

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,530.—VOL. XXX. [Registered as]

SATURDAY, MAY 7, 1910.

[a Newspaper.]

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PRICE TWOPENCE.

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NOTES BY THE WAY.

Two important works have just been issued by G. P. Putnam's Sons (London and New York).—'Resources: An Interpretation of the well-rounded Life,' by S. D. Kirkham, and 'Function, Feeling and Conduct: An attempt to find a Natural Basis for Ethical Law,' by Dr. F. Meakin, M.A. The first is a collection of seventeen delightful little Essays on varied personal and social subjects, written with real insight and in a charmingly simple style. The Essay on 'Money' is full of naive wisdom and truth, and mainly deals with the worth of it in relation to life and happiness. 'What shall it profit a man?' is the underlying note of it. Money is an excellent thing, says the writer, worth this and that, but not worth peace of mind and personal freedom. The wise man, he says, will not surrender the joy of an independent spirit for the wealth of Croesus. The following is admirable:—

If any sturdy and self-reliant man, heeding the monitions of the soul, take such a stand, he shall see how vain and foolish is the world's opinion, how false its ideal, how shallow its pleasure; its success a chimera, its life of moiling and toiling, a sleep-walking. With the help of the gods he shall set for himself a new standard of success—a man's, not a fool's, success; he shall aim first to be, to possess himself, that his money may serve the fuller expression of an inner worth in place of advertising an inner poverty. And if, peradventure, the gods have smiled upon him in the matter of this world's goods, he shall not be deceived, being wise, into supposing the facts of life are altered by any accidents of circumstance, but shall go earnestly and serenely about his work, knowing that the love of friends and the love of the work, that beauty and wisdom and freedom, more precious all than rubies, are bought, not with what a man has, but with what he is—are the true measure and value of man himself.

The other work, by Dr. Meakin, is curiously different in treatment and style. Mr. Kirkham writes like an observant and sympathetic man of the world in the fresh air; Dr. Meakin like a professor in his study. The difference is reflected in the style. Here, for instance, is Dr. Meakin's opening paragraph:—

Our thought of Nature is a defining and qualifying thought. We speak of Nature, it is true, as infinite. And the mind, exploring Nature, rests at no given term in its progress, but finds in each phase of the universal revelation, in element, atom, world, or system of worlds, the movement of exhaustless energy the shifting barriers of interminable being changing through illimitable time. But though the mind's progress were endless it were a process nevertheless of endless delimitation. Thought is thought of a more or less particularised content. Whatever we see, whatever we think, is, in the very fact that we think or see, qualified and so far defined.

The book, however, is a painstaking and philosophical attempt 'to pave the way for a comprehensive theory of

morals, based on psychological and naturalistic grounds, by means of which some at least of the old feuds may be appeased and a firmer and more intelligent moral habit may be made possible.' The work concludes with a stately, lofty and beautiful passage in which 'the broad current of humanity's life' is described as but 'a phase of that eternal process which, in accordance with the analogies of human thought, we may call the Universal Life': and the religious ideal is to be found here.

'The Priestess of Isis,' by Edouard Schuré, translated by F. Rothwell, B.A. (London: W. Rider and Son) is a thrilling romance with a spiritual significance going far back to ancient Egypt and Greece. At the heart of it is the old problem of the conflict between good and evil for the possession of a man's soul, here presented as the struggle between the priestess of Isis, Aleyone, and the priestess of Hecate, Hedonia Metella.

There is plenty of excitement in it, notwithstanding its grave import, and quite enough of 'local colour' to make it fairly historical. A certain lofty eloquence distinguishes it, and the translation reads like first-hand English, flowing and free.

Messrs. Longman, Green and Co. have just published a series of ten Lecture-studies by Dr. J. E. Mercer, Bishop of Tasmania, under the title of 'The Science of Life and the Larger Hope.' They are eminently rational and readable, and are on such important subjects as 'Mechanical Theories of Life,' 'Death,' 'After Death,' 'Life as a Creative Process,' 'Life and Conscience,' 'The Goal of Evolution,' &c.

We are right glad to find a bishop teaching on such spiritual lines, and wish that bishops nearer home would follow his example. The account given of the development or evolution of conscience is specially instructive; so is the Study of 'Death' which is presented as the persistence of the 'entelechy' or soul after it has forsaken a physical body or mechanism. The concluding words are as beautiful and simple as they are significant and convincing:—

George Meredith, who has just died, felt the zest of life to the very last. His body was aged. It refused to obey the behests of his quenchless spirit. His mind remained young. Why should we refuse to believe that George Meredith built up in this world a piece of mechanism which served to express his nature on the stage of human life; that all the time, within him, as within the larva, the organs of a new mode of existence were forming and ripening; and that now he has burst his shell, changed his modes of activity for others still higher, and set himself, with renewed vigour and larger faculties, to solve those mighty problems with which he nobly wrestled in the stage of life for him so worthily completed? Can the scientist tell us of a single fact which would negative such a hope? Can the man who 'sees life steadily and sees it whole' seriously doubt that the hope may be fulfilled?

A translation of Sir Isaac Newton's 'Scholium Generale,' by Dr. A. D. Tyssen, has been brought to our notice. It forms the Preface to the third Book of the

'Principia.' We give some of the most important paragraphs:—

This most exquisite arrangement of sun, planets and comets could not have arisen except by the design and execution of an intelligent and potent Being.

And if the fixed stars are centres of similar systems, these all being constructed with like design, must be under the dominion of One; especially since the light of the fixed stars is of the same nature as the light of the sun, and all the systems transmit light to each other.

The most high God is a Being eternal, infinite, absolutely perfect.

He is not eternity, or infinity, but eternal and infinite; He is not duration and space, but He endures and is present.

He endures always and is present everywhere, and by existing always and everywhere He constitutes duration and space, eternity and infinity.

It is admitted that the most high God necessarily exists; and from the same necessity He exists everywhere and always.

For which reason also He is homogeneous throughout; He is all eye, all ear, all brain, all arm, all power of perceiving, understanding and acting, but in a manner by no means human, in a manner by no means bodily, in a manner to us entirely unknown.

As a blind man has no idea of the heavens, so we have no idea of the modes in which the most wise God perceives and understands all things.

Of all body and shape He is entirely free, and therefore He cannot be seen or heard or touched, nor ought He to be worshipped under the form of anything corporeal.

We have ideas of His attributes, but what the substance of anything is we by no means know.

We see only the shapes and colours of bodies, we hear only sounds, we touch only external surfaces, we smell only odours, and taste flavours; the inner substances we know by no sense, by no act of reflection, and much less have any idea of the substance of God.

It is not a difficult thing to teach rough lads if you know exactly what to do. Moralities are no good. Entreaties are so much sawdust. Texts are wasted. What is wanted is—*The thing that is*—just the big, bare, blazing fact. Here is a story of how a smart American girl discovered it:—

A clever Boston girl had undertaken the task of instructing a pew-full of newsboys, bootblacks and telegraph messengers, and the lesson chanced to be upon the raising of Lazarus. Taking into account the fact that the boys knew of the telegraph, and finding that it was very hard to interest them, she turned the talk to electricity by asking if there was any way in which the dead could be raised to life, and going on to say that there had been people who believed that it could be done by electricity.

She found that she had at last gained their attention, and, dreading to lose it again, she went on a little with her talk about the force and its manifestations. The boys listened intently, and presently one of the dirtiest and most reprehensible of the gang gave a hitch to his ragged trousers expressive of satisfaction and interest.

'Well, now,' he said, 'we're learnin' suthin'.'

Jeannette L. Gilder flings out, through an American magazine, the following brave challenge: a wholesome contrast to the exaggeration of 'God be merciful to me a sinner!' which is not always quite honest:—

I do not fear to tread the path
That those I love have long since trod;
I do not fear to pass the gates
And stand before the living God.
In this world's fight I've done my part;
If God be God He knows it well:
He will not turn His back on me
And send me down to blackest hell
Because I have not prayed aloud
And shouted in the market-place.
'Tis what we do, not what we say,
That makes us worthy of His grace.

MAIDSTONE.—'C. S.,' who resides at Maidstone and is desirous of developing her mediumship, would be pleased to hear from Spiritualists or inquirers with a view to forming a circle. Address, 'C. S.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

SOCIAL GATHERING,

at 110, St. Martin's Lane, on the afternoon of MONDAY NEXT,
May 9th, from 3 to 5 o'clock, to welcome

MRS. PRAED, OF AUSTRALIA,

AND

THE REV. SUSANNA HARRIS,

Ohio State (U.S.A.) Spiritualist Missionary.

Tea will be provided. No tickets necessary.

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, MAY 12TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. EDMUND E. FOURNIER d'ALBE, B.Sc.,

ON

'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

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 AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

TUESDAY.—CLAIRVOYANCE.—On Tuesday next, May 10th, Mrs. Podmore 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.

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On Thursday next, May 12th, 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 last of the series of short Addresses descriptive of the After-Death conditions of typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on Friday next, May 13th, at 3 o'clock prompt, when the subject will be 'THE SINNER AND THE SAINT.' 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.

TRANSITION.—Just as we go to press we learn that the veteran Spiritualist of Macclesfield, the Rev. Adam Rushton, has passed to spirit life.

PREDICTIONS FULFILLED.

(Continued from page 203.)

In August, 1903, I was present at a circle at which each person was asked to write a question on a piece of paper and to hand it to the medium, who held the folded slip, unopened, in his hand. My question referred to a manuscript which I had just sent to a publisher. I asked whether he would undertake to publish it. The reply I received was: 'Will not. Do you understand?' I said: 'Yes; unfortunately, I do.' The medium then continued: 'You will have a disappointment with this, for I feel as if I went down. It will come all right, but not as you expect. It will be in October; you will be able to put it off your mind. It will be all right. There will be a meeting for you, in about a month, of importance with regard to your writing. It will be good for you. You will be going out of town, but you must put off for a day or two on this account. You must accept it when it comes.'

I supposed that all these utterances referred to the same matter, *i.e.*, to something to be published, and that the meeting might be an interview with a publisher. I did not see any other significance which I could attach to the words; I made a note of what had been said, but did not think much of it. As a matter of fact, two quite distinct incidents seem to have been here predicted.

The first was in relation to the manuscript which I had sent to a publisher. Shortly afterwards I received from him a reply, which disappointed me, for I concluded from it that he did not intend to accept my manuscript, although he did not definitely decline it. Subsequently, however, we came to a satisfactory arrangement, and the matter was 'off my mind' by October.

The second prediction, 'There will be a meeting for you in about a month,' had nothing to do with a publisher, as I had supposed. It was connected with something I had published previously, but its 'importance' was not of the kind which I had imagined, and it was not a business matter at all. It offers a good illustration of the misconstructions which may easily be put upon mediumistic utterances, and the consequent risk of serious misadventure if these half-understood prophecies are taken as guides for action.

On September 13th, very nearly a month after my visit to the medium, I was able to make an entry in my notebook, at the close of the note which I had previously made concerning the prediction, showing how it had been fulfilled. This entry was as follows:—

I have only to-day noted the fulfilment of a statement made to me on this occasion. A few days ago I had a note from a stranger who had read my book [named], saying he hoped to call and see me in October. I replied, by letter, that I had been intending to leave London on the 6th, but had not fixed the day, and would postpone until the 9th in order to give an opportunity for my meeting. To-day I received his reply, thanking me for this. . . . Only then did I recall what had been said. . . . This meeting is being arranged just a month after this was said, but it is not to take place for a few weeks.

I have given the words as written because they show that at the time that I postponed my departure from London I was unconscious that I was carrying out the prediction which had been made to me, and only recalled this when the postponement had been arranged.

The meeting was of no particular importance with regard to my literary work, although, as it was the result of that work, it so far fulfilled what, no doubt, the medium had sensed: namely, that it was intimately connected with something I had written. The importance of the meeting lay in another direction. My visitor proved to have been an old friend of my grandfather, and for this and other reasons I was very glad to meet him. Had I not done so on this occasion, I should not have met him at all, as he was leaving the country.

How far may the hypothesis suggested by Sir Oliver Lodge be applied to this case? I think that it is not unlikely that the Intelligence who predicted the meeting, through the medium, was aware that the gentleman in question had

already, unknown to me, contemplated proposing a visit, and perhaps an attempt was thus made to prevent my absence from town. But in that case one must attribute to this Intelligence real insight into my future; for I had not made my plans when I received the prediction that I should be 'going out of town.' I remember particularly that I left them vague, having a nebulous feeling that I had better not settle definitely when and where I should go until circumstances might give me a lead. I think that some such insight into the future must also be recognised in the prediction previously related.

If we have to admit this knowledge of, as yet, unplanned events on the part of the Intelligences responsible for predictions, it seems superfluous to apply the hypothesis suggested by Sir Oliver Lodge, *viz.*, that the agent first makes the prophecy and then sets about to accomplish it. If this could account for the facts there would be no need to conclude that the future was actually foreseen; but even the few cases in my own very limited experience seem to render something beyond this hypothesis necessary. It may well be, however, that some cases which appear to be predictions are not actually so in the sense that they involve foreknowledge. These cases may be explicable solely by the hypothesis suggested by Sir Oliver Lodge. It is never safe to suppose that we are always justified in interpreting events, which at first sight seem similar, by the same hypothesis. Some predictions are of a nature that would render it impossible to suppose that the agent of the warning prediction was the agent of its fulfilment. Doubtless Sir Oliver Lodge did not intend to offer his suggestion as applicable to all cases of predictions, but only as one way in which these perplexing experiences may sometimes be accounted for.

The following case of prediction was not made to myself but to a member of my family residing in the same house.

We were wishing to change our residence, but our lease had another year to run, so we hoped to sub-let. A medium stated that we should either let the house in the approaching September, or, she added, 'Your hand will be forced in March.' This expression seemed to imply that some external circumstances would be brought to bear on us, which would make us quit.

In September someone came to see the house and seemed to be on the verge of taking it, but finally decided otherwise. In March our landlord died, and the residuary legatee asked us if we would mind quitting before the lease had quite expired, to oblige her. The prediction was thus fulfilled about eight months after it had been made.

Of the first two predictions referred to in these papers notes were made almost immediately, and previous to their fulfilment. This was not the case with the following. The only note of this which I can find was made when the prediction was fulfilled. I did not recognise that the matter was a prediction until this happened. From this note, then made, I give the following:—

Two ladies were living together, one of whom I had seen and known for some time, the other I knew only indirectly. One day I was calling on my friend and I then met this lady for the first time. She told me that she had mentioned to our mutual friend that I was going to call, for she had seen me in a dream. She said that I resembled the person she had seen in her dream, and that she saw with me two men (young men, I think she said), one fairer and shorter than the other, and that I was in a room with glass doors. I add in my note: 'To-day I met her again, in the Empress Rooms, Kensington, and I spoke to her; for a moment she did not seem to know who I was. I reminded her of the dream, and she recalled it and said: "And this was the room!" Then she showed me the glass doors. I told her that Mr. W., a fair man [he was remarkably fair for a man, and rather short], had introduced me that afternoon to a Hindu gentleman [the Hindu was a good height and looked tall beside the other].

This introduction might have been expected to lead to some event of importance, since it appears to have been foreseen months before. This was not the case, however. The fair man remained a friendly acquaintance until he died; the other I have not seen since.

These are not the only small predictions that I have had made to me in the course of my life, but they are those most suitable for quotation and sufficiently marked to be difficult to attribute entirely to chance coincidence. If so many can be found within one person's experience during a few years, it seems probable that verified prophecies are not as rare as some suppose.

There are those who strongly object to the idea that the future can be foreseen. Facts are facts, however, and must be faced. Perhaps the main reason why persons dislike the notion is that they think it is incompatible with the liberty of choice which we believe that we possess. But is this so? I am not rash enough to attempt to enter upon a discussion of the problem of the reconciliation of Determinism and Free Will, but I venture to think that a capacity for reading the future is not altogether incompatible with a considerable power of choice.

The foreknowledge which makes it possible for higher intelligences to predict the future may be an extension of the faculty which enables some intuitive minds even here to foresee the issue of present events, an issue which may not always be absolutely assured, but may be capable of being modified by human action. And even if we assume that certain events are absolutely pre-ordained, this does not prove that *all* events are equally so. It is conceivable that there is in the main a definite destiny for every man and all races of men, and yet that there may be abundant opportunity (within certain limits) for the exercise of liberty of choice, for the development of individual character, for hindering or helping the great purpose of the universe.

If our belief in predeterminism with regard to some things is based on experience, so also is our conviction as to our own responsibility, our profound assurance that we can each say 'Yes' or 'No,' and that there are times when nothing can exonerate us from making this choice. There is something very inspiring in Professor James' words: 'Who knows whether the faithfulness of individuals here below to their own poor over-beliefs may not actually help God, in turn, to be more effectively faithful to His own greater tasks?'

In any case we must beware of surrendering one conviction based on experience, for another conviction, even though that, too, be based on experience. It is experience which leads us to believe that we can decide some matters, can say 'Yes' or 'No' to good and evil. It were surely a great folly to abandon that conviction because, in a less degree, other experiences give us grounds for believing that many events in our lives are foreseen and some are definitely predetermined.

Personally, the fulfilment of small predictions has made on me an impression which strengthens confidence and quiets fear, removing anxiety concerning future events, and inducing a sense of repose in the assurance that we are not the victims of chance, but that even apparently untoward events are an ordered part of our spiritual education.

H. A. DALLAS.

COPENHAGEN does not possess a superfluity of mediums, especially of those through whom proofs of identity can be given; and of physical phenomena there are practically none at all. It is therefore highly pleasing when once in a while we succeed in inducing a foreign medium to pay us a visit. Mr. Peters, who first came here two years ago, is now with us again, and it is worthy of note that the journal 'Dannebrog' published both an interview with Mr. Peters and a report of his lecture. In May we hope to have with us Mr. Potts, the materialising medium, who was our guest in November, 1908. —(From 'Sandhedssögeren'.)

DURBAN.—The 'Natal Mercury' of April 7th reports that Mrs. Loie F. Prior, who is conducting a mission under the auspices of the Durban Spiritualist Society, gave a novel service in the form of 'flower mediumship.' Those desiring to take part had with them a flower, sprig, or leaf, with a card attached bearing a means of identification. Mrs. Prior took up, one by one, as many of the flowers, &c., as time permitted, and gave 'spirit readings' of them. She had no knowledge of the owners of the flowers until afterwards, but the fifty or so readings which she gave were publicly acknowledged to be correct in almost all details by those who had placed the flowers on the tables.

RELIGION: FACT, FEELING, AND FAITH.

It is difficult at all times to clothe in language that which belongs to a plane of experience above the physical and mental. To attempt a full and complete definition of religion would be to attempt the impossible. One cannot do more than speak in parables concerning the truths lying behind such a stupendous subject: truths which, to be realised, must be felt. Words are inadequate to convey to the mind that which belongs to the soul. Stripped of cold superfluities and exoteric environments, religion can be known only by the *deeper self* through a deeper understanding, and a superior state of cognisance. These deep realities of the soul, the noblest feelings, aspirations, holy intuitions and promptings, are incapable of verbal utterance, they form the substance of religion. The best one can hope to achieve in dealing with this great subject is to supply the most suitable expressions and fitting words which may invite or call out harmonious thoughts and feelings in the reader, and suggest to him truths which to be realised must be felt. All definitions are but symbols of reality.

Religion is spoken of by some as a system—'any system of faith and worship.' But surely it is more than this. It has been spoken of as 'A habitual, all-pervading sense of dependence on, reverence for, and responsibility to a higher power; or a mode of thinking, feeling, and acting, which respects, trusts, and strives after the Divine, or God.'

Religion has been described by Max Müller as 'a mental faculty, which, independent of, nay, in spite of sense and reason, enables men to apprehend the Infinite under different names and under varying degrees.' It has been defined as the ethical power of humanity. As a force religion has been conceived in the same way as any other power in Nature: 'The energy of the human mind that lifts a man to thoughts higher than he is wont to contemplate; to feelings that aspire towards lofty ideals; to efforts that exalt and ennoble his moral nature.'

Cardinal Newman has said: 'By religion I mean the knowledge of God, of His will, and our duties towards Him.' James Martineau has put it thus: 'By religion I understand the belief and worship of Supreme Mind and Will, directing the universe and holding relations with human life.' Matthew Arnold has well written: 'Religion, if we follow the intention of human thought and human language in the use of words, is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion.' Religion has been defined by Count Goblet d'Alviella as 'The mode in which man realises his relations with a superhuman and mysterious power on which he believes himself dependent.'

More recent exponents of religion have written upon this deep subject. The Rev. R. J. Campbell has worded the truth in a variety of ways, thus:—

All religion has its home in the soul. It is not merely a speculative effort of the mind under the challenge from the external; it is a movement from within under the sway of needs, desires, and aspirations native to humanity, though for long ages finding only crude expression. The belief in the dependence of man upon the superior powers is a necessary element in all religion.

Again, he says:—

Religion is the reaching forth of the individual soul towards conscious oneness with the mysterious background of being out of which it arises. . . Religion is primarily dependent upon exalted states of feeling, and without these it dwindles and perishes; it is in such supernormal experiences that the soul transcends the ordinary limits of reason, and enters into living touch with that which is above reason. . . Religion strikes deeper and rises higher than what we commonly understand either by intellect or conscience; it is primarily the emotional response of the whole man to the call of the supermundane.

The well-known and luminous writer 'J. B.' has said: 'Religion is the primal fact, while philosophy is the attempted explanation of the fact. Religion is something happening in the deepest spheres of feeling, a new mysterious incoming of life, a mystery which the intellect in turn wakes up to and

seeks to penetrate.' 'Religion in its fulness,' says the Rev. T. Rhondda Williams, 'is the rich experience that we are actually living in communion with that Divine Spirit, who is in us and over us, and who, by His common life, makes us one. This experience lifts the whole consideration of our physical bodies and the material existence they represent to a higher plane.'

All these expositions contain meanings incapable of being grasped by a mere logical process. Some may prefer one rendering or form of language expressing what is felt within the soul, and some another. It only remains for me to add that as time goes by new renderings may be given, perhaps in better and clearer language. Our conceptions of God and Creation are ever broadening, and true religion, keeping pace with other development and progress, becomes of greater and ever greater power in the evolution of the individual; in the process of expanding, refining, and beautifying the soul.

CLARENCE J. GUNN.

THE ORIGINS OF RELIGION.

There is a fascination about Edouard Schuré's style, and his method of treating the subject, that places his series of cameos on 'The Great Initiates' in a class by themselves, apart from all other works which purport to expound the ancient philosophies and religions and to illustrate and define the spiritual tendencies of mankind from the earliest ages. For some time Messrs. Wm. Rider and Son, Ltd., 164, Aldersgate-street, E.C., have been issuing these studies in pairs, and have now completed the series by the publication of 'Rama and Moses' (price 2s. 6d. net). The translation is by F. Rothwell, B.A., who, as on former occasions, has acquitted himself with considerable skill of the somewhat delicate task of rendering into adequately corresponding English the graceful, flowing, imaginative French of his author.

The present volume contains the first of Schuré's series—'Rama,' representing the establishment of the religious idea in a definitely settled form, by the inauguration of the Vedic period; and the fourth, 'Moses,' the founder of the monotheistic tradition. Each section is introduced by a general view of the developments preceding the period described, and in the introduction to 'Rama' the origins of religion among men are considered. Schuré quotes Fabre d'Olivet, a highly intuitional writer on the philosophical history of the race, who imagines a dramatic scene in which a seeress rushes in between her husband and brother, as they are about to fight, and proclaims that she has had a vision of the Ancestor of the race, the great warrior from whom they all claim descent, and that he will not have his descendants fighting against each other, but only against the common foe. The woman comes to be regarded as a sort of divinity:—

The oak beneath which the inspired woman has seen the apparition becomes a sacred tree. She is taken back to it, and there, beneath the magnetic influence of the moon, which plunges her into a visionary condition, she continues to prophesy in the name of the great Ancestor. Before long this woman, and others like her, standing on the rocks, in the midst of the glades, beneath the murmur of the breeze and of the distant ocean, will evoke the phantom souls of the ancestors to appear before the people, all trembling with emotion; and the latter will see, or believe that they see them, attracted by magic incantations in the floating haze, with its lunar transparencies. The last of the great Celts, Ossian, evokes Fingal and his companions in the gathering clouds. Thus, at the very outset of social life, ancestral worship is established in the white race. This is the beginning of religion.

According to this, religion began with clairvoyance and spirit messages, a view which we have always held to be at least as reasonable as any other. The author goes on to represent the old men of the tribe as watching over the prophetess and studying her mediumship, verifying her revelations, and interpreting her oracles. These primitive prophetesses were organised into colleges of druidesses, and we find them again among the Scandinavians and Teutons, as well as at the classic oracles of Delphi and elsewhere. In Asia, owing to racial differences, M. Schuré thinks that 'men rapidly gained the ascendancy over women in the matter of religious inspiration.'

The author traces the struggle for supremacy between the black and white races, then between Aryan and Semitic, and draws a curious distinction between the two last-named races as regards genius and tendency:—

The Semitic current contains the absolute and higher principles: the idea of universality in the name of one supreme principle, which in its application leads to the unification of the human family. The Aryan current contains the idea of ascending evolution in all terrestrial and supra-terrestrial kingdoms, and in its application leads to an infinite diversity of development in the name of the wealth of the nature and of the multiple aspirations of the soul. The Semitic genius descends from God to man; the Aryan reascends from man to God.

M. Schuré holds that we of the present day are subject to both these complementary tendencies, and that 'the progress and salvation of mankind depend on their synthesis and conciliation.' How these themes are worked out in all their detail must be learned by reading the book, and by tracing the same principles running through the other volumes of the same fascinating series.

A MESSAGE TO MONCURE D. CONWAY.

Messrs. Watts & Co., Johnson's-court, Fleet-street, have issued as a sixpenny booklet an address delivered by John Russell, M.A., on 'The Task of Rationalism, in Retrospect and Prospect.' It was the inaugural 'Conway Memorial Lecture' and is well worth reading. We are so much in sympathy with Mr. Russell's thoughts and suggestions that we hesitate even to seem to be critical, but we cannot refrain from quoting the following concluding references to Mr. Conway. Mr. Russell says: 'It is well-nigh the allotted four-score years since that strong soul was first made flesh to enrich the earth. And now—but no! As Maeterlinck has been telling us lately, "there are no dead."'

After quoting Granny Tyl's words to the children in the 'Land of Memory,' he continues:—

Our dear Master is awake now, I am sure; with his true wife, also awake, by his side. They will receive many more intimate birthday greetings than ours, but none more full of love, and gratitude, and hope. What form shall our message take?

Be of good cheer, old friends! The memory of what you were to each other, of what you were to the world, is still radiant. Nor will it easily grow dim, for some of your friends left behind in the garden of the living have grafted on the Tree of Life a precious shoot from your one heart, that year by year (so far as loving culture can prevail with Fate) shall bear fragrant blossoms of the love that blossomed in your own lives, and golden fruit of the knowledge and happiness that ripened there. And till all those friends have joined you in your pleasant land of sleep, there will always come at blossoming-time and harvest-time to wake you for a moment some grateful and loving remembrance.

This is all very human, poetic, and pathetic, and were it not for the references to 'the land of sleep' and the waking 'for a moment' would pass as good Spiritualism—but, if the dear Master and his wife are 'awake now,' why should they go to sleep again, to be awakened at spring and harvest times 'for a moment' merely to receive the commendatory greetings and loving homage of friends? If awake at all, why not awake for fuller, freer, and more strenuous and happy mental and spiritual activity on a higher plane of consciousness than this earth can afford?

We should very much like to know exactly what Mr. Russell thinks and means. Does he really believe that Mr. Conway was awake and was aware that he was the subject of Mr. Russell's eloquent address, and that Mr. Conway consciously received the message of 'good cheer' which he sent to him? We hope that that is what Mr. Russell feels and means—we believe that in all probability Mr. Conway did receive the message.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 17, Prince of Wales'-crescent, Kentish Town, on Sunday, May 8th. At 3 p.m. Mr. G. J. Brown will open a discussion on 'Ideals.' Tea at 5 p.m. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, G. J. Brown, and M. Clegg.

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HAECKEL ON GOD AND THE SOUL.

Messrs. Watts and Co. have just published a cheap reprint of Haeckel's 'final work,' entitled 'Last Words on Evolution.' The work consists of three lectures given in Berlin on the following subjects: 'Evolution and Dogma,' 'Our Ape-relatives and the Vertebrate-stem,' and 'The Ideas of Immortality and God.' They are all fighting lectures:—anti-Catholic, anti-theistic, anti-spirit man, and, as such, must be treated as anti-scientific, in the sense that they are biased. The lecture on 'The Ideas of Immortality and God' is particularly so. It is, in fact, a barrister's brief, so elaborated as to secure a conviction. We do not say that Haeckel consciously conjures with facts, but he is so deeply and so vitally rooted in the old materialistic soil, and so thoroughly committed to his limitations, that he simply *must* refuse to budge an inch beyond his dust and ashes; but he does conjure for all that, though he does not know it.

It was a risky thing, though, for him to do, when he started right off with the proposal to tack on his denial of God and a Future Life to the doctrine of Evolution, for it is precisely this very doctrine of Evolution which is particularly helping us to understand and to see the probability of an Evolver and of the evolution of the evolved into 'the secret of His tabernacle.' From the unseen Ether and the vital secret of it all things come; and back to it all things seem to be returning:—'all things' including every grade of mind which is the most interesting and potent of all evolved things.

It avails nothing, therefore, for Haeckel to chaff us with his banter as to precisely when God intervened in the evolutionary stages to make the evolving animal immortal; for it is quite open to us to ask him how he knows that any such intervention was ever necessary. What if every thinking thing, what if every sensitive thing, persists in some form after the break up of its organism? what if thought and sensitiveness of even the most elementary kind are products which persist, as well as the contents of the dust bin?

Haeckel may reply that this is not Orthodoxy; that, in fact, a future life has always been reserved for the *genus homo*, but it is not the business of a scientist to refute Orthodoxy: it is his business to find out the truth; and we should like to hear what he has to say as to the utter impossibility of thought persisting beyond the break up of its present known instrument or vehicle. Is it beyond the power of

the scientific imagination to postulate an instrument or vehicle as refined and subtle as thought itself—a brain, in fact, if you like, which evolution is at this very moment producing within the brain which you can cut and carve?

Haeckel keeps on insisting upon 'the monistic system': but we have no objection to it: in fact, we Spiritualists are the best exponents of it. We only bargain for one thing—that the Monism shall not be hampered, that there shall be no boards up announcing 'No thoroughfare.' We do not believe in the supernatural: all is natural. We do not believe in miracles: all is order and law. But what we do believe in is taking full advantage of what might almost be called The New Materialism—the Materialism which has carried us far beyond Haeckel's test-tubes, dissecting tools and gallipots—right away into a region where his precious molecules and atoms elude him as surely as Maeterlinck's 'Blue Bird.' Millions upon millions of them are held in the mystery of night, and Haeckel has captured multitudes of them, but they all die, and *the* mystic real 'Blue Bird' eludes him. Of course it does. He does not believe in it: he does not want it: he is actually at war with it: he triumphs when he thinks he has crushed it.

The greater part of this lecture on Immortality and God is taken up with the results of dissections; and a full page of nine illustrations of embryos is thrust upon us to show how little difference there is between a bat, a gibbon and a man. God help us! Are we to stop at that? It looks like it, although, if we allow time enough, we get pretty considerable differences in the end: and the differences must be in the embryos.

'Organic life is only a chemical and physical process,' says Haeckel: and yet one would think that it would take a wonderful lot of chemicals or an absolutely unimaginable process of chemistry to get a Christ or even a Socrates or a Shakspeare out of an embryo that looked like the beginning of a gibbon or a bat. No; it won't do, Haeckel. The whole problem lies myriads of miles beyond your old laboratory and microscope, and weights and scales.

We are treated once again to a dose of 'Protoplasm,' to cure us of the hypothesis of God and the disease of belief in an immortal soul. 'What,' he asks, 'is this mysterious "living substance" that we find everywhere as the material foundation of "the wonders of life"?' It is 'a chemical compound of carbon,' we are told, 'that alone accomplishes the various processes of life.' But no one can really tell what it is: no one can artificially make it: and, if one could seem to do so, that might be only because he had succeeded in providing a field for life to flow in, and it is so 'unstable' that it is practically beyond analysis.

Again the 'Blue Bird'! Did it never occur to him that this 'mysterious living substance' may be both the product of and the vehicle for the play of etheric forces which again may be manipulated or guided by etheric people? For really the most 'mysterious' thing about it all is not the 'substance' but the dealing with it and the direction of it. What if Protoplasm is, after all, what it is only because it provides a field for the influx of ripples and tides from that infinite ocean of life which enfolds us all?

We are quite aware that, to Haeckel, these questions may seem only like amateur guesses or surmises, but it is just possible that, as free lances, we are freer to receive the whispers of the Time-Spirit than one who has had his day in a laboratory which has become his fastness and which may become his prison. All honour to him, all the same, for his splendid services, and even for his fighting love of truth! Possibly, if he had not been beset and assailed by the Orthodoxies, he might have been freer to use the wings of his Imagination and his Soul.

THE MINISTRY OF ANGELS.

The Rev. John Page Hopps delivered an Address on 'The Ministry of Angels' to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, April 28th, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Biden Steele in the chair.

At the outset MR. HOPPS stated that it was his intention to treat his subject, 'The Ministry of Angels,' in a simple, unemotional, unromantic and matter-of-fact way, because he felt that there was a danger, in our thought regarding the people of the other life, that we should give place to mere imagination, and therefore he proposed to be extremely practical. Continuing, Mr. Hopps said: 'What is an angel? The conventional or merely artistic notion of an angel is a human being, usually very benignant and beautiful, but little different from a youthful man or woman, except that it has wings. Let us be merciful about the wings. From every point of view of natural history they are always impossible, and sometimes ridiculous or ugly: but they are not unmeaning, and, as symbols of flight and speed, are quite expressive, though some faint suggestion of magnetic emanation would be far more artistically expressive and beautiful.

What, then, is an angel? The reply to this question might easily lead one into endless controversies and speculations.

We might, for instance, speculate as to angelic beings who had their origin in the spirit world, and who, perchance, came into existence before our present physical order began. Or we might indulge in guesses concerning the inhabitants of other material worlds who possibly contribute their hosts to angelhood. Such speculations have, for centuries, had their attractions for inquiring minds; but, without data to go upon, they have resulted in as little edification as the old mediæval problem: How many spiritual beings could dance on the point of a needle?

No; we must decline these speculations, and limit the field; and this can best be done by limiting our definition of an angel to the hypothesis of a human being existing in a spirit sphere, and in the possession of a complete selfhood of thought, desire and activity. This, of course, is an immense hypothesis, and by some it will be regarded as a great assumption. But this Study is for those who believe in life persistent beyond so-called death, and is intended as a sequel to my 'Scientific Basis of Belief in a Future Life'; and I take for granted, without hesitation or apology, the fact that the spirit world is the greatest of all realities, and that into it every child of earth will go.

An angel, then, I define as a being—a man, woman or child—who has lived here upon this earth, but who has now escaped from the limitations of matter and found the larger life of the spirit world, as the world of first causes and ultimate effects.

'Men, women and children'? Assuredly. And why not? Why, because men, women and children die should they be at once pictured as beings of a different kind? And why should they be transported in imagination to a beatific Heaven or a lurid Hell? 'In the place where the tree falleth, there shall it be,' said the old Hebrew philosopher (Eccles. xi. 3). In other words, the ending place here is the beginning place hereafter.

Equally arbitrary and unnatural is it to imagine that any great change passes over the real self at what we call death. A tremendous change must pass over the self of the senses; but the ruling affections, the attractions and repulsions of choice and desire which constitute the real spiritual selfhood, must remain the same. He that is righteous will be righteous still; he that is holy will be holy still; he that is filthy will be filthy still, is the illuminating avowal of the writer of the Book of the Revelation; and it is undoubtedly true. It must be true, because the spiritual condition is the spirit-self.

This follows, then—that the arrivals on the other side of the river are what the departures are here: men, women and

children, idiots and sages, sinners and saints, helpless and helpful, naked and clothed, insane and sane. It must also follow that all these varieties will be found there, not only upon arriving but afterwards, in that vast world of good and evil.

Is that a perplexing or disagreeable thought? It may be so: but the only admissible question is, is it true? and the only way to find out whether it is true is to find out whether it is logical, reasonable, natural, and inevitable. Perhaps you have been comforting yourself with the thought that after this stormy voyage of earth you will be wafted into the haven of peace; and maybe you will, but the excursion party will be a large one and you will have to go with the rest. That, however, is all provided for, so that you need not be anxious or afraid. Still, I would advise you not to over-cultivate the desire for that haven of peace. That desire may easily become anything but the spiritual condition which will win it. That haven of peace may soonest come to those who are not self-seeking with regard to it; who, rather, are willing to say, in view of those who need helping, 'Here am I, send me!' and send me anywhere. Perhaps, those who are most ready to go to hell to help will soonest find their way to heaven and its peace.

That at once leads to our first thought of the ministry of angels—their ministry in the spirit sphere. A vast subject! and one through which we can only feel our way; but here again we have the help of logic, reason, the natural and the inevitable: and these are available. It turns, of course, upon our grip of the great central fact—that the spirit world is hourly being made the receptacle of the tremendous tide of life which flows to it from us. And can anyone doubt that? You can doubt it only by doubting altogether a future life. If there is a future life it can only be what I have described—a continuation of life here. How could it be otherwise?

It follows that there will be much to do in the spirit spheres—the ignorant to instruct, the vicious to watch and convert, the miserable to console, the solitary to befriend, the insane to restrain and restore; and, perhaps, above all, the little children to be taken in some Christly arms and blest. 'Above all' this. Think of it—what it must mean for a child to leave its little nest on earth, and go. Ay! but think of the millions of motherly women who have gone, who are always going—motherly women who have never been mothers, but who will find their divine vocation in the children's heaven.

Swedenborg was surely rightly inspired as to this when he quaintly said, that all who die in infancy are sent to places of instruction which are in the East because the Lord is in the sun there, and the heat from that sun is in its essence love. Immediately after death, he says, they are taken into heaven and given over to the care of angels who, in the life of the body, loved infants tenderly, and at the same time loved God. Then he adds this lovely passage: 'Since these angels, when in the world, loved all infants from a sort of motherly tenderness, they receive them as their own; and the infants also, from an affection implanted in them, love them as their own mothers.' This heaven, he says, is 'directly in the line or radius in which angels look at the Lord, because all infants are under the immediate auspices of the Lord.'

Swedenborg tells us—believe it who can!—that when he once prayed the Lord's Prayer, there came from the children's heaven a kind of response which was 'so tender and soft as to be nearly that of affection only'—more love than understanding. It was granted to me, he says, to see some of the little children, elegantly clothed and adorned with garlands. Their guardians and teachers took them into a garden, 'and when they entered the garden,' he says, 'the clustering flowers above the entrance shot forth glad radiance': a lovely touch!

Do you not see how real all this makes the spirit world and the spirit people? There has been too much false awe on this subject; and the spirit people have been talked about too much as though they were either in their graves as slumbering bodies, or out of them as gassy ghosts; and many preachers of the gospel are the most benighted of all. It is high time to be rid of all this.

Starting from this, then—the reality of the spirit people and the reality of their work in spirit life—we now come to the vital question: Are they anything to us? Have they any ministry in relation to us? The answer carries us far afield and is a subject by itself, because it includes the entire inquiry as to the existence of the spirit people at all; for the power and the will to communicate and their existence are inseparably connected.

For an answer to the question: Is there any ministry of angels for us? we must look in three directions: Probability, Experience, and the Bible.

As to Probability. That entirely depends upon the general view I have given of the spirit people. If they are promoted men, women and children, surely they will retain an interest in the men, the women and the children they have left behind, and surely, if, as Tennyson says, and as seems so reasonable,

Spirit with spirit can meet,

they must by now have found a way to influence the mind and touch the heart. If this is impossible, the impossibility is as cruel as it is unnatural. But the possibility has been enormously increased of late with the great increase of knowledge in relation to the law of Suggestion. It is now proved that mind can influence mind at a distance, even when imprisoned in the physical body. That being so, how much more likely is it that a spirit, untrammelled, should be able to communicate directly, and, so to speak, at first hand, without the hindering body! And surely, if it is possible, it is certain that millions of the spirit people would desire it. Few things are more probable, then, than Suggestion from the Unseen.

Then as to Experience. This is simply a matter of history: again, a vast subject by itself. All nations, all ages and all religions testify to it, and, to-day, to deny that evidence is forthcoming is simply to betray ignorance or stubbornness. I leave it at that.

As for the Bible, who does not know that, literally, from beginning to end, it palpitates with spirit appearances and glows with spirit teachings? What do Christians who resent the testimony of Spiritualists say to the hundreds of Bible records of spirit communion? What do they make of such records as that of the passing of Elijah when Elisha saw the spirit-people, or of that other record when Elisha's servant, in an hour of peril, cried 'Alas! Master, what shall we do?' 'And he answered, "Fear not: for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray Thee, open his eyes, that he may see." And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.' (II. Kings vi. 15-17).

There are plenty of people who will say 'It is not true': but I am just now dealing with those who profess to believe in the truth of these Bible records. What have these people to say about them, and about such statements as these? 'He shall give His angels charge over thee' (Psalm xci. 11): 'Are they not all ministering spirits?' (Hebrews i. 14): 'We are compassed about with a great cloud of witnesses' (Hebrews xii. 1).

But now it is necessary to say that when, all along, I say 'spirit people' or the angels, I intend to include the bad as well as the good. 'Bad angels'? Yes. It is useless to deny it; and bad angels who have power to hurt. But three thoughts are important in any consideration of this serious subject; that all evil has its strange place in the great complex development of mankind; that all evil is policed by the good, and is practically under its control; and that no evil can really hurt the guileless, or those 'who hunger and thirst after righteousness.'

There is another helpful thought. It is this, that even of evil angels it may be said that they have a ministry. Especially helpful is this in view of the fact, which we are here familiar with—that, for the creation of character, there must be much confronting of and wrestling with wrong. The Bible, as well as life, abounds with this teaching: and the curious thing is that, in the Old Testament, 'evil spirits' are usually referred

to as from God, a deeply suggestive fact concerning the ministry of such spirits in relation to discipline and education through struggle and trial, though it must be admitted that some of these statements appear to take a low view of the ethical character of Jehovah. But the New Testament also strongly insists upon the activity of evil spirits to whom diseases and other maladies are attributed. Jesus is said to have cast out demons and evil spirits. The apostles, it is said, did the same. Paul refers to 'the Prince of the power of the air,' 'the spirit that now worketh in the sons of disobedience.' (Ephesians ii. 2.) 'Believe not every spirit,' says John (I. iv. 1), 'but prove the spirits whether they are of God'! all of which may be 'superstition,' but it is for believers in the truth of the Bible to explain how they can retain their faith in it, and yet scorn the testimony of to-day.

It must be admitted then—let us be quite frank and brave over it—that the evil as well as the good are here. 'Marriages,' it is said, 'are made in heaven,' and so they are—some: but others seem to be made in hell; though in both cases, if causes were tracked home, it is practically certain that they would be found in the good and evil lurking in the natures of those who rejoice and those who suffer: for 'all things are double one against another' in the two worlds—the evil and the good.

Evil is undoubtedly, for all practical purposes, a reality; but, in its essence and in relation to what we may call the full circle of human evolution, much if not all of it is probably not only inevitable, but also necessary—necessary, that is to say, in relation to the advance from darkness to light, from unripeness to maturity, from imperfection to something which gradually promises and promotes perfection: God

From seeming evil still educating good,

and it is really the 'seeming evil' that produces the good, by contrast, by suffering, and by quickening desire for better things.

But turn from this dark side to the bright, to the true ministry of angels—the ministry of angels, wise and beautiful, gracious and good. Think of it! Think of the mighty multitude that no man can number who have gone, and who now, with all the added wisdom, beauty, love and goodness of the heavenly world to help them, may be willing and ready to minister to us! Think of the seers, the prophets, the poets, the musicians, the artists, the scientists, the statesmen, the adventurers in discovery, the lovers and pitiers of their kind! It is quite arguable that we are all only receivers and instruments in their hands, and that inspiration extends all the way from the writing of the Gospels by Matthew, Mark, Luke and John to the discoveries of Columbus, Newton, Edison and Crookes. Messages and thoughts may have come across, which, if we knew all, would greatly tend to modify our pride and reduce our self-esteem; and make us see that all our boasted discoveries were simply the inflowings of permissions or suggestions from the masters in the Unseen: and we might even go farther than Darwin, and see that what is usually called 'evolution' is not the whole of it: but that, in addition, there has been direction and stimulation from unseen Powers.

At this point we can offer a meeting-place with Theosophy which can give us all the supposed helps of the doctrine of Reincarnation without its endless improbabilities and confusions. Reconnection *versus* Reincarnation is our suggestion;—the return or reactivity of wise spirits by way of inspiration, suggestion, guidance and control. In this way, the ministry of angels in science and art, and in all the practical affairs of life, may be as constant as it is real.

For our personal and private lives, this may also be true, though, hovering over this hope or belief, is the dark problem of how this can be reconciled with the presence with us of so much misery: and the question is often vainly asked: 'Why, if there are ministering angels, do they not intervene?' Perhaps they do: or perhaps they cannot: or perhaps what is hopeless misery to us is not so to them. To the experienced man or woman, the utter misery of a child over some very trivial disappointment may appear as extravagant as its ecstasy over a rag doll: and perhaps, to our ministering angels, many of our miseries and ecstasies appear almost the

same, not for want of sympathy but because they see more, and understand.

What if it is literally true that 'all things work together for our good?' Ay! but some will say that promise is conditioned. It is given only to those 'who love God.' 'Love God!' and what is that? Can there be any doubt about it that to love God is to love the good? It is to be gentle and patient. It is to make the best of everything. It is to lean ever towards the angel side. One of the apostles actually bade us welcome manifold trials (for that is the true meaning of his word). Only, said he, 'let patience have its perfect work.' And another said that when we are put to grief in manifold trials, as gold is put to the proof by fire, the proof of our faith will appear in the revelation of the Christ: and I take that to mean what Paul called the 'Christ in you.' The trial will create the Christ.

But it is not all trial, and putting to the proof by fire. The saddest life has its sunny places; and there might be more sunny places if we were careful to mark them and wise to benefit by them. And wondrous soothing and compensations and gracious suggestions come as time goes on: and we talk about 'the healing hand of Time.' What if these soothing, compensations and gracious suggestions are those of the ministering angels? and what if 'the healing hand of Time' is the healing hand of unseen father, mother, husband, wife or child?

But the problems are many, and all we can do is to cling to the beautiful belief for which, in so many ways, we have sufficient warrant, that we are never unaided, never unpitied, never alone. (Loud applause.)

The proceedings closed with a hearty vote of thanks to Mr. Hopps for his helpful and inspiring address.

THE BLESSING OF PAIN.

BY M. DE VERE.

None can fully understand and appreciate what the story of Calvary means till they too, in their dark Gethsemane, have crucified the self, the lower man, for the sake of the highest. There is no human soul in this world but has a cross of some sort or other to bear and, to me, the greatest tragedy of human life is the utter and complete loneliness of suffering—for no one can quite enter into another's sorrow, however great the sympathy and understanding: 'only the heart knoweth its own bitterness'; and alas, however deep our love, this must always be so. In the moments of midnight watching, in dark hours of anguish when we are forsaken and alone, when we too plead that the cup may be taken from us, when the poor tired heart, desolate and racked with pain, cries out that its agony is beyond its strength, and more than it can bear, there comes the knowledge that there is One who has borne that self-same cross, One who understands and sympathises and is ready at hand to help and to succour and to uplift: and with that remembrance come strength and peace and renewed hope. In His direst hour of need He felt that He was forsaken, but we are ever surrounded by invisible helpers aiding us, comforting us and bringing us consolation. It is the humanness of Christianity, the common bond of its mental and physical pain as revealed in the story of the cross, that touches and draws the hearts of suffering men and women, and makes of that belief the wonderful constraining power in the world that it is. 'Despised and rejected of men, a man of sorrows and acquainted with grief,' such was He, the Christ, the divine man; and can we not be willing, also, to take up the cross of self-sacrifice and suffering?

Not till we have suffered to the utmost of our natures; not till we, too, have returned love for cruelty, forgiveness for betrayal, kindness for insult, and have drunk to the dregs the cup of humiliation, defeat, and loss, can we understand and appreciate that love which, for our sakes, each one of us individually, suffered death upon the cross and rendered it the highest symbol in the world. The discipline of pain seems cruel and needless, sometimes, but those who have suffered, on looking back, almost invariably

conclude that the pain was necessary, it was kind, it was best. The cross is uplifted before our tearful, wondering eyes, and we learn at its foot to understand and reverence the mystery and the meaning and the glory of pain. So long as we live on this earth we must suffer, and we cannot, unfortunately, live without also causing suffering to others; yet out of all this human pain is born the Christ-man within us, and we realise divine joy, and peace, and strength.

EUSAPIA'S 'SUPPLEMENTARY ARMS.'

On p. 169 of 'LIGHT,' for April 9th, a contributor referred to the assertion often made by continental investigators that at Eusapia Paladino's séances 'supplementary limbs,' or 'fluidic arms,' are found to issue from the medium's shoulders; and the writer suggested that perhaps Mr. Carrington would tell our readers 'whether he has personally observed the formation of supplementary arms actually proceeding from the shoulders of the medium.' To this invitation Mr. Carrington kindly sends us the following response, dated April 16th last:—

I notice the allusion in last week's 'LIGHT' to Eusapia's 'supplementary arms.' I am glad to be able to supply a few words in reply to the question there asked—a question which will be more fully answered in my book on the American sittings. In brief, then, I may say that, on several occasions, we have seen what was apparently a third arm—an arm exactly like Eusapia's own—coming out of her shoulder, and touching the sitter on the right hand side. While this was going on (it could be seen through the opening between the cabinet curtains) both Eusapia's hands were held, and visible on the table. At the séances held at Columbia University a small hole was cut in the roof of the cabinet, and one of the sitters looked through this constantly. On three occasions he saw odd projections coming from Eusapia's body—in one case from the middle of her back—and recede into it again. These 'pseudopodia' were covered by the stuff of the curtain, so that their consistency could not be determined; but the one which was seen most clearly was rather pointed in shape, and extended about a foot from Eusapia's body. It approached the table, felt about over it, and finally, with a sideway movement, swept the objects upon it on to the floor. This was, I believe, seen quite clearly.—Yours, &c.,

H. CARRINGTON.

'PEARSON'S MAGAZINE.'—In his issue for May the impetuous Editor of 'Pearson's Magazine' again indulges in sweeping generalisations and says: 'Our inquiry into their methods . . . goes to prove that the magnetic healers, who advertise themselves as curing disease "under spirit control," are frauds pure and simple.' As to this we need only say 'it is not true,' as can readily be proved by the testimony of those who have been benefited by the various healers who are thus unfairly denounced. In the article entitled 'Healers who do not Heal' Mr. Marriott gives, from his own prejudiced point of view, an account of his visits to Mr. J. J. Vango, Mr. Ronald Brailey, Mr. George Spriggs, and Mr. Rex, and by suggestions, implications and assumptions, conveys the idea that he himself is the only honest man concerned. Those who know and esteem the four gentlemen named will not credit Mr. Marriott's conclusions regarding them, based as they are on his preconceptions rather than his facts, and will sympathise with them in having to endure his aspersions. Referring to the 'charges of fraud' which were made in Mr. Marriott's former articles, the statement is made that up to the present they remain 'unrefuted.' This is absurd—there is nothing to refute. Uncorroborated allegations, such as Mr. Marriott's, lack substantiation, and do not need refutation. Proof is not forthcoming—and the *ex parte* assertions of a writer who can hardly be described as a disinterested witness are unworthy the attention of serious-minded students and truth-seekers. Apart from Mr. Marriott's article there is much of varied interest in this number. Illustrations are given depicting scenes that will be represented at the coming London Pageant, while Professor M. Kondo, M.A., contributes a strikingly written and illustrated comparison between Japan as she was only forty years ago, and as she is to-day. There is also a weird and gruesome 'Goblin Tale of Old Japan,' and for those who prefer something more concrete and credible than many of the other stories offered, there is a character-sketch of 'The Man Roosevelt,' with portraits showing the ex-President engaged in several of his 'strenuous' pursuits.

WHAT 'WE WANT,' AND HOW TO GET IT.

Mrs. Towne, in 'The Nautilus' for April, under the heading 'For World Peace,' gives the following suggestive declarations:—

We, the rising generation, want a world agreement for universal peace.

We want our disarmed war vessels and battleships turned into a white fleet, a public university of travel that will tour the world every year.

We want these ships manned by the best instructors in foreign art, literature, travel, history, live languages, sociology, human nature and universal brotherhood.

We want the students selected by all-round merit from the graduates of public high schools and industrial high schools of all states.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things. We speak the word for them. We pray for them. We talk for them. We work for them. We vote to this end.

If ever physical and spiritual progress are to go hand in hand, somehow, somewhere, and at some time a world-wide peace movement must be inaugurated, and the 'fire-eaters' of the nations be brought to their senses or relegated to obscurity, and 'the rising generation' (who will have to bear the ever-increasing burdens entailed by the present mad competition in armaments) would do well to consider, adopt, and work for the objects set forth by Mrs. Towne. The time to begin is now.

IS ENGLAND GROWING IRRELIGIOUS?

Are the people of this country forsaking the churches and giving up the practice of assembling together for spiritual instruction and worship? It would almost seem so. A 'Baptist Minister,' writing in 'The Christian Commonwealth,' says:—

The membership of the churches in the Baptist Union this year is four hundred and twenty-two thousand four hundred and fifty-five, a decrease of nearly two thousand on the year, and a decrease of twelve thousand compared with 1906. During these years the Wesleyan Church shows a total loss in all grades of membership of more than twenty-three thousand. So far as can be judged, other churches are showing similar decreases.

It is claimed that the decline of religious organisations does not mean the decay of the religious spirit: that institutions must adapt themselves to changed environments or they inevitably suffer, and that 'religion itself cannot die, it is rooted in human nature, and is part of the universal order.' With all this we entirely agree, but we are old-fashioned enough to believe that it is a good thing for every man and every woman to engage in some way, at least on one day in seven, in spiritual exercises—in meditation, aspiration, and in efforts for education and elevation of self and others, and this in public co-operation with others—not in mere personal exercises in private.

Referring to Moncure Conway's 'Discourses,' Mr. John Russell, M.A., says that they were so ideal, so practical, and so convincing, that the reading of them revived his somewhat 'flagging belief in the value of such Sunday exercises.' Continuing, he says:—

I have felt (who has not?) that the Christian pulpit might, properly used, be as great a spiritual force as it is now a spiritual waste; but the Rationalist pulpit (though I have sometimes occupied it) I have been prone, in seeking my own spiritual living, to neglect—partly, perhaps, from following not wisely but too well the Emersonian injunction to 'cultivate an original relation with the universe.' . . . If I could have my last twenty-five years over again I would search out some body of bravely religious men and women, self-dedicated, as many of your forefathers and foremothers were, to 'the duty of free inquiry and the right of religious liberty,' and keep some part of every Sunday holy in spiritual communion with them.

That is just it: We need to 'keep some part of every Sunday ly in spiritual communion' with others—both in

the body and on the spiritual plane. 'Forsake not the assembling of yourselves together, for this is good,' said one of old, and there can be no doubt in the minds of those who have entered into spiritual fellowship with earnest workers for truth and righteousness, for spiritual emancipation and communion, that it is a good thing for two or three—or more—to gather together, animated by the spirit of reverence and devotion, of love and longing, of altruism and true worship for mutual illumination and inspiration to service for God and man.

WELL-DIRECTED THOUGHTS.

The question, Is life worth living? was answered by a wit with the happy retort: 'that depends on the liver.' His reply, however, has a double significance, for not only does the condition of the liver affect one's feelings, moods and health, but a great deal depends on the mental attitude of the individual himself. If he is consciously, resolutely cheerful and confident, then, by self-suggestion, he can maintain an appreciative disposition and by so doing assist Nature to keep the liver in good working order, promote digestion and maintain the health and vigour of both mind and body. There is therefore much truth in the following statements which appeared recently in a London daily newspaper. The suggestions given are worth preserving and acting upon:—

You can change your whole life by your thoughts.

Whenever you find yourself thinking dull, depressing, ugly, unloving thoughts, just try and turn them into the very best thoughts you can think.

You wake up in the morning with the feeling that a dreary day is before you.

The thought deepens, until every woe is magnified, and you feel wretched.

Now, when you catch yourself thinking that life isn't worth living, stop short, sit quietly by yourself, keeping your body absolutely still—but not rigid—and begin to think definitely, persistently, good thoughts.

Think your whole day good, your work just right.

Say to yourself, 'I shall have a lovely day to-day. Everything will go right, and I shall enjoy my day, and shall develop, mentally and physically.'

Say it convincingly, earnestly, determinedly.

Your whole mental outlook will be lifted, and your day will be good.

JOTTINGS.

Mrs. Ellen Green, of Manchester, who recently returned from Australia, says that she has done mission work for Spiritualism in New Zealand, North Queensland, New South Wales, and Victoria, where she found fine societies and many earnest workers, and was greatly helped by Mr. W. H. Terry, and Mrs. Bright, of the 'Harbinger of Light,' of Melbourne, Mr. McLean, of Wellington, and Mr. W. C. Nation, Editor of 'The Message of Life,' of New Zealand. Mrs. Green is resuming her work in England as a speaker and 'message bearer,' and received a warm welcome home at Liverpool on Sunday, April 24th.

Mr. John Russell, M.A., recently said, 'I suppose we must all, as we grow older, have our faith tried by disappointments; but I do not call mine disillusion. Disillusion (I say it with all respect) seems to me to be a sort of inverted superstition. Superstition looks for effects without adequate causes. Disillusion denies to causes adequate effects. It is a loss of faith. But though judges may commit injustice, I have still faith in justice. Though Christianity may bless the sword, I have still faith in love. Though education may lead to evil, I have still faith in knowledge.'

A 'New Thought' writer says: 'All whose desire it is to penetrate the mystery of the human mind must be conscious at times that their individual selves are larger than their fullest and profoundest consciousness.' We should like to know how we can be conscious that we are 'larger' than our 'fullest and profoundest consciousness.' Again, he says: 'If we could once break through the shell of individual consciousness, our whole thought would be instantly changed by the grander light from beyond.' But if our thought is changed by the grander light from beyond, and we are aware of that fact, it will be our 'individual consciousness' that will realise it.

Writing in the 'Harbinger of Light' Mr. William McLean, of Wellington, New Zealand, says that Madame Patey, formerly of London, has rendered very acceptable service to the Spiritualist society at Wellington as a speaker, a psychometrist, and a singer.

Mr. H. Dennis Taylor writes: 'I notice in "LIGHT" a reference to Mark Twain, for whom I have always entertained a great admiration. In one of his later works he narrates a remarkable case of telepathy between himself and another author, a case which he refrained from publishing at the time it happened owing to the great scepticism then prevailing. In the same article he said that he was keenly interested in psychical research, and diligently read everything that came out about it; and he was a man of the sanest common-sense.'

In addition to the definitions of religion mentioned by Mr. Gunn, on p. 216, we may quote this by Carlyle: 'There is but one real religion—passionate love of the good, passionate abhorrence of the reverse,' and the following by Moncure Conway: 'The religion whose end and aim is not human happiness on earth is a cruel superstition. Religion is distinguished from every other force by having supremely at heart the supreme interest of man. . . . Science follows truth for its own sake. . . . Religion exists to press the whole universe, and all the laws and forces discovered by science to the service and development of man, while the aim of morality is to induce man to seek his happiness in high and pure and large ways, harmonious with his own complete well-being and with the well-being of others.'

The British Spiritualists' Lyceum Union will hold its twenty-first Annual Conference on Saturday, May 14th, at 6 p.m., Sunday, the 15th, at 10.30 a.m. and 6.30 p.m., and Monday, 16th, in the Co-operative Hall, Birkenhead. There are upwards of two hundred Lyceums, and, including officers, over ten thousand Lyceumists in the country. Lyceumists everywhere will regret to know that Mrs. Jessie Greenwood, a past president of the Union, is lying very ill at her home at Hebden Bridge. We trust she will soon be restored to good health.

LETTERS TO THE EDITOR.

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

Spirit Photographs.

SIR,—I have read the replies of Mr. Blackwell, Mr. Wyllie and Mr. Young to my letter in 'LIGHT' of March 26th, regarding spirit photography.

There is not the slightest doubt in my mind about Mr. Wyllie having the valuable gift for producing psychic photographs, but my contention is that a psychic photograph is only valuable when it is taken under test conditions and is identified as the photograph of a deceased person, and I was surprised that in only one of the five cases which I inquired into were these conditions partly fulfilled, and that only in one other case were test conditions suggested. It is, however, only fair to Mr. Wyllie to say that the suggestion was not made to him or, judging from his letter in reply to mine, it would have been acted on. The fact of these photographs being shown as 'spirit' photographs, and the further fact that the slightest inquiry by anyone who is sceptical would show that the conditions necessary to demonstrate their genuineness as psychic productions had not been fulfilled, proves that, as evidence of psychic photography, they offer nothing to carry conviction to the mind of a sceptic. Moreover, judging from the experience of others, and my own, psychic effects are produced which may not be the result of direct spirit action, nor yet the result of trickery or fraud.

As regards the conditions being upset, as Mr. Blackwell observes, that is quite true; but it happens only in exceptional cases, and the medium, as a rule, would be quite safe to be guided by his impressions and to refuse to sit when he sensed an influence of this kind. In the majority of cases those who sit are Spiritualists and are quite in sympathy with the medium, and even another class of sitters who are doubters may sit and not affect the medium adversely; therefore, I think that in most cases it would be preferable that the sitter should be able to observe closely all through the

operation, with resulting satisfaction to himself and with credit to the medium.

Mr. Wyllie asks what conditions would satisfy me; less elaborate conditions than those described in the letter would be quite satisfactory. For instance, the sitter should take his own plates, selected by him, in Mr. Wyllie's interest, from an unbroken parcel, and the sitter to observe from first to last the whole operation without once losing sight of the plates, except when they are in the dark slide and in the camera. That would not be troublesome to Mr. Wyllie and, in my view at any rate, quite satisfactory. A further test by those who wanted it would be to use another camera, either single or a stereograph, as the late Mr. Traill Taylor did, and if the results were duplicated they would indeed be valuable. As regards payment it would be best if Mr. Wyllie stated distinctly his terms and conditions.

Much of Mr. Young's letter is quite irrelevant, and some of it is incorrect. He makes, as it were, a quotation from my letter in which I 'confess' that I 'never took the trouble' to call on Mr. Wyllie. There is not that in my letter which would justify Mr. Young in putting it in that way, and the case he referred to of a Glasgow sitter having had a test séance with Mr. Wyllie does not apply to a séance with Mr. Wyllie but to one with Mr. Bournell, consequently his insinuation is quite out of place.

In justice to the sitter and to the medium, it is desirable that all spirit photographs should be taken under strict test conditions of the simplest possible nature, and for the satisfaction of each sitter it is necessary that these conditions should be observed in every case. As I have already said, the fact of Mr. Wyllie's genuineness is not in question, but the experience of others brings no conviction to the individual sitter, who might, nevertheless, admit their value.

I agree with Mr. Young that in scientific experimentation control-observation is the key to the situation, and that is just what I suggest should be applied at all times, the more so when you have a medium like Mr. Wyllie, who says he is willing at any time to accede to these conditions.

Should he at any time return to Glasgow I shall be very pleased to avail myself of his services if he is agreeable.—Yours, &c.,

A. MACKELLAR.

17, Calderwood-road, Glasgow.

SIR,—With reference to the letters on spirit photography in 'LIGHT' of April 30th, permit me to relate my personal experience, which may perhaps throw some light on the subject. I do not wish to give the names of the people concerned, nor my own, but I send them to you, sir, for your satisfaction.

Many months before Mr. Wyllie left Los Angeles I availed myself of his published offer to make an experiment, and sent him a lock of my hair. In about two months a photograph arrived from California, showing in its centre the envelope with my own handwriting, and behind it, and partly covered by the envelope, the face of an old gentleman, who passed away some ten years ago. (The part of the face covered by the envelope shone through it, though not so distinctly as the rest of the face.) I recognised the face and so did his widow, two servants, and later on two ladies, friends of the old gentleman.

To me the only true proof is the recognition of a face, which no fraud whatever can reproduce. I have been granted this experience, and the question has been settled for me once for all, though I do not profess to understand even the first letter of the mystery of the method. But the fact of survival and the fact of the reproduction of the face a good many years after transition, are to me realities, and I am unable to 'look upon a spirit photograph with a smile.' Otherwise I have no personal interest whatever in defending any photographic medium.

Respecting faces appearing on the background *only* (referred to by Mr. S. B. McCallum), I may state that a face appeared in one photograph, for which I sat to Mr. Wyllie, on my person, or rather, on the cape of my winter coat, while there was no other 'extra' visible.—Yours, &c.,

A. L. P.

SIR,—In reply to Mr. Thomas May's inquiry, 'Can any intelligent Spiritualist look at a "spirit" photograph without smiling?' I beg to say that through Mr. Wyllie I have obtained a photograph which neither to myself nor to those who knew intimately the individual whose 'spirit' likeness appears on the print is provocative of a smile, but on the contrary awakens feelings far removed from levity.—Yours, &c.,

A. W. ORR.

A Curious Experience.

SIR,—I recently heard a strange but rather amusing story from a picture-frame maker who had done a good deal of work for me, and had on this occasion come to take an order. We were speaking of a silver frame that hung on the wall, when he remarked: 'I never see a silver frame but I think of a very strange occurrence connected with some pretty Florentine silver frames that I had in stock not so very long ago. I had arranged them for show in the shop window, and they had attracted a good many passers-by, when a lady came in and purchased one, which she took away with her. In two or three days she returned, bringing back the frame, saying she would be much obliged if I would exchange it for something else, as it did not go well with the things she had in her room. This I agreed to do, and after putting a mark on it the frame was again hung in the window.

'A day or two passed when another customer came in, and purchasing that particular frame, the same thing again happened—in a day or two the frame was returned and I was asked to exchange it, which I did, and I thought nothing more about the matter. A few days elapsed, the frame having been hung in the same position as before, and a third customer appearing, the frame was admired, paid for, and taken away.

'After two or three days' interval, it was brought back as usual with an excuse, and I was asked to exchange it for something else. I then began to think it was strange, as this was the third time it had been returned to me. I looked it carefully over, there was absolutely nothing wrong that the keenest eyes could discover; and I hung it up again in its old position. Soon a fourth purchaser arrived, the frame was paid for and carried away. I could not believe my eyes a few days later, when that frame came back again! after its fourth journey, with the usual request.

'I exchanged it but made no remark, though I could not help thinking it was mighty strange. Later on a fifth customer looked in at the window, and admiring the frame, bought it, and took it away, and in a day or two (for the fifth time) it came back to the shop with an excuse, and the request that I would kindly change it. I said nothing, but began to think this was too much, and thought to myself, "It's very queer, that frame seems in a kind of way restless." Believe me when I tell you that frame was returned to me seven times, and when the eighth customer appeared and asked for it I got fairly desperate and said, "Well, I will make you a present of that frame if you will take it right away, and promise me never to bring it back"; and thank goodness it never has come back again, though what was the matter with it puzzles me still.

'I may add that the other frames, which were absolutely the same in every respect, sold well and were never returned, and the worry caused by the journeys of this frame from the hands of its many owners back to my shop extended over a period of three months!'—Yours, &c.,

E. I. MASSY.

[Our correspondent has no doubt as to the truth of the statement made by the picture-frame maker, but it seems a great pity that he did not try to discover the reason why the frame was taken back to him so often.—ED. 'LIGHT.']

Spiritualism and Science.

SIR,—It may perhaps be advisable to set a few facts on record in the columns of 'LIGHT.'

A few years ago the 'Lancet' had a paragraph after this style: 'Now that Röntgen has discovered the X-rays, perhaps those people whom we have hitherto called charlatans may after all have been honest; for Nature may have endowed them with an X-ray sight'—or, in other words, 'Now that we know it we may admit that perhaps Nature knew of it before we did!' May I continue the list and be pardoned for putting science in the second place?

Clairvoyance, followed by Röntgen rays; mesmeric anaesthesia, followed by chloroform; thought-transference, followed by wireless telegraphy. (Physical phenomena occur best in the dark; Marconi telegrams travel farthest at night. Spirits state that light is a force that detrimentally affects their efforts to produce phenomena: the radiometer demonstrates the fact.) 'Phone-Voyance' (I was seeing through the telephone in 1905), followed by tele-vision; mango trick (?), followed by electric forcing; magnetic healing, followed by electro-coagulation; translation of physical body and psychic body travelling, followed by aero-planes.

In my opinion sensitives get something direct from Nature, and later on science gives up her 'impossible,' the Church gives up her 'of the Devil,' and at last the man in the street says: 'Nobody denied it.'—Yours, &c.,

VINCENT N. TURVEY.

SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. Long spoke cogently on 'The Unwelcome Dead,' giving reasons why Spiritualism did not make greater progress. Mrs. Beaurepaire sang. Mr. W. T. Cooper presided.—*Percy Hall*.—On April 25th Mrs. Praed gave interesting clairvoyant descriptions and readings. Sunday next, see advt.—D.N.

SPIRITUAL MISSION: 22, *Prince's-street, W.*—On Sunday evening last Mrs. Effie Bathe delivered a beautiful address on 'The Occult Power of Prayer,' illustrated by drawings of auras.—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. Harold Carpenter gave a fine inspirational address on 'Two Voices.' On April 27th Mrs. Miles Ord delivered an uplifting address. Sunday next, see advt.

BRIXTON.—84, *Stockwell Park-road*.—On Sunday last Mr. J. Blackburn spoke on 'Faith and Healing,' and a solo was rendered. Sunday next, Mr. and Mrs. Webb. All heartily welcome.—A.B.

SHEPHERD'S BUSH.—73, *Becklow-road, Askew-road, W.*—Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Sexton. Thursday, 7.45, Mr. J. Kelland. Wednesday and Friday, 8, members' circles.—J. J. L.

STRATFORD.—WORKMEN'S HALL, 27, *Romford-road, E.*—On Sunday last Mr. F. H. Parsons gave an interesting address on 'Future Life, How Proved?' Mr. W. H. Shaddick presided. Sunday next, Mr. T. Olman Todd, address.—W. H. S.

CLAPHAM.—RICHMOND-PLACE, *New-road, Wandsworth-road*.—On Sunday last Mrs. Neville gave an address on 'Responsibility,' and successful psychometric delineations. Sunday next, at 11 a.m., circle, Madame Betty; at 6.45 p.m., Madame Zulbice, trance address.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, afternoon and evening, meetings were conducted by Union of London speakers. Sunday next, at 11.15 a.m., Mr. Brown, of Kingston, healing circle; at 7 p.m., Mrs. Hylda Ball. Friday, 8.15 p.m., Madame Zulbice; silver collection.

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

HACKNEY.—240A, *Amhurst-road, N.*—On Sunday last Mr. W. F. Smith gave an address on 'Spiritualism and Some of its Teachings' and Mrs. Smith convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King will give an address. Monday, May 9th, at 8, Mr. H. Leaf, clairvoyant.—N.R.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Miss Florence Morse gave excellent addresses and clairvoyant descriptions. On April 28th Mrs. Jamrach gave an address and psychometric delineations. Sunday next, at 11.30 a.m., Mr. Scott; at 7 p.m., Mr. H. Leaf. 12th, Mrs. H. Ball. 14th, fancy dress gathering; 6d. each.—W.R.S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mr. G. R. Symons spoke on 'Inspiration.' On April 28th Miss Shead and thirty children rendered a cantata, 'The Coming of the Flowers.' Whit Sunday, May 15th, at 11 a.m. and 7 p.m., Mr. Percy R. Street, of Reading; evening subject, 'The Christ Problem,' afterwards, auric readings.—C.W.T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis will give addresses; at 3 p.m., Lyceum. Monday, 8, Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Miss Violet Burton gave an address on 'Heaven and Hell of Spirit' and answered questions. M. Duvergé sang and Madame Duvergé recited. Sunday next, at 7 p.m., Mrs. Jamrach will give an address and clairvoyant descriptions. Mrs. Birrell will recite and M. Duvergé will sing.—T. C. W.

HIGGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Truth of Future Existence' and gave psychometric readings. In the evening Mr. A. F. Caldwell delivered an address on 'Life in the Spirit World' and Miss Venning gave psychometric readings. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. J. Kelland. Wednesday, Mrs. Webber.—J. F.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Osborn spoke on 'Spiritualism Satanic!' and gave psychometric readings. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. G. F. Brown. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. W.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. J. Kelland gave three eloquent addresses and clairvoyant descriptions.—J. W. M.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. Cannock spoke eloquently on 'Resurrection' and gave clairvoyant descriptions.—C. B.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday evening last Mr. Herbert Nicholls spoke on 'Duties of a Spiritualist,' and gave clairvoyant descriptions.—E. H. W.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. Gordon gave an address. On April 26th Mr. C. W. Turner spoke on 'The Public Demonstration of Spiritualism.'

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday and Monday last Mrs. Hogg gave good addresses and clairvoyant descriptions.—C. R.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'The Divine Centre' and gave clairvoyant descriptions.—E. F.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. Walter Howell delivered stirring addresses to appreciative audiences.—J. C. B.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. F. T. Blake gave a splendid address and excellent clairvoyant descriptions.—R. E. F.

STALYBRIDGE.—CENTRAL BUILDINGS, BENNETT-STREET.—On Sunday last Mrs. Rhodes, of Oldham, conducted splendid meetings. Various meetings during the week.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. A. H. Sarfas gave addresses and psychometric delineations.—H. E. V.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mrs. Short gave an address and clairvoyant descriptions. 27th, Mr. Stafford gave an interesting electrical demonstration. 29th, public circle.—N. F.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last the annual Lyceum Festival was held, assisted by Mesdames Imison, Morris, and Clegg, and Messrs. Ashley (conductor), Clegg, and Turner.—R. J. H. A.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given. In the evening Mr. P. R. Street spoke on 'Can a Man by Searching Find God?' and gave clairvoyant descriptions.—A. H. C.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Lacey spoke on 'The After-Death Condition of Drunkards' and 'What Psychometry Means,' and gave good clairvoyant descriptions. On April 27th Mr. Aaron Wilkinson conducted a large and successful public circle.—G. McF.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday morning last Mr. W. Rundle gave an address and spirit messages. In the evening he spoke on 'The Casting Out of the Deaf and Dumb Spirit by Jesus' and gave recognised clairvoyant descriptions.—A. J.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last the President read a paper on 'The Worth of Kind Words,' Mrs. Roberts sang, Miss Conibear spoke on 'Light and Truth,' Miss Conibear and Mrs. Wright gave clairvoyant descriptions and spirit messages.—W. B.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last, morning and evening, Mr. Marshall, president of the Devon Spiritualist Union, spoke on 'Our Friends Beyond the Veil' and 'Spiritualism the Religion of the Future.' Mrs. Grainger gave clairvoyant descriptions.—H. L.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday morning last Mr. London delivered an address on 'Aspiration,' in the evening Mrs. Eva Harrison spoke on 'The Sons of God with Power.' Mr. Fred Hitchman rendered sacred solos at both services.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday morning last Mrs. M. H. Wallis, under control, replied to questions. In the evening she gave an address on 'Spiritualism, its Teaching and Influence'; also good clairvoyant descriptions. On April 28th Mrs. Harvey gave an address and clairvoyant descriptions.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last, morning and evening, Mr. E. W. Wallis gave addresses on 'The Spirits' Instrument' and 'What Survival After Death Really Means,' making sympathetic reference to the recent transition of our treasurer, Mrs. Guest, and a vote of condolence was passed. On Monday last Mrs. Scholes conducted a circle.—V. M. S.

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