

# Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,522.—VOL. XXX. [Registered as]

SATURDAY, MARCH 12, 1910.

[a Newspaper.]

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## CONTENTS.

Notes by the Way .....	117	Psychic Element in the Greek Testament .....	123
L.S.A. Notices .....	118	Physical Phenomena in Italy .....	124
New Medium at Rome—Matter Passed through Matter .....	119	The Blue Bird .....	125
Ancient Egyptian Belief in Immortality .....	119	Science as Taught by Theosophy .....	125
Mental Processes and Education .....	120	Charles Bailey on the Continent .....	126
The True At-one-ment .....	120	Mr. and Mrs. Peters at a Séance .....	126
Question Department .....	121	The Creative Word .....	126
Apocryphal Romances .....	122	Jottings .....	127
		Table-Turning Extraordinary .....	128

## NOTES BY THE WAY.

'Pearson's Magazine' is venturing one more try at 'Exposure.' We welcome it: for we no more want to be tricked than the Mr. Marriott who has been engaged to show how everything is done. But we really needed no one to persuade us that genuine spirit phenomena can be imitated. Most things can be imitated, even florins and five pound notes. Millions of sharp, exacting, and self-respecting people have been convinced of the genuineness of what Mr. Marriott thinks he knows is all fraud. We look on amusedly at his courageous modesty, and wish him success as a showman.

That 'Pearson's Magazine' thinks it worth while to spend its money on the show proves at all events that people are interested in the subject and are serious about it. If, as is certain, that interest will be increased and that seriousness will be deepened by the exhibition, we shall profit by it as well as Mr. Marriott, but in other ways.

A much more serious matter is the reported imposition of Mr. Charles Bailey at Grenoble. Full particulars have not yet come to hand, but Professor Reichel's statement seems convincing, and yet he is confident that Bailey is a genuine medium. The problem of the mediumistic Jekyll and Hyde is still unsolved.

'The World Real but Invisible,' by Aziel, with Foreword by the Rev. A. Chambers (London: Charles Taylor) is sent forth as an 'inspirational' work. 'The writers of the words claim only to have been the amanuenses of the teacher.' The book is a collection of short papers on topics, chiefly definitions. There are two hundred and twenty-three of them, fairly well arranged in fifty-one sections, and each one on a definite subject. This book deserves attention, for there is much in it that has a certain note of thoughtfulness and originality: but we cannot say that it suggests the desirability of accepting everything in it as 'gospel.' For instance, here is a very short paper on 'Helium,' and this is nearly the whole of it:—

Spirit of spirit; soul of creation, in natural works; the life power of Almighty God.

Helium is not yet a motive power of man's will; but slowly and silently it is yielding her secrets to the race.

An endless search; for when one point is gained, other heights are revealed, until man shall be master of his own planet, as probably was Adam before the fall.

This is very foggy and, moreover, we very much doubt whether the Biblical Adam was as much the master of this planet as we are: and what about the 'fall'? Comets, we are told, are 'sky scavengers, drawing from the

ether all impurities and gases of a harmful nature.' We rather like the audacity of that, but is it not rather risky to suggest impurities and gases in the ether?

We notice a few useful hints as to 'evil' spirits and disagreeable experiences. These we commend to some of our mediumistic shockers who see horrors.

'There is a clairvoyance that is evil,' we are told, 'wherein the spirit of the medium descends to the hells, and beholds distorted pictures of souls in shadow. . . This perversion shows dark pictures that *do* exist, but whose falsity of description lies in the mind of the medium.' That will bear a great deal of considering, and is well worth remembering. The same may be said of the reference to planchette writing and the intervention of frivolous spirits.

'A spirit drawing by Muriel' has much curious beauty in it, and a marvellous amount of work. It is given as 'representing a soul's upward flight through the planes of glory.' The phrase 'The planes of glory' is characteristic of the book, which is somewhat 'evangelical.'

We recently gave a brief blast from Spurgeon—only forty years old. If we go farther back, to, say, 1730, we certainly get to something a trifle hotter. In their day, the brothers, Ralph and Ebenezer Erskine, were famous Scotch Presbyterians whose 'Gospel Sonnets' and Sermons were in high repute. Dear Ebenezer revelled thus:—

The swearer shall have enough of wounds and blood when the devil shall torture his body and rack his soul in hell. The drunkard shall have plenty of his cups when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air. . . Oh! What a bed is this! no feathers but fire, no friends but furies, no ease but fetters, no daylight but darkness, no clocks to pass away the time, but endless eternity, fire eternal always burning and never dying. Oh! who can endure everlasting flame? It shall not be quenched night nor day; the smoke thereof shall go up for ever and ever. The wicked shall be crowded together like bricks in a fiery furnace. . . What woes and lamentations shall be uttered, when devils and reprobates and all the damned crew shall be driven into hell, never to return.

And saintly Ralph thus sang:—

In boiling waves of vengeance must I lie,  
O could I curse that dreadful God and die!  
Infinite years in torment shall I spend,  
And never, never, never at an end!  
Ah! must I live in torturing despair  
As many years as atoms in the air?  
When these are spent, as many thousands more  
As grains of sand that crowd the ebbing shore!

When all these doleful years are spent in pain,  
And multiplied by myriads again,  
Till numbers drown the thought, could I suppose  
That then my wretched years were at a close,  
This would afford some ease, but, ah! I shiver  
To think upon the dreadful sound 'for ever'!  
The burning gulf where I blaspheming lie  
Is time no more, but vast eternity.  
Bound to the bottom of the burning main,  
Gnawing my chains, I wish for death in vain.  
Just doom! since I that bear the eternal load  
Contemned the death of an eternal God.

We would not sully our pages with such odious nonsense, were it not that the moral is worth it. Ralph's last line indicates who the poor victim is—a heretic as to the Atonement—a Channing, for instance, or a Martineau, or a Campbell.

We often hear it asked: 'Are we progressing?' A glance back at these two 'saints' will suggest a safe reply.

After all, the best argument against making entrance into heaven turn upon a right opinion about the God of heaven is the moral one: that the law of the spiritual world must be a law of likeness, not of language—a law of spiritual affinity. Not community of belief but similarity of affection draws spiritual beings together: and what is true of heaven is true of hell, whatever we mean by that word.

It follows that the notion of banishment to hell for a wrong opinion is a moral monstrosity—itsself a kind of blasphemy, a sin against the Holy Ghost. A brave thinker said:—

All theological formulas may become empty sounds; talk about propitiation and faith, however plausible, may deceive: but whoever—man, woman, or child—feels and knows, in those secret places of the heart to which God's eye alone can penetrate, that love to Christ, love of moral purity, hatred of evil, joy in truth, kindness, charity, are the atmosphere of the soul, has the best possible evidence of being in a state of salvation. To speak of a person whose affections are in heaven being in hell is to utter a blasphemous lie. Such a person would be turned by the very devil out of hell as a traitor and rebel. The testimony of the tender and true heart, touched with the love of Christ, is better than that of all the theologians and revivalists in the world.

Will that old 'Education question' turn up again in this Parliament? It will if it lasts three years: and, if it does, we shall have all the old church and chapel clatter over again.

What we want is to be rid of both: 'A plague o' both your houses!' The mischief done by worthy, good and sincere men when they once get Church on the brain is incalculable. We could tell stories that would be unbelievable if we did not know them to be true, such as a vicar giving, in school, a lesson on hell, and illustrating it with a lighted candle on a little girl's finger; or a curate asking a class of young girls to hold up their hands if they had been baptised, and openly damning a dear little girl who kept her hand down. The following story we believe to be true: the others we know to be so:—

One day, writes a correspondent, the little daughter of a Methodist local preacher came home crying from the 'National' school. 'Oh! father,' she sobbed, 'I don't want to go to hell.' 'I don't think you will,' he replied. 'Oh! yes, I am going,' was her answer; 'teacher says so.' Inquiry elicited the fact that the teacher, in giving a lesson on the storm on the Sea of Galilee, told the children the boat Christ was in was the Church of England. That was saved. The other 'little boats' meant Dissenters, and they were all lost. 'And, oh! father,' concluded the child, 'I don't want to be lost and go to hell.' This, we suppose, is what a speaker at a Church Union meeting called 'the simple teaching of the Bible as the Church understands it.'

We believe this kind of thing is far more common than people generally imagine. We want the priest clearing out, and we want the teacher telling, quite seriously, that he, like the cobbler, must 'stick to his last.'

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.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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.'

## MEETINGS AT 110, ST. MARTIN'S LANE, W.C. 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 15th, Mrs. Place-Veary 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 22nd, Mr. J. J. Vango.

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On *Thursday next*, March 17th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIDAY.—TALKS ABOUT SPIRITS.—The sixth 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 18th, at 3 o'clock prompt, when the subject will be 'THE INSANE.' 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,

## THE NEW MEDIUM AT ROME.

## PASSAGE OF MATTER THROUGH MATTER.

I remember Eusapia Paladino at the outset of her career, a poor, insignificant girl of the people, yet even then giving promise of wonderful psychic powers; and this remembrance has always caused a feeling of curiosity to arise whenever I have heard of a new medium. Impressions of the first steps taken by those who are destined to create new currents of thought are not, I think, as often recorded as they deserve to be; and according to my experience, the curiosity and keenness of conviction produced by the first phenomena arising from the mysterious powers of a budding medium are what seem to bring us most closely into contact with an unknown world. There is a spontaneity about these early phenomena which is seldom found in those produced by more mature mediums, and in their originality they somewhat resemble the first works of an unpractised genius.

It was for this reason that, one evening not long ago, I made my way to a small house in a working-class quarter of Rome, near the Tiber, where the medium lives whose phenomena I briefly mentioned on p. 83 of 'LIGHT.' I was shown into a modest but clean apartment, evidently used for sances; in the centre stood a three-legged table, and a sheet was stretched like a curtain across one corner of the room to form a cabinet. A sofa and a table stood against the wall, an improvised mantel-shelf with a mirror over it completed the simple furniture. On the tripod table were some admirably executed casts of hands and feet, on which the lines of the skin could be distinguished. I was told that they had been taken from impressions, in paraffin wax, of spirit hands and feet, and that expert and competent workmen, who had inspected them, had declared that it was, humanly speaking, impossible for a foot or hand to be withdrawn from the fragile envelope of wax without rupturing it.

On the table against the wall stood a square article of strange appearance which excited my curiosity; it was something between a cage for a large bird or a small animal, and a cabinet for holding books, so that the titles could be read without opening it. Both the lid and the open front were covered with wire netting; the lid was padlocked, and further secured by being firmly tied and sealed in three places. This mysterious casket contained only a few articles of small value—a little drum, two sticks, and a pocket electric lamp.

Around this meagre exhibition were gathered a number of persons of good position, who carried on an animated discussion as to every possible means by which these objects could have got into the strange receptacle, in defiance of all known physical laws. The manifestations which were reported to me, with every mark of sincere conviction, were such as might well excite incredulity and distrust.

When the preparations for the sitting commenced, I took no pains to conceal my suspicions, at the risk of appearing discourteous; I searched every corner of the room, and saw that the door was locked and sealed. I also took an active part in the tying of the medium, a young woman of pleasing appearance, who willingly submitted to be bound in a manner that would have rendered helpless the most dangerous criminal. Then we took our places around the three-legged table, the medium being seated inside the improvised cabinet; the light was put out, and the memorable sance began.

I shall not describe the phenomena which occurred during the first part of the sitting, but merely give a list of them: raps, levitations of the table, lights, automatic movements of furniture, spontaneous sounding of instruments, and so forth. Though not unimportant, they produced no effect upon me, because my whole attention was directed to the casket, which had been constructed by a sceptical investigator on purpose to render any trick impossible; and as the casket was close behind my chair, I kept my back against it and strained my ears to hear the slightest sound near the table on which it rested. I could not understand how serious and sensible persons, like my companions at the sance, could believe in a phenomenon so repugnant to sound reason as the passage of

one solid body through another, and I was so certain that there was some trickery at work that, in order to prevent it from being practised on that evening, I had examined the box all over before the sitting began.

Having assured myself that there was no double bottom, all the sides being of equal thickness, and that no bulky object could be introduced through the meshes of the wire netting, which were barely three-eighths of an inch across, I decided to prevent the substitution of a similar casket for this one by passing a piece of thick string through the meshes of the netting, tying the ends and sealing them with a seal bearing my initials, and recognisable at a glance. 'I doubt very much,' I said to myself, 'whether the phenomenon or trick will be repeated to-night, under the crucial conditions in which . . .'

My too hasty conclusion was cut short by the merry rolling of the little drum and flashes of light from the pocket electric lamp, showing that all the articles in the casket had been removed from it. We immediately lighted up, and I looked with mingled curiosity and astonishment at the casket: it was empty; the padlock and seals were intact, including the one bearing my initials. We looked at each other in silent surprise, and then came an outburst of applause in which, we believed, the medium also took part\*, for we heard a clapping of hands behind the curtain. But the medium was motionless on her chair, bound as at the commencement of the sitting, and plunged in a cataleptic sleep. Her face was pale, her eyes half closed, and her breathing difficult. Though insensible to pain in some parts of her body, in others she gave evidence of externalisation of sensibility. If she was pricked on the arm, she showed no signs of feeling it; but if a sharp object were brought within eighteen inches of her side, she uttered a cry of pain.

Such are the facts of which I was an eye-witness, and thus a phenomenon which I had previously believed to be a dream of diseased minds, an illusion of fanatical Spiritualists, emerged from the region of the impossible and entered the bright domain of truth.

AUHILLE TANFANI.

48, Piazza San Giovanni in Laterano, Rome.

\* Or was it the spirit people?—[ED. 'LIGHT.']

## ANCIENT EGYPTIAN BELIEF IN IMMORTALITY.

'The Daily News,' reviewing two new books by Dr. Wallis Budge, on 'The Liturgy of Funeral Offerings' and 'The Book of the Opening of the Mouth,' says:—

The two new volumes, which contain the Egyptian texts along with translations, and numerous illustrations, are both concerned with ceremonies relating to the dead. 'The consistent, persistent, ineradicable, and unalterable belief in immortality is the chief fundamental of the Egyptian religion, and the attainment of everlasting life was the end to which every religious ceremony was performed and every funerary text written.' The funerary ceremonies are connected with the cult of Osiris, who was regarded as the god of the dead. 'The Egyptians believed that the dead rose again, because Osiris rose from the dead, and that it was, indeed, he "who made mortals to be born again."' (It is interesting to observe how closely some of the main conceptions in the Egyptian religion resembled the main conceptions in the Christian religion.) The offerings which were originally made in order to keep the souls of the dead from hunger and thirst were afterwards regarded as being in some way conducive to the salvation of the person who made the offerings.

The oldest religious ceremonies and formulæ known, says Dr. Budge, were those connected with the presentation of offerings to the dead. The Egyptians believed that the spirits of human beings in the other world fed upon the spirits of the food and drink offered to them in this world. Very exact and formal Liturgies were prescribed, and the 'formula which was said over each element was supposed to change it into a divine and spiritual food, which was partaken of by the souls of the gods and of the dead.' And so in these texts we have lists of the offerings for the dead, and a series of formulæ which were to be repeated by the officiating priests.

In the spiritual vocabulary there can be no such thing as 'righteous indignation.' It is the desire of resentment for revenge.—CHARLES B. NEWCOMBE.

## MENTAL PROCESSES AND EDUCATION.

We have already several times referred to Mrs. Mary Everest Boole's expositions of the method invented by her husband for dealing with the laws of thought in relation to life and conduct by a process of generalisation to which she refers as 'algebra.' She contends that unless the whole mass of information on any subject is translated into an algebraic (that is, neutral) notation, the confusion arising from accidental meanings of words, and personal or professional bias, renders it difficult to see clearly the essential principles as to which the authorities really agree, and the points on which they still differ.

In her latest book, 'Suggestions for Increasing Ethical Stability' (C. W. Daniel, price 1s. 6d. net), Mrs. Boole prefaces her main subject with a chapter entitled 'Hunters and Brooders,' in which she contends that men and women look at practical affairs from quite different standpoints—the man as hunter, explorer, conqueror of the forces of Nature; the woman as brooder, trying to find out what makes her charges uneasy, and how to make them comfortable. She thinks that 'the suffrage, the whole apparatus of voting and legislation, belongs on the whole to the male line; while silent influence is, on the whole, more appropriate to the female line.'

All induction, Mrs. Boole tells us, 'depends on an alternation between analysis (exercise of the sense of contrast) and synthesis (exercise of the unifying power). This alternation is the pumping action which stores the mind with knowledge and the brain with energy.' In the second part of the book she applies this dictum to mental processes in general, and shows that right judgment in the affairs of life depends on this due alternation of the two processes. The mind, in fact, acts in two modes, in two distinct states or phases:—

During some portions of a human being's time his discriminating mind is active, either receiving impressions from outside through the senses or else consciously at work on material so received previously. We will call this state of conscious discrimination *phase A*. There is an inner mind, the action of which is described as 'unconscious cerebration' or 'subliminal consciousness.' During *phase A* the outer mind is informing the inner, making there deposits of material, which are thus being 'lodged in the memory.' During other portions of time the outer mind is passive, and is either dormant or is passively receiving impressions from the inner. We will call these portions *phase B*.

These two kinds of actions may go on simultaneously, or rather, perhaps, by rapid alternations, but the normal process, most conducive to sound education, is a slow alternation; that is to say, the mind should take in new impressions for a certain time (*phase A*), and then have full opportunity for brooding on them or digesting them, in *phase B*. Teachers have too great a tendency to keep their pupils always in *phase A*, or, worse still, to drag them into a rapid alternation of phases; and this latter is also the tendency of social custom, resulting in a chaotic medley of ill-digested impressions. The unifying or generalising process carried on during *phase B* is revealed in *phase A* when the time comes for acting upon the stored-up impressions; the feeling of need for the alternation is expressed by such phrases as: 'I must think it over,' 'I must sleep on it,' &c.

There are, however, modes of the *B* phase which Mrs. Boole regards as abnormal and injurious. Among these she is inclined to place clairvoyance and clairaudience, but she admits that some such revelations of subconscious perceptions are of frequent occurrence, and not regarded as abnormal, such as all forms of artistic improvisation. She refers to automatic writing, and thinks it a useful index of the state of the mind during the *B* phase. We do not see the force of the distinction. There is probably a great deal in artistic idealisation, in automatic writing, clairvoyance and clairaudience, which may result from similar causes acting through various channels and producing effects differing in mode of manifestation. Mrs. Boole goes on to give reasons why persons of the artistic or mediumistic temperament sometimes give way to undesirable habits. *Phase B*, she says, is not under the control of the reason and conscious will, as

*phase A* is. It is partly a 'habit' phase, and the best habit to cultivate is that of acting in *phase A* on motives revealed during *phase B*, but not until this motive has been passed in review and endorsed during *phase A*. Habits of excess may be formed by yielding to impulses to indulgence during dreamy moods; at these times it is well to take less, rather than more, of the usual allowance of anything specially enjoyed. This does not mean that fasting is recommended but that food or delicacies of any kind should be taken only when the outer mind is fully awake.

Mrs. Boole makes one remarkable contention that should be borne in mind. No ideal or influence introduced from outside is permanent, or can stand the strain of a mental crisis or breakdown, unless it falls within the range of the 'motives revealed to consciousness during *phase B*, and which the waking reason of *phase A* endorses.' These motives form 'the stable basis of character for the individual; the centre of gravity of his moral being lies among them.' Even good habits, if based on a foundation which does not include this 'centre of gravity,' are in unstable equilibrium and liable to be subverted by any crisis in the mental and moral life.

## THE TRUE AT-ONE-MENT.

The following letter, which was written in answer to the question: 'On whose authority do Spiritualists repudiate the doctrine of Vicarious Atonement as commonly understood by orthodox believers?' may be of interest to some of the readers of 'LIGHT':—

From the beginning of the movement in 1848 the messages from the other side, given through mediums, have been practically unanimous in denying the efficacy of faith in a substitutionary atoning sacrifice for sin. Spirit people have invariably insisted that after death each one goes to his own place: that there is no offended God to be placated—and no devil from whom man must be redeemed by shed blood, and bought off from everlasting hell-fire—since none of these exist: That man has not *fallen*, since he was never perfect, save potentially, as a spirit: That life here is for growth and unfoldment, and we improve not only as the direct result of our motives and actions, but by *re-actions*. We resent pain and seek to escape it, hence it serves to arouse us, to help us to realise our true selves—it *stings* us wide awake. Instead of falling, man is rising. Whether we like it or not we do reap the consequences of our purposes and our deeds—not all the consequences, but those results, active and reactive, which affect our minds and bodies. These 'consequences,' however, are not all painful. When we speak of reaping what we sow we too often think only of the 'bitter fruit of sin,' but reasonable, intelligent, and right-minded people profit by their experiences, 'cease to do evil and learn to do well,' and the harvesting of good far outweighs that of the bad in most of us.

When we have once paid our debt—as we are constantly doing all the way along—it is not brought up against us again; but no one can bear our burdens or suffer our penalties instead of us, any more than another can learn our lesson and we be taught. We may cause others to suffer because we are wilful or unwise, selfish or neglectful, and they may try to save us from pain, and in this sense there is 'vicarious suffering'; but we are not absolved from our responsibilities, nor do we escape the consequences of our wrong-doing. When we attempt to violate a natural law, do we succeed? By no means. The law is inviolable. We suffer until we learn to obey—then the law operates beneficially. Within the scope of the law we are free, and the recipients of all its blessings. Whether we err in ignorance or wilfully persist in wrong-doing makes not the slightest difference as regards the law, but it does make a great difference as regards conscience. When we err we are conscious of extenuating circumstances, and in 'the court within' are not held culpable, but when we voluntarily or knowingly do wrong, we are inwardly condemned, and there can be no reconciliation until we are *repentant*, and seek to amend our ways. Repentance is a right-about-face movement, mentally and morally, and that change of attitude is equivalent to 'facing the sun instead of the

shadows.' It puts us into harmonious relations with the forces of light and life and love—the spirit goes out in search of God and right and home.

We reap the inevitable consequences, it is true, but they are many, not all painful by any means. The pain—of body, mind and spirit—is *one* consequence: the repentance and return to righteousness—to the Father's kingdom—is another consequence, and the blessed, helpful, healing, and uplifting operation of the law of physical regeneration and of divine renewal by love in and through the spirit is also a consequence. When we sow the seeds of aspiration and desire, and knowingly and lovingly endeavour to become 'in tune with the infinite,' we shall reach the true at-one-ment.

Let us take the drunkard as an illustration: He sows a bad habit and reaps loss of self-control, of self-respect and of the respect of others. He loses health, money, position, and, more serious still, spiritual power and integrity. The pain of body and the spiritual penalties are hard to bear; his conscience is seared, and at length he is so starved, stunted and weak that he would fain eat the merest husks. Reactively the spirit revolts—the God-element in him is aroused, and, whipped by the cat-o'-nine-tails of painful consequences, it takes command. The *inner* man begins to dominate the outer. The victim of folly sees what a wreck he has made of himself, and under the imperious influence of the outraged and awakened spirit he abstains and ceases to do evil. But his digestive powers are seriously injured, his physical system deranged. The delirium which brought about the reaction has left him weak and broken—physically incapable but mentally and spiritually determined. The doctor says: 'Medicine is of little use. Rest, water, prayer, hope and faith, these are the best, the natural, restoratives. Throw yourself on Nature, trust her, expect good, and believe the best.' As a result Nature (God) takes advantage of these new and better conditions, marshals her forces to repair the damage, and, as though delighted that the sinner has learnt his lesson, she works her miracles of restoration. Humbled, contrite, but aspiring, he relies on her reparative power, or the forgiving love of God in Nature, and he does not trust in vain. Regaining strength he goes forward a wiser and a better man. But, should he succumb and pass away without reformation, then a similar experience of spiritual awakening and reformation will be his 'on the other side.'

Who says that the repentant sinner is not forgiven? Who says that the reaping is everlasting pain? True, there is no forgiveness of *sin*—but there is education, purification and emancipation for the sinner, as the reactive result of (or consequence arising from) his sin. The restorative powers of Nature affect the body, and the influence of experience on the mind and spirit is enduring—educational, and, in the end, ennobling: serving as an incentive to self-knowledge, self-possession, and self-expression in wisdom, sympathy and love. God Himself cannot make that *not* to have been which has been, but He can and does over-rule all for the ultimate well-being of His children. Pain is His friendly danger signal; His admonitory warning 'Do thyself no harm.' His laws are so beneficent that the way up, out and home is open to all who are ready to learn, to obey and to love.

W. F. L.

PREACHING at the City Temple recently, the Rev. Rhonda Williams is reported in the 'Christian Commonwealth' to have said that the attitude of those persons who say that it is 'illegitimate, unscientific, and absurd to inquire further into things that they say "cannot be known,"' is itself illegitimate, for 'by all analogy the implication from our own past is that there is a vast world of spirit waiting for our sight and understanding to grasp,' and he urged his hearers, just as Spiritualists are constantly urging inquirers, to 'cherish any sensitiveness to spiritual promptings that you may find you have, for it is the promise of new and undreamed-of faculty. Why deny evolution to the best of man's nature? "Save your soul!" Why, you have to make your soul first! What nonsense it is! We are not half-created yet! This feeling of God is all-prophetic. The blunders and superstitions of our poor human race are encouragement, not rebuffs. Spirit is the one reality of the universe.'

QUESTION DEPARTMENT.

[Answers are solicited from readers of 'LIGHT' to the following question sent by a correspondent.—ED. 'LIGHT']

5. A medical friend of mine has as a patient a married woman, about thirty-five years of age, who is especially sensitive to pain, but not at all neurotic or hysterical. From her appearance one would imagine that she came from Southern Europe, but as a matter of fact, both her parents are English and she has never been out of this country. My friend has been attending her about a year and a-half, and, during the last five or six months, two or three times a week she has experienced a vivid nightmare dream, in every detail the same.

In her dream she finds herself at the foot of a very broad staircase of dark wood, leading out of a hall to a landing and gallery, and opposite the head of the stairs there are two large folding doors with brass knobs (rose pattern). From her description one would imagine it to be part of an eighteenth century French chateau. She is led up these stairs by a man on her left hand, who has gloves on and whose face she cannot see, and is pushed through the folding doors, when she wakes screaming. The continuous repetition of this nightmare is having a very bad effect upon her health, and I should be glad if any reader of 'LIGHT' could suggest a method whereby she could be relieved of this infliction. Is it probable that she is subjected to some spirit influence?—B.W.

REPLIES TO QUESTIONS IN 'LIGHT' OF FEBRUARY 26TH, PAGE 102.

QUESTIONS 1 AND 4. (To H. M. K. and Anon.) Practice and perseverance will give you all you require.

QUESTION 2. (To H. M. D.) Highly sensitive people, when run down in health, frequently part with more magnetism than they can spare. Usually a brief change of air, or a course of tonics, will be found an efficient cure without the 'positive and stand-offish' action suggested. If, however, the tonic does not have the desired effect, it would be as well to withdraw as completely as possible from those who are causing the weakness. Make your mind positive and cultivate a cheerful disposition. Very few books exist on the subject. Most are either too trashy or too technical. (See part three of 'A Guide to Mediumship,' pages 242, 287, and 293-302.)

QUESTION 3. (To L. M.) To combat the influences I would suggest the following: Try to realise that no one and nothing can in any way injure you *unless you allow it*. Resist, and you are safe. This is difficult to realise, but it is undeniably true. Persevere. Take as little notice of your feelings as the circumstances will permit. Concentrate your whole mind and effort on something outside yourself, such as business, home, work for others, or some hobby. Remember! No power on earth can interfere with you while your mind is occupied. Also get as much fresh air exercise as you can and go to bed tired. If you can do so, go to the Psycho-Therapeutic Society, which has a wide experience of cases such as yours. Have a diagnosis. These people will work wonders with you. (See 'LIGHT,' page 102, for the address.) By following out these suggestions you will soon find life worth living.

PSYCHO.

SOME day mankind will awake to the realisation of the innate spirituality of man and trace his heredity beyond the slime and mud to God, the All-Father. Then they will see that, as the Rev. R. J. Campbell recently said: 'The universe is one; there is no break between the hither and the beyond; on both sides of the veil the work is going forward which is to eventuate in the unification of all spiritual endeavour and the perfect revealing of God in man. As time goes on, with every fresh advance of humanity on earth the veil between seen and unseen will grow thinner and thinner, until the glad hour comes when it will be taken away altogether, and there shall be no more death. It is hardly any use talking about this, for human society is yet in its spiritual infancy; we are only just beginning to dream of a world-wide brotherhood of man, or of love as "creation's final law."'

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### APOCRYPHAL ROMANCES.

'The Apocryphal Acts of Paul, Peter, John, Andrew, and Thomas' (Chicago: The Open Court Publishing Company, and London: Kegan, Paul and Co.) is title-paged as 'By Bernhard Pick'; but we are left to guess what 'by' means. The book is a somewhat important one. It claims to be the presentation for the first time of a complete edition of such of the 'Acts' as are here included, and draws special attention to the fact that it is based upon the famous works of Lipsius and Bonnet, whose researches are now for the first time made accessible to English readers. There is, moreover, a great deal of very industrious editing of the various books, with scholarly Introductions and lists of works bearing upon them. We presume Mr. Pick is the compiler, editor and translator; and we are glad to congratulate him, and to accept his claim that 'what has hitherto been a *terra incognita* generally speaking has now been made accessible.'

On turning, however, to the books themselves, our gratitude is hardly the kind he would most appreciate. He tells us that they give us a picture of Christianity towards the end of the second century, and that 'they are important for the history of the Christian cultus in the second and third century.' We doubt it. At all events we hope it is not true. These 'Acts,' we are told, contain truth and fiction. We fully believe it, especially the 'fiction'; say one part truth and forty-nine parts fiction, and fiction of the Jack-the-Giant-killer type. Lipsius, by whom Mr. Pick swears, seems to be quite aware of this: and, though he laboured strenuously to perfect his eighteen hundred pages, he said, on surveying it all, that many of these narratives were produced simply to gratify the taste for the marvellous; that interested partisans took advantage of pious credulity to manipulate, amplify and decorate old legends, and that piety of a certain kind imagined it was licensed to put anything it pleased into the mouth of anyone it chose.

Some of the narratives in our New Testament 'Acts of the Apostles' make quite sufficient claims upon our capacity for belief, but one would have to be more than a little insane in order to believe the majority of the tales told in these 'Acts' with the most devout gravity. The real problem is—how far were the writers insane? or is it possible that in the early days of Christianity there were 'believers' who, having come into contact with the spirit-world, lost all sense of proportion and were ready to imagine, or say, or believe anything? For our own part, as we have said, we decline to believe that these tales

reflect the mental and spiritual condition of the Christian Church of the second century, and confess that they rather tend to bear out the extraordinary theory of Edwin Johnson, that these romances were written by the Benedictines, with floods of other sham antiquities, in the fifteenth century.

Anyone who cared to argue for that would be helped by the fact that all the apostles in these 'Acts' are represented as hotly on the rampage against marriage; and, running throughout them, there are intensely disagreeable stories of marriages denounced and prevented, and husbands and wives separated. Lipsius, presumably accepting the early date (the second century), accuses the Catholic bishops and teachers of utilising these stories in their own way and for their own ends. What if that is true of the fifteenth century which Lipsius assigns to the second?

The well-known story of Paul and Thecla is fully given in this work, and is a mild specimen of the romancing which fills it. Paul is described as teaching in the house of Onesiphorus, and Thecla, a virgin, sitting at a window close by, listens, and is so fascinated that she sits there all day and night—three days and three nights without food or sleep—during which time poor Paul is supposed to be talking. So her mother sends for her lover, Thamyris, who is told of Thecla's peril and his own, for it appears that Paul's preaching is chiefly against marriage. Poor Thamyris fails to secure her attention, and, when her mother upbraided her and said, 'Why dost thou sit thus, looking down and answering nothing, like a mad woman?' she continued gazing at Paul's window and listening. In the end, Paul was scourged, and cast out of the city and Thecla was condemned to be burnt: but, when standing in the midst of a mighty fire, God poured out a mightier flood of water from the heavens and saved her. Afterwards, doomed to be destroyed by wild beasts in the arena, the animals fawned upon her and did her no harm. This is a rather pretty story, but one in the Acts of 'The Holy Apostle Thomas,' concerning the stopping of the consummation of the marriage of the king's daughter, is a distressingly nauseous one; and no wonder Thomas disappeared before the wrath of the king.

A speaking dragon and an oratorical wild ass, with other wonderful creatures, play their parts in these romances, and remind us of nothing so much as some of the old Mystery or Miracle Plays, and really suggest that they were invented pretty much for the same reason—to entertain 'the common herd' and to convey certain religious lessons by their means: for, after all, there are, in these monstrous romances, oases of apostolic instruction and pious upliftings of heart, often edifying and occasionally beautiful.

Curiously enough, in 'The Acts of Thomas,' we suddenly come up with the allegory which has long ago been separately published and called 'The Hymn of the Soul,' a Gnostic parable of great beauty and subtlety. How it got inserted in the middle of one of the ugly anti-marriage stories no one knows, but it is put into the mouth of the Apostle when in prison at the suit of an enraged husband whose wife had been, by the Apostle, converted to the doctrine that marriage was an unholy and an unchristian thing.

We must say that these 'Acts of the Apostles' immensely reconcile us to the book of the same name in the New Testament; and we can say the same of most of the Apocryphal Gospels. We do not assign to any of the 'canonical' books the value of supernatural inspiration and infallibility, but, on the whole, their editors, or the common-sense of the Christian community, made a discreet choice. But it is pretty certain that they had not to sift out such rubbish as we have in this highly entertaining volume.

## 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.

(Continued from page 112.)

By a careful comparison at this point of the three versions of the account of the Transfiguration, we may, I think, obtain further confirmation of the hypothesis (to which I have already made brief allusion) that this episode was, in essence, a materialisation on the most unprecedented and splendid scale. If that were the case we should naturally look for the mediums, since a scientific consideration of the facts would lead us to the supposition that not even the sublime central Personality of this scene would be free from the law which demands the intervention of a sensitive when the incarnate and discarnate are linked in conscious communication, or when the one is made manifest to the other. And the narrative completely confirms the hypothesis. We are told that Peter and they that were with him (*i.e.*, James and John) had been weighed down with sleep (*βεβαρημένοι ὕπνῳ* = *bebarēmenoi hūpnō*), but on fully awaking in the middle of the séance 'they saw his glory, and the two men that stood with him.' That phenomenon which the evangelist calls being 'weighed down with sleep' is more familiar to us as the medium's utter insensibility, under the conditions necessary for a materialisation.

And here, again, we are rewarded for the labour of an excursion into the Greek. The expression 'weighed down with sleep' is composed in the Greek (as we have seen) of two words. The first is the perfect participle passive of the Greek verb *βάρω* = *barō*, I am weighed down. This, in its turn, is derived from the Greek word *βάρος* = *baros*, weight or pressure—a word still in daily use among us when we speak of the barometer, the measurer of atmospheric pressure. The other word is *ὑπνος* = *hypnos*, sleep, very familiar to us all in its English dress in such words as 'hypnotism,' and 'hypnotic.' Now, those of you who have witnessed the return of the medium to consciousness after the hypnotic sleep are well aware that there is generally a certain confusion of mind, an inability to comprehend the realities of the position, very much akin to the bewilderment of a man who wakes in a strange room, after an accident, perhaps, and sees strange faces and unfamiliar objects around him—and we find these phenomena here, just as we should expect. When the mediums were awake, we are told, they saw His Glory, and the two men that stood with him:—

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said (Luke ix. 33).

How perfectly all this accords with Spiritualistic experience! Peter and his companions wake from their hypnotic sleep while yet there is sufficient 'power' for the materialisations of the two prophets to remain visible to their normal eyes. Peter becomes conscious, not only of the presence of the two majestic figures, but of the coldness of the atmosphere. Not only was it night on the mountain side, but the temperature of the immediately surrounding area would tend to fall, in accordance with the well-known law which gives us the cold wind and the low temperature of the séance room. Peter, therefore, suggests that three huts, made of boughs, be constructed, as a protection from the cold. To the evangelists (who, perhaps, never fully understood in this world how these phenomena were really produced) the proposal seems so unusual that they hasten to add that 'he knew not what he said,' or, in the charming old English of St. Mark's Gospel, he 'wist not what to say, for they were sore afraid.' In other

words, he was fresh from the hypnotic trance, and he was dazed. St. Luke alone adds the vivid detail that the proposal of the dazed apostle was uttered as they separated, that is to say, at the very close of the séance, when the cold would be most obvious, and the sense of exhaustion most severe. It was at this moment that a cloud overshadowed them, and 'they feared as they entered into the cloud.' Why? Is a cloud on a high mountain side so unusual a phenomenon? The answer is that even to the half-dazed eyes of the apostles, it was evident that this was not the ordinary atmospheric phenomenon with which they were, and we are, so familiar. It was, I suggest, the screen for the process of dematerialisation which had to follow this matchless display of spirit power. Out of the cloud there came a voice and a command. And then, 'suddenly looking round about, they saw no man any more, save Jesus only with themselves.' In the striking words of St. Matthew, there was left 'Jesus only.' The mighty spirit personalities had returned to the spheres of deathlessness, and the most significant séance in all history was at an end. I say the most significant. To all those myriads who had seen in it, through the ages, a conspicuous manifestation of the divine power, a tremendous divine endorsement, it has truly been in the highest degree significant. To us, who may venture to see an even deeper meaning, a tremendous evocation of the power of unchanging psychic law, it is more significant still: so much so is it, that the world has yet to wake up to all that it implies.

The Resurrection is too large a subject for me to treat of it to-night. At a future time, perhaps, I may ask you to accompany me in an exploration of the original Greek records, for the purpose of ascertaining if the phenomena which are alleged to have accompanied that event are in accord, in principle, with our own experiences, as far as they go. To-night I will go on to take a few of the episodes which are, relatively, less important than the Resurrection, for the purpose of ascertaining if they, like the Transfiguration, offer features which correspond to our experience. First of all, there is the brief record of the appearance of Jesus to the Apostles on the occasion of his convincing the doubting Thomas. The fact recorded by St. John, that the doors were fast closed, suggests to me that phenomena were expected, that Thomas was there (stress is laid upon his presence) for the purpose of witnessing them, and that the closed doors were the usual precaution against interruption and disturbance of the séance. This closing of the doors had previously been attributed to a fear of the Jews: but if that were the only reason, it is curious that the writer repeats it before he goes on to tell of this remarkable séance where the materialised body of the risen Lord (in accordance with the well-known law which governs all these phenomena) took on the 'conditions' of the recent death so completely that Thomas could be invited to thrust his hand into the wounded side—into the *πλευρά* (= *pleura*)—a word with which you are all familiar in its English dress as 'pleurisy.' Even such a cautious commentator as Alford sees in the precise Greek of this passage a hint that what was shown were not scars, but the actual wounds: that is to say, the 'conditions' were reproduced with absolute accuracy.

Let us now take a brief glance at a few other passages, for the purpose of discovering if we may find the indications of further stores of knowledge and revelation lying concealed under the mantle of an ancient language. For, let it be borne in mind that language is to a great extent an insuperable obstacle to the complete comprehension of ideas. I mean that no translation can really convey the full and exact meaning of the original to persons who are unable to read it for themselves. Those of you who have read Horace's Odes in the original Latin are aware that some of the greatest of Englishmen (I think Mr. Gladstone was the last) have wrestled in vain with the endeavour to render their nuances into English. They have been hopelessly defeated. The reader of the original can see the beauty of the idea which the Latin is intended to express. He can see the exquisite precision and picturesqueness of the manner of its expression; but the English has no words in which to convey them to those who can only hope

to see them in an alien attire. The principle is quite true *vice versa*. No scholar could translate the nervous vivid English of some of our great orators into Latin, so as to carry the ideas to the mind of an ancient Roman, supposing that he were alive to study them. It is just where the writer or the speaker becomes most deeply idiomatic that he touches the most profound emotions of the reader or the audience whom he addresses in the native tongue, and at the same time gets hopelessly beyond the reach of a foreign understanding. It may seem unnecessary to lay stress on these conditions, but the passage which I am about to examine will furnish us with conspicuous instances of their applicability. I take, then, for my next illustration the famous passage in the Second Epistle to the Corinthians (2 Corinthians xii, 1-4) in which St. Paul describes an episode which we see clearly to be psychic when we read the account in the English dress, but which is still more obviously so if we scrutinise the original. I will read it to you from the Authorised Version:—

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

I knew (know, really) a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven.

And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth);

How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

You will notice that the Apostle, having made this solemn asseveration once, proceeds to repeat it, in what are, in the English translation, practically the same words, save that in the first instance he speaks of the 'third heaven,' while, in the second, he alludes to 'Paradise.' The commentators have seen in this repetition a desire to give an added solemnity, an additional dignity, to the utterance. Looking at the original, it seems to me far more likely that the Apostle (who was clearly writing under the influence of strong emotion) felt that he had enunciated a scientific fact in unscientific and poetic language, and, while he would not sacrifice the poetic expression, he realised the desirability of greater exactitude of definition. Hence it is that in the first message he says 'whether in the body I know not: or whether out of the body I know not.' But this is vague. What does 'out (*ἐκτος* = *ektos*) of the body' mean? I think St. Paul became conscious of the vagueness of the words as soon as he had written them. When he repeats them he says 'whether in the body or apart from (*χωρίς* = *chōris*) the body I know not.' This distinction was entirely missed by the translators of the authorised version, who give us, in both places, 'out of the body.' The second word (*χωρίς*) places the alternative clearly before us. St. Paul is not sure (for he was in a trance at the time, of course) whether what he saw was vouchsafed to him, to his ego, to his personality, when it was in the body, or whether it was 'apart from the body.' The word *χωρίς* (= *chōris*) is a very strong one. There is the clear idea of separation, distance—the ego, the anima, the spirit, here: the body there. To us, who know that the spirit does in truth leave the body, and travel far into the spirit realms, this statement of the alternative marks out the incident as psychic, and clearly demonstrates that St. Paul was aware of the possibility of the spirit leaving the body. I say St. Paul; but I am not concerned—it is no part of my purpose—to insist upon the Pauline authorship. It is sufficient that the author, whoever he was, writing thus early in the Christian era, knew that the spirit might separate from the body, knew that it might travel to the realms of light, and was so well able to define the realities of the case that he actually retraced his sentence in order to put his meaning quite beyond cavil or doubt. The other significant part of the repeated story refers to the place whither the spirit was carried. The first expression is vague—the 'third heaven.' It has bewildered the commentators. One tells us that the allusion cannot be to the Jewish heavens, of which there were seven, since the third would be comparatively low down. Surely, what we have

here is only the poetic language of a man writing, as I said, under strong emotion, who puts down the words which seem to him to convey the idea of exaltation and glory that he wants. Poetry is never precise. It suggests rather than describes. Its beauty, its force, its value lie in its evoking the inexpressible, that which we can feel, that which can thrill us, but which we cannot scientifically define. That, I think, was the case here. But the writer was recalled to himself and to his own poetic vagueness, possibly, by the very terms of the expression which he had employed. He did not want the place to which he was alluding to be confused with one of the seven heavens of the Jews. He, therefore, repeats his asseveration, and this time gives a definite name to the place whither his spirit went. It was to that spirit land, described by Christ in the same word 'Paradise,' whither Christ himself had gone. 'To-day,' he had said to the penitent thief, 'shalt thou be with me in Paradise.' It was as if he had said, 'To-day shall I be in the realm of the departed, and you shall be there with me.'

Here, for the present, I must pause in my examination and review. The field is so vast that if time permitted we might go on to quite a course of New Testament psychics. In that connection I should like to express my hope that one day we may get the New Testament edited with notes upon its psychic passages. I am not for a moment suggesting a new translation. The existing one is so incomparably beautiful, so bound up with the history of the English people, and so inextricably woven into their language, that no new translation, however good, would have the slightest chance of general acceptance or even of general notice. What I do suggest is that a body of Spiritualists, who are also Greek scholars, might take in hand the making of a commentary wherein the special significance and beauty of the Greek might be displayed, in such cases as those where the precise meaning is obscured, or has not been appreciated at all, by our translators. Once again, I am not condemning them. They worked, to some extent, upon principles of translation which modern textual criticism cannot endorse, but their work is too precious and too noble for one word to be said against it. But they knew nothing of psychic science; and we, to whom its mysteries have been so widely opened, therefore owe it as the greater duty to ourselves to supplement their work. If the result of my few remarks this evening shall be to give currency to this suggestion, then you and I will not in vain have devoted our minds to a brief but enlightening consideration of the psychic element in the Greek Testament. (Applause.)

After some appreciative remarks by Dr. Abraham Wallace, and a number of interesting questions from the audience, which were ably answered by Mr. McArthur, the proceedings closed with a hearty vote of thanks to the lecturer for his admirable address.

#### PHYSICAL PHENOMENA IN ITALY.

Italy seems just now to be the most favoured country for psychic phenomena. We hear of Paladino, Zuccarini, Carancini, and the new medium described by Signor Tanfani. Professor Zingaropoli, of Naples, recently described in the 'Mattino' of that city a case in which plates, fireirons, kettles, and a heavy mortar came of themselves out of a closed kitchen, through two chambers, over beds in which three children were sleeping, and fell to the ground without causing any harm. He also gave an account of a séance at which twelve small liqueur glasses were ranged in pairs on a shelf in an adjoining room, the door of which was then locked. The medium extended her hands and called for darkness. In a moment a slight noise was heard, and on lighting up it was found that a glass was on the table, and that one of the twelve glasses had disappeared from the shelf in the next room.

GEORGE ELIOT AND MRS. STUART.—In the last paragraph but one of Mrs. Vesel's letter on p. 103, the words printed 'rich braid' should have been 'sideboard.'

## THE BLUE BIRD.

## SCIENCE AS TAUGHT BY THEOSOPHY.

The common interpretation of the idealism which is the foundation of Maeterlinck's play is, I think, erroneous, and the error involved is so serious that, as it appears to me, we are very generally misled into confounding the author's mysticism with comparatively commonplace anthropomorphism.

The search of the two children for the Blue Bird is a search, not for happiness, but for the ultimate secret of Nature. In our blindness we give different names to this Great Unknown: we may term it God, Nature, the Noumenal, Being, the Supreme, the Logos, &c. The one great fact for us is that the unknown exists, and that we and all we know are but shadows of the unknown. All who think are troubled by this human ignorance, and are always searching, unless placing reliance in revelation. We know that 'The Blue Bird' exists, and assume that its capture must mean the capture of happiness. But real happiness is impersonal, so that the moment we, personally, seize the Blue Bird, it dies or changes. The boy has a bird, but it is not blue. Why? Because *it is his*.

Again, there is no suggestion that the grandfather and grandmother do not exist unless some earthly beings think of them. They always exist 'in the blue.' But it is when, and only when, earthly beings think of them that they exist phenomenally in their past human forms. Those of us who are now disembodied exist—following Maeterlinck—'in the blue.' It is when we think of them, or they think of us, that they exist—to us—in their past human form.

Again, when the children are 'in the blue,' and surrounded by 'thousands of millions' of blue birds, there is a most beautiful idea involved in the escape of one blue bird that might have lived in earthly daylight. It suggests that, even for us, one thousand-millionth part of the secret of Nature may be open.

This secret the boy brings back with him. It exists in his consciousness that his *real* self exists only in others. He feels that real personal happiness can exist only in feeling the happiness of others, and his possession of this secret is marked by his own bird having turned blue. But the bird cannot be *his*—he must give it away for the benefit of someone, not himself. Afterwards, when the idea of *personal* possession of the bird re-enters the boy's head, the bird escapes.

Real happiness is impossible for humanity: its secret lies in the secret of Nature. But in dreams, in mystic exaltation, in the song of the nightingale, we are faced by the incomprehensible secret of Nature, and so experience, at chance moments, mystic exaltation.

In 'The Blue Bird' Maeterlinck has undoubtedly shown evolution in thought. For now, while still denying any reality in human personality, he gives a *real* personality to man 'in the blue.'

It is, perhaps, interesting to note that the anthropomorphic term, 'The Blue,' was often used before Maeterlinck's time to express the Supreme, the Ultimate. Mystics have spoken of rising into 'the blue,' and in the 'Journal' of the S.P.R., Vol. XII., p. 286, is reported the case of a Miss C., who, under hypnotism, spoke of visiting different planes, the highest of which was 'the blue.'

F. C. CONSTABLE.

Theosophy, as represented by Mme. Blavatsky's 'Secret Doctrine,' published over twenty years ago, and more recently by Mrs. Besant's 'Occult Chemistry,' has views of its own on the composition of the material universe, which are vastly more complicated than those held by scientific men. But scientific men from time to time make new discoveries which lead to a complete recasting of their views as to the constitution of matter, and the factors which cause one substance to have different properties from another. The new views, although resulting in various theories, bring the scientific position, on the whole, much nearer to that of the Theosophists, and as they are far from being final, it is probable that science may, within a few years, define in its own terms the conceptions indicated by what has hitherto been regarded as the 'speculative' teaching of theosophy.

The present position, both on the scientific and on the theosophical side, is ably and clearly set forth by Mr. William Kingsland, in a book entitled 'The Physics of the Secret Doctrine,' and issued by the Theosophical Publishing Society (price 3s. 6d. net). The book is interesting and valuable, if only as a description of the various hypotheses recently put forth by scientific men, and of the discoveries on which they are based. As we know, the 'hard, impenetrable atom' of a few years ago has given place to 'a vortex-atom,' and that again to a field for the gyrations of electrons which are thought to be 'knots, twists, or nuclei of intrinsic strain' in the ether, and centres of force through which all the properties of the atom are imparted to it. But what is the ether, and what is force? Is the ether homogeneous or molecular? If it is molecular or structural, or if it does not pervade the entire substance of the atom, then, according to Mr. Kingsland's exposition, it is not the ultimate Primordial Substance. Again, force is stated to be the manifestation of *primordial* substance in another form; hence force, when viewed on its own plane, may be material also, though its action on our plane of matter is that of an immaterial agent:—

We may, therefore, picture to ourselves a space-filling Substance, capable of taking on all forms or modes of motion, of which the most conceivable are vortex-rings, and waves or undulations. We cannot say that force acts upon this substance, because, since it fills all space, there is no outside to it. . . . If we regard motion in and of the primordial substance as being indestructible as a whole, we do not need to go beyond primordial substance itself for the origin of force, nor to set up force as a separate entity. All individual forces, as well as all specific kinds of matter, will be simply specialised or limited forms or modes of motion in and of the one substance. Force, then, will be as substantial as matter, or matter as unsubstantial as force, whichever way we prefer to state it. These various and specific forms or modes of the One Substance are destructible as forms, or mutually convertible, but the Force-Substance in itself, and in its eternal ceaseless motion, is indestructible and eternal.

The writer goes on to describe the teachings of occult science as to higher states of matter and existence, and the process of evolution through various planes, which will lead to the coming into existence of new types of matter; but into this we cannot follow him. We can only commend the book to the notice of those who are interested in speculations (whether scientific or occult) as to the constitution of the universe—a riddle which we are only at present beginning to propose to ourselves in definite terms, and of which the solution must be left to future ages or to another sphere of existence.

BRIGHTON.—MANCHESTER-STREET.—On the 4th inst., at the Lyceum third annual social gathering, after tea, a novel entertainment was given in the shape of a phrenological play entitled: 'The Language of the Faculties Poetically Expressed,' written by Mr. F. G. Clarke and Miss Reid. The forty-two faculties of the mind were represented by children and adult members, all of whom did splendidly. A hearty vote of thanks was given to the authors and to Miss Flanders, the Lyceum leader. Mr. Severn, to whom the play had been dedicated, complimented the authors and the children. Comic recitations by Mr. Gurd and others, and selections by the Lyceum Band, under the direction of Mr. Everett, were highly appreciated.

REFERRING to the trance-communications from the Gurney, Hodgson and Myers controls, Sir Oliver Lodge says: 'On the whole they tend to render certain the existence of some outside intelligence or control, distinct from the consciousness, and, as far as I can judge, from the sub-consciousness also, of Mrs. Piper or other medium. And they tend to render probable the working hypothesis, on which I choose to proceed, that that version of the nature of the intelligences which they themselves present and favour is something like the truth. In other words I feel that we are in secondary or tertiary touch—at least occasionally—with some stratum of the surviving personality of the individuals who are represented as sending messages.'—S. P. R. 'PROCEEDINGS,' PART LVIII., PAGE 282.

## CHARLES BAILEY ON THE CONTINENT.

Professor Willy Reichel desires that the following letter should be printed in 'LIGHT,' that our readers may clearly understand his position in relation to Mr. Charles Bailey, and how it came about that Bailey was brought to Europe.

London, February 28th, 1910.

MR. CHARLES BAILEY.

Since your alleged control, and yourself personally, when I was staying in Melbourne, begged me to present you to learned men in Europe in order to exhibit to them your mediumship for apports, and I myself considered that I was convinced of your honesty, I sent you £88 for the tickets. I set before you the prospect of high rewards in case you convinced the learned men, to whom I would take you, of the genuineness of your phenomena. Since I myself was very anxious, as a combatant on behalf of occultism for nearly thirty years, to convince the learned world of the possibility of occult phenomena, I would have done everything I could to assure your future, in case you had proved the genuineness of your apports before Colonel de Rochas and the committee of prominent scientists formed by him.

What did you do? It is established beyond all doubt that you yourself had purchased in Grenoble the two birds which you declared at the second sitting to have been brought from India by your Hindu controls, and that you thereby practised an unheard-of deceit upon the scientific committee, and on me, who had up to that time treated you like a brother. When you were confronted with the bird-dealer he recognised you at once, as well as his two birds, and told how you had not been able to speak a word of French and had no French money, but that you had got some changed and had come back again with French money.

When I asked you to give another sitting in order to prove your genuineness, you refused, and asked only to be allowed to leave the place. Your declaration that you had been insulted by the committee wishing to examine the back portion of your body is ridiculous, for this has to be done, because we know that mediums have hidden paraphernalia in this part of their persons.

Your deceptive mode of proceeding is all the more repugnant, as I, and I believe also Colonel de Rochas, am fully convinced that you are capable of producing genuine phenomena. If no apports had been forthcoming, we could have continued the experiments, for we know that conditions are often present which do not permit of occult manifestations; but in this case you are, without any doubt whatever, convicted of deception.

I brought you on to London with me, because you said you had acquaintances here, and I did not wish to leave you in a country of which you did not speak the language. I am now handing to Mr. Shipley the sum of £83 12s. for your return tickets, which you can receive from him in exchange for a receipt.

The report of the proceedings at Grenoble will, of course, be published by Colonel de Rochas and the committee in March or April, and I can only recommend you to leave Europe as quickly as possible, for any sittings at which money was taken would probably bring you into conflict with the authorities. I can easily pass over the 5,200 francs which I have paid for you; but you have covered with ridicule not only me, but your patron, Mr. Stanford, and Mrs. Bright, who have done so much for you, and you have also caused unspeakable damage to the occult and Spiritualist movement.

(Signed) PROFESSOR WILLY REICHEL.

Colonel de Rochas, writing from Grenoble on February 25th, says:—

We have just terminated here, at the end of three sances, our experiments with Bailey, having found that the birds, which he had given out as apports from India at the second sitting, had been purchased by him, on the previous day, from a bird dealer at Grenoble. He, moreover, refused to allow himself to be completely examined by the medical men of our committee.

MR. H. M. TEFT, writing in 'The Progressive Thinker,' says: 'It is the invisible soul that builds up the body; it is the invisible mind that erects school houses, churches, temples, and all the architectural beauty that adorns the world. It is through the sentiment, the affections, the imagination that religious, charitable, and social institutions of all kinds are formed and sustained throughout the length and breadth of the land. It is not the people with most brawn and muscle, but the people with most thought, that rule the world.'

## MR. AND MRS. PETERS AT A SEANCE AT THE HAGUE.

On November 12th, 1909, my husband and I were invited to be present at a séance held at the house of Madame H., at the Hague. There were present our hostess, a doctor and his wife (whom my husband had met before), the medium (Frau Kreps), her husband, and ourselves. We took notes at the time, but have been travelling since, and too busy to write sooner. The phenomena at this séance were so remarkable that we think it well that they should be put on record. After a cabinet had been erected in a corner of the room, the whole of the company, including the medium and excepting ourselves, sat round a small table. Loud raps came on a desk at the back of us, then loud raps on the table where the others were sitting. Permission was then given for us to take seats at the sitters' table. The strings of a toy zither, which had been placed in the cabinet along with a tambourine, were touched, and the tambourine was moved. The medium does not understand any language but Dutch; but when we asked questions in English, intelligent answers were rapped out for us, both at the table and on the articles mentioned in the cabinet. Directions having been given to put the medium to sleep, she took her seat in the cabinet and her husband magnetised her until she slept deeply. The curtains of the cabinet were drawn, and we continued to sit round the small table, which was placed at the entrance of the cabinet. Less light was asked for. A palm leaf (dried), which had been placed in the cabinet out of reach of the medium, was lifted, and we felt and heard it floating over our heads and touching the gas globes at the other side of the room. Answers were given by these raps on the globe to questions asked in English, German, and Dutch. At the same time a spirit light was seen in the vicinity of the cabinet. Madame H. was touched by the light, and she distinctly saw a finger on the table. Whilst we all sat at the table with our hands linked, a heavy dining table which was at the back of the room moved towards us, and the zither was playing in the cabinet at the same time. We then heard writing, and on turning the lights up we found that a piece of black smoked paper, which was lying on a small table at the side of the cabinet, had a beautiful design very delicately traced on it. The curtains of the cabinet were violently thrown open, knocks began again on our small table, and when we closed the cabinet curtains they were violently thrown open once more. I was touched by spirit hands, and as only the knocks continued, we broke up the séance, and Herr Kreps awoke his wife from a deep magnetic trance. This, to us, was one of the most interesting sances we have attended. Frau Kreps is not a public medium; she has been developed in this circle, which is kept strictly private. We are greatly indebted to our Dutch friends for making our stay in Holland such a pleasant and happy one.

FRANCES EAVERY PETERS.

## THE CREATIVE WORD.

An article by M. A. Moret, in the 'Revue de l'histoire des Religions,' draws a remarkable comparison between the Jewish and Egyptian conceptions of Creation as due to the Word, or expressed Will, of the Deity. Among the most ancient known religious texts are those of the Pyramids of Sakkara, of the fifth and sixth dynasties (fully three thousand years before the Christian era), and these agree closely with a later papyrus which says of the state previous to the Creation:—

There was then neither heaven nor earth, and neither reptiles nor worms had been created. The germs of every creature and every thing lay in an inert state, confused together in the bosom of a watery abyss which was called *Noun*. In the *Noun* there floated a divine spirit containing the sum of all future existences, whence his name, *Toum*, which signifies *totality*. He remained in a state without form or consistency, unstable, not finding any place in which to dwell. But the time came when *Toum* desired to develop creative activity; he wished to *found in his heart* everything that exists. Then he arose out of the primordial waters: thenceforth the sun *Ra* existed.

This strongly reminds us of the first verses of Genesis,

which, though no doubt derived from Babylonian sources—for they are ascribed to the 'Priestly Writer' of the time of the Captivity or Return—may well represent an ancient tradition common to India, Babylonia, and Egypt, wherever it may have originated. In the Egyptian text we find the watery abyss, which is said to contain two elements, apparently primal substance and primal will-force; in Genesis we have 'the deep' (Thom, the abyss or chaos; the word strongly resembles *Toum*), and the Spirit of God moving upon the face of the waters. The earth is said to have been as yet 'without form and void'; in the Hebrew this is expressed by two words, 'tohu va-bohu,' which may perhaps correspond to the two principles, *Toum* and *Noun*. In this case (we might almost say in any case) the two philosophies agree in recognising a dual principle in Nature: substance (or primordial essence of matter) and force (will-power, from which all other forces take their rise), which, by its action on primal substance, converts it into matter of all grades, first inert, then protoplasm and living organisms. From all this, as M. Moret says, 'it results that the intellectual Egyptians of the Pharaonic age, and of thousands of years before the Christian era, conceived of God as an intelligence who *thought* the world, and used the Word as a means of expression and an instrument of creation.'

But the action of this creative will-power does not stop at the formation of matter; it also endows it with life, sensibility, volition, reason, and all the highest faculties known to us. In this sense it represents not merely the creative Word of Genesis, which brought the material creation into existence, it is also the Logos of Philo and St. John, the spiritually vivifying Word which conveys to us the promise and the certainty of life, everlasting and progressive, until our existence becomes harmonised with the Source from which it proceeds—Infinite and Eternal Being.

NESCHAMAH.

## JOTTINGS.

We have received the following interesting letter from a correspondent who is over eighty years of age, as is her husband also: 'Having for some years been deeply interested in Spiritualism, and having received solace therefrom in grievous personal bereavements, I am led to look upon its beliefs with reverence, and feel grateful to our Father for allowing the poignancy of such sorrow to find a balm unknown to me before. My husband and I are living in a country village, shut in through the winter and out of reach of what would otherwise be acceptable, but having read the report in the Sheffield paper of the attack on Spiritualism by the Rev. Sykes, the Hillsborough vicar, I cannot help feeling that most assuredly it is not Christian in spirit or in matter.'

According to newspaper reports the Rev. Frank Swainson has 'discovered' more 'fraud.' This time it is the 'Red Indian' who comes under his eagle eye and his condemnation. At a recent meeting of the British and Foreign Bible Society, he said that 'Red Indians were not red, except when they painted, and that if they washed they would be as we are.' This is about as accurate as many of his statements concerning Spiritualism. For, as the 'Daily News' points out: 'We find the "Redskins" thus classified: (1) Leather brown, coppery, cinnamon; (2) dark brown to blackish; (3) olive brown and yellowish; (4) fair to whitish.' Mr. Swainson says that the colour of the Indians is only a question of paint. We would suggest to him that his bad angels are only black because of the paint which he employs, and that if it were washed off 'they would be as we are'! Even 'the devil is not as black as he is painted.' There is hope for Mr. Swainson even yet—if he will cease looking for fraud and try the necessary washing.

Bishop Montgomery, in a recent sermon, said that the besetting limitation of Englishmen was that they could not see the unseen; it was a racial defect. In all seriousness he laid down this as a fact—that the nearer one lived to the Equator the easier it was to see God, and the farther one lived from the Equator the harder it was to see God. There was not one of the Equatorial races which did not believe in the unseen as being the first truth, the obvious truth, the one that needed no sort of proof. But the nearer to the Equator the greater was the gap between faith and conduct, and the farther from

the Equator the more intimate was the relation between conduct and faith. Without doubt climate had a great deal to do with our moral conceptions. In this the Bishop may be quite right, but we are inclined to ascribe a good part of the difference to material civilisation rather than to climate. Education throws the proof of reality on visibility and tangibility, so that the unseen is relegated to 'the unknowable,' and belief in it to 'superstition' or 'hallucination.'

## LETTERS TO THE EDITOR.

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

## A Curious Dream Experience.

SIR,—On February 18th last, just before I got up, I had a curious dream. I was in a room furnished in a primitive style, not at all as at present. There were three persons besides myself—two young girls and a young man. I seemed to be looking for something in the room, and was on the point of leaving, when one of the young women (whom I knew perfectly well) and the young man, who were sitting close together at the end of a long table, unfolded a beautifully illuminated scroll and read out a piece of pathetic German poetry. I love poetry, and am perfectly sure I have never heard it in my present state of life. I can only remember 'Herz' and 'Blut das floss in Strömen.' How could I dream of poetry unless it had been in my mind before?—Yours, &c.,

P. BAUMGARTEN.

Old Swan House, 17, Chelsea Embankment, S.W.

[It is a common experience to awake from a dream recollecting having composed, heard, or recited poetry. Frequently, however, these dream effusions are mere commonplace jingles. It is quite possible that in a dream one may hear some spirit friend give poetical expression to his thoughts, or even recite poetry with which he was familiar before passing on.—ED. 'LIGHT.']

## Pagan Husks.

SIR,—There come moments when one longs for an iconoclast to arise who will boldly point to the possibility of revitalising the 'Pagan husks,' to use Gerald Massey's appropriate language, and who, when attention is called to 'the commonly accepted belief that Christianity originated with the life, miracles, sayings and teachings, the birth, death, resurrection, and ascension of a historic Jesus the Christ, at the commencement of our era called Christian,' will make clear the fact, which is well known to students, but not to the ordinary lay mind, that the origins were manifold, but mostly concealed, and that it is impossible to determine anything fundamentally by an appeal to the documents which alone out of a hundred gospels were made canonical. When Eusebius recorded his memorable boast that he had virtually made 'all square,' it was an ominous announcement of what had been 'done to keep out of sight the mythical and mystical rootage of historical Christianity.'—Yours, &c.,

E. I. T.

## Spiritualism versus Materialism.

SIR,—A materialistic correspondent who tells me that he does not believe in any future life at all, and who scoffs at Spiritualism as being unprovable rubbish, and accuses me of living up in a balloon, says that being naturally of a sceptical turn of mind and a lover of facts, he can only believe and accept what is capable of proof up to the hilt. I have recently been reading a letter in a local paper from someone of the same way of thinking, who, after very similar talk, winds up with: 'I must have facts. You cannot fool me.' How amusing it is to read such dogmatic ideas when material facts, upon which these people lay so much stress, are of all things the most fleeting and illusory!

The nature of matter itself, upon which materialism is based, is unknown to the science of the day, which says it is probably merely centres of force or energy.

No! one cannot fool these good people, but they have no great difficulty in fooling themselves.

The intellectual consciousness, concerned with the phenomenal sense-world, is a poor guide in a search for truth unless supplemented by spiritual intuitions, and happy are the Spiritualists who have something more enduring and reliable than matter to build upon.—Yours, &c.,

A. K. VENNING,

Los Angeles, Cal., U.S.A.

## A Useful Message.

SIR,—The following extract from a letter written by my daughter, who is now travelling in Egypt, may be of interest to the readers of 'LIGHT':—

'Do you know, mother, I have developed automatic writing a little. Last night I felt an impression, and could not get quite what it was; so I took a pencil and immediately it wrote: "Lock door carefully—Melville." I did lock the door and put my bag against it. A little while after the door was tried, and someone was evidently attempting to get in.'

I may add that 'Melville' is a constant visitor to our spirit circle.—Yours, &c., GEM.

## 'Helping Out' Phenomena.

SIR,—As some scientists consider that the phenomena occurring in the presence of a medium may be due to an extension of the ordinary power of the organism through which they are produced, it appears to me excusable for the medium, in a semi-conscious state, to 'help out' the phenomenon by normal means—we cannot say where the psychic power ends and the physical power begins, they may be so merged one into the other. But there is no excuse for a medium who deliberately purchases two birds, to be afterwards carried by him to the séance room and produced as 'apports' from India, as alleged against the medium Bailey recently. Such frauds as these are enough to dishearten the most earnest investigators, and it is not surprising that Sir William Crookes gave up all investigations many years ago, after having satisfied himself on the subject.—Yours, &c., SUBLIMINAL.

## National Fund of Benevolence.

SIR,—Permit me to thank the friends who generously responded to my last appeal for funds, and again to urge upon those who have not yet supported the fund to do so without delay, as fresh applications for assistance keep coming in, and the present expenditure is more than double the income. There is a great deal of sickness and distress throughout the country at the present time, and all donations, no matter how small, will be gratefully acknowledged.

The following amounts were received during February: Mr. J. Knight, 5s.; 'A Salford Widow,' 5s.; 'J. O.,' 1s.; Mrs. A. C. Wyness, 5s.; Miss E. L. Boswell-Stone, 5s.; 'A Friend' (Retford), 4s. 2d.; York Society (St. Saviourgate), 17s.; Battersea Society (Assembly Rooms), 15s.; Mr. W. Haywood, £1 1s.; Mr. J. Gevens, 1s. 6d. Total, £3 19s. 8d.—Yours, &c., A. E. BUTTON, Hon. Sec.  
9, High-street, Doncaster.

## Table Turning Extraordinary.

SIR,—Being a constant reader of 'LIGHT' (my special paper), I read, with much interest, the article on 'Table Turning Extraordinary,' on page 83, and am surprised at the theories advanced by some sitters to account for the phenomena. I have witnessed many such manifestations, the first with Mr. John Taylor, when, with all the sitters standing with their feet fifteen inches from, and their hands extended eighteen inches above an ordinary kitchen table, it was raised in oscillating movements up to the level of the hands, then an affirmative and truthful reply was given, by three loud raps, to a mental question of mine regarding the future. Later, mental questions were answered correctly, and a very heavy table rattled over the floor when only a child's finger-tips were touching it.

Circles have been held here recently in different houses, at which the following remarkable manifestations have occurred: A dining-room table, weighing over one hundred pounds, tilted in all directions, chairs and sitters were upset, chairs and two sitters were pulled back six feet from the table and returned to their places. One of the sitters was levitated and thrown on to the centre of the table. Sitters got upon the table top while it was careering round without perceptibly impeding its motion. At one time three sitters (weighing thirty-one stone) were upon it together. The motion has been so rapid that at times the table has gone round faster than the sitters, and then the motion has been reversed—even when there has been a burden on the table. It has been tilted to angles of from forty-five to ninety degrees, and the circular motion has been as strong as ever. The guides, who have been described by clairvoyants, claim to be independent disembodied human beings, capable at times of reading our thoughts and seeing us. I can, if desired, give the names and addresses of from twelve to twenty persons who can corroborate my testimony to these facts.—Yours, &c.,

GEO. BARNETT,  
President Kingston Association, Glasgow.

## SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. J. J. Morse delivered an eloquent address on 'The City of God, for the Children of God.' Mrs. Leigh Hunt kindly sang a solo. Mr. W. T. Cooper presided.—*Percy Hall*.—On February 28th Mr. Leigh Hunt gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. W. E. Long delivered an eloquent address on 'Religion in Ghosts.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith spoke on subjects chosen by the audience, viz., 'Prayer or Peace' and 'What are We? Why do we Exist?' On the 2nd inst. Mr. Harold Carpenter delivered a thoughtful address on the 'Origin of Christianity.' Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Blackburn gave an interesting lecture. Sunday next, at 3 and 7 p.m., Union of London Conference. Monday, 7, ladies' circle. Thursday, 8.15, public circle.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. Symons gave a good address on 'Stephen the First Martyr.' On Sunday next, at 11 a.m. and 7 p.m., Mrs. Boddington. At 3 p.m., Lyceum. 20th, Nurse Sketchley. 27th, Mrs. Harvey.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mrs. A. Gilbert, of Derby, gave an address and successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. L. MacBeth Bain, address on 'The Healing Christ of our Day.'—C. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Madame French gave an interesting address on 'Spiritualism,' and clairvoyant descriptions. Miss F. Shead sang. Mr. G. F. Tilby presided. Sunday next, Mrs. E. Neville, address and psychometry.—W. H. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUXTER-ROAD.—On Sunday last Mrs. Imison spoke on 'Making our Gifts Helpful,' and gave clairvoyant descriptions and helpful spirit messages. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Roberts. Wednesdays, 8, circle.—A.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. H. Leaf gave an address on 'Three Aspects of God,' and clairvoyant descriptions. Sunday next, Mr. Robert King, address. Silver collection. Monday, 8, Mr. H. Leaf, clairvoyant descriptions. Good Friday, members' tea (6d. each) and social gathering.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis's sympathetic addresses were much appreciated. Sunday next, at 11 a.m. and 7 p.m., Mr. E. W. Wallis on 'The Spirit's Instruments' and 'What Survival After Death Really Means.' At 3 p.m., Mr. Severn, on 'Faces.' Monday, 8, and Wednesday, 3, Mrs. Curry; Thursday, 8, circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Madame Duvergé gave an address on 'Old Beliefs and Modern Facts.' Mrs. Garling also spoke. Sunday next, at 7 p.m., Mrs. Ord, address; M. Duvergé will sing. Healing by Mr. C. Brown.—T. C. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Ord gave an address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Roberts (of Leicester), also on Thursday, at 7.45 p.m. Tuesdays, healing circle; Wednesday and Friday, 8, members' circles.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long answered questions and gave spirit teaching. In the evening Mrs. Beaurepaire delivered an interesting address on 'After-death States.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Jackson gave an address on 'Death.' Mrs. Boddington presided and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Sainsbury, trance address and clairvoyant descriptions. Monday, 8, Mrs. Roberts, of Leicester, psychometry.—H. B.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'Truth' and gave clairvoyant descriptions. In the evening Mr. Frederic Fletcher spoke on 'Occultism: The Psychic and Spiritual.' Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. R. Boddington; Wednesday, Madame French.—J. F.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Jackson gave an address on 'Death' and answered questions. In the evening Mr. Timson spoke on 'God is Love' and gave clairvoyant descriptions. On the 3rd inst., Mrs. F. Roberts gave psychometric delineations. Sunday next, at 11.30 a.m., Mr. Stebbens, psychometry; at 7 p.m., Mr. Wilkins. Thursday, Mrs. Ord. 20th, Miss McCreadie, clairvoyante (silver collection).—C. J. W.

CENTRAL LONDON.—11, ST. MARTIN'S-COURT, CHARING CROSS-ROAD.—On Sunday last Mrs. Brearley gave clairvoyant and psychometric readings. Sunday next, at 3 and 7, circles.

WINCHESTER.—MASONIC HALL.—On Sunday last Mr. Frank Pearce, of Portsmouth, gave a splendid address.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Bottomley gave good addresses and clairvoyant descriptions.

SOUTHSEA.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last Mrs. M. Davies spoke and gave clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. J. MacBeth Bain spoke on 'Spiritual Healing.'—H. E. V.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. J. Gordon gave eloquent addresses on 'Prayer' and 'The Kingdom of Heaven Within.'—J. W. M.

SOUTHEND-ON-SEA.—4, CORSHAM-ROAD.—On Sunday evening last Mr. W. Millard spoke on 'Love, Hope, and Charity are Essential to Spirit Life.'—H.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. Nicholson delivered an inspiring address to an appreciative audience.—J. A. P.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. George Cole, of Middlesbrough, gave stirring addresses.—J. C. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mrs. Neville addressed a large audience, also gave psychometrical readings. Mr. Rundle gave spirit messages.—A. J.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'Spiritualism the Physician of the Soul,' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

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

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mrs. Pitter spoke on 'Happiness.' On March 1st Mrs. Roberts, of Leicester, gave an address and clairvoyant descriptions.—E. J. D.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss Sainsbury gave an eloquent address on 'Development, Spiritual and Material,' and successful clairvoyant descriptions.—C. B.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Miss Birkett delivered addresses on 'Blessed are the Pure in Heart' and 'Spiritualism and the Bible,' and gave psychic readings.—V. M. S.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last, morning and evening, Mr. W. H. Evans spoke on 'Beauty and Glory in Nature' and 'The Phenomena of Spiritualism and Mediumship.' On the 4th inst. he gave an address.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mr. H. Mundy spoke on 'God said, "Let Us Make Man in Our Own Likeness."' On 24th Mrs. E. Mann spoke and Mr. F. T. Blake gave clairvoyant descriptions.

BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.—On Sunday last Messrs. E. G. Williams and A. C. Osborne conducted the meeting. Mesdames King and Steeds and Mr. W. G. Thomas gave clairvoyant descriptions and spirit messages. A larger room is being taken.—H. O.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. Sainsbury delivered addresses on 'Why are we Spiritualists?' and 'How to get Nearer to God,' and gave clairvoyant descriptions. On Saturday and Monday he gave psychometric readings.—L.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last Messrs. Jones, Williams, Gush and others spoke on 'Phenomena, Genuine and Otherwise.' Mesdames Moss and Nowell gave clairvoyant descriptions. In the evening Mr. Williams lectured on 'The Scientific Basis of Materialisations.'

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mrs. Podmore gave an address on 'Death is Not the End,' and well-recognized clairvoyant descriptions. Mr. Abel conducted a circle. On the 2nd inst. Mrs. Neville gave excellent psychometric readings.—M. C. A.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday morning last Mr. Lacey delivered an address on 'Psychic Unfoldment'; in the evening he related personal experiences, and gave clairvoyant descriptions. On the 2nd inst. Mr. Nicholls spoke on 'An Armour of Light,' and gave psychometric delineations.—G. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mrs. Fanny Roberts, of Leicester, gave an excellent address and clairvoyant descriptions. The Misses Glennie sang a duet. On March 3rd Mrs. Neville gave an address and good psychometric delineations; on the 4th Mr. Sarfas conducted a healing circle.—C. W. T.

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