

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mary Everest Boole's new book, 'The Forging of Passion into Power' (London: C. W. Daniel) is thus described in a sort of preliminary notice: 'This is a book on the redemption of moral waste. It suggests a system of sewage-farming applied to the moral and educational world; the fertilisation of what is good by the immediate utilisation of what is evil, instead of letting the evil flow out in waste to poison the rivers.'

This is still more vigorously put in the first sentence of Chapter III. on 'Economy of Force': 'Surely the secret of Moral Agriculture is to hitch one's Plough to the Great Pulsator and *make manure of the devil.*' The spirited italics are Mary's own, and her book bears out her italics, in this sense—that it does show how evil can be converted into good; and, to tell the truth, how seeming evil may be not evil at all, but only the complement or fructifier of good. Thus, we have this fruitful sentence: 'There will be no stop to the supply of criminal classes till the brutal and rowdy type of hooligan is trained as magnetic healer to the over-sensitive, over-intellectual, over-conscientious, over-refined type of man and woman.' That is a tolerably strong specimen of Mrs. Boole's out-of-the-way thinking, and it may make many open their eyes and shake their heads, but it will bear a great deal of thinking about. So will her book.

A recent Discourse by Dr. R. F. Horton presents in a vivid way several stories from Harold Begbie's book on 'Broken Earthenware': the 'Broken Earthenware' being broken men rescued by the Salvation Army—such as 'The Puncher,' a converted prize fighter, 'Old Born Drunk,' one of 'The Puncher's' converts, a 'Copper Basher' *alias* brutal assailant of policemen, and 'The Plumber,' the story of whose conversion has a comical bit of logic in it, as told by Dr. Horton:—

The degradation, the dishonesty, of this man are almost incredible in a country like our own, and yet the change came to him in this extraordinary way. He had been constantly threatening his wife, and she followed him to the public-house one day to get him out if possible, for nearly all of his very large earnings were spent there. He was full of irritation at the sight of her at the door, and he said, 'God! if you don't leave me alone, I'll—' he had exhausted blasphemy and malice. He paused for a moment and concluded, 'I'll sign the pledge,' and, strange to say, that man left that public-house, went straight to a Salvation Army friend he knew, and told him that he wanted to give up his bad life. The man got him to kneel and ask God for His pardon, got him to come to the meeting, and before them all make confession. 'And something was expelled. He was so happy he could have shouted for joy. He was so frightened at the idea of losing

this happiness, that he dared not think about it. The man walked in a shining light, on pavements of fire, with the trees waving to him, with his soul dazed by ecstasy.'

This story, and in fact all Dr. Horton's remarks, and especially a reference to Ruskin's experience upon one of his conversions (almost as inconsequential as 'The Plumber's' queer outburst), leave us quite in the dark as to the real cause of these sudden and ecstatic transformations. We are inclined to think that in all the cases given we can see openings for spirit action—just sufficient breakdown of the old self-reliance and content to give an unseen helper a chance. When that helper wins, the man's condition is bound to be one of astonishment and ecstasy. Sometimes the transformation lasts. In that case the man is fully won and is in command. But sometimes there is a relapse: and in that case, the reason probably is that the man does not reach the stage of full self-possession on the lines of the new life, and therefore the spirit-help has to lapse; for the old Bible truth stands—'Work out your own salvation.'

'Voice of Freedom' (San Francisco) we find always true to its expressive name. A recent number presents us with an elucidation of the thesis, 'All faiths lead to one goal'; and, farther on, we find a luminous Study by the late Swami Vivekananda on 'Vedic Religious ideals.' This Study lays stress upon the fact that the Hindu mythologies differ from all others in that they accept and elevate all deities, and degrade and combat none. We must give the whole of the enlightening passage in which this is set forth; for it has much that the whole of Christendom might profitably take to heart:—

In Babylonian or Greek mythologies we find one god struggling upwards, and he assumes a position and remains there, while the other gods die out. Of all the Molochs, Jehovah becomes supreme, and the other Molochs are forgotten, lost forever; he is the God of gods. So too, of all the Greek gods, Zeus comes to the front and assumes big proportions, becomes the God of the Universe, and all the other gods become degraded into minor angels. This fact was repeated in later times. The Buddhists and the Jains raised one of their prophets to the Godhead, and all the other gods they made subservient to Buddha, or to Jina. This is the world-wide process, but here we find an exception, as it were. One god is praised, and, for the time being, it is said that all the other gods obey his commands, and the very one who is said to be raised by Varuna is himself raised in the next book to the highest position. They occupy the position of the personal God in turns. But the explanation is there in the book, and it is a grand explanation, one that has given the theme to all subsequent thought in India, and one that will be the theme of the whole world of religions:—*Ekam sat vipra babudha vadanti.* 'That which exists is One: sages call It by various names.' In all these cases where hymns were written about all these gods, the Being perceived was one and the same; it was the perceiver who made the difference. It was the hymnist, the sage, the poet, who sang in different languages and different words the praise of one and the same Being.

An Article on 'The New Internationalism' in 'The Homiletic Review' has attracted deserved attention, mainly because of its bold course in relation to what it calls the

'stupid impertinence' of the claims of the fighting classes. We want more talk like this:—

We are beginning to understand that the nations are simply 'huge individuals' and we expect them to behave like gentlemen, some are even daring to say like 'Christian gentlemen.' Many of the foremost citizens of the world are saying, a nation has no more right to a great armament than a man has to walk the street, his belt stuck full of bowie knives and revolvers. Such sentiments are not whispered among a few dreamers, but uttered in high places. The new internationalism thrusts its spire boldly into the sun, demanding attention.

We have given in far too readily to the fighting interests with their nonsense that the way to secure peace is to pile up the armaments of war. We might as well say that the way to prevent a thunderstorm is to pack together huge masses of clouds.

The old sneer about England being a nation of shopkeepers had more truth and more sense in it than all the babble of the London clubs. It is shopkeeping, trade, commerce, that is going to put a stop to the old savagery. Business wants no quarrelling, and will not have it when the survival of the savage is altogether wiped out of us. 'It has no use for the "big stick."' 'The Homiletic Review' says:—

Production is its watchword, not destruction. Fleets and armies are being more and more regarded as a stupid impertinence upon the world business.

Deeper, and vastly better, than all economic unification, is the coming together of the nations in the great world-exchange of art, science, literature, and religion. We respect each other. We gladly learn from each other. We loyally give and take of our best with each other. By the grace of God, we are learning to think of each other as members of one common divine household.

Concerning the education of children, William E. Towne once pointed out one of our strangest mistakes—the avoiding or repression of the child's initiative and freedom of brain movement. Spiritualists especially ought to respond to the following:—

The weakest link in our present system of educating the young is that from the primary school to college the pupil is taught to look to some outside source for all his knowledge. If he experiments, it must always be according to someone else's formula. He is never taught self-dependence. He gets a touch of self-unfoldment in the kindergarten, and another light opportunity in the manual training department of the schools, but, for the most part, education consists in memorising dead rules and formulas.

We need to inject more living impulses into our conduct and do less of this slavish imitating. Many race customs are good for us to follow, and based upon true principles, but let us follow these customs understandingly, from our own living desires, and not blindly, like a lot of sheep, because our fathers and fathers' fathers followed them. Teach the child to think for himself, to act upon his own initiative, from his own impulses; place rules and formulas before him in such a way that he will make choice; and we shall find the race really advancing to a plane which we have thus far only dreamed about.

SPIRITUAL PRAYERS. (From many Shrines).

God of all power and might! Thy secret place shall be our shelter still. On one thing our hearts are fixed, that we will put our trust in Thee, though terrors also are around Thee. Thou hangest the world upon nothing: yet we dwell thereon in peace. Darkness and tempest are often around Thee; yet we expect Thy light behind every cloud. But, O God most just! let not our security be the confidence of fools. Never may our blind hearts say, 'How doth God know? the heavens are covered that He seeth not'; but always may we lie open to Thy living presence, and in the silence of the night, when deep sleep falleth upon man, feel the passing of Thy Spirit and say, 'We are not alone, for the Father is with us.' Only on Thy tender mercy can we rest. When we look up to Thee, we dare ask for no recompense for obedience, lest we receive only the wages of sin, and die: but we leave ourselves to Thine infinite pity, in the hope that to them that have loved much and repented with many tears, Thou wilt say, 'Your sins are forgiven; go in peace.' Amen.

THE MATERIALISATION OF MUSTAN.

I should like to tell the readers of 'LIGHT' about the materialisation of an Indian Fakir whom I first saw in the Punjab a few years ago. His story appeared in the 'Empire Review' under the title of 'My Indian Beggars,' but it only referred to his earth life up to the time he came to make his farewell salaam on my leaving India; it did not relate the curious sequel to the story, which adds another proof to the mass of evidence that points to the continuity of life in the great hereafter, and the link that attaches us at the present time to our friends on the other side.

Mustan was a very remarkable old man. When I first saw him his years numbered four short of one hundred; his eyes were bright, his step firm and quick, and he looked thirty years less than his real age. He had been in his younger days a Sowar (trooper) in the army of Runjeet Singh, the lion of the Punjab, who was then a powerful ruler in the zenith of his glory. After Mustan gave up soldiering, he became a religious mendicant, and taking the vow of poverty wandered from one holy city to another, visiting the sacred shrines of his faith. 'Mem Sahib,' the old man said, 'in the days of the great Runjeet Singh I was young and could ride a horse, and my beard, which is now white as snow, was then black as the raven's wing.'

The old man interested me so much that I gave orders to my head 'bearer' to look after him, and always give him food and shelter when he asked for it. On the day that he came to say good-bye to me he salaamed profoundly and said: 'My Mem Sahib, you are going beyond the great black ocean. I shall never see you again.'

I replied: 'Do not say that, Mustan; God is good, and if we do His will we shall all meet again.' 'The Mem Sahib is right,' he said, 'Allah will it so; but my heart is heavy.' And with a sorrowful salaam the old man walked slowly and sadly away.

This was the last I heard of Mustan until several years later, when Mr. Ronald Brailey, the clairvoyant, one day told me that there was an Indian Fakir who was talking of me and sending salaams. From the description I at once recognised Mustan; and he then promised to materialise for me at Mr. Husk's next séance. At several subsequent séances I heard he was present, but he was not able to keep his promise for some little time, until one day I felt someone tap me on the shoulder, and a voice said, 'My Mem Sahib.' I knew it was my faithful old Fakir. We exchanged a few words, and he expressed his happiness at being able to speak to me, and promised that later on he would try to materialise so that I should see him. I had a short talk with him, as I speak Hindustani, and asked him if he was happy, to which he heartily replied, 'Yes,' he was 'very happy.' He then raised his hands and gently stroked my hair, and with a murmured blessing departed. At the next séance, to my infinite delight, my good old Fakir materialised, and I recognised him clearly, for I remembered his benevolent expression and fine features. He looked very glad to see me, and appeared in a puggaree of beautiful white spirit fabric. There is no earthly texture that, either to sight or touch, at all resembles this wonderful material, which is literally as white as snow and as light as air.

I was told that Mustan, since giving his promise of materialising for me, had gone to the séances in the hope of being able to appear, and that his happiness was great, when at last I could both see and speak to him. I have learnt since then that he has been appointed my 'danger guard,' and is always near to protect me in those risks that we fragile mortals run in the course of our daily lives, and of this I have had many practical proofs. But the idea itself is a very beautiful one, and its origin dates far back into the past. Truly it hath been said there is nothing new under the sun.

VALE.

WE have just received a note intimating that Mrs. Knight McLellan, of Australia, has arrived in London, where we trust she will render valuable services to the cause of Spiritualism.

MARKABLE SLATE-WRITING MANIFESTATIONS.

The following testimony to the mediumship of Mr. P. L. A. Keeler, the slate-writing medium, recently appeared in columns of 'The Progressive Thinker,' of Chicago, U.S.A. The writer, Mr. Charles A. Robb, an attorney, of Pittsburg, Pennsylvania, says:—

On February 22nd, 1910, I received a letter from Mr. J. R. Francis [the Editor of 'The Progressive Thinker'—since ceased] who had previously heard that I intended to investigate the truth or falsity of Keelerism, requesting me to report the result of my investigations for the benefit of the readers of 'The Progressive Thinker.'

For the benefit of those ignorant of the talents of P. L. A. Keeler, I will say that he is, *inter alia*, an independent slate-writing medium.

Believing then, as I still do, that independent writing under test conditions is the highest and most conclusive evidence of the claims of Spiritualism, on February 16th, 1910, to make 'assurance doubly sure,' I purchased of a Pittsburg stationer two large slates. These slates I carried personally to Mr. Keeler's office. I washed them, and when they had become dry, I seated myself near a window, and about five feet from Mr. Keeler. The slates were exclusively in my possession, held by me with a firm, steady grip, about one foot above my knees.

For about fifteen minutes nothing out of the ordinary was noticeable, when suddenly, and without any previous warning, I noticed the slates were being written upon with a pressure that was clearly perceptible through my hands, and at a speed that was astounding. Finally, the writing having ceased, I opened my slates, and found thereon a letter from my father and one from my mother, in writing recognised and signed with their full signatures. While reading these letters, Mr. Keeler informed me that there were other parties present desiring to write, whereupon I immediately put the slates together again. I had not quite adjusted them when writing was again clearly perceptible by pressure upon the slates. When this scratching ceased, I again opened my slates, and found upon the other slate a letter from my cousin, Bessie Robb, and one from a Miss Beatrice Tait. Both of these letters were signed by the full signatures, and both signatures fully identified.

In addition to these letters there was a brief note written to me in red chalk.

Such was my experience with Mr. Keeler, and the impressions of that experience will never vanish so long as I am spared the priceless gift of memory. And now for a recapitulation of the facts:—

Slates purchased by myself unknown to the medium; slates washed and held in my own hands in broad daylight, Mr. Keeler sitting about five feet from me and no questions asked or answered.

Result: Four letters, or messages, received with full signatures attached and recognised.

In justice to Mr. Keeler, I will say further that I never met him before, nor do I believe he even knew my name when I sat with him on this occasion.

Under this exhaustive and conclusive test of the continuity of spirit life coupled with the power of return and intelligent communication, it becomes at once obvious that the mortal who dares to say, 'I do not believe in it,' says in the same breath (and with no danger of logical contradiction), 'I am a consummate fool.'

The above experience is confirmatory of the conclusions reached by the official board of Lily Dale Assembly in the summer of 1908.

'STORIES FROM BEYOND THE BORDERLAND,' by Hudson and Emma Rood Tuttle, published by the authors at Berlin Heights, Ohio, U.S.A., price 4s. 8d. post free, is a collection of short stories of more than average interest, especially to those who are attracted to psychical subjects, and to lovers of Nature and of animals. It is a book which is admirably suitable as a prize for Lyceumists, and we warmly commend it to the notice of conductors and group leaders, who will find it a useful aid in their work. A longer story, 'The Sorrows of Angels,' by Mrs. Tuttle, which deals with many important life-problems and spiritual phenomena in thoughtful and interesting fashion, and a stirring drama, 'The Christ of the Andes,' written by Clair Tuttle, complete the volume—which in its entirety is the best book of its kind for Spiritualists and for their children. It is cloth bound, has a frontispiece giving the portraits of Mr. and Mrs. Tuttle, and its three hundred pages are full of stimulating thoughts and incidents.

CONSTANTLY INCREASING TESTIMONY.

BY LILIAN WHITING.

Among many letters that reach me from strangers regarding the great subject of intercommunication between the Seen and the Unseen, there is a vast amount of impressive testimony, some of which seems too valuable not to be shared with the *clientèle* of 'LIGHT.' For that is one of the values of a journal exclusively devoted to one theme; that all its subscribers and readers are so drawn together by the mutual interest, that any new facts or ideas coming to the knowledge of one can fitly be shared with all.

A lady living in the far West in the United States wrote to me, some time since, regarding some reading matter that might aid her in this line, to which I replied advising her to subscribe to 'LIGHT,' and also suggesting Sir Oliver Lodge's latest work as one invaluable, to which she replied:—

I will get the book by Sir Oliver Lodge, 'The Survival of Man.' This is the only line of literature I am able to follow now, for nothing else interests me. Since my husband's death six months ago, I have had two experiences which I can explain to myself in no other way than that of inner vision.

Eleven weeks and one day after my husband passed on, an old friend and business associate of his died at Hot Springs, Ark. I had heard of his critical illness, but nothing further. The next day, as I sat alone in my room, thinking of my husband, these words fell on my mind: 'Mr. M— is with us here.' The words were seemingly repeated three times, and I was puzzled what to think, as I had never heard of this experience of inner hearing or sight. I heard no more from my friends regarding this friend, but the next day, in a Chicago paper, I saw a brief mention of his death, but no mention was made of any funeral arrangements. The day after, towards evening, I went into a room alone and sat down to think of my husband. Immediately I saw this friend (who had just died) standing by my chair, looking as he did in life, only the features seemed more vivid, and he looked somewhat younger. I felt my husband was near also, though I could not see him. I kept my mind calm to hear what might come, when these words fell on my mind, seemingly coming from my husband, whom I could not see: 'We have been at Mr. M—'s funeral this afternoon. I have been helping him, and I want you to write to his wife.'

I think it must have taken ten minutes for me to get these words, and during this time our friend's face and head remained very vivid and distinct, by my chair, and then vanished, and I have never seen him since. I did not know what to think of this experience, but it was a comfort to me, as I began to hope that there might be continuous life, and knowledge of those left behind, and after that I often wished that I might see my husband. (I had forgotten to say that I afterward learned by letters from friends that the funeral was held on the same afternoon that the experience came to me.) But I got nothing further save a dim consciousness, at times, of my husband's presence.

Two months ago I went to another State to help my mother break up her old home. The night I reached there (about four months after my husband's death) I was tired, discouraged, and in one of my most helpless and doubting moods, and as I retired to bed the thought came into my mind, Can it be that my husband is here to-night? Almost at once his head and face flashed out close beside me, so vividly, and in such light and glow that I was almost spell-bound and breathless. I could not think or speak, and I seemed to be in just the condition that would be natural on suddenly seeing him in this life after a long absence. The vision remained for perhaps three minutes, at any rate long enough for me to drink in every detail. He looked years younger, but unmistakably himself in every feature, and it seemed as if every feature glowed and radiated life and love. The eyes were very bright and without glasses—he always wore them here—and his hair had been thin, but in my vision of him it was heavy. These two changes were the only ones I noted, except that he looked so much younger, and seemed to radiate such life as I had never dreamed possible.

At this time I had not been able to read a word of anything since my husband's death, so I could not have imagined it from the experience of anyone else, and I am not an imaginative person. Then, if it were imagination, I should have imagined him as I saw him here, and I should imagine it every day and hour of my life, as it is what I long for most of all. Since that time I have had no further experiences, only that sometimes, when sitting alone, a thrill passes over me and I realise in some way that my husband is with me.

We were always, in a general way, interested in the question of a future life, and read what we found regarding it in general literature, but had formed no definite conclusion—we said we did not know. But my husband always said that if he went first, and found he could return to me, he surely would.

What a commentary is this on the religious value of actual experiences in communication and presence, and while they add to faith knowledge (as St. Paul enjoined upon us), such experiences also create and sustain faith in those who had not heretofore felt any absolute conviction of immortality.

The Brunswick, Boston, U.S.A.

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

BY ERNEST A. TIETKENS.

(Continued from page 382.)

EARLY MEDIUMISTIC EXPERIENCES.

It seems to me that I must have been born a medium. My earliest recollections of mediumistic experiences carry me back to the time when I was about twelve years of age. I knew nothing then about Spiritualism, or mediumship, and the manifestations that came were spontaneous and unsought for. At night I used to lie awake and listen to what I then considered to be the scampering of rats and mice overhead, and often wondered how it was possible for these creatures to run round and round in a circle near the ceiling or between the floors. When in maturer life I studied the subject of Spiritualism, I learnt that this was one of the methods employed by the spiritual agencies to attract attention to their being present and wishing to communicate. The noises I heard when a child in my bedroom resembled the peculiar sounds, so like tiny raps and scratches, that are often heard at séances with physical mediums. I became considerably startled and frightened out of my composure by the increase of these nocturnal rappings—some, indeed, were so sudden as to terrify me, and at times were quite as loud as the report of a pistol.

Over the bed of my brother, who was my junior in years, I saw bright lights appear and disappear (spirit lights, as I subsequently discovered); sometimes they would increase to a great brilliancy, then move about over his pillow and float away, vanishing near the ceiling. These manifestations occurred night after night spontaneously. Often I could get but little sleep, yet with the advent of the daylight all my fears had vanished. One night, however, the noises increased, becoming so loud and violent that one report, which came suddenly from a certain corner of the room, so upset my equilibrium that I shrieked aloud for help. A tutor who was occupying one of the adjacent rooms came rushing in, and I was only pacified by his thoroughly examining the room with his lamp and assuring me there was no one hidden there. When I related my experiences the next day they were looked upon as fancies and my tale as the result of a dream. I, however, knew better, and felt sure that the noises were not delusions, but could not in any way explain matters, although, somewhat strangely, I associated the rappings with the spirit of my godmother, who had passed to the higher life some years before and who was greatly attached to me. My impressions proved accurate, as subsequent results showed. After this time, the noises and rappings ceased, presumably because, possessing a highly nervous and excitable disposition, the *invisibles* knew that the mental strain might affect my health and I was left in peace. Later in life, when the truths of Spiritualism were made known to me through study and research, I discovered that I was born with the psychical gifts of clairaudience and clairvoyance and physical and inspirational mediumship. Becoming acquainted with the phenomena of Modern Spiritualism, I determined at the first opportunity to investigate; and had I attended to the advice given me by friends, who each in their own way warned me of certain dangers to be avoided, I might have saved myself much worry and anxiety, but after all, personal experience is the most beneficial in the end. The way leading to knowledge desirable to

be gained may be troublesome and fraught with penalties, but though dearly bought, experience may prove of untold worth, as in my case. Had I remained satisfied with the result of my own home circle, in which for a time physical mediumship was developed and I was the means of proving to my own family and to others the presence of relations and friends who had passed over, all would have been well; but I went to every kind of promiscuous circle, attended every Spiritualist meeting that was publicly held, sought the acquaintance of every well-known medium and was present at every possible spirit manifestation, trance, physical or materialisation. This, of course, gave me a great insight into the subject and I was able to form a sound opinion of the genuine quality of the séance. It would have been better had I remained satisfied with the knowledge thus attained, but ignorantly I placed myself under a medium, who undertook to develop my mediumship. This was a fatal mistake, as experience taught me later, when I was obliged for a time to withdraw from the further study of this subject, otherwise my health might have become impaired. (A word of advice and warning would not be out of place here to those who seek development. Ascertain and be quite sure who are your guides or the spirits who will control, guard, and protect you. At all times a *home circle* is preferable, and great care must be taken of whom the circle consists, otherwise the experiment may prove a dangerous one and inexpedient. A normal development is, however, the best, and the results are nearly always satisfactory.)

Later on, when fully restored to health, I developed at home the gift of normal automatic writing. That is to say, my hand was moved by some unseen influence to write down ideas foreign to myself and to draw symbolical flowers, sketch mystic signs, even pictures, outside my own free will and imagination, and to write names of spirits, including some signatures of well-known people passed onward to the spirit life.

With this gift came the power of clairaudience. I distinctly heard the voices of spirits conversing, speaking to me, some advising for my good.

One curious symbolical picture which I finished revealed to me very clearly the intelligent power behind the veil. Every day for a certain time and at an appointed hour, I took in my fingers a pencil, holding it straight, point downwards on the paper, using no pressure to effect any mark or writing. A power would then seize my hand to direct the movement of the pencil and make innumerable little dots or tiny lines all over and on different parts of the sheet, sometimes here, sometimes there, rarely working on the same spot continuously.

This went on for some considerable time, when one day, to my astonishment, I saw that a wonderful bunch of symbolical flowers had been designed. Surrounding them a large serpent had been sketched by the same method of dots, the whole forming a strange and striking picture. It might be asked what was the good of such a picture? The result of the mechanical labour left a firm impression on my mind that it could not have been worked out by my subliminal self, and that there must have been an intellectual intelligence at work directing my hand. Many 'direct' replies were also given me, on matters foreign to my knowledge, proving to me, without a doubt, the possibilities of unseen intelligences being able to utilise my hand for automatic writing. It was strange that one name was always written down each day, after each little séance was over, and the dotting completed. It was the name of my godmother, to whom reference has been made when the very early spontaneous manifestations took place, during my childhood's days. The sign of the Cross nearly always was given; also the design of a swan frequently accompanied the name. This I subsequently discovered was given to me as a symbol, indicating the presence of a dearly loved brother who had passed into the spirit life in his youth.

After this a further development gradually took place, which not only proved highly beneficial, but was the source of immense satisfaction to me. The gift of clairvoyance or second-sight was now added to my spiritual gifts, and at

times I was able to see the spirits and have verbal communication with those I had known on earth, who had passed over. Warnings at times were given me from those who guided my footsteps, and on more than one occasion there seemed to be an outside intelligence speaking of me or to myself, or to others then invisible to my eye. This is quite different from one's own thoughts. The sounds or words, conveyed by clairaudience, that float into the mental organisation are quite different from the words and thoughts formed by the brain itself.

I have been saved from great dangers (see experience with a Marabout). If necessary the spirits would admonish me for failings, which as a mortal I frequently showed.

(To be continued.)

MR. TURVEY'S THIRD PROPHECY FULFILLED.

In 'LIGHT' of July 9th, page 331, we mentioned that on June 30th we received from Mr. Vincent N. Turvey three sealed envelopes (the contents of which were unknown to us), that we signed and dated them, and that they would not be opened until Mr. Turvey requested us to disclose their contents. On July 30th (page 359) we gave an account of the opening of envelope number one, and the fulfilment of the prediction which it contained by the fatal fall of the Hon. Charles Rolls at Bournemouth. Envelope number two we have returned to Mr. Turvey, unopened, at his request.

On Tuesday morning last (the 16th) we received a telegram from Mr. Turvey: 'Open envelope three; see to-day's "Morning Leader," floods in Japan.'

In envelope number three we found the following prediction:—

Written June 29th, 1910, by V. N. Turvey: In near future, say within six weeks, appalling loss of life, possibly running to hundreds. Cause seems a gigantic upheaval of earth and water, such as would be caused by tidal wave, dam bursting, or earth-slide near a river. Place seems to be East. Warm or hot climate, such as China or India.

On turning to 'The Morning Leader' we found a telegram from Kobe, dated Monday, as follows:—

The official statement of the casualties consequent upon the floods gives the total number of drowned and missing as 1,113. Altogether 125,000 houses were flooded and 200 have been demolished. There is no further danger to Tokio. Over 200,000 persons are receiving relief in Tokio alone.

A 'Times' telegram from Tokio, dated August 9th, and published on the 10th, states that 'unusually heavy rains have fallen in Japan and have resulted in floods. . . Hundreds of houses are under water, and a number of students have been buried in a landslip at Shidzuoka.' The date given would bring the catastrophe just within six weeks from the date of Mr. Turvey's prophecy.

MR. STEAD ON 'PEARSON'S MAGAZINE.'

We are about tired of following 'Pearson's Magazine' through its rigmarole of inanities and purely arbitrary conjectures with regard to spirit phenomena, and willingly leave the word to Mr. Stead, who, in the 'Review of Reviews' for August, says:—

The articles in 'Pearson's,' 'On the Edge of the Unknown,' might fairly be entitled 'On the Edge of the Absurd,' were it not that the writer so often topples over the edge and falls into the abyss. For instance, he actually maintains in the August number that Piet Botha's posthumous photograph was a made-up portrait of Mr. Bournsell himself. To give some remote semblance of plausibility to this absurdity, the portrait of Piet Botha is printed very badly so as to obscure the clearly recognisable features in the original photograph, and a faked portrait of Mr. Bournsell, fitted with whiskers, is printed below, which is neither like Bournsell nor Botha. The articles are, however, useful. They are a *reductio ad absurdum* of the incredulity of the materialist. I may be foolish if I believe the whale swallowed Jonah; but what are we to call the man who sets himself to prove by elaborate argument that it was Jonah swallowed the whale?

MR. GEORGE SPRIGGS.

'The Harbinger of Light' for July gives us a portrait of our friend and fellow-worker, Mr. George Spriggs, together with a highly appreciative account of his life and work. Concluding with a reference to spirit-healing the writer (Mrs. Bright) says:—

It is here that the work of Mr. George Spriggs has been so eminently useful. Those who had the privilege of listening to any of his diagnoses will remember that to his clairvoyant vision every organ of the body was apparently laid bare. When to this diagnosis is added the divine power of healing by the magnetic force of the universe—that all-pervading spirit of which we are all parts—it will be seen that disease consists of lack in this regenerative force or vitality which each morning should renew our strength and make us, in the language of the Bible, to 'mount up on wings as eagles.' The Bible is, indeed, full of testimony to this power of healing, which comes from the Central Source of all light and strength and love.

It is, indeed, as Mr. George Spriggs has exemplified in his own life, the most important work that lies before Spiritualists—namely, to arouse mankind to the reality of spiritual power, and to thus raise them one step higher in the scale of being. In my own experience this has been verified in a remarkable way. When told by the best doctors in England twenty-five years ago that no medical aid could restore me to health again, it seemed as if life had closed. But nearly twenty years ago I learnt what spiritual healing meant, and the ever-growing years have brought a strength and vitality that generally only belongs to youthful people. It is just a question of 'seeking the Lord instead of physicians,' and no words can express the joy that comes from this spiritual renewal.

It is because Mr. George Spriggs, as president of the Psycho-Therapeutic Society, is devoting his life to a dissemination of these important truths that we are all so deeply indebted to him, and send heartiest congratulations and the hope that he may be able to continue for many years to come his valuable and successful work.

MOLLIE FANCHER STILL LIVING.

Mr. Hudson Tuttle, writing in 'The Progressive Thinker' in answer to a correspondent who desired to know if Mollie Fancher was still living, says:—

Mollie Fancher's is undoubtedly the most marvellous case of psychic manifestation on record. For nearly forty years she has lain, almost absolutely helpless, as the result of an accident when sixteen years of age. She is blind and deaf, one arm is drawn rigidly beneath her, the other is rigid except the wrist and fingers, which are drawn over her head. She partakes of no food except a little fruit juice at long periods. For months and years at a time she remains in a trance state, reviving at intervals. Yet, thus afflicted, she executes wonderful embroidery, writes a beautiful hand, and at one time managed a large factory for making an invalid chair that she had invented. She is in constant communication with her departed friends. As I was engaged in a study of similar cases, illustrative of the double character of selfhood she so supremely manifested, I wrote her asking if there was anything more explicit than was contained in her biography as written by the late Judge Dailey. She immediately replied as follows:—

'Brooklyn,

'February 20th, 1910.

'MY DEAR SIR,—Your kind letter received, and I at once reply. You ask me to tell you about myself. There is not much to say, only I am not in the same state in many ways that the book refers to. I was very ill last spring with asthmatic bronchitis and pneumonia. I have not rallied from that attack and yet remain weak and feeble. I have never given officially anything to anyone to write about me. Under the circumstances I shrink from publicity. I have just passed my forty-fourth year of confinement in my room—a sad, weary anniversary. All the loved ones gone, and I only left. I am just waiting and longing for the call, which I trust will not be long. A happy release. I shall burst the fetters and fly away home—rest and peace.

'Thanks for your kind interest in me. I would like to write you a longer letter but am not equal to it.—Yours sincerely,

'MOLLIE FANCHER.'

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JESUS: THE PEOPLE'S FRIEND.

Professor Peabody's searching Study on 'Jesus Christ and the Social Question' (London and New York: The Macmillan Company), with strong but very gentle hand, takes us past the several Christs of priest and theologian, artist and poet, to the being whose teachings, life and spirit are brokenly but sufficiently luminous in the Gospels—the social reformer, the poor man's companion, the woman's champion, the children's lover, the sinner's friend. But the book is essentially a student's book, more in the region of political economy than of rhapsody. It discusses, student fashion, the Social Principles of the teaching of Jesus—his teaching concerning the Family, the Rich, the care of the Poor, the Industrial Order and various Social Questions; and on all these problem-subjects it throws a cool, bright light.

But we do not propose to discuss any of them, choosing rather to linger over a chapter on 'The Comprehensiveness of the Teaching of Jesus,' for that chapter belongs to our ground and to our message, inasmuch as the true comprehensiveness is based upon that which is common to all: and what is common to all is precisely that human nature, that life of the spirit-self, which, beneath all our varieties of 'rank and station,' makes us all one. Jesus was the people's friend, not because he took the part of one order against another, but because he penetrated beneath all distinctions and found the common term of Humanity upon which all his teaching was based.

Professor Peabody very rightly describes our day as one that is characterised by anxiety about our social problems. 'Never were so many people, learned and ignorant, rich and poor, philosophers and agitators, men and women, so stirred by this recognition of inequality in social opportunity, by the call to social service, by dreams of a better social world.' This anxiety has manifested itself in several ways, chiefly in 'deeds of charity and industrial expedients which calm the surface of social life,' but the men and women who are behind and who are directing the most strenuous social force have, rightly or wrongly, come to the grave conclusion that what is wanted is not a soothing draught but an amputation, not an alleviating but an upsetting of the present social order. The problem is a problem of social transformation and reconstruction, says Professor Peabody. 'The relief and charity panaceas for poverty are of no more value than a poultice to a wooden leg,' says Ben Tillet. 'Competition is put forth as the

law of the universe: that is a lie,' said the gentle Maurice. 'Property is robbery,' say the desperate free lances of Socialism.

Of course, in all this, it is impossible to prevent Religion and the Church being involved: and, unfortunately, Religion and the Church are suspects so far as the more advanced and resolute social reformers are concerned, and yet the problem is universally felt to be an ethical one. That is where the trouble is; for Religion and the Church have, alas! come to stand far more for theological notions and ceremonial performances than for ethical social arrangements: and yet, as Professor Peabody says, there is an obvious kinship between this new social philanthropy and the spirit of the Christian religion. 'In both there is the same sense of value in the humblest human soul, the same desire for a spiritual democracy, the same call for self-sacrifice, the same readiness to overthrow existing traditions and institutions for the sake of righteousness': and that remark lands us at the feet of Jesus 'the people's friend,' whom the people are beginning to find out as their friend—the brother behind the theologian, the reformer in the street apart from the priest in the Church, the democrat and lover, with his insistent cry—'Come unto me, ye that labour and are heavy-laden, and I will give you rest!'

What, after all, if Jesus Christ should turn out to be the rescuer of the modern Church from growing neglect and contempt? 'The real Jesus seems indeed, to many hand-workers,' says the Professor, 'to have been rediscovered by them, as though beneath some mediæval fresco of an unreal and mystical Christ there had been freshly laid bare the features of the man of Nazareth!'

'Christ,' answered one German working-man to an inquirer, 'was a true friend of the working-people, not in his words alone, like his followers, but in his deeds. He was hated and persecuted as is the modern socialist, and if he lived to-day he would, without doubt, be one of us.' 'Christ,' wrote another, 'was a great revolutionist; if anyone now preached as he did, he would be arrested.' 'He would have accomplished more,' adds a third, 'if he had given his efforts rather to economic and scientific ends than to religion.' 'He was a man of the common people,' concludes a fourth, 'who fought a hard fight for their moral and economic welfare.' In short, it has come to pass, as the author of 'The Kernel and the Husk' anticipated, that the hand-workers are saying, 'We used to think that Christ was a fiction of the priests; . . . but now we find that he was a man, after all, like us—a poor working-man, who had a heart for the poor—and now that we understand this we say . . . he is the man for us.'

Take this as we will (and it will be differently viewed), it cannot be denied that much of the teaching of Christ suggests it: so much so that one solid and honest English critic lately gave it as his verdict that we have been long professing what nobody practises, and what would be injurious if practised. Gloss it over as we will, it is evident that Jesus blessed the poor because they were poor, and banned the rich because they were rich; that his way of life was the way of surrender; that the first thing a prosperous man had to do was to unload, and that all this hustle and pride and grabbing and pressing in to the chief seats is radically wrong.

What then? Must we choose between Christ the Saviour and Jesus the Demagogue? as Professor Peabody states it. It is a searching question, and woe be to us if we do not courageously face it. The probability is that in courage rests our safety—that timidity means entanglement. The meeting-place between the determined social reformer and the anxious theologian may be found in the discovery that Jesus is to be followed, not so much in detail and literally, as in the light which radiates from him as to motive and sympathy. Jesus himself, says our Professor, repeatedly describes his mission through the parable of the light. 'I am,' he says 'the light of the world.'

'Light is by its very nature comprehensive, transmissible, ubiquitous. There is not too much for each man's need, and yet there is enough for all. Each separate chamber seems to have all the sunshine, while the unexhausted light radiates into a million homes.' 'So the unexhausted gospel of Jesus touches each new problem and new need with its illuminating power, while there yet remain myriads of other ways of radiation towards other souls and other-ages, for that Life which is the light of men.'

THE ME AND THE NOT ME.

By W. H. EVANS.

Although we may arbitrarily define what is the 'me' and the 'not me,' there are few who have apprehended the truth that the divine reality is the individual self. The most stupendous fact in Nature is our own existence. How we came to be at all, and whether we shall persist (eternally) as individuals, are problems that ever recur to the evolving consciousness of man. However deeply we may delve in the earth, however far we may travel in space, we find that it is the relationship of all things to ourselves that gives them their real importance. We trace our history through the animal, the fish, the vegetable, until we come to the protoplasmic speck, which in material science marks the beginning of man: but while science tabulates evolving life forms, it is strangely silent about life itself. By some persons life was thought to be due to a fortuitous concourse of atoms, a result of *organised* matter, yet how the atoms were fortuitously organised we are not told. But the potent truth is this: 'Forms only register the point of evolution reached by the life or the individual.' This is the subjective evolution of which we hear nothing. Science collects facts; but facts are only materialised truths. The fact is the letter, and the letter when alone considered and worshipped, killeth. It is the spirit (truth) which giveth life.

To a thinker physical relationships are only important in that they show spiritual unfoldment. We are, and if immortal, always have been, without beginning, without end.

Never the spirit was born, the spirit shall cease to be never, Never was time it was not; end and beginning are dreams. Birthless and deathless and changeless remaineth the spirit forever.

Death hath not touched it at all, dead though the house of it seems.

The universe is beginningless and endless—'never was time it was not.' Made up of various grades of matter, it is important that we remember that the crudest form of matter holds the potentialities of the highest. Planetary systems may come and go, but the universe goes on forever. Systems are but milestones on the road of evolution. We may think of a beginning of a system of worlds: but of a beginning of the whole universe we cannot. An infinite void is unthinkable: it would be an infinite nothingness. To state it in the terms of religion: God is—and God is something: Something is substance: The universe is composed of substance: The universe is God. The divine reality that lies at the root of this thought is, that if we conceive of God, we can only conceive of a God. He becomes at once personal. Pure atheism, on the other hand, is unthinkable, because it speaks of a dead matter that has become alive. We can only think of life and matter and God as one—then the phenomena of our terrestrial existence become understandable.

What lies wrapped in that mysterious well of sub-consciousness, of which the ordinary waking self is only at times aware, it is not possible to tell, but just as the results of all past unfoldments are present in the now, so in the sub-conscious self-hood is registered the history of its past achievements. This wonderful being, with its hidden lore, is a fascinating study, and all the phenomena of Spiritualism are symbols of hidden forces and higher realms of being. But endless as is the road we are on, we can, by an introspective study of ourselves, glean something of the Divine 'me' which has emerged

here for the purpose of learning the laws which govern it. What is this me? We may tabulate the number of bones, the ligaments, nerves, arteries, veins, tissues, &c., which make up the physical envelope called a man—'a forked radish somewhat awry,' as a satirical philosopher puts it—but who is the individual behind the mask? Out of the whirling dust of matter comes the sparkling light known as man. Crude and unfinished he may be, but he has dreams and aspirations which give the lie to the assertion of the negationist, who says that the tomb is the wayside inn, whose salutation is 'good-night.' The real man is something more than flesh and blood: something divinely human. It may be that the human form is not the *real* form of the 'me,' since forms only indicate progress, not finalities, and while it indicates the line of advance up to the present, it may only be the form best suited to this planet.

If it be true that the individual has always been, and has come up through the various grades of life, what numberless forms he has been incarnate in! Nothing is lost, and, embryologically, man repeats in a crude way the story of his past. Can it be that in the sub-consciousness of the individual there lies the knowledge of how to mould a human form? If so, where has the individual acquired his skill? Is evolution but a series of experiments carried on by the individual, which began with the one cell and gradually, as his knowledge of law increased, advanced to more complete structures? Standing as we do, self-consciously looking down the past and peering away into the future, with wondrous thoughts swelling in our souls, can we think we ever began to be, or that our normal consciousness is the all of man? If nothing is lost, then somewhere in our being lies this wondrous knowledge.

The larger self, which emerges at intervals, and displays its abilities in what are called gleams of genius, inspirations, dreams and intuitions, is surely the integration of all that the 'me' has passed through, and, as we become more conscious of the larger selfhood, we realise what a well of wisdom there is within the real man. Whosoever can get behind phenomena to the noumena will read all mysteries. Because of the universal oneness of life and being, the eternalness of the divine 'me' can be postulated. But if so, that 'me' has always been active and has run the gamut of terrestrial existence for some purpose which has yet to be revealed, and the recognition of this fact will enable us to begin to work with and not against the universe.

The 'me,' 'I' or 'Ego' is the divine self, that is always seeking articulate expression on the various planes of being, and, true to its nature, it tenaciously holds subconsciously all the results of past experiences. By experiment we have learned that the self under the threshold of normal consciousness can compute time. If a suggestion be made to a subject in the hypnotic state, that at the end of ten thousand minutes, forty-five seconds, he shall make a cross and sign his name, and then he be awakened, he will, although normally knowing nothing of the command, do as suggested at the exact expiration of the time. Hence, then, there must be some part of the individual that can not only respond to stimuli intelligently applied, but can usurp the seat of normal consciousness at the time indicated. Hence the late Mr. F. W. H. Myers defined suggestion as 'an intelligent appeal to the sub-conscious self.' Experiments such as this seem to suggest that the whole of man cannot manifest through the physical body as its vehicle.

The existence of these sub-conscious powers implies a sub-conscious realm, where that which we now denominate the 'sub' will be the normal consciousness. Possibly, too, we are all linked up on the sub-conscious side of our being. When by the sea you will frequently perceive a rock rising out of it in solitary grandeur. It looks absolutely detached from the land, yet we know that it is connected at the sea-bed with the mainland. Man, emerging from the ocean of materiality, may be likened to that rock, connected with all other rocks by the submerged ocean-bed, and just as when the water recedes more of the rock is exposed, so is it that as materiality recedes more and more of this unconscious selfhood becomes mani-

fest. Herein lies true progress; the winning to one's self tracts from this sub-consciousness, until we become self-conscious of the bed-rock of consciousness which links us up with the mighty whole.

Mediumship indicates the line of advance, but we must work toward a central point of control, so that we can regulate our own psychic activities. To do this we must build up our moral and spiritual character. By this process alone can we attain unification, which is the realisation of the larger selfhood: the absolute and divine 'me.'

Evolution is a response to a call. The call and response are continuous. The call is from without, the response is from within. It is environment which calls—the 'not me' which cries unto the 'me.'

Behold there is a sun, and light streams from it in showers of golden radiance. It fell upon the world ages before life was manifest. But at length life emerged, and in response to the call of the sun, a sensitive spot was formed which ultimately developed into a perfect eye. The world was full of sound: the roar of the cataract and waterfall; the sonorous voice of the storm; the crash of the thunder. The elements fought and wrestled in a thousand tones, and when life emerged another sensitive spot was formed, and at last an ear. Behind the ear was a brain; connected with the brain was the man, who learned to discriminate; who caught the symphonies of fluttering leaves, the music of pattering raindrops, the deep organ tones of the ocean, and the thrilling voices of the forest. With a multitude of voices Nature called and man responded. He made instruments, and catching the divine melodies, sang songs that ravished the hearts of his fellows, mingling with the voices of Nature the sweeter, wilder, grander emotions of the human soul.

The stars shone in space for untold ages, until man, gazing upon them, pondered on their mystery. In the silence of the night they called, and he traced the paths of constellations. He wandered on the cosmic highway and the stars became his gods. He wove his myths, and the starry hosts moved across his pages of legend and antique lore. They called, and his religion sprang from the womb of night and became his star, bright as the star of Bethlehem. After long ages he drew closer to them, measured their orbits, weighed them, deduced the laws of their motion, and by spectrum analysis discovered their constitution. He stretched himself to meet them, and felt that on the purple breast of night were strewn the jewelled thoughts of the Infinite. The various forms of life around him called, and man responded. He searched and studied, and discovered his relationships. The earth itself called to him, and behold! in imagination he turned the leaves of her mystic pages, and was awed at the majesty, grandeur, and greatness of Nature. From all points Nature was calling to him. Even from the unseen realms came voices. Dreams came to him; visions visited him. He had tremblings and wild bursts of inspiration. Wonderful thoughts flashed upon him from out of the silence. The air was alive with the spirits of the departed. Every glade and glen and mountain side, every pool, river, and waterfall was peopled with mysterious beings calling, calling, calling. In response, he wove his mythologies, told his fairy tales, composed his romances, sang his songs, and wrote his dramas. The world was alive and ministered to him. Between the 'me' and the 'not me' there was constant reciprocity. It was, and still is, the divine circulation, whereby spiritual health abounds. The 'not me' is the echo of the 'me,' the reflection of the divine self, hence man always finds in Nature just what he looks for. The 'not me' is environment. The 'me' is the divine selfhood which is the true heredity, and uses environment to express itself. It is the 'I am that I am' of the mystic—the maker, preserver, transformer.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Masonic Hall, Camberwell New-road, on Sunday, September 4th, at 3 o'clock, when Messrs. W. E. Long, George Tayler Gwinn, and Horace Leaf will speak under control on 'The Best Means to Adopt for Propaganda Work.' Discussion to follow. Tea at 5 p.m. Speakers at 6.30 p.m., Messrs. G. T. Gwinn, G. F. Brown, R. Boddington, and George F. Tilby. The afternoon session is expected to be of particular interest to society organisers, who are cordially invited to attend.

THE BRUSSELS CONGRESS AND DARK SEANCES.

We have received the official report of the Universal Spiritualist Congress held at Brussels last Whitsuntide, which has been issued with commendable promptitude, and forms a volume of nearly two hundred pages, with portraits of several of the officers and foreign delegates, and of the Brussels Committee, whose untiring efforts and assiduous attention contributed largely to the enjoyment of the occasion. Among the very best of the portraits is that of our esteemed friend, Mr. G. Tayler Gwinn, President of the Union of London Spiritualists.

As already intimated, one of the most important features of the Congress was the firm stand taken for the repression of fraud, and for the discouragement of what has been one of the chief factors in rendering fraud possible—the holding of dark séances. The president, in his opening address, referred to the fact that every time that striking phenomena are announced, as at Algiers and with Eusapia Paladino, the cry of 'fraud' is immediately raised. Asking the reason for this, the speaker replied: 'I believe that in reality we live in a world in which sincerity is rare, and that Spiritualism is a touchstone which reveals the defects of the generality of mankind. . . Spiritualism must keep up the struggle against falsehood, or it must die; and as it cannot die, it is falsehood that must succumb.'

The Dutch Society, 'Broederbond Harmonia,' sent a communication containing the following paragraphs:—

Although Spiritualism is inevitably greatly prejudiced by the frauds committed by many mediums of notoriety, we ought not to forget that the spirit hypothesis cannot be proved by physical phenomena, which, in fact, only prove animism. It is only by using the means of communication in order to obtain intellectual proofs of survival that we gain evidence of a spiritual nature, but these phenomena are often relegated to a subsidiary position.

There would be little scope for fraud if all Spiritualists would agree never to be present at dark séances. Public mediums should submit to rigorous tests under pain of being disqualified. Spiritualist societies are bound to exclude any of their members who are addicted to fraud or deceit.

At the final sitting, M. Léon Denis proposed a resolution which summed up the opinions expressed during the debates, in the following terms:—

The International Spiritualist Congress of Brussels, concerned with regard to the numerous frauds which take place in dark séances given by professional mediums, and the moral prejudice to our doctrines thereby caused, requests all circles and experimenters in physical phenomena, *apports*, and materialisations, to make use of dark or semi-dark séances only under conditions of rigorous control.

The Congress also makes a strong and urgent appeal to honest and disinterested mediums to redouble their zeal for the service of a sacred truth, which is compromised by shameless simulators who do not fear to incur the gravest responsibilities, and are preparing for themselves bitter surprises with regard to the hereafter. It reminds them that whereas deception brings with it just and severe reprobation, by devotion and sincerity they will earn the esteem and gratitude of all Spiritualists and the assistance of the exalted invisible intelligences who watch over the progress of our beliefs in this world.

The test precautions proposed by M. Léon Denis himself were these:—

The hands and feet of the medium should be held by two experienced sitters during the whole of the séance; or the medium should be isolated by means of a net stretched across the room; or he should be placed in a cage carefully closed, the key being retained by a trustworthy person.

In further expression of opinion, he said:—

Every séance in which these precautions are not observed constitutes a veritable danger by facilitating deception and favouring the development of charlatanism, the worst enemy of our cause.

Séances in half-light are much preferable to dark séances, because the phenomena can be verified by all the sitters; a good medium ought to be content with this, and he becomes an object of suspicion when he demands total darkness, for although darkness may increase the power, yet it gives

opportunities for fraud. We should be content with slighter results, but more certain ones.

Spiritualism must rest on a basis of proved facts, beyond suspicion, and for this purpose it is necessary that all phenomena put forward as evidence should be submitted to rigorous verification. If the foundations on which the edifice of Spiritualism rests are doubtful, insecure, or open to suspicion, its existence will be compromised. Of all the dangers which threaten Spiritualism, the greatest and the most to be feared is charlatanism, fraud, imposture.

TELEPATHY AND SPIRIT RETURN.

A recently published issue of the 'Proceedings of the American S.P.R.,' though professing to be only the first part of the fourth volume, is in itself a ponderous tome of some eight hundred pages, and is devoted to Dr. Hyslop's report on the phenomena presented by Mrs. Piper. One half of it is taken up by the detailed records, chiefly in relation to conversations between Dr. Hyslop and the 'controls,' containing matter which might be regarded as evidential by Dr. Hyslop himself, as relating to his own family affairs; the other half consists of a summary of facts, discussions of the telepathic hypothesis, the Spiritistic hypothesis, difficulties and objections, the conditions affecting communication, and a summary and conclusion of the whole argument from the facts set forth.

There are two features in this presentation which call for especial notice, apart from the phenomena themselves, which are of the general nature associated with Mrs. Piper's mediumship. These are the recognition of the difficulties inherent in all communications through mediums, and an interesting comparison between these communications and the phenomenon of telepathy between living persons. As an illustration of the practical effect of the difficulties of spirit manifestation, Dr. Hyslop mentions in his preface that certain statements which appeared at first to be erroneous, have since been found, when rightly taken, to be not only true, but evidential as to the identity of the communicator, and on this he makes the following comment:—

These incidents show that many cases that are unverifiable or false in the relation in which they appear, or superficially interpreted, may represent the truth, if only their correct relation could be ascertained, and certainly show that we cannot make a point of their erroneousness until we know more of the reasons which determine the error. They throw light upon the claims to lying messages, and require us to suspend judgment on all such mistakes and confusions until we have ascertained more accurately the conditions affecting communications. It is possible that all the difficulties based upon such errors may ultimately be cleared up by the hypotheses which make these errors intelligible (p. 8).

These hypotheses are discussed in the report, both as regards the mental condition of the communicator, the supposition of 'intervening cosmic and spiritual media through which the messages have to be transmitted,' the influence of the mind of the medium, the possible effect of the minds of other persons, and various incidental factors, such as the effect on the memory of the changed point of interest as regards the communicator himself. Sometimes, Dr. Hyslop thinks, there is analogy with aphasia, or the difficulty of finding or uttering the required word:—

The analogies with aphasia may comprise various conditions affecting both medium and communicator. Thus the abnormal physical and mental conditions involved in the trance may affect the integrity of the normal motor action. Then the new situation in which death places a communicator in relation to any nervous system may establish conditions very much like aphasia. Lastly, there may be difficulties in the communicator's representing his thoughts in the form necessary to transmit them to and through a foreign organism (p. 290).

Proper names, for instance, which are notoriously difficult to transmit, are purely auditory concepts, having no visual equivalent except the letters which spell them. If communication depends at any time on the visual functions of the mind, the sudden attempt to transmit an auditory concept might awaken no response in the organism of the psychic. Again, too closely strained attention on the process of transmission may prevent the communicator from recalling the

desired fact or name. In any case the process of spirit control must be a difficult and delicate one, because the motor functions of the brain, that is to say, the automatic or sub-conscious functions of the medium's mind, have to be brought into play to produce speaking or writing, without the interference of the normal consciousness in the form of will or thought.

This is what is sometimes described by the 'controls' as 'taking the medium's soul away from her body,' and Dr. Hyslop suggests that—

the separation of the soul from the body is for the purpose of eliminating or diminishing the influence of normal and subliminal influences upon the result, and that just sufficient connection with the physical organism is required to get the transcendental impressions carried through to the living human mind. That is, the communication between a spiritual and a material world may require such a connection between soul and body as will involve rapport with the spiritual on the one hand and the use of the automatic functions of the organism on the other, or rapport with the physical (pp. 374, 375).

Now with regard to telepathy. Dr. Hyslop repeats what he has often said, that there is no scientific warrant for observation for the unlimited selective or 'fishing' telepathy which is often urged as an alternative to the spirit hypothesis. But he suggests that in telepathy between the living there is a kind of partial liberation of the soul from the body, and that it is between two partially freed souls that telepathy occurs, while the connection of soul with body is still sufficient to transmit the message received to the normal consciousness. Dr. Hyslop thinks that the normal conditions of life, in which the soul is insulated from the transcendental world by its complete immersion in the body, preclude telepathy, whereas the partial liberation of the soul permits of messages being received either from the discarnate or from living persons. Thus telepathy from the deceased is only another instance of the same process that is at work to produce telepathy from the living. He says:—

We have reason to believe that there is a transcendental communication between living minds, and if consciousness can influence another embodied mind without physical stimuli, there is no reason why discarnate minds, if they exist, should not do the same. After assuming that the facts require the hypothesis of spirits to explain their source, we may be entitled to imagine or conjecture that the same means are employed to establish connections between the dead and the living that we have sporadically observed to occur between the living. It is a scientific method of procedure to try such a hypothesis (p. 382).

But whatever the complications of telepathy between the living, and whatever the complications in the phenomena of normal and abnormal automatism in the physical organism, we have to suppose the same to be active in the efforts to communicate between a spiritual and a material world, with all the additional complications that probably subsist in the conditions, mental and ethereal, in the transcendental world. And even these conditions may be so unstable as to make the results vary between pure and unobstructed communications and the pure 'impersonation' or 'dream fabrications' of the medium. It must remain for the future to determine where the boundary line exists between these two extremes (p. 386).

Without going into the evidence for survival, as to which he leaves the reader to form his own conclusions, Dr. Hyslop says that 'when we have presented a rational hypothesis of explanation for difficulties which are *in* and not *against* the Spiritistic theory,' there is less ground for invoking telepathy, as is often done, as an explanation of the phenomena, 'and if telepathy is discredited, there can be no rival to the hypothesis here defended except that of fraud,' which he refuses to discuss until it can be shown to be applicable to the circumstances under which the phenomena are produced.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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.

JOTTINGS.

The revelation of God, manifested in the spiritual expansion and religious evolution of thought and life, in the humanity of this age, has progressively attained a height superior to that of any preceding period of human history. The *Christ spirit* is the *human spirit*, the diviner self in man. God manifested in the flesh. That the body is the temple of the living and inspiring God is as true now as at any time, and is He not His own witness and revealer in human hearts in all times?

It is possible to govern one's thinking. We may not be able to prevent the intrusion of unwelcome thoughts, but we can refuse to entertain or retain them. By taking thought and acting consistently, and persistently, it is possible not only to add to one's stature by systematic physical culture, but to work out one's salvation from the limitations of ignorance and the consequences of folly. This is the true work of the mental or psychical culturist. The attitude and key-note of the new school of psychology is affirmative—'I can and I will'—based upon knowledge of divine forces and methods.

This New Gospel is the glad tidings of spirit; that matter and force are modes of motion and materialised forms of thought; all manifestations of the Supreme Mind. Man is an expression of Supreme Intelligence and Love, grown conscious and endowed with power to express the divine will, interpret the divine purpose as represented in the object lessons of the external universe, and consciously respond to the divine wisdom, which thrills and pulses in his own subjective being. There is but one world, one religion, one life, one intelligence, and through the varied modes of expression and reception, the race is growing towards that unity and love which shall banish strife, and bring about that harmony and joy which all seers have foretold, and for which all true hearts yearn.

We regret exceedingly to learn that a deplorable catastrophe has destroyed the principal and finest portions of the Brussels Exhibition, at which our Belgian Spiritualist friends, with commendable enterprise, had arranged an admirable display of spirit photographs. We have, however, the satisfaction of learning from our representative, who attended the Congress and visited the Exhibition in May, that some of the more valuable photographs, including those lent by the London Spiritualist Alliance, had been copied by photography, and the copies only placed on exhibition. Nevertheless we sympathise most fully with all concerned at the loss of so fine and valuable a display as was afforded by the exhibition as a whole.

'The Literary Guide,' in a dogmatically one-sided review of Dr. Heysinger's work, 'Spirit and Matter before the Bar of Modern Science,' gives the following reason why science will not and cannot 'build on a transcendental foundation,' as Dr. Heysinger recommends: 'Science knows that beyond the screen of phenomena there is nothing demonstrable. It has learned from long experience the folly of ploughing the barren sands of speculation, and it will continue to work with the methods that are filling the world with light, and going far to mitigate human misery and vice. If Spiritualism should make its way among thinkers, it will be by the force of scientific evidence, and not otherwise. It is absurd to believe that any of us are reluctant to receive proof of a life beyond the grave, but we will not accept unproved assertions. It is not necessary that we should be immortal; it is necessary that we should refuse to believe a lie.'

This comes from a writer who has just complained that Dr. Heysinger uses the word Spiritualism in different senses, and that he limits the word science so that it excludes psychology. 'The Literary Guide' reviewer falls into precisely similar errors. He first says that science can demonstrate nothing that is beyond the screen of phenomena, and then calls upon Spiritualists to furnish scientific evidence of a future life. The science which stops short at the screen of outward appearances is no doubt physical science, but there is such a thing as not only psychological science but its extension into psychical science, though this latter may be said to be as yet in its infancy. If physical science cannot investigate anything beyond the outward phenomena of Nature, it has not therefore the right to deny that anything exists which might be investigated by other branches of science. Nor is it necessary, as the reviewer seems to suppose, that proof should first be given of the existence of consciousness, apart from matter. In our view, the power of consciousness to manifest through matter is much less easy to understand than its independent existence.

Writing in 'The Sunflower,' 'J. W. R.' says: 'The general tendency to investigate spiritual phenomena is increasing among all classes of people; with some they are due to psychic power; with others they are astral demonstrations; with another class they are sub-conscious and subliminal-self manifestations; but whatever the name (and we yet hear an occasional cry, "it is all evil spirits") the source and actual effect are the same—spirit communication. Comparatively all the human race believes in the continuity of life, after the change called death, and the others all hope for it.'

Continuing, 'J. W. R.' says: 'Before entering a séance-room one should be in a manner prepared by some idea of what he is to expect and the actual laws which govern that which he is to witness. If organised Spiritualists could inaugurate a system by which phases of mediumship could be classified and their presentation so arranged as to meet the understanding of the investigator, there would certainly be a more methodical work accomplished. But the fact of spirit communication, and the strong favourable impression which it is making on people of all classes, remain. Possibly if each one will do the best he knows, in his own place and as his respective unfoldment permits, the desired results will be produced—understanding and freedom through truth.'

Our Belgian cousins (if we may call them so, since the Romans found Belge in England also), certainly have good ideas. Here is one that might serve as a hint. On July 10th M. Van Geebergen, the energetic general secretary of the Belgian Spiritualist Federation, and editor of the 'Revue Spirite Belge,' delivered a lecture at Wépion, taking for his subject the 'haunted house' at that place, to which reference was made on p. 366 of 'LIGHT.' He set forth in clear and simple language the teachings of Spiritualism with regard to the relations between the visible and invisible worlds, and severely condemned suicide, which he described as a desertion of life, which would greatly retard the moral growth, and keep the spirit still close to earth. We think it would be an excellent thing if the societies and speakers in the localities where 'hauntings' are reported would take advantage of the public interest aroused to deliver explanatory addresses, both by way of setting forth Spiritualist doctrines and as a method of turning ignorant excitement and curiosity into more profitable channels.

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.

'Lessons in Truth.'

SIR,—I have read Mr. A. K. Venning's remarks in 'LIGHT' of the 6th inst. on the 'Immanence of Spiritual Beings' with interest, first because the book he mentions, 'Lessons in Truth,' by H. Emilie Cady, has recently been put into my hands by a friend, and, secondly, because it struck me from an entirely different point of view.

I have rarely read a book which has appealed so strongly to my spiritual instincts, and certainly it did not appear to me that the author wished in any way to ignore the fact that discarnate spirits surround us, and doubtless are often employed upon missions of help and consolation to us.

It seemed to me that H. E. Cady was simply not writing upon that special subject at the moment, but upon the still more central and vital fact of the mystic unity between the soul and the source from which it emanated. Her whole book strikes this note insistently and endeavours to bring it home to her readers in the simplest and therefore most effectual manner.

To complain that she does not write with equal insistence in this volume upon the psychical facts in connection with spirit survival and spirit return, strikes me as irrelevant: as much beside the special question dealt with, as though some historian, writing of a great king, were criticised unfavourably because he failed to give us at the same time the history of his courtiers, or Gentlemen of the Bedchamber or Ministers of State. The historian might rightly answer, 'It is the character of the great king himself which I am endeavouring to place before you. I cannot crowd my pages with all these subsidiary figures.'

I think we need to be reminded again and again, and yet again, that the supreme truth of our being is the truth of union with our source, and thence of necessity with all other emanations from that source. We need, above all things, to be reminded that each individual soul has the right (the spiritual birthright) of direct access to that source of his

being, and needs no intermediary. The ministering angels and ministering spirits (our own kind friends amongst the latter) are truly an interesting and comforting study for us, but never for one moment to be appealed to first and foremost—certainly not by those who are capable of realising whence they came into manifestation and the rights as well as the responsibilities attached to this great truth of being. 'Lessons in Truth' appeared to me a remarkable and successful attempt to remind us of our birthright in this respect, and obviously a discussion about intermediaries would be out of place in such a book; but we are all at varying stages in our spiritual as well as in our physical evolution, and can look back with gratitude to numerous 'helps by the way.' To each one this assistance in realising our true selves may come through a different channel. Some can take it simply, at first hand, from 'our Lord's' teaching. To others it has undoubtedly first come through Modern Spiritualism; to some, again, through modern theosophy, not to mention a dozen other channels suited for varying temperaments.

From some happy souls the central truth of being (the kingdom within) seems never to have been wholly absent; to others it may come in all its grand simplicity as a flash of inspiration at some given moment, and then we talk of 'sudden conversions'—knowing nothing perchance of the work that has been going on for months or years or a lifetime below the surface. Each plant has a special moment when it emerges from the dark soil into the sunshine and light, but we cannot ignore the weeks and months of tireless development underground which have preceded and made possible that sudden emergence.

When I was in the famous ruined palace of Akbar at Futtehpur Sikri, near Agra, some eighteen years ago, they showed me a hole in the walls of the palace, immediately below the private apartments of the great king, in which a small cluster of golden bells had once been placed. As a rule, the petitions of the king's people came to him through the usual Eastern routine of chamberlains and Ministers, but in any extreme case of need, or in cases where poverty might stand in the way of getting the petitions through the recognised channels, the poorest and meanest subject in the great Akbar's kingdom had the right of immediate access to the king himself. He needed only to pull those bells. I had noted the pretty legend, but it was not until I met again my friend, Dr. Phillips Brooks, whose visit to India had preceded mine, that I heard the beautiful spiritual application of the story which had at once occurred to him.

I think H. Emilie Cady insists very strongly upon the varying *individualities* which must develop as the result of the manifestations of our divine selves, when we have learnt day by day to 'deny' our *personalities*—the husks which have protected and yet concealed the real buds and flowers. She urges no crippling or confining of the infinite variety of the divine essence, but the fullest manifestation of it—a special manifestation differing in each divine unit of the *one*.

So many books are written nowadays concerning the facts of discarnate spirits and their intercourse with us—an intercourse that is often most helpful and consoling, though needing (as all intercourse does at our present imperfect stage) to be carefully watched and guarded from abuse.

May we not also have some books written from the central and therefore less complex plane of being—the grand simplicity of the teaching of Jesus—the Christ?

'The Kingdom of God is *within* you. Seek ye *first* the Kingdom of God and His righteousness and all these things shall be added unto you.' 'All these things' must surely include our friendships and our loves (incarnate or discarnate), our interest in psychological science as well as all other sciences and arts, &c.!

We all rejoice when we hear of some despairing soul who has been led through Modern Spiritualism or any other channel to hope and courage and faith; but it is surely well for us to remember, and to be reminded by such books as 'Lessons in Truth,' that the one who pulls that cluster of golden bells has direct access to the Father, and with that access, the promise and the fulfilment of his Divine nature—waiting only to be claimed by him.—Yours, &c.,

E. KATHARINE BATES.

'Is Punishment a Crime?'

SIR,—With reference to your article on page 362, although my opinion may lack importance, I feel sure that punishment is a crime. When our fiat is given respecting sin and the sinner we need to ask what right we have to sit in judgment and then regard it as *justly* conclusive. Perhaps Nature's rebels are dearer to her generous heart than the sons of righteousness, they may even be a necessity for the great purpose of evolution—part of the pattern of the great mosaic that God is

weaving not only for time but for eternity. Saints and sinners alike have volcanic outbursts, but official punishment *cannot* stem the torrent. Crime is clearly a matter of kind and degree, and surely one criminal is not justified in punishing another. The only chastisement I could countenance would be a short period of solitary confinement, to put the sinner in touch with the good angels, that he might catch a faint reflection of the light of God's countenance being quickened into divine life and love. 'Go and sin no more,' and 'Be ye perfect, even as your Father in Heaven is perfect,' are injunctions of universal and divine import by obedience to which man may save his soul and enter into everlasting covenant with the Father.—Yours, &c.,

E. P. PRENTICE.

P.S.—The 'Note by the Way' about the old woman who hoped she might have an angel's baby to nurse instead of playing a harp reminds me of a little boy who, after his Sunday School teacher had told him of the joys of Heaven, remarked, 'I wonder if God will let me go down to Hell on Saturday afternoons to play with the little boys there.' Evidently he preferred serving in Hell.

Trees and Human Beings.

SIR,—I carefully said (on page 343 of 'LIGHT') with regard to the tree and its response, 'not human love, but the love of the tree in a rush of living energy towards me.' I do not see that this rush of living energy need imply suffering; like Mr. Blythe, I most earnestly hope it does not. The philosophy of the thing appears to lie in the fact that

'All are parts of one stupendous whole,
Whose body Nature is, and God the soul,'

as long as we also allow that, as Krishna taught Arjuna so long ago—

'Receive and strive to embrace
The mystery majestic! My Being
Creating all, sustaining all—still dwells
Outside of all.'

This implies, of course, that although He is the life in all things, the Creator would be just as perfect did nothing exist beside Himself.

I think that such perceptions as mine are extremely common. A friend wrote to me not long ago, that as she passed a rushing stream, she was singing the *Benedicite*.

'O all ye works of the Lord, bless ye the Lord,
Praise and exalt Him above all for ever.'

She paused and said to the stream, 'Praise God with me,' and instantly there came into its song of joy a different and deeper note. Once allow that the spirit soul of creation is one, from the great planetary angels to the grass, a ray from the Creator though not the Creator Himself, and I cannot see any difficulty as regards the response of spirit to spirit. Even physical science now allows that there exists some unseen force behind gross matter.

Professor Taylor's book, 'The Sagacity and Morality of Plants,' published by Messrs. Routledge, points out that there is scarcely a fact in our human existence that is not reproduced in plant life, and science acknowledges freely the sensitiveness of metals and the 'loves and hates' of chemicals. I believe that in a short time we shall realise, also, that our instinct in denoting watches, ships, trains, &c., by the pronoun 'she' is a true one, and that mechanical contrivances have a sort of consciousness partly derived from their own substance and partly from the consciousness of their maker.

Pour le reste, the opening of the sixth sense brings with it a sense of absolute certainty, but one which cannot be passed on to another. When the full Catholic faith is again realised practically, which includes both the immanence and transcendence of the Creator, all wonderment will cease that the spirit substance, which is the original matter of our planet and lies within gross matter, should increasingly make itself felt and realised.—Yours, &c.,

A CATHOLIC.

Life Conditions in the Spirit World.

SIR,—A friend who criticises the spiritual philosophy and is doubtful of any future life, suggests that even should there be one, it might easily be worse and more uncomfortable than this one. This is such a novel view to me, and so opposed to my way of thinking, that I find myself quite at a loss how to reply to it. Can any reader of 'LIGHT' assist me by giving satisfactory and cogent reasons for believing that conditions in the spirit spheres near the earth should be more favourable than on the earth plane, as usually held?—Yours, &c.,

A. K. VENNING,

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

International Club for Psychical Research.

SIR,—Will you kindly allow me to say that the present proprietorship of 'The Annals of Psychical Science' has no legal or financial interest whatever in the proposed International Club for Psychical Research? It certainly originated with the late proprietor, and the list of promised members remained in our office at 110, St. Martin's-lane, W.C., after the transfer of the business, and the circulars were issued from the same address, as one of our offices was rented by the company which was to promote and maintain the club. On the other hand, I may say that the present proprietors are doing all in their power to hasten a settlement, either by the formation of the club or the return of the subscriptions to those members who have paid the same. I have been in the past, and am now, willing to give all possible information to any who have written or called here upon the matter.—Yours, &c.,

DUDLEY WRIGHT,
Editor 'Annals of Psychical Science,' and
Managing Director of the A. P. S. Co., Ltd.

The Sign of the Cross.

SIR,—In the essay by Dr. K. C. Anderson on the Sign of the Cross, mentioned in 'LIGHT' of August 13th, there is the usual confusion of things, symbols and true interpretation of truth charmingly mixed by that doctor of divinity and scholarly clergyman. First, the Sign of the Cross and the *stauros*, or tree, or stake upon which a Jesus was hung are quite different and distinct, and have nothing in common. The conventional cross of wood with a semi-nude male figure nailed upon it is not in harmony with the Bible account of the death of Jesus, nor has it anything to do with sun worship. The Bible declares that Jesus was hung on a tree, a *stauros* or rough stake, as in the old hymn—

'See, He comes with clouds descending.

Those who set at naught and sold Him,
Nailed Him to the cursed tree.'

This is correct, the idea of the tree, not a manufactured cross of wood, being that it was a type of the antitype of the tree in Eden which caused Adam's fall. In this case much could be written to expound the beauties of true religion and the true spiritual significance of the symbolism of the Sign of the Cross, the tree of Jesus, and sun worship; but Dr. K. C. Anderson has sadly jumbled the whole thing up together, so that what should be light is darkness and chaos.—Yours, &c.,

THOS. MAY.

Rayleigh, Essex.

Spirit Photographs.

SIR,—As an amateur photographer by the wet process, which I practised thirty years ago, I am struck by the want of technical knowledge Mr. Marriott shows in dealing with spirit photography.

In criticising one of Bournsell's photographs he condemns it because four pin plate support impressions appear on the plate. Is he aware that this was doubtless produced by light striking in at the opening of the dark slide (which was often slightly defective) on its way from dark room to camera and back? The plates rarely fitted exactly, and would shift from $\frac{1}{16}$ in. to $\frac{1}{8}$ in. in the dark slide. His remarks about a bubble in this print and not on plate also shows his ignorance, as I often got those on the paper for printing which we, in those days, had to sensitise for ourselves.—Yours, &c.,

PHOTO AMATEUR, NEW AND OLD STYLE.

'Questions for Mediums.'

SIR,—In response to the letter by 'Yezirah' in 'LIGHT' of August 13th, I would like to say that, contrary to his experience, I have found that when I have called upon mediums for advice on spiritual or material affairs they have been both ready and anxious to help me, and apparently most conscientious in their endeavour to do so, without any hint of their suffering thereby in any way whatsoever. As a convincing proof of my satisfactory experiences, I would mention that a short time ago I put myself into the hands of Madame Godfrey, the Hebrew seeress, mystic, and healer, for treatment for neurasthenia and a generally run-down state of health, and during Madame's kind but firm treatment—going right to the root of the trouble—I did not receive any suggestion that she herself was taking any harm from my condition, although she has been most conscientious and thorough in her methods, from which I have derived great benefit. I would lay stress upon the fact that Madame Godfrey is most

decidedly not a physical wreck on account of her successful treatment of my case, and in my opinion this can only be attributed to her thorough comprehension of the powers entrusted to her.—Yours, &c.,

Clapham, S.W.

WORKER.

SOCIETY WORK ON SUNDAY, AUGUST 14th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. A. V. Peters gave fully-recognised clairvoyant descriptions, including remarkable tests of identity. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street. — Mr. E. W. Wallis gave an eloquent address on 'The Inspiration of a Great Love.'—67, George-street, Baker-street, W.—In the morning Mr. Wallis gave an interesting address on 'The Revelations of Spiritualism.' On the 10th inst. Mr. Wittey delivered a thoughtful address. Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—Mr. Sarfas gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Ada Nuthall. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G.T.W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Wesley Adams' address on 'The Awakening of a Soul' and clairvoyant descriptions were much appreciated. Sunday next, at 7 p.m., Mr. Underwood, address and clairvoyant descriptions. Monday, 8, public circle.—N. R.

PECKHAM.—LAUSANNE HALL.—Mr. Horace Leaf gave an address and clairvoyant descriptions. On the 11th Mrs. Mary Davies related psychic experiences. Sunday next, Mrs. Podmore. Thursday, Mrs. Webster. Sunday, 28th, Mr. Huxley. September 1st, Mrs. Webb. 4th, Mrs. Mary Davies.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. G. F. Tilby gave an address on 'Practical Spiritualism.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. and Mrs. Graham, address and clairvoyant descriptions. Monday, 8.30, Mr. Mills Tanner's circle. Thursday, 8.30, circle; silver collection.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Podmore spoke on 'Various Ideas of the Godhead,' and gave clairvoyant descriptions. Madame Duvergé recited and Mrs. Hulland rendered a pianoforte solo. Sunday next, at 7 p.m., Miss Foghill on 'Spirit Control.' Questions invited.—T. C. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave highly interesting addresses and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, addresses and clairvoyant descriptions. Monday, 8, Mrs. Curry. Wednesday, 3, Miss Reid. Thursday, 8, public circle.—A. M. S.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an illuminating address on 'Mediumship and How to Safeguard It.' Mrs. Johnson described a vision of welcome to one who had bravely toiled and suffered, and gave clairvoyant descriptions. Sundays, at 7 p.m., Wednesdays, at 8.15, public services.—K. S.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—Mrs. F. Taylor's vigorous address and successful clairvoyant descriptions were appreciated. A garden party, arranged by the Misses Smith and Hargreaves, resulted in £3 12s. 6d. for the building fund. Mrs. Davies, Miss Dalziel, and Miss Morgan kindly attended. Sunday next, at 7 p.m., Miss Violet Burton.—G. T.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'God's Revelation,' and gave psychometric readings. Evening, Mrs. A. Beaurepaire, address on 'Early Experiences of Spirit Life' and clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. A. F. Caldwell and Miss Venning; Wednesday, 8.15, Miss Venning.—J. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Miss Fogwell gave a good address and replied to questions.—A. B.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mrs. A. Powell Williams is continuing her mission with great success.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mrs. Jamrach gave an address and clairvoyant descriptions.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Savage gave a masterly address and psychometric delineations.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—Miss Conibear spoke on 'Reaping what You have Sown' and gave clairvoyant descriptions.—W. B.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. H. Gapper, of Portsmouth, gave an excellent address.—R. E. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Webb gave addresses and clairvoyant descriptions, and Mr. Rundle a reading on 'Spiritual Love.'—A. J.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. W. M. Johnson spoke on 'Spirit in Relation to Matter.' On August 9th Mrs. Ingleton gave an address and psychometric readings.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave an address on 'Peculiar People's Popular Prejudices' and clairvoyant descriptions; also on Monday.—C.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. Burden delivered an address on 'The Angels' Message.' On Monday Mrs. Scholes gave clairvoyant and psychic readings.—V. M. S.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning, Mr. Clough gave an address and clairvoyant descriptions; evening, Mr. H. Boddington spoke on 'Mystery and Spiritualism.'

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Herbert J. Nicholls gave excellent addresses and clairvoyant descriptions.—N. B. E.

EXETER.—MARKET HALL, FORE-STREET.—Morning, Mr. W. Venn spoke; evening, Mrs. Grainger gave an address and clairvoyant descriptions. August 12th, Mrs. Davey spoke.—L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—The Rev. Geo. Cole, of Middlesborough, gave two splendid addresses on 'Can Virtue Exist without Evil?' and 'The Love that Thinketh no Evil,' and good clairvoyant descriptions.—G. McF.

HANLEY.—KING EDWARD HALL, PERCY-STREET.—Mrs. Ellen Green delivered uplifting addresses to large and appreciative audiences and gave well-recognised clairvoyant delineations.—F. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. T. O. Todd gave a deeply interesting address on 'Spiritual Power: Its Nature, Operation, and Effects.'—R. J. H. A.

EXETER.—MARLBOROUGH HALL.—Mr. William Mullett spoke on 'The Overcoming of Self.' Miss Amy Letheren rendered a solo, and Mrs. Letheren gave clairvoyant descriptions.—E. F.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. H. J. Lacey, of Portsmouth, spoke on 'Our Limitations' and 'Life's Meaning,' and gave clairvoyant descriptions. On the 11th Mr. J. Walker gave an address.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Bostock, of Runcorn, gave an address on 'Heterodoxy versus Orthodoxy,' and Mrs. Pollard gave clairvoyant descriptions. On the 10th Mr. Bostock spoke on 'Missionaries and Native Religions.'—N. F.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Place-Veary spoke on 'What is the Use of Spiritualism?' and 'The Second Birth,' and gave clairvoyant descriptions. Miss Ross rendered sacred solos. On Monday Mrs. Place-Veary, and on the 11th Mr. Attwood, gave psychometric delineations.—L.

NEW PUBLICATIONS RECEIVED.

'Seeing the Invisible.' By JAMES COATES, Ph.D., F.A.S. Second Edition. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 5s. net.

'Applied Religion.' By W. WINSLOW HALL, M.D. Headley Brothers, 14, Bishopsgate-street Without, E.C.

'Proceedings of the American S.P.R.' Vol. IV., Part I. New York: 519, West 149th-street. Price 6dol.

Who knows how near, each holy hour,
The pure and childlike dead
May linger, where in shrine or bower
The mourner's prayer is said?

—JOHN KEBLE.

'THE OLIVE: its Medicinal and Curative Virtues,' by George Black, M.B., Edin., is another of the 'Health from Food' series of penny booklets issued by the 'Pitman' Health Food Stores, Birmingham. From ancient times the olive has been greatly in repute, both as a food and for other purposes; the custom of anointing the body with oil is justified on the ground that it is a sure preventive of infection. As a food, olive oil supplies the fatty elements which in a vegetable diet are apt to be insufficient, and for this reason it is a valuable remedy in the treatment of consumption, especially as it is free from the disadvantages of cod-liver oil. Messrs. Pitman have taken great pains to arrange for a supply of the finest olive oil procurable in Italy, and directions are given for its use in various ways, along with interesting information which should be widely known.

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The Next World Interviewed. By Mrs. S. G. Horn. Communications whilst entranced from noted spirits. Cloth, 252 pages, 3s.

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The Conception of Immortality. By Josiah Royce, Professor of Philosophy, Harvard. Cloth, 174 pages, 1s.

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Lives of the Necromancers, or an Account of the Most Eminent Persons in Successive Ages who have claimed for themselves, or to whom has been imputed by others, the Exercise of Magical Powers. By William Godwin. Fine copy of the first edition. Cloth, 465 pages, 10s. 6d.

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Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
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THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINK.

Scope of the inquiry.
The nature of the Intelligence.
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Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
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Child-spirits communicating: corroborative testimony from a second source.
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APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
(b) Abraham Florentine.
(c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

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John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
Bible Miracles and the Phenomena of Spiritualism.
Spiritualism is not Necromancy.
Spirits not all Trickery or Evil.
The Devil, his Genesis and Growth.
On Spirit Communion, and the Biblical Warrant for it.
Appeal to Bible Students.
Spirit Teaching.
The God Idea.
Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
The Purification of Public Circles.
The Medium and the Nature of Mediumship.
The Conduct of Circles—Advice to Inquirers.

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