel was wrecked near Panama, but the hogshead was picked up, many miles away, by a vessel bound for China. Some eighteen months later Mr. Brooks paid his first visit to his old home in Albany, and while receiving his friends and relatives at the former store of Wing, a dray drew up and a hogshead was deposited there. Mr. Brooks recognised it and at once had the hogshead taken inside the store, dismissed the crowd, and sent for an undertaker. When the hogshead and the cask were opened the remains of Mr. Wing were found to be so well preserved as to be almost life-like, and after a largely-attended funeral service, they were interred in the family lot in Albany.

LETTERS TO THE EDITOR.

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

A Streatham Inquirer's Appeal.

SIR,—My husband and myself are anxious to get in touch with some Spiritualists; we know no one. We have read a great deal of spiritualistic literature, and have become convinced there is 'something in it.' What is the next step to take? We want to start at the A B C, which I suppose is table moving. We should be glad to join a circle. Can any reader of 'LIGHT' help us?—Yours, &c.,
194, Mitcham-lane,
Streatham, S.W.

EDITH BEAN.

A Non-Flesh Diet.

SIR,—I wish to thank Dr. Stenson Hooker for further elucidating his views regarding 'non-flesh' eating, in your issue of the 14th inst., but I do not consider that he has advanced his case, or disproved my arguments; nor can I agree with him that a 'non-flesh' diet improves one spiritually, or is necessarily refining. I think the data on which to base such a claim are insufficient, and in this case one man's views are as good as another's, other things being equal. I claim that the chemical properties contained within the flesh of certain animals are positively necessary for a full vigorous body, for the great majority of sane-minded people, and that a proper régime in meat-eating will not harm anyone; but over-feeding is always bad. I know dozens of persons who are unable to subsist without flesh food, and let me add they are by no means 'unspiritual.'

A strong, healthy, well-balanced mind is the main factor in life, and is essential to the well-being of the individual; but meat-eating, or non-meat-eating, never is an essential, except where the individual is psychologically deficient. I deplore the ignorance of spiritual laws of those who claim that abstinence from flesh-eating necessarily tends to make a man spiritual. I should judge that it would be better for some of my worthy 'non-flesh' friends to keep to the other side of the 'border' if they want to be 'etherial' beings. This world is for men, strong in body and mind, able to neutralise and overcome adverse conditions and to utilise its forces for the well-being of the whole community. I do not contend that a non-flesh diet is not good for some people; my claim is that those who require such a diet are not better, or necessarily on the way to be better individuals, than the rest of their kind. My argument is not against the judicious use of a 'non-flesh' diet, or any other which may or may not be scientific, but is directed against the unscientific attitude of those of the 'non-flesh' cult who advocate it exclusively. Fasting is not by any means a sure cure for disease, and the gentleman to whom I referred died of starvation, not of the disease. I am aware that Dr. Dewey, an American, published a book, which I have read, on the cure of disease by fasting. A friend of mine who weighed over three hundred pounds tried it with advantage; another might try the same and regret making the experiment. Dr. Dewey himself looks as if a good square meal would not hurt him. I have been in certain climates where I had to change my diet and amount of food. Since coming to England I can eat three good square meals and am feeling quite fit and well. I can almost see the good doctor shudder; but then, like a good man, he will forgive and pray for me.—Yours, &c.,

DAVID A. LEISK.

Spirit Photography : a Question.

SIR,—If a spirit photographer does not object to the sitter buying the plates to be used, and permits the sitter to insert them in the slide, put them in the camera and take them away to develop them himself, does there remain any possibility of fraud?—Yours, &c.,

A. H.

Experiments.

SIR,—'Vron—y' is right in stating, in his letter on p. 383 of 'LIGHT', that a number or date on a coin, known by one of the sitters, will be correctly knocked out by the table. As experiments in this respect may be interesting to your readers, I will give two of my own :—

1. Sitting at a table with my daughter and a few friends we agreed, when the table commenced to move, each to think of a number and ask the table to knock out the number of the one who could exercise the most will-power; invariably it was my daughter's number which was knocked out.

2. On another occasion I sat at a small table with my daughter, and the table commenced to move; we asked the 'control' to spell out its name, which it agreed to do. I was thinking it might be 'Sarah' (a 'control' which had come several times at a private circle I had been attending), and 'Sarah' was spelt out. We then asked for the surname, and C was the first letter given. I then thought it might be 'Sarah Cross,' a relation of mine who 'passed over' several years ago. The next letters knocked out were R and O; by this time my daughter's thoughts evidently commenced to control the table, for she afterwards admitted that when the spelling got to 'C R O' she thought of 'Cromwell,' having read many historical tales, and the word was thus completed. It will be seen that her thought or will force on this occasion overcame mine.

Such cases as these, I consider, clearly prove that the table is controlled by the thoughts of the sitters, but I do not think that it is moved by 'involuntary muscular action,' as stated by Sir Oliver Lodge and others.—Yours, &c.,

SUBLIMINAL.

['Subliminal' forgets that his theory does not cover the ground of all the facts, for there are many instances on record where the communicating Intelligences have insisted on spelling out their messages, despite the interference of the sitters. See 'LIGHT', pp. 367, 368.—Ed. 'LIGHT'.]

Animals and the Future Life.

SIR,—When reading the article on 'Philosophic Aspects of Spiritualism,' by Mr. A. C. Thompson, in 'LIGHT' of the 7th inst., I was surprised at the rather dogmatic tone of some of the author's statements. In one place he says: 'It follows that every effort of the mind, in contemplating a state of consciousness after death, is the exercise of a faculty whereby we gain a foothold in the unseen. The animals have no such power, and, therefore, no after-life.'

How can the author prove either of these dicta? We have repeated evidence that animals have appeared after death in exactly the same manner as human beings, and we have no iota of proof for the sweeping statement that they have 'no after life.' Surely a treatise on 'Philosophic Aspects of Spiritualism,' or of anything else, should consist of more than mere assertion. Some of the best qualities of the best men are apparent in animals, and their lovers and helpers need scientific certainty before relinquishing the belief that for them, as for us, a future remains.—Yours, &c.,
L. BIGG.

SIR,—In reply to Mr. A. C. Thompson's article on 'The Philosophic Aspects of Spiritualism' ('LIGHT', p. 375), it surely needs no theory of 'brain waves' to prove that 'our more complex thoughts and feelings may not entirely depend upon brain substance.' I think it is fully acknowledged that mind is superior to matter, not only in origin, but in the fact of its manifestation through the brain. This organ is possessed by animals as well as by man. Can we logically deny to animals the use of this organ, which must be potentially, as in man, the organ of manifestation of a consciousness, however little evolved?

In some of our higher domesticated animals we find evidences of thought, deduction, self-sacrifice and love which would do credit to human beings. Philosophically, can we conceive of a God who would endow animals with powers of love and affection only to perish at the dissolution of their physical frame? To me it seems a contradiction.

Again, if our 'foothold in the unseen' depends upon the 'effort of our mind in contemplating a state of consciousness

after death,' as affirmed by Mr. Thompson, it seems to me that this idea would almost imply the teaching of the 'eternal loss' of souls, and would bar out nine-tenths of humanity from any 'foothold in the unseen' at all.

It seems to me that our unseen life must be far greater than the physical manifestation on this plane, because the reality must be greater than its manifestation. Spirit is the reality, and, therefore, essentially greater than matter, which is but its manifestation. The power or faculty which we call mind is a proof not only of an existence after death, but of a spiritual life transcending the present physical one. The self must exist *now* in spirit and cannot wholly be manifested in the flesh.

Mr. Thompson further states that: 'As we pass without break from mental phenomena in animals to those in man, we recognise that the thoughts and passions in the lower man are little more advanced, and present every degree of development similar to those of animals: it follows, therefore, that the spiritual environment must present every degree of materiality from our present physical appearance to the finest undulations of etheric brain waves.'

Is this not a contradiction of his former statement? Passing without break from mental phenomena in animals to those in man, and acknowledging that the spiritual environment contains all degrees of materiality, how are we to draw the line, and where is the line to be drawn between mental phenomena in animals and those in man? Instances are on record of animals being sensitive to spirit presences by a faculty similar to clairvoyance. It is hardly logical to assume that this power is capable of acting from one side only, *i.e.*, that animals can perceive spirits and yet have 'no such power' of gaining for themselves 'a foothold in the unseen.' Perhaps Mr. Thompson will explain more fully his meaning on these points and give logical reasons for his deductions.—Yours, &c.,
R. W.

National Fund of Benevolence.

SIR,—I regret having to record the paucity of donations to such a deserving object as the Fund of Benevolence, and can only suppose that the apparent neglect of Spiritualists to assist the deserving poor and infirm workers is due to forgetfulness and not to want of sympathy. Had it not been for the annual collection taken at the Halifax Conference, there would only have been one donation to acknowledge.

Surely some of the friends who have been blessed with a sufficiency of this world's goods will spare a trifle for their less fortunate brothers and sisters!

The amounts received during the month of July were: National Union Conference Collections at Halifax, £5 1s. 6d.; Miss Read, 2s. 6d.; Mr. J. Knight, 10s.; Miss E. L. Boswell-Stone, 5s.; total, £5 19s.

Any sums, no matter how small or large, will be thankfully received and acknowledged by—Yours, &c.,

9, High-street, Doncaster.

A. E. BUTTON,
Hon. Sec.

A Threefold Consciousness.

SIR,—The general explanation of normal clairvoyance is that the spirit of man is 'seeing,' while at the same time the physical body is normal; or, as Hudson would say, 'The conscious and subconscious minds both work at the same time.' Sometimes, in spirit-body travelling, clairvoyants declare: 'I saw my own physical body lying on the bed,' &c., but I have not yet heard of the physical body also seeing the spirit-body, for, to do that, it would have to see objectively and normally. The common idea, then, that the spirit-body 'sees' at the same time that the physical body sees, could not apply if the spirit-body had left the 'physical, hence the physical does not see the spirit going away. I am aware all this is open to question, but I mention it in order to explain a recent experience, in which my body, soul and spirit (or my bodies, physical, astral and mental—call them what you will), all functioned at once. To prevent wrangling over words, I will call these bodies A, B and C, of which A is the organism that is apparently normal, and which, when met in the street, is called by my name.

On July 15th last three gentlemen called to see me, and while we were conversing on occultism three questions were put to me. As I could not answer them, and as none of my 'Teachers' were present, I said that I would try to go to India in either body B or C, and ask a 'Brother' there to answer the questions. I expected to go as usual in the mental body B, leaving the physical body, A, in the care of C, but something different took place. From the back of the neck of A a large crystal ball (C) shot out and flew over to India, fell at the feet of my Hindu brother, asked the questions, tele-

pathed the answers back through B to A, which repeated them to my visitors, and then C came back. Whilst C was coming back A got the message, 'Hullo! I am just about half way between Russia and Italy and there's an earthquake just going to take place.' As a matter of fact the earthquake took place in Greece about ten hours later. Now the prophecy is strange enough—so is the crystal ball—but the strangest thing of all is that I was conscious in A, conscious in B, and conscious in C, because A was smoking and talking, B was watching C on its travels and receiving impressions, and C was talking to the Hindu.

The 'sensing' of the coming of the earthquake was a fact which puts this experience beyond 'mere hallucination.'

All my visitors, whose names I enclose, testify to the prophecy. Mr. W— testifies to having seen the 'ball' come back, and Mr. P— testifies to having seen me in a crystal ball before. Another strange phenomenon that has frequently been witnessed with me on occasions such as this, is an objective whitish vapour, which oozes out of me and partly fills the room like a mist.—Yours, &c.,

VINCENT N. TURVEY.

Thoughts on Reincarnation.

SIR.—In his letter in 'LIGHT' of July 31st, Mr. Bennett says 'from this point of view reincarnation is impossible,' but none of the arguments he brings forward proves to me the impossibility of reincarnation, and, to me, reincarnation remains both possible and necessary.

Mr. Bennett's arguments on the division into sexes seem to me to be decidedly self-contradictory. He writes: 'Male and female always remain the same, from the time they leave the infinite to their return. The one cannot become the other, but only on this plane of life are the sexes so divided.' If on any plane of life the sexes are divided, his argument seems to me to be baseless; for Mr. Bennett concludes his argument by stating that: 'In the spiritual world diversity is changed into affinity; male and female become then the two halves of the same whole.' Exactly, the division into sexes has served its end of affording to the spiritual entity experiences of both male and female incarnations, and the best characteristics of each sex are garnered up in one perfect being.

I cannot agree with Mr. Bennett when he writes: 'The other worlds are spiritual and are the causes of this world, which is the effect.' All the worlds and planes of this universe are linked together in a chain of cause and effect which cannot be broken. The spiritual is reflected in the physical world, and so perhaps the physical may be said, in one sense, to be the effect of the spiritual. But to me the physical world is a cause as well as effect, and is intended as the habitat of the human soul during a certain period of evolution. That the physical world produces causes is shown by the general belief that the after-death states are influenced, nay, determined, by the manner in which the physical life is spent. Cause produces effect, which in its turn becomes a cause, and so the series continues. In the broadest sense it is true that we are each of us 'heirs of all the ages,' and so reap in some measure the experience of those who have preceded us. Yet to 'know thyself' is one of the objects of human evolution, and self-knowledge will only be won by self-experience—the experience of others is not our self-experience. Man must win self-knowledge and freedom from compulsory rebirth by his own sufferings, his own joys, his own efforts, and not by vicarious experience can the end be reached. I believe that the reincarnating Ego is drawn by affinity and Karmaic law into a body suited to his evolution, and I agree with Mr. Bennett that at death the Ego on each plane leaves his worn-out covering behind, 'and must go forward to the infinite.' But to me this consummation is reached by repeated reincarnation in the physical world, by the aid of which the Ego is able to crush out the 'ape and tiger' element and evolve the Christ-like nature and in time attain to the Infinite.—Yours, &c.,

Oxford.

E. S.

[On such subjects as reincarnation we think that each is free to hold his own opinion, so long as he does not seek to impose it on others. We deprecate, as savouring of dogmatism, such statements as that man must win self-knowledge from compulsory re-birth, and that reincarnation is 'necessary' on the one hand or 'impossible' on the other. The Cosmos is so wonderfully varied in its evolutionary methods that we are not entitled, from our limited viewpoint, to use such words as 'must,' 'necessary,' or 'impossible.'—Ed. 'LIGHT.')

True wisdom, labouring to expound, heareth others readily; false wisdom, sturdy to deny, closeth up her mind to argument.—Tupper.

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Helen T. Brigham delivered an eloquent and spiritual address on 'Let there be Light,' and excellent inspirational poems on words chosen by the large audience. Mr. Fred Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Harold Carpenter gave a thoughtful address on 'The Origin of Evil.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. H. T. Brigham and Miss Cushman were warmly welcomed and their services greatly enjoyed. Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Percy Smyth spoke on 'The Light of Spiritualism.' Sunday next, at 7 p.m., Mrs. Petz, *née* Maries. Monday, at 7 p.m., ladies' circle.—J. P.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. J. Blackburn, D.M. (N.Y.), gave an address on 'Spiritual Gifts,' and demonstrations of spiritual healing. Sunday next, at 7 p.m., Mr. Robt. Wittey and others.—N. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. J. Neville gave an excellent and encouraging address on 'The Upliftment of Humanity.' Sunday next, Miss Morris.—G. F. T.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Neville gave an address on 'The Earth and Spirit Life' of her guide, and successful psychometric delineations. Sunday next, at 11 a.m., circle, Mr. Blackman; at 6.45 p.m., Mr. Osborne.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Messrs. Potter, Hough and Thomas gave addresses. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Olman Todd, address. Madame Carter will sing. Thursday, 8.15, public circle, Mrs. Sharman.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Miss Violet Burton gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays at 8, and Wednesdays at 3, clairvoyant descriptions. On the 25th, 26th and 27th inst., at 8 p.m., Mr. P. R. Street, addresses and auric drawings.—A. C.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Miss F. Sainsbury gave an address and excellent clairvoyant descriptions. Sunday next, at 11.15 a.m., discussion on 'Reincarnation.' At 7 p.m., Mr. A. Cockren. Soloist, Mr. S. Freshfield. Mondays, 8, propaganda meetings at Geisbach-road.—S. B.

SHEPHERD'S BUSH.—72, BECKLOW-ROAD, ARKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mrs. Podmore gave an address and successful clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Kelland. Thursday, 7.45, Mrs. Podmore. Wednesday and Friday, 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens replied to questions. In the evening Mr. John Adams spoke on 'Then and Now.' On the 12th inst. Mrs. Helen T. Brigham's splendid address on 'Spiritualism,' and impromptu poems, and a solo by Mrs. Lyndell were greatly appreciated. Sunday next, at 11.30 a.m., Mr. Stebbens, psychometry; speaker at 7 p.m., Miss V. Burton. Thursday, address. 29th, Mrs. Wesley Adams.—C. J. W.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'Angel Ministry,' and gave clairvoyant descriptions.—E. F.

SOUTHPORT.—HAWESHEAD HALL.—On Sunday last Miss Rotherham delivered educational addresses on 'The Deity' and 'The Law of Vibration,' and gave psychic readings.—S.

STRATFORD.—IDMINGTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith gave a helpful address and Mrs. Smith clear clairvoyant descriptions.—J. W.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mrs. Roberts, of Leyton, gave an excellent address.—J. A. M.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. A. Boddington gave an excellent address and good clairvoyant descriptions, all recognised.—M. T.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given. In the evening Mr. F. R. Street spoke on 'The Perfect Way,' and gave clairvoyant descriptions. Other meetings as usual.—A. H. C.

BIRMINGHAM.—28, BATH-BUILDINGS.—The mission meetings recently held by Mrs. Powell Williams have been very successful. On Sunday last Mr. A. C. Osborne, president, spoke, and Mrs. King and Mr. Taylor gave clairvoyant descriptions to a crowded audience.—A. C. O.