

# Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,521.—VOL. XXX. [Registered as]

SATURDAY, MARCH 5, 1910.

[a Newspaper.]

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Admission 1s.; Members and Associates, Free.  
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see p. 106.

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## NOTES BY THE WAY.

Referring to the comet departed and the comet coming, Mr. Stead, in 'The Review of Reviews,' laughs a little at old popular fears concerning these interesting visitors. He says:—

We are gravely assured that the little twilight comet of last month was responsible for the floods which have devastated France, and we are bidden to tremble at the thought of what will happen to this unfortunate planet when Halley's comet is blazing in mid-heaven. There seems to be a certain law of periodicity about popular alarms. For many years no one troubles his head about 'the approaching end of the world.' Then, somehow or other—no one exactly knows how or why—a craze spreads from nation to nation; and even in the most enlightened lands the faithful souls who are holding themselves on the *qui vive* for the signs which portend the Second Advent read the newspapers only in order to verify their interpretation of the prophecies. Only the other day an eminent civil engineer called me up on the telephone to tell me that he was convinced, from his study of the Book of Jeremiah, that the Germans were the Assyrians, and that war in a very short time was inevitable. As for the Anglo-Israelites, the comet is likely to give them a high old time, and for months to come we may expect to hear that we are on the eve of Armageddon.

Mr. Stead seems a trifle staggered at Mr. Leadbeater's 'Theosophist' description of the management of reincarnation in days to come. To us it appeals as irresistibly comic. In those days people will, we are told, arrange their reincarnations as we now arrange garden parties, or junior partnerships, or banking accounts. Mr. Leadbeater says (describing it as something happening):—

One man will call on another and say:—

'I am expecting to die in a few weeks, and I should like to have you and Miss X. for my father and mother, as I have some karmic ties with both of you that I should like to work off; would that be agreeable to you?'

Not infrequently the suggestion seems to be accepted, and the plan works out very well. One man whom I took up at random for the purpose of investigation was found to have three Egos desiring to incarnate through him, so that when he took his prospective wife to the Manu he asked:—

'May we two marry, with these three Egos waiting to take birth through us?'

It sounds to us a little insane: though still comical.

We have occasionally mentioned 'The Modern Review,' an important Calcutta monthly, edited and mainly written by Indians. Month by month we have received it, and month by month we have admired its superb ability: comparable in every way with our high-class London Reviews. We wish the British public could be made aware of the high character of this and other Indian publications. It might help to make us more tolerant of native opinion and perhaps more sympathetic with native patriotic aspirations.

It is not possible for us to go into the subject in relation to social, economic, scientific, political and religious matters, all of which are treated in a masterly way with rare knowledge and gravity. We must content ourselves with an extract which may give some idea of the spiritual beauty of its thought and the grace of its style.

In a recent number, there is a beautifully executed reproduction in colours of a painting by Abanindro Nath Tagore, depicting 'Shah Jahan (the creator of the world-famous Taj-Mahal) Dreaming of the Taj.' A notice of this curiously lovely picture will at least give some idea of how these Indians can feel and think and write. We give nearly the whole of it. The 'Taj-Mahal,' it will be remembered, is perhaps the most beautiful structure in the world—a memorial to the King's young wife:—

The last reflection of the sunset has not yet died out of the eastern sky. The young moon is high behind the clouds. And the Emperor rides alone by the riverside to pray. Weeks, perhaps months, have gone by since the terrible moment of severance, when the two, who were as one, were divided for a time. The heart still quivers under the freshness of the wound; and yet serenity is at its dawn; within the soul we behold the meeting-place of pain and peace. Yonder, on the far side of the river, lies a grave, *her grave*. O flowing stream! O little tomb! How icy cold to-night is this tent of the heart! Awhile hence, when the moon is gone, and all the world is wrapped in secrecy, Shah Jahan will ride across the ford, and there dismount, to kneel beneath the marble canopy, and kiss, with passionate kisses, those cold stones, that silent earth, that are as the hem of her garment to him who loves. Awhile hence, despair and longing will have overwhelmed him. But now, he prays. With all the gravity and stateliness of a Mohammedan sovereign, he paces up and down on horseback, head bowed, hands quiet on the reins, and lost in thought. The healing hand of his own strong religious faith has begun to make itself felt in the man's life. The gleam of white marble speaks to him of rest. A throne could not lift her who is gone, as she is lifted in this shrine of death. How far has she been removed, above all the weariness and pain, the turbulence and mischance, of this mortal world! The soul that came to him out of the infinite, like a great white bird, bearing love and compassion on its wings, is withdrawn once more into the bosom of God. The presence of this dust is in truth a conversation. The lamp of the home is extinguished, but burns there not a light the more, before the altar? The wife, the mother, the queen, is gone, but in heaven there kneels a saint before God, praying to Him for her beloved on earth.

Was it in hours like these that the dream of the Taj was born?

This picture, by Abanindro Nath Tagore, is based on the following story:—

When Shah Jahan went to the war in the Deccan he took his Queen Taj Bibi with him. At Zainabad she died in childbirth. There, in a beautiful garden, on the far side of the river, she was first buried. On this side, the battlefield; on that, in its garden, the little tomb of Taj Bibi. On Fridays Shah Jahan would cross the river alone, to pray.

Its beauty will appeal to all.

In a recent number of 'The Health Record' we find a carefully written Paper on 'Some Effects of Light Energy on Mankind,' by Dudley D'A. Wright. Respecting experiments with different coloured glasses upon corn, he says:—

Some very interesting experiments have been carried out lately in France on the effect of the different regions of the spectrum upon grain. The plants were grown under favour-

able conditions in ordinary white light, but as soon as fecundation was accomplished, the investigator, M. Dumont, enclosed them in glass of suitable colour. The wheat ripened normally in all cases, but it was found that the different coloured glasses had a very marked effect on the composition in the ear. Red, green, blues, and black (dark bistre) glasses were tried. The plants under the green glass gave the highest percentage of nitrogen. The results show that the radiations which have the greatest effect upon the presence of the albuminoids in the wheat grain are those which act the least upon the chlorophyllian function. It is stated that all the grains were formed normally, and that their germinating power was unaffected.

Mr. Wright follows this up with an acute reference to the effect of colours upon human beings, and says:—

If we compare all the above-mentioned facts with the effects of coloured light on human beings, we cannot but be struck by the close similarity which exists in this respect between the vegetable and animal kingdoms.

There are few of us who have not at some time or other been affected by colours, and that these have a reflex effect upon the nervous system must be admitted. Red is often spoken of as a warm colour; blue as a cold one; green is restful, and yellow cheerful. Different people are differently affected by colours, which probably means that each has his own rate of vibrations, and is most in harmony with the same class in the outside world. We are fortunately not all like the bull which is thrown into a state of madness by a red rag, but that red can rouse man to an extreme state of excitement is shown by the fact that in many photographic factories, where work has to be carried on in red light, the intense nerve excitement and irritation produced amongst the workers necessitated a change to green. Likewise small-pox patients treated in red rooms sometimes become excited and delirious.

Prolonged sojourn in a green-lit room, which is at first pleasant and soothing, becomes later somewhat oppressive. Psychic processes are retarded, and mental quietude results. Blue and violet light are even more depressing, and a melancholic and dreamy state soon develops, and at times headache supervenes.

The caution respecting our personal vibrations in relation to colour effects is important; but, all the same, the subject deserves careful study. Along such paths as this mankind may eventually learn the value of the fine and subtle forces: and that is half way to our goal.

'A Study in Nature and Character,' by W. Britton Harvey (Melbourne: E. W. Cole) is presented as 'A quiet talk to an imaginary audience of young men and young women,' and is altogether an attractive little work in which the author discourses on 'Human Pearls in a Beautiful Setting.'

The 'talk' is not quite in the vein of this rather sentimentally worded subject, but is quite direct and manly enough for any right-minded youth: an entirely edifying bit of work. A few pretty photographs help it out, though they do not seem to have anything to do with it.

In a new book of verses, 'Star-glow and Song,' by Charles B. Going, there is a short poem on 'The Lord of Life'; but 'The Lord of Life' is Death; and the poem is really very refined, subtle and sweet. A pilgrim, used to a heavy load, finds herself beyond the tiring hill and before a smooth road: and a Stranger is there to relieve her of her burden. And all things become delightful. The little conversation that follows ends with the great surprise. But here are the lines:—

'But, Lord,' she said, 'my shoulders still are strong—  
I have been used to bear the load so long;  
And see, the hill is passed, and smooth the road.'  
'Yes,' said the Stranger, 'yield me now thy load.'  
Gently He took it from her, and she stood  
Straight-limbed and lithe, in new-found maidenhood  
Amid long sunlit fields; around them sprang  
A tender breeze, and birds and rivers sang.

'My Lord,' she said, 'the land is very fair!  
Smiling, He answered: 'Was it not so there?'  
'There?' In her voice a wondering question lay:  
'Was I not always here, then, as to-day?'  
He turned to her with strange, deep eyes aflame:  
'Knowest thou not this kingdom, nor My name?'  
'Nay,' she replied; 'but this I understand—  
That Thou art Lord of Life in this dear land!  
'Yea, child,' He murmured, scarce above His breath;  
'Lord of the Land; but men have named me Death.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON SOCIAL GATHERING.

On Thursday next, March 10th, at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C. At 4 p.m., Miss S. McCreadie will give clairvoyant descriptions. Tea will be served during the afternoon. Admission to this meeting will be confined to Members and Associates. No tickets required.

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

THURSDAY EVENING, MARCH 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY

LADY MOSLEY

ON

'SPIRITUAL HEALING.'

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

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

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

Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc., on 'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

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##### FOR THE STUDY OF PSYCHICAL PHENOMENA.

MONDAY.—FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Monday afternoons, from 3 to 4.30, and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences, and mutual helpfulness.

TUESDAY.—CLAIRVOYANCE.—On Tuesday next, March 8th, Mrs. Boddington will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. March 15th, Mrs. Place-Veary.

FRIDAY.—TALKS ABOUT SPIRITS.—The fifth of a special series of short Addresses descriptive of the After-Death conditions of some typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on Friday next, March 11th, at 3 o'clock prompt, when the subject will be 'THE PLEASURE-SEEKER.' Questions will also be answered relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

**SPIRIT HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

### A WONDERFUL FEAT.

Shortly before last Christmas I attended a garden party at Gerakhpur, India, given by Mrs. Partridge, wife of the Commissioner of Gerakhpur. Practically all the residents were invited to witness a wonderful conjuring (!) feat performed by an Indian. It consisted in poisoning a mesmerised boy in mid-air without support. The following is a description of what I saw.

The performance took place on the bare ground in the open air in the compound of Mrs. Partridge's house, at about 4.30 p.m. A small rectangular space was enclosed by erecting the canvas sides of a tent forming three sides of a square, the fourth side, facing the audience, being opened or closed at will by means of a curtain running along a wire. There was no stage, no apparatus or mechanism of any kind—nothing but mother earth below and sky above. The canvas walls of the enclosure were only about six feet high, and were quite unstable—a gust of wind would have blown them down. There were no branches of trees projecting over the enclosure, no wires of any sort—nothing but empty air. The audience sat on chairs about twenty yards from the enclosure, and it was broad daylight.

The performers were three—the magician, his assistant, and a rather plethoric-looking boy, all natives. The magician was a black-bearded Hindu, dressed in an alpaca coat, a pair of riding breeches, 'putties,' and shoes. Inside the enclosure was a deal box, and nothing else whatever. The proceedings began by the magician mesmerising the boy, which he did in a thorough and very effective manner, inducing by means of a few passes a profound mesmeric sleep, when the boy fell prone on the ground. The magician then bent the boy's legs into the Oriental sitting position, and then the curtain was drawn and the first act was over.

After an interval of about ten minutes the curtain was drawn again, and this is what we saw. The boy, still hypnotised, was seated on a tripod about eight feet up in the air, in a posture like an image of Buddha. The tripod consisted of three slender sticks, about eight to ten feet long and one inch and a half by one inch and a half in section, tied together at the top by several yards of calico, forming a sort of cushion for the boy—not very comfortable, I am sure. The boy's arms were outstretched horizontally, fingers extended, palms downwards, and resting on two other upright sticks similar to those which formed the tripod. He was thus supported at three points—the tripod on which he was seated and the two sticks beneath his palms—a frail and precarious support, but nothing to what was to follow.

The magician now mounted a stool in front, bringing his face level with the boy's, and made a few more passes. He extended his arms and called out a most weird incantation in a sing-song sort of voice, which certainly had an unearthly tone in it. He then stepped down, and after a few preliminary feints, removed the stick supporting the boy's left palm (the right looking from the audience). The arm which remained outstretched he bent round until it rested on the boy's thigh in front of him. Next, after a few more passes and feints, he removed the tripod in the same way, leaving the boy entirely unsupported except for the stick under his right palm. The boy's body remained in the same position, quite eight feet above the ground, his right arm rigid and horizontal, the palm of his hand resting on the stick. The stick seemed to bend under the weight, which it might well do, being only an inch and a half thick. Anyone with a knowledge

of mechanics will be able to tell what fraction of the entire weight of the boy the stick served to support. I should say not more than the weight of the arm itself. The rest of the body was therefore supported on nothing, and to prove it the magician passed his stick underneath the boy, over his head, and all round him, and then invited us into the enclosure to inspect. We were warned to look carefully, and come as close as we liked, but not to touch the boy. I was the first inside, and never shall I forget the uncanny feeling I had when I walked underneath the boy and saw him poised in space over my head. I walked all round him, behind and in front, and I can swear there was nothing supporting him either above or below. Several ladies, gentlemen, and children came in, and all had a good look. We particularly noticed that the boy's chest rose and fell, showing that he was alive and breathing, and not a dummy, though even if he had been one, the mystery of his support would have been as great.

The magician now sent us back to our seats, and two cameras which were in readiness took snap-shots. Finally, after more passes and manœuvring, the remaining support was removed from the boy's right palm. The magician now appeared as if he were undergoing some stress. He grew pale. For a brief time he held one finger underneath the boy, just lightly touching him. Then he removed his hand altogether, and the boy remained unsupported for about four seconds. Then again he held the tip of his finger underneath the boy. We were not allowed to come up and inspect this time, but after about half a minute to a minute the curtain was pulled across, and the marvellous show ended.

But still more marvellous were the remarks of the stolid British audience after it was over. They showed a wonderful resemblance to Mr. Anstey's *voices populi*, though the *populi* in this case were upper-class people. No one exhibited the faintest trace of wonder or astonishment out of the ordinary. Many explanations were hazarded, in which everybody differed, but all agreed in the opinion that it was 'just a trick.' If anyone had been asked to define a trick, and to show how a trick was possible under the conditions seen and tested by everyone present, he could not have replied; but stupidity and conceit together, such as dear John Bull possesses, are never at a loss. I wonder what your readers will think!

The boy took some time to come round, and remained dazed and stupid for a long time.

H. L. S. WILKINSON.

Benares, India.

January 29th, 1910.

[We should very much like to see one of the snap-shot photographs referred to above.—ED. 'LIGHT.']

### CATHOLICITY.

The following lines, taken from p. 42 of the 'Almanacco del Cœnobium' for 1910, embody the true catholic sentiment, with which we cordially agree:—

Student of all I see,  
Though 'protestant' I be,  
A 'Catholic' am I!  
For 'neath a cath'lic sky  
All creatures live and die.  
And poor's the faith, or hope,  
That holds not in its scope,  
And wish, and will, and aim  
(Whether, or not, in name),  
Heaven's catholicity;  
From ultimate worth of soul,  
And way to blessed goal,  
Never excluding one,  
Under, or o'er, the sun!

J. DENHAM PARSONS.

London, October 3rd, 1909.

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at 447, Katherine-road, Forest Gate, on Sunday, March 6th. At 3 p.m. Mr. C. W. Turner will open a discussion on 'The Public Demonstration of Spiritualism.' Tea at 5 o'clock. Speakers at 7 p.m., Messrs. G. T. Gwinn, Wright, and M. Clegg.

### REALISATION.

We often hear it said that such and such persons are inconsistent. Is it any wonder, when they have within them both the animal nature from which they have arisen, and the divine sonship to which they are evolving? We are so apt to criticise and blame others, instead of helping them, forgetting that we all are in different stages of development, and that when there is failure, it is because the lower nature has still the ascendancy, or has triumphed for the moment.

With such a dual nature as man possesses, there must of necessity be perpetual struggle, and often defeat; and sometimes it is by our failures that we arise, even more than by our successes. How short-sighted and wrong it is, therefore, to condemn others for the rest of their lives, because they may have fallen once, or even many times, on their way through life. They, too, must enter into their kingdom one day, and probably it is by those very defeats that they will learn to do so. Knowing our weaknesses and our human frailties, there is need of all our pity, all our gentleness one with another. We are all but learning the self-same lessons in this great school of experience; and this thought should make us very patient and loving one towards the other.

It may often be observed that the more highly developed, spiritually and morally, individuals are, the more self-reliant and self-contained they become. They possess an inward strength, which their friends unconsciously acknowledge, and on which they feel that they can always rely.

What is this inward strength, but the realisation of the divine within, the unfolding of the soul towards ultimate perfection, the indrawing of strength from the supreme, infinite power, God? This is but the fulfilment and manifestation of a great and wonderful truth that *within* ourselves alone are to be found truth and peace and strength. Circumstances, however overwhelming they may outwardly seem, cannot shake that peace, once it has been obtained. External aids, such as religious observances, the studying of beautiful thoughts, the influence of personality, all these may, and do, undoubtedly help; but standing alone, they cannot give us this peace. Within each man's consciousness they lie, waiting to be developed, to respond when called upon. The divine, immortal essence, the angel in man, is patient, pitying, waiting to bless. Each man is, to himself, the way, the truth and the life, by developing the divine within. It is the potential Christ-nature, which makes us all 'Sons of God,' indeed, and joint-heirs with him who lived that this truth might be revealed to the world, and who, by his own example, showed us the true interpretation and fulfilment of this wonderful and glorious fact. By this alone can we realise the kingdom of God, and come into our great inheritance.

We read many books, study many religious faiths, visit many churches, grope amongst blinding mysteries, tired in mind and weary at heart with longing, tortured with fear, disappointed hope and fruitless searchings after truth, and we cry, 'Where is truth? show us truth!' Can it be that there is no truth, no peace, no surety, no love? Is the whole of creation a diabolical sham? Are we but the figments of a fantastic brain? Yet throughout the ages, dimly revealed in all creeds, understood by all spiritual masters, portrayed by all idealists, the one grand truth has stood supreme: 'The Kingdom of Heaven is within you.' So near at hand, so intimately personal is it when once faith has revealed its possibilities to us, that we doubt its existence and are afraid. And yet, within ourselves is indeed divinity; within ourselves is the realisation of all we seek—of all we have ever hoped, of all we have ever dreamed! No matter what our race, what our sex, what our creed, what our character, what our position in life may be, each one of us is equally a son or daughter of God, a potential Christ, a redeemer of the world. For each and everyone of us there is peace, love, joy, now in this present life, no matter what our environment, for the 'kingdom of heaven is within,' and each individual must and can realise this for himself. Is this not indeed the message of salvation? Is there not then hope for all of us, compensation for all woes, for all inequalities?

No matter how we have failed, how we have sinned, the kingdom is still within us, waiting to be realised. Is not this indeed the Comforter that was promised? To each and every poor, toiling, striving human being, he is at hand.

Man is dual in his nature; in his divine self or soul, and his imperfect human personality, or mind. They are distinct from each other, and in times of great spiritual ecstasy we are conscious of this separation. Man creates his own personality, it is through this that the soul can come in contact with the material senses, and it is by its use and development that he shall arise to that perfection and realisation when personality shall no longer exist. Man's human mind is under the law of this changing material world, whilst his soul stands aside, unaffected by the experiences and emotions of his mental and physical life. What we have to do is to awaken this divine part of us, our soul self, and let it be the controller and guider of our destiny. Then we cannot fail, then naught can dismay us, or shake us from our purpose; then shall we enter into our immortal heritage, the peace and joy of divine realisation.

M. DE VEE.

### ANOTHER ANTI-SPIRITUALIST PREACHER.

The 'Sheffield Daily Telegraph' of February 21st reported a lecture against Spiritualism, delivered by the Rev. W. Sykes, vicar of Hillsborough, in reply to an address by Mr. Walter Appleyard, who, speaking at Doncaster, maintained that the phenomena witnessed by Spiritualists were similar to many of those recorded in the Bible. The Rev. Sykes emphatically denied this alleged similarity. When he was challenged to say how he could criticise Spiritualism if he had not seen any manifestations, he admitted that he had had no experimental experience, but coarsely, and unfairly, replied, 'nor have I of drunkenness or immorality, but I do not hesitate to denounce them.' None but a prejudiced partisan would descend to deliver a blow like that.

The lecturer also attempted to prove that Spiritualism is 'absolutely anti-Christian.' This, however, only means that Spiritualists differ from the Rev. Sykes regarding certain doctrines which that gentleman thinks he finds in the Bible. All Protestants are entitled, surely, to exercise the right of private judgment and decide for themselves on these matters, and Spiritualists exercise that right. Further, the lecturer asserted that:—

There were three kinds of spirit—God the infinite, the angelic spirits, and human spirits. The Christian believed that God made man, but the Spiritualists taught that man made God. Angelic spirits were good and bad. It was his firm conviction that Spiritualists had been seduced by demons or bad angels. As to human spirits, he granted that there was a living principle in all of us which continued after the death of the body, but the Bible did not teach that the spirits of departed men, good or bad, ever had communication with the living.

Even if the Bible does not teach that human spirits communicate with the living—that cannot alter the fact that such intercourse has been enjoyed for sixty years past. The Bible did not teach wireless telegraphy, but we do not therefore refuse to send or receive messages in that way. Surely the Rev. Sykes knows that the word angel means 'messenger,' and was so used in the Bible. Will he produce proof of the existence of non-human angelic beings? Has he never read of the witnessing 'ministering spirits' to whom St. Paul refers? Admitting that God made man in His image—spiritually—is it not also true that man has made God in his (man's) own image? Man's thoughts about God have been many and varied, and even yet he has not grown to realise the full spiritual significance of the teaching that God is Love. Christian preachers would not be so ready to misjudge, condemn and denounce their fellow truthseekers if they rightly understood the gospel of love. We commend to the notice of Mr. Sykes the reverent spirit displayed by Mr. McArthur in his Address, printed in this issue of 'LIGHT,' and the facts mentioned therein.

### A PHOTOGRAPH BY THE LATE MR. BOURSNELL.

Having read Mr. Blackwell's paper on 'Spirit Photography' in the 'London Magazine' for January, I am impelled to relate a curious circumstance that took place recently in connection with a cabinet photograph taken by the late Mr. Bournsell nine years ago at his studio in Shepherd's Bush.

An old friend, recently passed away, begged me to go with her to Mr. Bournsell, as she wished to have her photograph taken with the view of seeing who was her 'guide.' I consented, and agreed to meet her at the studio in Uxbridge-road. My friend had her photograph taken, and being asked if I wished to have mine done also, I replied, 'Certainly!' The photograph was taken, and a few minutes afterwards, when Mr. Bournsell brought the negative from the dark room to identify the two plates, he said: 'This I know well; it is my little control "Tulip," who does a good deal of work for me, but the other I do not know'; and as neither of us could identify it, I asked that four prints from this plate might be sent to me.

In a few days I received these, and my astonishment was great when I saw that the spirit form was the exact likeness of one of my daughters. It was a lovely face, and although the daughter I have mentioned is very pretty, she certainly was not as beautiful and ethereal-looking as my spirit visitant. When I got my photograph book and compared the two faces, I felt more perplexed than ever, so I packed up the photographs, took them to Mr. Bournsell, and asked him what could be the cause of such a remarkable likeness. I told him I did not know of any relation or child that had passed over, so I returned as unenlightened as before.

Nine years passed, and a month ago I was in London, and went to Mr. Ronald Brailey, taking something for him to psychometrize, which he did very cleverly. Then I showed him the cabinet photograph with my lovely spirit visitant, and said: 'Can you tell me who that is? The picture has been in my possession for nine years, and I am still puzzled as to who it can be, though I feel strongly impressed that I ought to know.'

Mr. Brailey did not reply for a short while, but gazed past me as if listening. He then turned to me, and said: 'I am told that is your own child, who grew up in the spirit world, though she was never born on earth.'

For a moment the news came to me like a shock, it was so unexpected and extraordinary, and then I found voice to ask: 'What is her name?' 'Snowdrop,' was the reply, 'and your own father gave her the name.'

I remembered that the lovely little flower had sacred associations with our family, and knew why he had called her thus. Doubtless my constant anxiety to find out whose was the sweet and haunting face that was ever appealing to me came from my child's wish that I should recognise and acknowledge her as my own.

Being anxious to have an enlargement of the photograph I asked if it could be done, and Mr. Brailey replied, 'Yes; I will get it done for you, and it will make a beautiful picture,' and when I went to fetch the photograph I was more than pleased at the result. The beautiful and gentle face, with the large intelligent eyes, came out very clearly, and the resemblance to her sister was still more striking. Before I left my spirit child said to me through the medium: 'Oh! mother dear, I wish you would wear me round your neck as you do the others,' thus revealing a knowledge of my custom which was unknown to the medium.

Ere I close, I must add yet another curious incident. On my way home I went to see some near relations, thinking that I should like them to see the picture and hear their comments on it. I handed it to them, and a chorus of voices cried: 'Oh, how pretty! It is so like her; the veil over the head is so graceful.' It was quite evident they recognised the face as that of the child they knew (and never for one moment thought that it was other than the young relative they were fond of) instead of my spirit child and 'guide.'

*'Tis strange, but true, for truth is always strange.'*

E. I. MASSY.

### MEDIUMISTIC COMMUNICATIONS.

A well-known French Spiritualist of high social standing, Mme. de W., has published a third and final volume of 'Communications Médianiques' (Imprimerie A. Quelquejeu, Paris), consisting of conversations with two spirit guides, who, along with more serious teaching and earnest spiritual counsel, carry on lively discussions, sometimes with good-humoured differences of opinion, on such subjects as militarism, capital punishment, the nature of mediumship, the views of prominent researchers, the teachings of occultists, Theosophists, the Church, &c., with regard to the study of the invisible world. The communicators lay much stress on the necessity of being protected by spirit guides, but they draw a distinction between malevolent spirits who have power to harm and the merely thoughtless and inconsiderate ones who seize upon the channel of communication when it is established, and use it to transmit their own misleading or purposeless messages.

The common practice abroad of putting the medium to sleep by magnetic passes is explained by the statements of the guides that the operator serves as an intermediary through whom they themselves put their medium to sleep; but when they can influence the medium directly they prefer to do so, and thus avoid introducing the alien influence of the operator, which entails the risk of conveying suggestions which are not in accord with their own teachings.

There is often, in the spirits' replies, a certain subtle flattery of the questioner, and the inference that she is the object of special guidance by elevated spirits; while the forms of mediumship which do not find favour with her are said to be the work of inferior spirits. The chief objection expressed by the guides with regard to theosophical teaching is on the score of the evil effects said to be produced both on the medium and on the spirits who are 'brought back to earth conditions,' and thus hindered in their upward progress. The guides say that if a spirit remains on a lower plane in order to communicate with those whom he has left behind on earth, he does not entirely lose by it, because when he does go forward to higher planes he will take a more advanced position there than he would have done had he accepted the first opportunity of entering them.

Asked why Claude Bernard remained a convinced materialist, although he recognised that in the arrangement of organic structures there was a preconceived idea, and therefore an intelligent principle, the guides replied:—

Claude Bernard was like contemporary scientific men. There is always a portion of the being which remains mysterious and impenetrable so long as the studies and calculations of earthly science only take account of physical matter. This obscure corner, closed to the profane and only comprehensible to those illuminated by spiritual light, is one as to which science reserves its opinion in the hope of understanding it better in the future. Instead of yielding to the truth, humbly admitting that man is only master of matter, and seeking higher for the explanation of the obscure points, scientific men prefer to engross themselves with researches which will lead to nothing, and to form a series of hypotheses which have no justification, and are only the imaginative creations of the materialistic mind. Thus it was that Claude Bernard, like those who have come after him, put his finger on the mystery, but refused to seek the explanation of it by interrogating the soul, in which he was not willing to believe.

Even the subliminal consciousness, the guides point out, is adduced as a 'natural' explanation of psychical phenomena, instead of being regarded as a proof of the deeper and more mysterious real nature of man. Various writers quote Myers, but 'people always rely on those things which fit in with their own personal views, and therefore they only quote those parts of Myers' work which correspond with their own beliefs.' Then a guide who often sums up a discussion with epigrammatic force chimes in: 'Their doubts are only skin-deep; they are convinced at heart—their self-love is so sensitive to ridicule!'

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—On Monday, March 14th, the twenty-first Annual Conversazione and Ball will be held in the Cutlers' Hall. Exhibition of photographs, drawings, &c. Addresses, music, demonstrations of clairvoyance, &c. Tickets 2s. each.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### AGAIN SPINOZA.

Students of Spinoza's Theology will be interested in an important volume just published by Messrs. A. and C. Black, containing a carefully edited and newly translated version of the 'Short Treatise on God, Man and His Well-Being,' with a new and extensive Life of Spinoza, a Commentary, a full Index, a portrait and some excellent photographs. The Translation, Life and Commentary are the work of Dr. A. Wolf, Fellow of University College, London.

The translation is perhaps rather too literal, but, in any case, translating Spinoza is a tough business, as much on account of his severe style as his severe argument. He has been called the 'God-intoxicated man,' but with little reason, for never was man more sober and steady in the construction of a syllogism and the arriving at a conclusion. His 'Axioms,' his 'Propositions,' his 'Proofs' and his 'Corollaries,' are as dry as dust or as hard as nails! And yet, how undeniable, how relentless, how subtle they all are!

Spinoza has been called a 'Pantheist': but it is an elusive word. The minister of the City Temple has been called that. Spinoza thought of God as The All: the Universal Substance: the All Perfect: the All Determining: Nature, in the profoundest sense of that word. He speaks of God as 'an immanent and not a transeunt (*sic*) cause, since all that He produces is within Himself, and not outside Him, because there is nothing outside Him.' 'Without God no thing can be or be understood.' Everything, he says, that is every substance, is infinitely perfect in its kind: 'there is no finite substance.' Everything that is in God is perfect of its kind. God is Truth itself. The thing that is is God. God and Nature are one.

In the short chapter on 'Natura Naturata' there is a profoundly interesting hint concerning Motion and Understanding, the only two things we have knowledge of. Motion in matter, he says, is infinite in its kind, and cannot be understood through itself but only by means of Extension, and 'it is a Son, Product, or Effect created immediately by God'—a view which is curiously in harmony with the very modern tendency to trace Extension or Matter to thrills in the Ether, and which throws light on the Logos (or Son of God) doctrine. The Understanding in the thinking thing, he says, is also 'a Son, Product, or immediate Creation of God,' whose one function is to do what it must do: and here again, deep down, there are affinities with the Logos doctrine, and

with the modern notion of an infinite ocean of knowledge from which all draw supplies or, rather, which manifests itself in all: for man is only a mode of being, not a substance, and all that he has of thought or of motion and form is only a *mode* of the attributes which are attributed to God alone. But we must not be tempted farther, or we might need all our space.

Spinoza fell upon evil times, when Europe was only at the beginning of its emancipation from a bloodthirstiness and a persecuting temper which made a veritable hell upon earth, and from which the Jews suffered severely, though this did not prevent them persecuting in their own way. Dr. Wolf tells a story of a certain restlessly critical Jew, named De Costa, who was twice excommunicated by the Synagogue authorities for heresy; and then, after another lapse and another act of submission, was subjected to the following degrading punishment: He recanted publicly in the Synagogue, received thirty-nine lashes, and lay prostrate on the threshold of the Synagogue while the congregation stepped over him as they went out. Spinoza must have remembered it, says Dr. Wolf. But the remembrance of it, and of the poor wretch's speedy suicide, did not deter him from drifting to a similar fate, minus the degradation and the suicide.

Spinoza was born with a thinker's brain and speedily acquired the philosopher's habit. One Morteira, the senior Rabbi who issued the ban against him when the end came, had noticed his keenness at the age of fifteen; and it was inevitable that the Old Testament and the Hebrew traditions and codes should claim his critical scrutiny. Besides, many rationalising Jews had gone before him. A certain Ibn Ezra, 'the father of the Higher Criticism' as he has been called, led the way, centuries before. Maimonides followed, drawing attention to inconsistencies in Biblical theology, and criticising even the sacrificial ritual; asserting, moreover, that in any conflict between the Bible and Reason, the Bible must give way, in the sense of being interpreted in harmony with Reason. Then came Gersonides and rationalisings respecting miracles and prophecy, and the bold admission that the Bible ought not to prevent us accepting whatever reason certified as true. In fact, most of Spinoza's 'heresies' had been hinted at or taught some centuries before he entered the lion's den. That entrance was a slow one, and was all the more provocative and fatal because slow. It began with certain neglects which led on to calm defiances. At first the Jewish authorities persuaded, and even tried to bribe him. All they wanted was his silence and willingness to conform. Dr. Wolf says of this: 'They must have known well enough that silence and partial outward conformity do not alter a man's views: they were surely shrewd enough to realise that a heretic does not cease to be a heretic by becoming also a hypocrite. If their sole object had been to suppress heresy in their midst, that was not the way to gain their end. Heresy would not languish through becoming profitable.'

Of course Spinoza was not to be bribed: nor was he to be moved by threats when these followed. Then came suspension, and then the frightful ban, with its hideous piling up of 'curses,' beginning, 'We anathematise, cut off, execrate and curse Baruch de Espinoza,' and ending with 'the wrath and fury of the Lord will be kindled against this man, and bring down upon him all the curses which are written in the Book of the Law. . . We ordain that no one may communicate with him verbally or in writing, nor show him any favour, nor stay under the same roof with him, nor be within four cubits of him, nor read anything composed or written by him.' All of this left him calm, uninjured, but still poor. Dr. Wolf says that 'unlike De Costa, he never winced,' and suggests

that 'this amiable document' was only an old form, similar in kind to those with which the churches usually took leave of their insubordinate friends. As usual, the foolish world has atoned for its folly by erecting in Spinoza's country a costly statue to his memory, and by printing edition after edition of his works; and, as Heine said, alluding to Spinoza's occupation as a maker of lenses, 'our modern philosophers, though often perhaps unconsciously, see through the glasses which Baruch Spinoza ground.'

### THE PSYCHIC ELEMENT IN THE GREEK TESTAMENT.

On Thursday evening, February 24th, Mr. Angus McArthur delivered an address on 'The Psychic Element in the Greek Testament,' to the Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

MR. McARTHUR said: No question of criticism, 'higher' or otherwise, confronts us in such an inquiry as this. That these records come from a very early period in the Christian era no critic has ventured to deny. Critical assault upon them is concerned only with the attribution of the various books to the individual authors whose name they bear, or with the possible interpolation of passages here and there, which may or may not have been inserted by some daring copyist to support his own theological opinions. Our scrutiny has a totally different tendency and purpose. We are content to take the records as they reach us, the brief stores of alleged spiritual experiences which were accepted, and passed current as genuine among the men and women who trod the path of this mortal life some eighteen hundred years ago. But we desire to ask whether these experiences correspond to ours. If the record purports to tell us of the return of the dead, we desire to know if the phenomena which they describe are such as in any degree resemble those which in our day are witnessed under circumstances which we believe to be the same, as regards the conscious and evident presence of the departed.

When we come to the selection of the episodes (and the corresponding passages of the record) for examination, our procedure is fairly defined. The Resurrection is too large a topic to be treated by means of an analysis of the original Greek, within the brief compass of an hour's discussion. The Transfiguration, however, significant as we shall find it to be, is pictured on a smaller descriptive scale, and we may profitably take it as our first topic this evening, basing the analysis of the phenomena as closely as is practicable upon the Greek rather than the English text. At the outset we find that the disciples are taken up into a high mountain, a place apart. This, as such an audience as the present will readily realise, was an obvious necessity for the success of the great experiment (for so, with all reverence, I venture to call it) which was to be tried. Yet we may perhaps note in passing that if this record were the fiction of a romancist, anxious only to glorify the subject of his story, he would have been far more likely to say that this great manifestation took place before a wondering multitude, than on a solitary mountain side. St. Luke alone of the three recorders of this episode adds that Jesus went up into the mountain 'to pray.' It was his habit to pray at night (see Luke vi., 12, Matthew xiv., 23-25), and although none of the evangelists state that the Transfiguration took place at that time, we should expect that it would, for the reason that night would be most favourable (if, indeed, it were not almost essential) for the manifestation which was to take place. In confirmation of this hypothesis, we have the words of Luke (ix., 37) in allusion to what took place 'on the next day when they were come down from the mountain.' The fact that the disciples were 'heavy with sleep' is adduced by all commentators as a further confirmation of the idea that the Transfiguration took place at night. But I

shall give you reasons for attributing their drowsiness to another cause.

The narrative of the actual manifestation opens in St. Luke with the fact that 'as he was praying' the fashion of his countenance was altered—literally, in St. Luke's words, became other (*ἕτερον* = heteron) than it had been. We have the root 'heteros' in English in such words as heterodox, *i.e.*, holding another opinion than the correct one. St. Luke's expression, 'other than it had been,' is a curious one, which cannot be exactly paralleled, I believe, elsewhere in the New Testament. It suggests to me that there was a different word ready to St. Luke's mind, which, for reasons of his own, he was anxious to avoid employing. Therefore he used this almost unique circumlocution to prevent a misunderstanding, and to make his meaning perfectly clear. If we turn to this point of the narrative in St. Matthew and St. Mark, our surmise will be confirmed, and we shall see another reason for assuming the psychic origin and accuracy of the story. The other two historians state that the countenance of Christ was 'metamorphosed' (*μετεμορφώθη* = metemorphothe) before them. The word was clear and unmistakable in its significance so far as the minds of the Jewish readers were concerned, and it was for them chiefly, as we know, that St. Matthew and St. Mark wrote. But St. Luke, writing for a wider circle of Greek readers, must have been reminded that to them the word metamorphosis would suggest those fabulous transformations of human beings into beasts, stones, trees, fire and water, which figured so largely in their mythology. He decided to avoid an expression so misleading, and he does it by the means of the unusual phrase which I quoted to you. The Greek verb which he employs means a change in the abiding form, a change in the manner of existence. A mere alteration in external appearance is described by quite another Greek verb which is used, for example, by St. Paul when he speaks (2 Cor. xi., 14) of Satan 'transformed' into an angel of light. Here he is referring only to an apparent change, and obviously not to an essential one, such as the word 'metamorphosis' would have implied. Looking at the records in this way, with a minute analysis of the forms of expression, I take them to mean that the human characteristics of the countenance of Christ ceased to be manifest, and the spiritual took their place.

The immediate results of this Transfiguration were, according to the narrative before us, to alter the aspect of Jesus. His face shone as the sun, and his garments became dazzling with the glow of a white light. It was exceeding white, says St. Mark, with one of those vivid touches for which he is famous (probably taken directly from the lips of St. Peter, himself a witness of the scene), 'so as no fuller on earth can white them.' The whiteness stands in need of no explanation to such an audience as this. It is the precise characteristic which we should expect to be present. It is the most striking feature of the materialisation séances, as so many of you know from innumerable experiences, that the spirit personalities are able to clothe their materialised forms in a flowing texture of shining white, which they seem able to produce at will in almost any quantity they please. But it is a singular fact (and one to which, so far as I know, adequate attention has not been called by the apologists for Christianity) that the writers of this Transfiguration story, who are alleged by hostile critics to have been drawing on their imagination, should have described the phenomena as being precisely what modern scientific investigation has shown them to be. If this was guesswork, it is the most wonderful of its kind: so wonderful that I find it easier to believe that the Transfiguration took place, than that a mere romancist drew from his inner consciousness a description, demonstrably accurate in every detail, of something foreign to his experience and to contemporary actuality. A curious feature, worthy of allusion as we pass, is the fact that in some of the best MSS. the Greek verb 'became' (referring to the garments) is in the plural, as if to bring into prominence the idea that all the separate items of the garments glowed white against the midnight sky.

Up to this point the exact psychic character of the pheno-

Onen may be differently interpreted by different students. My own view would be that the human body of Jesus was, as it were, laid aside, and became the means for the materialisations of Moses and Elias, which took place, as the narrative distinctly says, 'before them' (*i.e.*, Peter, James, and John). The human physical frame being thus disintegrated, the spirit form was left uncovered, unveiled, and glowed with the original splendour of its native beauty in the spirit world whence it had come to earth. On this interpretation Jesus was himself the medium, whose powers were able not only to support the dazzling splendour of his own personality, but to furnish the means for two unique materialisations as well. Whether the drowsiness, which at a later stage fell upon the three apostles (so that they were 'heavy with sleep') was a consequence of 'power' being drawn from them to maintain this unprecedented manifestation, we cannot say with certainty. To me it seems extremely likely. In truth, this view of the phenomenon is strongly supported by the later advent of a cloud, which overshadowed Jesus and the two spirit visitors. This, in my interpretation, would be a screen for the process of dematerialisation in the case of the two spirit visitors, and perhaps for re-materialisation in the case of Jesus himself. I need hardly point out once again to such an audience as this how all these events are the natural, and, as far as our experience goes, the inevitable accompaniment of such manifestations as materialisation.

Moses and Elias, we are told, were seen talking with Jesus. In fact, the Greek verb says that these were all 'talking together.' St. Luke alone of the three evangelists gives the subject of their conversation. In the language of our authorised version of the Bible, they 'spoke of his decease, which he should accomplish at Jerusalem.' The revised version maintains this rendering, but gives the reader, in the margin, the choice between 'decease' and 'departure.' The Greek word here is fortunately one which has taken a permanent place in our own language, so that we can all study its peculiar significance. It is the word *ἔξοδος*, transliterated into modern English, through the Latin, as 'exodus.' The word *ὁδός* (*hodos*) in Greek means a path, a road, a way. Consequently 'exodos' means a going out of the beaten track, the making of a new departure. Hence its application, as the title of one of the books of the Old Testament, to the account of the departure of the Israelites from Egypt. I think we might well render it in St. Luke's account of the Transfiguration by 'passing on.' They 'spoke of his passing on, which he should accomplish at Jerusalem.' The rendering is perfectly justifiable, and it gives us, as the idea which was in St. Luke's mind when he wrote this passage, the same figure which we ourselves constantly employ, as Spiritualists, to denote the departure of our friends from this plane of existence.

This word is so remarkable and suggestive that I want to ask your further attention to it for a moment. It occurs only four times in the Bible (the title of the book of Exodus excepted), and three of the four occurrences have direct reference to spirit life. The author of the Epistle to the Hebrews employs it (Heb. xi., 22) in allusion to the 'departure' of the children of Israel. About the use of the word in that way there is nothing remarkable. The second occurrence of the word is in the passage from St. Luke, which is before us. The third instance is in the Second Epistle of St. Peter (2 Peter i., 15) :—

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my decease [exodos] to have these things always in remembrance.

The word used here for 'tabernacle' (*σκηνή* = *skenē*) is the same as that employed by the evangelists in describing Peter's proposal, when he was rapt on the mountain side, that they should make 'three tabernacles—one for Thee, one for Moses, and one for Elias'; and the word 'exodos' was the one which had caught the apostle's ear long ago, when the spirit visitors on the mountain side

spoke of the 'passing on' of Jesus. Peter employs it to signify his own 'passing on.' And then, as these words brought the whole of that great scene to his recollection, he goes on, with exquisite naturalness, to make an allusion to the voice which he and the other two apostles had heard when they were with Christ 'in the Holy Mount.' The genuineness of the Second Epistle of Peter has been strongly assailed. Here, at all events, is a rather striking verbal reminiscence, a selection of terms, a collocation of thought, which seems to me to be quite beyond the skill of a forger.

The fourth occurrence of the word *ἔξοδος* is the most remarkable, perhaps, of all. It is in the Apocrypha (Wisdom iii., 2). Let me read verses 1, 2, and 3 to you :—

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure [exodos] is taken for misery, and their going from us to be utter destruction: but they are in peace.

Here the word 'exodos' has the precise and exact significance of passing on. The writer goes on to say that their 'going from us' was taken to be utter destruction: but so far from that being the fact, they entered into conscious peace. It was the approaching 'passing on' of Jesus, then, which engaged the attention of himself and the two visitants from the spirit world. And doubtless the circumstances which were to attend it, as well as their deep and eternal significance for humanity, and the return of the victim to the spirit world, were all included in the exchange of thought at this unprecedented meeting of the great souls who have been the leaders of our race. So that these three occurrences of this rare word (*exodos*), all of them with a special and vital significance, which perhaps comes home to the mind of Spiritualists more forcibly than to the mind of any other class of persons, seem to me most remarkable and suggestive. But the peculiar meaning is utterly obscured when the word is rendered 'decease,' as in our version. It was because I knew of the advantage to be derived from throwing aside the veil of a translation, and advancing into the very presence, as it were, of the sacred writers, that I ventured upon the experiment of asking you to accompany me in an excursion into the Greek Testament.

(To be continued.)

#### A NOTEWORTHY REVIEW.

Under the heading 'The Thinning Wall,' a notice of Sir Oliver Lodge's book on 'The Survival of Man' was published in the 'Morning Leader,' in which the writer fully appreciates the value of that work. He speaks of it as 'the careful, unemotional record of the investigations of a band of undoubted scientists, who gave substantial reasons for their faith that the secret of the next world is almost within their grasp.' Recognising and emphasising the extreme caution, the 'all but maddening scepticism' of the mental attitude of the S.P.R., he says that its members 'exhausted the remotest possibilities of rational and materialistic explanation before admitting even the hypothesis of the supernatural.'

How often Spiritualists have felt that, as this reviewer says, when they found 'a really thrilling ghost on the premises, the psychical researchers were the most unsatisfactory people one could call in. They insisted on discovering some degradingly prosaic explanation of the gruesome phenomena, and left you to the mercy of plumbers or ratcatchers.' This fact, however, adds to the importance of Sir Oliver Lodge's work and 'the slow,' but sure, 'conviction of such a body as the S.P.R. is an impressive fact.' As this writer truly says:—

When they tell you that as scientists they are convinced that through the mediumship of Mrs. Piper and Mrs. Verrall they have had a voluminous correspondence with their dead colleagues Myers and Hodgson, you are bound at any rate to listen with respect to their evidence. It is hard to deny that they have reached a point at which it is easier to believe in a supernatural explanation of their facts than in the subtle and far-fetched material explanation which seems to be the only alternative. . . . They have done so much that only fools can ignore or despise this work.

## LIMITATIONS OF SPIRIT INTERCOURSE.

## CHARLES BAILEY ON THE CONTINENT.

'Why do spirits tell us nothing new?' is an every-day question, and one that as a rule is not satisfactorily answered. Others are: 'What do the spirits tell us that we do not know?' 'Why is it that So-and-so has forgotten his grammar?' 'Why has Shakspeare written so much drivel since he became a spirit?' &c. We have doubtless all heard these questions, and have tried, but with little success, to answer them. It has been said in reply that the message has to be sent through another brain, which can only carry that which is in accordance with its quality: or that just as the water from the mountain tops gets contaminated by the soil through which it cuts its way, so with the spirit's message; or again, just as a great musician's performance may be rendered commonplace because the piano through which he is trying to express his ideas is old and out of tune, or of inferior quality.

These and similar explanations are far from satisfactory, and 'the man in the street,' or, for that matter, the man in the study, is not to be blamed for remaining unconvinced. Of course, when the unlettered medium speaks in unknown tongues the operation is more mechanical than mental, and may at least puzzle, if it does not convince, that school which declares telepathy, or the sub-conscious self, to be sufficient to account for everything. But to me it seems impossible to give any fuller or more satisfactory answer until we are convinced that man is now an incarnated spirit—a conscious, intelligent, spiritual being, who is here for some purpose of the Eternal that we are as yet incapable of adequately understanding.

Once let it be granted that man is a conscious, active, spiritual being, doing his best to express himself through the physical machine in which he is wholly or partially incarnated, and the whole difficulty is done away with. For then we should recognise the fact that every human brain has a capacity which is limited to the expression of the thoughts of its own Ego; and consequently it is not possible for any brain to have greater ideas forced through it than those which it is already being used to express. For this reason all that we can expect 'a returning spirit' to do is simply to demonstrate the fact that the 'dead' person—the human being who had previously used such a physical instrument—is still alive, and is making efforts to show his aliveness through a brain that is already expressing all the highest ideals which its possessor can get through it. Herein also we may find the reason why there is no instance, in all the ages in which we trace spirit visitation, of any message from 'the other side' having been received that changed the current of human thought. Human progress has been wholly the outcome of human experience—experience gained through a long struggle against an animal and physical environment, and with only a crude language, based on that environment, by which to express the spiritual ideals and aims with which it is charged.

As spirituality has no material basis, a Divine inspiration could not explain its presence in the world unless man himself were a spirit, for then only would he be capable of expressing or appreciating the things of the spirit. Evolution does not explain life, or intelligence, or spirituality, therefore it does not account for all progress; but if it be true that man is a spirit incarnated for a purpose, then our mental progress would be the result of the development of the machinery through which we are expressing ourselves in response to our greater need for full expression; and our continued growth in spiritual knowledge would be the result of our physical machine being made more and more fit for spiritual expression. Thus we have an explanation of our spiritual progress, and, at the same time, of the limitations under which the returning spirit suffers, and must always suffer.

P. GALLOWAY.

We had the pleasure of a visit on February 1st from Professor Willy Reichel, the well-known occultist and traveller, who told us that he was awaiting the arrival of Mr. Charles Bailey, the medium for apports, from Melbourne, Australia, in order to introduce him to Col. de Rochas and a committee of scientific men sitting at the School of Medicine at Grenoble, so that his genuineness might be scientifically proved, and the progress of mankind thereby advanced. Professor Reichel had assumed all the expenses, which were considerable, because Bailey never travels without a companion. We cannot, of course, anticipate the report of Col. de Rochas and the committee, but we regret to learn from Professor Reichel that Bailey resorted to artifices at the sittings, which is all the more deplorable for our movement because, judging from the published reports of his test sésances in Australia, genuine phenomena have occurred in his presence. As soon as the report appears we shall return to the subject.

On Tuesday last Bailey called at this office to receive the money left for him by Professor Reichel for his return passage to Australia, and said that the committee at Grenoble had had as much success as they deserved. In a letter to Professor Reichel, Bailey threatens legal proceedings, although the Professor had paid all the expenses connected with his journey to Grenoble (amounting to over £200).

The Professor received a letter from Mr. Stanford, of Melbourne, dated December 20th, 1909 (but unfortunately it arrived too late, as Bailey was already on his way), saying that Bailey and his alleged 'controls' had given a sitting at which an Egyptian paper was produced (in Arabic), which they declared was but a few days old. On the strength of this supposed wonderful manifestation a considerable sum of money was given to Bailey by Mr. Stanford, but it was subsequently ascertained that the paper was five months old.

In a letter which we have received from Colonel de Rochas, that gentleman informs us that the two birds which were produced at the recent sitting as being brought from India, were purchased in Grenoble by Bailey—they were identified by the bird-seller, who also identified Bailey as the purchaser, and that at a subsequent meeting Bailey refused to submit to a test search and to give further sittings.

Professor Reichel assures us that he is confident that the phenomena produced through Bailey at Mr. Stanford's circle in Melbourne were genuine, and that this bitter experience is another illustration of the fact that even otherwise reliable mediums sometimes 'help out' the phenomena when their power becomes weak.

We deeply sympathise with Professor Reichel, whose sole object was to do good, believing entirely in Bailey's *bona fides*. He had kindly promised us to bring Bailey to London to hold some sittings with the Council of the London Spiritualist Alliance, and intended to offer his services to scientific men, but, of course, all that is impossible now owing to Bailey's folly: we do not wonder that M. Guillaume de Fontenay advised Bailey to go back to the shoemaker's bench! The only satisfactory features about this deplorable business are the high motives and self-sacrificing spirit of Professor Reichel, and the fact that the exposure has been made by experienced students of psychical phenomena.

THE 'Review of Reviews' for February reproduces from 'The Sunday at Home' a religious census of the world, which has just been published by Dr. H. Zeller, Director of the Statistical Bureau in Stuttgart, in which he estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists; the remaining 188,420,000 being classifiable as Pagans of various descriptions. This estimate differs largely from that which is frequently published, in which Buddhists are said to number a third of the human race. If the official figures given above are correct, the Buddhists 'cut a poor figure'—numerically, at least.

TO CORRESPONDENTS.—Mrs. L. Mikulin: Please send us your present address: there are letters at this office for you. G. Barnett: You have not sent us your address; kindly do so. Several communications intended for this issue of 'LIGHT' are unavoidably held over for another week.

## THE ANATOMY OF SPIRIT FORMS.

Mr. F. R. Melton, who has witnessed and investigated many physical and psychical phenomena, in company with Sir William Crookes, Sir Oliver Lodge, Miss Florence Marryat, and many others eminent in science and literature, delivered two addresses in Bristol on Sunday, February 20th, the evening meeting being presided over by Mr. A. C. Osborne, the leader of the Bristol Spiritual Mission.

Mr. Melton, speaking on 'The Anatomy of Spirit Forms,' disclaimed being a Spiritualist in any ethical or religious sense, and approached the subject purely from the point of view of experimental and exact scientific observation. He recounted many instances of materialisations which had stood the test of the most critical and minute scientific investigation. He had even, with the consent of the spirit form, extracted blood from the materialised arm and placed it under the microscope, and had been unable to discover the slightest difference, chemically or otherwise, between it and the blood of the ordinary human being. Perhaps the most curious feature of this experiment was that the spirit spoke of the pain the operation caused. On another occasion a committee of medical men had been permitted to divest the form of its clothing, and subject its organism to the most crucial clinical examination. *Inter alia* they applied the stethoscope and pulsimeter, and found that the heart and pulse were regularly beating, at a different rate from those of the medium, thus proving that blood was circulating through the arterial system of the spirit exactly as it does in the bodies of those still in the flesh. The inevitable conclusion appeared to be that the spiritual body was an exact replica of the physical one, though of a refined and etherealised kind of matter which was not ordinarily visible or tangible.

But there was nothing supernatural in this or any other manifestation. Everything in the universe was subject to the operation of invariable laws, including that of cause and effect, and nothing ever happened, or could happen, for which there was not a perfectly natural cause, and however mysterious and inexplicable any event appeared to be, it was the duty of scientists to probe and examine it by the most rigid and exact methods which could be devised.

New discoveries were continually being made which threw light on the perplexing problems of life and death, which theologians and leaders of religious thought had only intensified by their wrongly directed attempts to elucidate them. Unfortunately religion and science had for long been considered antagonistic; but this antagonism was passing away, and nothing, not even the human soul, was now too sacred for scientific investigation. One matter which was at present engaging considerable attention was the polarisation of light, and researches in this direction were enabling scientists to take photographs of many things which were not previously known to exist, and portray such common objects as trees in an aspect which radically altered scientific views in many respects as to their structure, functioning, and environment.

The lecturer gave a lucid explanation of the way in which it appeared that materialisations took place. He said that we all exhale a substance, difficult or impossible to define, to which he gave the name of psychic force, and spirits coming into the zone of this force, emanating from a person with whom they had the requisite affinity, were able to incorporate this substance into their own organisms in such a way as to make them visible and tangible. Even inanimate objects were surrounded with this force, or aura, and spirits were able, in some way difficult to comprehend, to set up a reciprocal action between the psychic force of the medium and the aura of ponderable objects, which were thereby caused to move without apparent contact, contrary to the laws of gravitation.

Perhaps half of the audience had no previous acquaintance with the subject, but they were deeply interested in Mr. Melton's recital of personal experiences and scientific experiments of a thrilling and convincing character. At the close he was accorded a hearty vote of thanks, coupled with an ardently expressed desire that he would give further lec-

tures on the same and kindred subjects, and he was besieged by intensely eager questioners anxious for further information. The organisers of the meeting are greatly encouraged to find that their message is being sympathetically listened to by a rapidly widening circle of thoughtful and intelligent hearers.

A. H. HOLBROOK.

## 'FIONA MACLEOD' AS A PERSONALITY.

In an appreciative notice of the first volume of the works of 'Fiona Macleod' (William Sharp), which appeared in the 'Daily News' for February 11th, the reviewer, Mr. R. A. Scott-James, refers to the mystery which for twelve years surrounded the name of 'Fiona Macleod,' and says:—

Few guessed that the sufficiently well-known William Sharp, the 'critic, biographer, essay and novel writer,' was identical with the dreamy, melancholy, passionate poet who wrote those sad rhythmic tales of the Gaelic islands and those fantastic runes of unseen powers and the tragical fancies of men. Of the few who were in the secret none divulged it, for had not the author said, "'Fiona" dies should the secret be found out.' Nor is it sufficient to speak of him as an example of a dual nature. Mrs. Sharp suggests that the second phase in his literary career began after a serious illness, when he was thirty-one years of age, when his mind harked back to the dreams and visions of his young days among the Western Isles; and that the stimulus came to him from a fine friendship which inspired and developed in him the personality of 'Fiona Macleod.' I have heard it put even more emphatically than that by one who was on closest terms of intimacy with him. 'Fiona Macleod,' I have been told, was almost literally a personality apart from that of William Sharp; Sharp was rather the intellectual and literary medium through which the fine feminine imagination of another was enabled to take form. Sharp was the vehicle of these tales and poems; 'E. W. R.' was the direct motive power and personal force behind them—two persons, with complementary qualities, went to the making of this work, and the writing-man was giving honour where honour was due when he put to it the signature of 'Fiona Macleod.'

Much of this is easily intelligible to Spiritualists, but Mr. Scott-James offers no opinion as to whether this is true or only a 'fanciful idea,' and simply says: 'All we know for certain is that the character of this writer is not the character of William Sharp the *littérateur*.'

## A BRACING FAITH.

The following cheery message, which comes to us from America, and is entitled 'The Faith of an Optimist,' by Charles F. Dole, might just as well be entitled 'The Faith of a Spiritualist,' for we can agree with it both in the spirit and in the letter. Mr. Dole says:

I believe that this is a good world, and that goodness is at the heart of it. I believe this on the basis of facts and of experience. The world is good to him who faces it like a man and tries to do good in it. I find that men also are good if we are good to them. I believe that the motion of the world urges, like gravitation, in the way of goodness.

I believe that a man's right is to expect happiness, as he ought to expect to be well. I believe that happiness ought to be the rule and not the exception. For happiness is the health of a man's inner life.

I am an optimist not only because I have tried the experiment of using the world as good, but also because I have been with the pessimists. I have tried living in doubt whether or not this is God's world. I know what it means to be cynical. I have travelled in the way of suspicion and distrust. I have found that it is the way of death.

I have discovered that the words, acts, and thoughts of ill-will, self-will, egotism, conceit, arrogance, and selfishness act like poison. They hurt the working of the mind so that we cannot think straight. They throw the body out of gear and make it liable to accident, weakness, and disease.

I believe in the highest kind of happiness. It is like music; it satisfies the whole of a man, and not his body or senses alone. It satisfies his intelligence, his conscience, and his heart, and it certainly quickens every pulse in his body with life.

I am happy whenever my whole and real self acts. I

am happy whenever I obey the voice of God in me. I am happy whenever, seeing the way of truth, I follow it, not asking where it will go. I am happy whenever, seeing a duty, I give myself entirely to do it, not asking for any reward. I am happy whenever the spirit of goodwill possesses and rules me. I am happy whenever I give up my own will to follow a better will and make the better will mine. I am happy when I trust men most, and trust the universe likewise. The universe answers to my trust, and men, too, answer to my trust in them.

I believe that there is one remedy, when the current of my happiness fails. I must turn on the power of goodwill, and do at once whatever goodwill requires. My happiness then is restored, and I become invincible against evil. I believe that in every hour of active goodwill we enter into the immortal life.

I believe in the right to be happy, but I do not dare to ask for happiness for my own sake. I ask it for the sake of love and humanity. For the world needs happiness more than anything else. Whenever I ask for happiness, wherewith to bestow it, I believe that I draw on the inexhaustible fountains.

## 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.*

### Spirit Photography.

SIR,—I am much interested in Mr. A. K. Venning's letters, and cordially endorse all he says on page 92 as to the genuineness of Mr. Wyllie's mediumship and the general law of duplications. On the old and vexed subject of reproductions, including the portrait of the late Mr. E. D. Girdlestone, I can say little in 'LIGHT,' as the pressure on your space would not permit of an article dealing properly—not merely with reproductions, but with the Girdlestone incident alone. I regret that attacks are still made on Mr. Wyllie's mediumship on the statements of persons whose character and standing are not known in this country, while the evidence of men like Mr. Venning is quietly ignored. I regret to say that Mr. Wyllie has been seriously ill in Edinburgh, not having fully recovered from the severe weather in Glasgow.—Yours, &c.,

JAMES COATES.

### A Note for Mr. Turvey.

SIR,—Mr. Vincent N. Turvey's letters, one of which appears on page 91 of 'LIGHT,' are always suggestive, and often better, when they tell us of phenomenal facts coming through him as a witness. His testimony, if discredited, could only be so on the ground of self-delusion. But, then, what evidence is there for that accusation? On the contrary, his expressive writings would be accepted as proof of sane integrity if they related to any subject against which there is not an inveterate prejudice.

Taking his statement of the facts to be exact, still it does not follow that his explanation concerning their causes is correct. It is necessary to clear away from proved facts the glamour frequently thrown over them by the use of words pretending to be explanations of what is often inexplicable.

Subliminal consciousness, telesthesia, and other Greek and Latin derivatives, useful for naming phenomena and indicating working hypotheses, are but disguised guessing until proved to be true causes. Mr. Turvey seems to be at sea in ascribing the cause of the phenomena he describes to the ether, which he calls 'a photo-phonographic fluid,' and which he might very well call  $x$ , for of its quality and potentiality nothing more is known than that it is substance—I use that word in its strict sense of something which underlies and is the formative foundation of all things.

Mr. Turvey well puts the ingenious suggestion that as a large piece of wood floating in still water will attract to it small floating splinters of wood, so also will the mentality of a great teacher attract to it the minds of his pupils. Eastern teaching insists on the necessity of the verbal instruction of a neophyte, and affirms that running through Nature is a rule that recognition can only come of responsiveness; the eye, penetrated by ether, sees because it answers to vibrations of the ether. I will conclude by asking why, if this be a rule of Nature, some minds that have a character of great intellectual superiority in material matters cannot respond to spiritual intuition?—Yours, &c.,

GILBERT ELLIOT.

### A Tribute to Veteran Workers.

SIR,—I cannot get away from the thought that a most interesting incident in the lives of Mr. and Mrs. James Watson is worthy of record in 'LIGHT.' Mr. and Mrs. Watson were among the few who formed the Dundee Society of Spiritualists in 1896, and Mr. Watson still holds the office of Minute-Secretary to which he was appointed at that time, and during all the years since then he has taken his share of the platform work. The following copy of what was sent to Mr. and Mrs. Watson will explain the incident to which I refer.—Yours, &c.,

JAMES M. STEVENSON.

DEAR MR. AND MRS. WATSON.

This day, the 30th of January, 1910, being the Sixtieth Anniversary of your Marriage, we the Members of the Dundee Society of Spiritualists, and others interested therein, many of whom are friends of bygone days, now inheritors of the fuller life beyond the grave, congratulate you on such an auspicious event in your earth life. Further, we would express not only our warm regard for you, but our warm affection; and our heartfelt desire is, that the eventide of your existence here may be calm and peaceful; and the dawning time of the next existence a time of exquisite joy.

Signed on behalf of the members and the other friends:

JAMES M. STEVENSON, President.  
ROBERT CHALMERS, Vice-president.  
JAMES MURRAY, Cor. Secretary.  
ANDREW WATT, Treasurer.

### 'Pure Spirits'?

SIR,—At the meeting at the Waldorf Hotel, at which Miss Bridey Mary O'Reilly gave her address on 'Pure Spirits,' reported on page 85, the chairman, the Rev. R. H. Benson, referring to the popular tendency to attribute all psychical happenings to physical causes, said that no impartial man could look at the long list of names of eminent thinkers and scientists who had borne testimony to the reality and objectivity of these phenomena, and still hold to that view, especially when it was remembered that many of them, including Dr. A. R. Wallace, Mr. F. W. H. Myers, Professor Lombroso, and Professor Richet had had their whole point of view regarding life and its meaning changed from that of materialism to the recognition of human survival in a disincarnate state in the spiritual world. On this point all serious and well-informed students were agreed. Surely all this is to the good, and makes for righteousness! But, said the Rev. Benson, Catholics believed that these phenomena were the work of non-human agencies in the unseen that were inimical to man. Investigators were always deceived, and in the long run found out their mistake, in supposing that they were in touch with departed spirits, when, as a matter of fact, they were being misled by impersonating evil beings, whose whole object was to secure the ruin of men, both here and hereafter. As to this, several questions arise. How does the Rev. Benson know that these 'bad angels' exist? Why did the All-Good create them and endow them with supernatural cunning and ability to deceive His helpless children on earth? Why should they delight in seeking to ruin man? Why does God keep them alive, since all creatures live and move and have their being in Him? Why should we believe that God and His good angels and our own loved ones are less accessible and less powerful than the devil and his agents? When we 'seek,' 'ask,' and 'knock,' we anticipate that the promise will be fulfilled, and that the door will be opened to us. Spiritualism has been of incalculable benefit to millions of men and women—a 'Comforter' in very truth. Why, then, should we not judge the tree by its fruits and by the law that 'a house divided against itself cannot stand,' as Jesus said to those who charged him with being in league with Beelzebub? Why should we believe that the unseen realm is ruled over by evil powers, and that God is successfully opposed, thwarted, outwitted, and defeated by Satan and his evil demons? What are all the good, wise, loving, and divine powers—angels or spirits—doing to let these crafty deceivers, if such they be, triumph in this way? No, no, it will not do. The Rev. Benson claimed that his Church was fifty years ahead of the times. Heaven save us! Why, on this point, at least, it is more like five hundred years behind the times! It proclaims doctrines of devils, of failure and hatred. It peoples the unseen with horrors, and plays upon the fears of the ignorant and spiritually blind. Whereas Spiritualism lets in the light, banishes fear, encourages love, and with its facts gives firm foothold for faith in the goodness, wisdom, power and love of the Infinite Father.—Yours, &c.,

A LISTENER.

## Electric Light and the Eyes.

SIR,—In reply to Mr. Eustace Miles in 'LIGHT,' February 12th, may I say that the difficulty to which he refers is easily overcome by putting a cover of red tissue paper over the electric light globe—over the upper part, not the lower? I have seen this done by several as if by an instinctive knowledge that the red of the paper would supply the deficiency in the light. The paper must be a brick or yellow red, not a blood or blue red.—Yours, &c.,

ELLEN S. GASKELL.

## Another Scarf-Pin Incident.

SIR,—The interesting letter on page 103 signed 'Ophis' reminds me that some few years ago, when I had the privilege of the services of a private, voluntary medium, the latter was slowly undressing in my room. He was wearing a small jewelled pin that he had remarked during the day wanted cleaning. He put his hand to the pin, there was a snapping sound, and he exclaimed, 'There, now they've taken my pin!' and began to 'go on' about it.

However, within seven seconds it was lying at his feet, as clean and bright as when it left the jeweller's shop.

Such phenomena—they often occurred—were (probably) always accompanied by the sound as of the snapping of tightly stretched elastic, or of the electric spark.—Yours, &c.,

H. W. THATCHER.

## A Startling Experience.

SIR,—The following authentic story (just given me by a lady friend) might prove interesting. There is a house in one of the southern counties (now empty) called by the name of one of our great historical characters. It is picturesquely situated and has large mullioned windows. A small alcove bears a date which shows that it is several hundreds of years old. In connection with this house is a subterranean passage some miles in length. The house is regarded as a kind of show-place, but for some reason, unknown to the public, no one after full inquiries and investigation will take it. My lady friend's brother visited it a few days ago, and while standing in one of the rooms, enraptured with the view from the window, he was startled by hearing loud knocks on the ceiling and walls. He is a sceptic and a scoffer at Spiritualism, and was quite alone. My lady friend urged me to write, or I should not have troubled you. I think a séance held in the house would 'a tale unfold.'—Yours, &c.,

E. P. PRENTICE.

## NEW PUBLICATIONS RECEIVED.

'Nature's Helps to Happiness.' By J. W. ACHORN, M.D. William Rider & Son, Ltd., 164, Aldersgate-street, E.C. Price 1s. net.

'One Life, One Law.' By MABEL COLLINS. Theosophical Publishing Society, 161, New Bond-street, W. Price 1s. net.

'The Physics of the Secret Doctrine.' By WILLIAM KINGSLAND. Theosophical Publishing Society, 161, New Bond-street, W. Price 3s. 6d. net.

'The Cell of Self-Knowledge. Seven Mystical Treatises Printed in 1521.' Edited by EDMUND G. GARDNER, M.A. Chatto & Windus. Price 5s. net.

'Power and Prosperity.' By L. M. MESSENGER. C. W. Daniel, 1, Amen Corner, E.C. Price 1s. 6d. net.

MONTHLY MAGAZINES.—'Herald of the Cross' (2d.), 'Nautilus' (10 cents), 'Hindu Spiritual Magazine' (1s.), 'The Theosophist' (1s.), 'Occult Review' (7d.), 'Modern Astrology' (6d.), 'Reason' (10 cents), 'British Health Review' (3d.).

PROGRESSIVE SPIRITUALISTS.—Spiritualists are to be found in the front rank of all reformatory movements—as, for instance, Dr. A. R. Wallace, O.M., in Land Nationalisation, Mr. and Mrs. W. Tebb in Anti-Vaccination, and the Society for the Prevention of Premature Burial, Sir and Lady Richard Stapley in social and progressive work, Mr. Joseph and Mrs. C. L. H. Wallace and Mr. Sidney Beard in Food Reform, &c., and many others who are ardent workers for human betterment. 'The Animals' Friend' is a title that may well be applied to Mr. J. Fraser Hewes, of Mapperley-road, Nottingham, for many years president of the Spiritual Evidence Society. He is the Honorary Secretary of the Nottingham branch of the 'British Union for the Abolition of Vivisection,' and has addressed a large number of public meetings during the past year. Mr. Hewes will be pleased to send literature to readers of 'LIGHT' on application.

## SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms.*—On Sunday last Miss McCreadie gave well-recognised clairvoyant descriptions. Miss Dorothy Chad kindly sang. Mr. W. T. Cooper presided.—*Percy Hall.*—On February 21st Mr. George Spriggs gave successful clairvoyant descriptions to a large gathering. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith conducted the fourth anniversary service, and gave interesting accounts of her experiences. Solo by Miss Deakin; organ solo by Mr. Hayward.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave an eloquent address on 'The Making of the Future.' Solo by Mr. Basham. On February 23rd Mr. E. W. Beard gave a spiritual address on 'Spirit Friends.' Sunday next, see advt.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. R. Boddington gave an address on 'The Spirit Body, Scientifically Considered.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. Jackson, address.—H. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert Wittey gave a thoughtful address on 'Unity.' Mr. Hall kindly rendered a solo. Sunday next, at 7 p.m., Mr. H. Leaf, trance address and clairvoyant descriptions. Monday, 8, Miss Sainsbury, clairvoyante.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave spirit teachings, and in the evening delivered an instructive address on 'Christian Spiritualism.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mrs. Beaurepaire.—E. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Harry Pye spoke on 'Ideas concerning Spirit.' Sunday next, at 7 p.m., Mr. J. Blackburn. At 3 p.m., Lyceum. Monday, at 7, ladies' circle. Thursday, 8.15, public circle. Sunday, 13th, London Union Conference.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Clarke gave an instructive address on 'The Use and Abuse of Mediumship.' Sunday next, at 11 a.m. and 7 p.m., Mr. D. J. Davis, addresses; at 3 p.m., Lyceum. Monday, 8, and Wednesday, 3, Mrs. Curry. Thursday, 8, circle.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Miss Violet Burton gave an address on 'Golden Opportunity.' Sunday next, at 10.45 a.m., circle; at 6.45 p.m., Mrs. Ord. Thursday, at 7.45 p.m., Mr. S. Eveleigh. Tuesday, healing. Wednesdays and Fridays, at 8 p.m., members' circles.—J. J. L.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 8, Mayall-road, Brixton, on Sunday, March 13th. At 3 p.m., Miss Florence Fogwill will open a discussion on 'Christianity from a Spiritualist's Standpoint.' Tea at 5 p.m. Speakers at 7 p.m., Messrs. G. Tayler Gwinn and M. Clegg.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. A. Richardson spoke, and Mr. Abraham gave psychometric readings. In the evening Mr. J. G. Nicholson gave an address on 'Through a Glass Darkly.' Sunday next, at 11.15 a.m., Mr. Abraham; at 7 p.m., Mr. Frederic Fletcher. Wednesday, Mrs. Webster.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Jamrach spoke on 'The Spiritual Body,' replied to questions, and gave clairvoyant descriptions. Madame Divergé recited, and Mr. R. Stockwell rendered a solo. Sunday next, at 7 p.m., Mr. J. Osborne, address and psychometry. M. Divergé will sing. Healing treatment by Mr. C. Brown.—T. C. W.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Percy Smyth spoke on 'The Mind King of Itself.' Sunday next, at 7 p.m., and Monday, at 8 p.m., Mrs. A. Gilbert, of Derby, will give clairvoyant and psychometric delineations. Sunday, the 13th inst., at 7 p.m., Mr. J. L. MacBeth Bain, address on 'The Healing Christ of our Day.'—C. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mrs. F. Roberts gave clairvoyant descriptions, and in the evening an address, clairvoyant descriptions, and spirit messages. On February 24th Mrs. Wilson spoke, and gave psychometric readings. Sunday next, at 11.30 a.m., Mr. Jackson; at 7 p.m., Mr. Timson, address and clairvoyant descriptions; Wednesday, at 8, Mrs. F. Roberts, silver collection; 10th, meeting.—C. J. W.

CENTRAL LONDON.—11, ST. MARTIN'S-COURT, W.C.—On Sunday last Mr. Kelland conducted the meeting. Sunday next, at 3 and 7 p.m., clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Annie Boddington's address on 'The Progressiveness of Spiritualism' was much appreciated by a large audience. Mr. G. Taylor Gwinn presided. Sunday next, Mr. J. Kelland, on 'The Magic of Ancient Egypt.'

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Coghill gave addresses and clairvoyant descriptions.—C. R.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. J. Adams gave an excellent address on 'Then and Now.'

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Walker gave an address and clairvoyant descriptions. Mr. Roffe and Mr. Emms also spoke.

SOUTHEND-ON-SEA.—4, CORSHAM-ROAD.—On Sunday evening last Mr. W. Millard spoke on 'Spirit Life and Developments.'—H.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. G. West gave an address. In the evening Mrs. Grainger spoke and gave clairvoyant descriptions.—L.

EXETER.—MARLBOROUGH HALL.—On Sunday last Captain Greenaway spoke on 'The Mind Age,' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Miss Florence Morse gave addresses and highly successful clairvoyant descriptions.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mrs. Webb gave good clairvoyant descriptions. On February 25th Mr. Petz held a circle for healing.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. H. F. Leaf gave an eloquent address on 'The Brotherhood of Man,' and successful clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. Frederic Fletcher replied to questions, and in the evening gave an address on 'The Psychic and the Spiritual.'—H. E. V.

STALYBRIDGE.—CENTRAL-BUILDINGS, BENNETT-STREET.—On Sunday last Miss Eastwood delivered good addresses and gave clairvoyant descriptions. Meetings were held nearly every day during the week, with good success.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. T. Brooks spoke on 'Inspiration.' On February 22nd Mr. J. Dewar lectured on 'Spirit Photography,' with illustrations.—E. J. D.

SOUTHEA.—LESSER VICTORIA HALL.—On Sunday last Mr. G. F. Tilby gave admirable addresses on 'Some Conceptions of God' and 'Thoughts.' Mrs. L. Harvey gave a solo and clairvoyant descriptions.—J. W. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROADS, E.—On Sunday last Mr. G. R. Symons addressed a large audience on 'Spiritual Gifts.' On February 24th Miss J. Middleton gave good psychometric readings.—C. W. T.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last Mrs. Davies gave an address and clairvoyant descriptions; on Wednesday she spoke and gave psychometric delineations.—G. E. R.

SOUTHPORT.—HAWESHEAD HALL.—On Sunday and Monday last Mrs. Gilbert delivered addresses on 'A Voice from the Spirit Friends' and 'Why Seek Ye the Living among the Dead?' and gave psychic readings.—V. M. S.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mr. P. R. Street delivered addresses and Mrs. Street gave clairvoyant descriptions. Other meetings during the week.—A. H. C.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last 'The Selfless Life' was discussed, and Messrs. Williamson and Lightowler gave clairvoyant descriptions. In the evening Mr. J. Hayes spoke on 'Practical Spiritualism.'

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Fielder gave an address on 'Angel Ministry' and well-recognised psychometric delineations.—R. J. H. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. Rundle, under control, continued his account of 'Work in the Spirit World,' and gave recognised psychometric readings.—A. J.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mr. T. Olman Todd addressed a large audience on 'Symbols of the Infinite.' Mr. Clarke conducted a circle. On February 23rd Mr. Noyce demonstrated spiritual healing.—M. C. A.

BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.—On Sunday last Mr. W. G. Thomas gave an address and clairvoyant descriptions. Mesdames Williams and Oaten transmitted spirit messages. On February 22nd and 23rd Mr. Aaron Wilkinson held successful meetings.—H. O.

BIRMINGHAM.—20, JOHN-STREET, VILLA CROSS, HANDS-WORTH.—On Sunday last, morning and evening, Mrs. Place-Veary delivered addresses on 'The Unfolding of Spiritual Gifts' and 'Spiritualism not a New Religion,' and gave clairvoyant descriptions. On Monday she gave psychometric readings.—D. L.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mr. F. T. Blake spoke on 'Harmony,' and with Mr. Mundy and Mrs. Taylor gave clairvoyant descriptions. On February 24th Mr. J. P. Blackford spoke on 'Judging from Appearance.' On February 23rd a social evening was much enjoyed.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Lacey gave admirable addresses on 'The Way of Development' and 'The Trance Condition'; also excellent clairvoyant readings. On February 23rd a social meeting and dance was held in aid of funds, several members contributing to a varied programme.—G. McF.

SPIRITUAL CHURCH BROTHERHOOD.—On Saturday last the Spiritual Church Brotherhood held its second meeting at Grey Mare Lane, Manchester. Mr. Crossdale, of Stalybridge, president, said that the objects of the Brotherhood were spiritual realisation, propaganda, mutual help and protection, and to provide for better conditions among workers. Twelve churches were represented and an interesting discussion was held.

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