

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,552.—VOL. XXX. [Registered as] SATURDAY, OCTOBER 8, 1910.

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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 11th, at 3 p.m.—
Members and Associates, 1s.; Friends, 2s.
Séance for Clairvoyant Descriptions ... MRS. CANNOCK.

THURSDAY, October 13th, at 7 p.m.—
Conversazione at Royal Society of British Artists,
Suffolk-street, Pall Mall, S.W.

FRIDAY, October 14th, at 4 p.m.—
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MONDAY, WEDNESDAY and FRIDAY, at 11 a.m.,
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MEMBERS, One Guinea. ASSOCIATES, Half a-Guinea.

For further particulars see p. 478.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in THE SALON of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,

ON THURSDAY, OCTOBER 13th, at 7 p.m.

Clairvoyant descriptions of spirit people present will be given by
MRS. IMISON and MRS. PODMORE.

Music, Social Intercourse, and Refreshments during the Evening.
The Music by Karl Kaps' Viennese Band.

Special Notice.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each, other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Monday, October 10th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Notices of all meetings will appear regularly in 'Light.'

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Many readers of 'LIGHT' will be interested to hear of Mrs. Northesk Wilson's recent marriage to Mr. Hugo Ames, with whom she collaborated in a recent publication inspired by a mutual friend from the Spirit World, and with whom also she founded last year 'The Salon (now the Society) of the Golden Key.' Mr. and Mrs. Ames are returning to England *via* Los Angeles, where the latter is to give a series of lectures, after spending some time in the Rocky Mountains completing the MS. for a new book that will deal entirely with psychological matters.

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CONTENTS.

Notes by the Way	477	Curious Customs of North American Indians	484
L.S.A. Notices	478	The Tomson 'Cabinet Performance'	485
Survival: a Matter of Evidence	479	Jottings	485
Mediumistic and Psychological Experiences. By E. A. Tietkens	479	A Dream Problem	486
Is there 'a Gulf Fixed'?	480	International Club for Psychological Research	486
The Resurrection Body	481	A Séance with the Tomsons	487
Gone Home	482	Position of Woman in Spiritualism	488
Hypnotism and Suggestion	482		
Transition of Mr. E. Dawson Rogers	483		

NOTES BY THE WAY.

'Psychism,' by M. Hume (London: The Walter Scott Publishing Co.) is worth attention, if only for its severe warning against 'psychism, hypnosis, Spiritualism, mediumship and all purely subconscious or so-called automatic actions,' and for its wild assertion that 'Spiritualism leads to the moral and physical ruin of most mediums: it is a deadly moral, mental and physical danger.'

We say the book is worth attention for this reason, because nearly the whole of it is occupied by stories of the writer's personal experiences, written without distress and often in a semi-merry mood. These experiences range over a wide region, covering practically everything that is recognised in the 'Spiritualism' which this writer thinks is so utterly demoralising, but there are no records of his (or her) demoralisation. The fact is that this far too customary talk about the dangers of Spiritualism is ridiculously overdone. As for mediums, we are of opinion that they could well stand comparison with clergymen, or clergymen's wives, for 'mental, moral and physical conditions.' There are dangers in relation to everything, and certain dangers that are peculiar to contact with people and things over the Borderland, but that is no reason why we should shrink. With valiant souls it is rather a reason for going on.

This book, however, is worth attention for other reasons. In the first place, it is well written, with a good deal of quiet wit and 'pawky' wisdom, and starts several novel theories and explanations that ought to be considered. These all turn upon the notion that every human being is a Trinity and Bi-sexual, 'made in two halves from head to foot.' 'To the Man-in-us belongs the left brain and the right side of the body. . . . The right brain and the left side of the body belong to the Woman-in-us.' The soul is 'eternal energy, eternal life, enshrouded in an intelligent gaseous or "ether" body, insensible to ordinary sight; the ultimate essence and character, the quintessence of the man'; and it is the Woman-in-us and the Soul-in-us that between them carry on all the phenomena we know as Spiritualism.

Thus saith Mr. Hume, and the working of it all out is piquant and thoughtful enough in its way.

America has long been celebrated for its prolific soil as grower of religious 'denominations'; and so, perhaps chiefly as a matter of curiosity, its Government has been collecting statistics of these. We understand that a volume is in preparation, but 'The New York Tribune' has been publishing a useful summary.

There are certainly some curiosities. For instance, there are sixty-two Chinese and twelve Japanese temples in the country. About forty, which were destroyed at San Francisco, are still in ruins. In New York alone there are fifteen Chinese temples. There are two thousand three hundred and eighty-seven members of the American Japanese Buddhist Societies, and one thousand two hundred and eighty followers of Bahaim connected with twenty-four places of worship. There are seventy-three Armenian Societies; twenty-nine in Massachusetts alone. The Eastern Orthodox or Greek Church has one hundred and twenty-nine thousand six hundred and three communicants in four hundred and eleven churches.

But the most curious fact is that while there are only fifty-seven main bodies, these are split into two hundred and fifteen 'denominations.' There are seventeen kinds of Baptists, twenty-four sorts of Lutherans, fifteen divisions of Methodists, and twelve species of Presbyterians. Even the little Dunkers are split up into four sorts, and of Mennonites there are fourteen.

It may interest the reader to know how the Baptists manage to split into seventeen kinds. Here is an assortment:—

There are General Baptists, Separate Baptists, United Baptists, Free Baptists, Freewill Baptists, United American Freewill Baptists, Primitive Baptists, General Six Principles Baptists, Seventh-Day Baptists, Duck River Baptists, and Two-Seed-in-the-Spirit Predestination Baptists. The Civil War caused splits, giving rise to Southern Methodist and Southern Baptist bodies. In these churches there is also colour division. Two or three churches came into existence just after the close of the war as a protection against political preaching.

Poor human nature! How it kicks!

We are, of course, specially interested in the notification that according to this reckoning there are four hundred and fifty-five Spiritualist Societies, with over thirty-five thousand members.

'The right to believe' is a phrase which seems to be taking hold; and no wonder; it is a good phrase, and it indicates a good thing. In a world of doubt and confusion, with the confusion felt and the doubt admitted, it is a thoroughly good thing to make a choice and stand stoutly out for the right to believe in spite of confusion and doubt.

A certain Professor in an American college for girls, one Eleanor Harris Rowland, has done this in a book which, although a justification of doubt, lands her and us in a claim which means belief as a choice: a kind of Pragmatism which really has something in it. This brave woman says: 'You have a perfect right to doubt any and every thing. Doubt is only a way of asking for more information.' But she insists upon subjecting doubt to as severe a scrutiny as faith, and winds up by claiming the right to make a choice as a practical conclusion which promises the best results, 'the largest and most satisfactory life and the most honourable character.' Hence her choice in favour of religion as a working plan in which we have a right to believe as the highest and best alternative.

Grant that there are good grounds for Agnosticism all

round, and that every explanation of the Universe is utterly inadequate and that we 'cannot know,' what then? We have to choose between alternatives, that is all, and it is the part of wisdom to choose the best even as only a working hypothesis. Hence the wisdom of this sensible woman when she says:—

Is not the adoption of the least desirable hypothesis just as absurd in the realm of religion as it would be in our social relations? Really, the obstinate disbeliever has no right to pride himself on his superior honesty. It is no more praiseworthy to cherish a disagreeable faith than an agreeable one, if both are equally possible and equally beyond the reach of conclusive proof. We have a right to select the faith which means most for life. We can honestly have a practical faith in God, even when theoretical difficulties remain.

We wish we could speak highly of a small work by S. Gorst, sent to us for notice. It is evidently a sincere production, but is woefully defective, especially in the matter of grammar.

The following story is well worth retelling:—

The Reverend Canon Lynch, of St. Wilfred's Catholic Church, Hulme, Manchester, some time ago gave a series of discourses on the dangers of Spiritualism, attacking it most violently, sparing it neither root nor branch. I attended the closing one of the series, and sought an interview with the Canon after the discourse, which was graciously granted, and almost the first question that he raised was, 'Do Spiritualists believe in God?' 'Of course,' I answered, 'that is the first principle in Spiritualism, the Fatherhood of God and the brotherhood of man.' He was somewhat astonished, and made this admission, that he had never been to a Spiritualist séance. The Canon's attack, therefore, like many others, was not made through personal knowledge or experience, but from hearsay and other written experience. We are bid to prove all things, and to hold fast to that which is good. Sad to say, it is far from being carried out, for our minds are too apt to be made up as to what to believe and not to believe. Our interview ended with the Canon expressing over and over again the very great pleasure it had given him to have a conversation with one that knows something about Spiritualism.

Have the Christlike believers in the old endless Hell ever thought what that would mean and must mean to Heaven? Have they ever wondered how they would like it, to be happy in Heaven with the knowledge that there were millions of wretched beings in Hell? Have they ever considered what they would do if Jesus Christ were to start an exodus from Heaven, to do in Hell what he did on earth—'seek and save the lost'? Have they ever come across such daring but such reasonable words as those of Dr. Momerie?—

Let us turn aside from the theology of the bookshelves and consult the theology of the heart. If we follow the guidance of our best instincts, we cannot but come to the conclusion that the eternity of Hell would practically put an end to Heaven. It would destroy the happiness of the saved. It would fill them with the direst woe. Jesus said, 'There is joy in heaven over every sinner that repenteth.' It follows, of course, by a moral necessity, that there must be sorrow in heaven over the unrepentant and the lost. This sorrow may, indeed, be alleviated—perhaps wholly quenched—by the knowledge that every retributive pang is remedial, and that God's great design may one day be fully crowned in the redemption of the whole human race. But what shall solace it, if the sufferings of the lost are not remedial, if they can never, never end, if the smoke and the shrieks of Hell must form part of the eternal constitution of the universe?

MR. PHILIP E. CAMPBELL-GILBERT, whose letter on 'There is no Death' appeared in 'LIGHT' of September 24th, p. 464, has received official acceptance from her Majesty Queen Alexandra of a poem entitled, 'Cæsar's Grief,' which has reference to the late King Edward's fox terrier, now under Queen Alexandra's special care, and its appearance during the funeral procession from Westminster to Windsor.

LONDON SPIRITUALIST ALLIANCE, LTD.

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A CONVERSAZIONE

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IN THE SALON OF THE

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At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Mrs. Imison and Mrs. Podmore.

Music, Social Intercourse, and Refreshments during the Evening.

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To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. E. W. Wallis, Secretary, 110, St. Martin's-lane, W.C.

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

Oct. 27.—Mr. A. W. Orr: 'Proofs of Spirit Identity, including Evidence by "Psychic Photography."'

Nov. 10.—The Rev. T. Rhondda Williams.

Nov. 24.—Mr. A. P. Sennett: 'The Occult Student's View of Evolution.'

Dec. 8.—Vice-Admiral W. Osborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
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CLAIRVOYANCE.—On Tuesday next, October 11th, Mrs. Cannock will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. October 18th, Mr. J. J. Vango.

PSYCHICAL SELF-CULTURE.—On Thursday, October 20th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 5 p.m. Addresses will be given by Mr. E. W. Wallis, Mr. George Spriggs, and Mr. J. A. Wilkins. Mr. Withall will preside. After the meeting tea will be provided at the Eustace Miles Restaurant, to which all the members of the class are invited.

MEDIUMISTIC DEVELOPMENT.—On Thursday, October 27th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., 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.

SURVIVAL: A MATTER OF EVIDENCE.

The President of the Society for Psychical Research, Mr. H. Arthur Smith, in his presidential address delivered on May 5th, and published in Part LXI. of the 'Proceedings' of the Society, analysed from the legal standpoint the character and bearing of the evidence for survival and spirit return, as exemplified in the communications purporting to be from Frederic Myers, which have been collected and published by the S.P.R. He leaves the question still, to a large extent, open, although the difficulties which he raises (familiar ones for the most part) may seem exaggerated to those who look more at the evidences of identity presented in the communications themselves than at the possible ways in which the messages can be accounted for. We might say, in fact, that it is one thing to discuss how automatic writing might be effected, and another thing to account for the strong resemblance of the mentality displayed to that of Frederic Myers on any other supposition than that he was really their author.

Mr. Smith, in summing up the previous work of the S.P.R., refers to 'the demonstration of thought-transference among the living, for which Myers happily invented the word "telepathy," and the collection of voluminous evidence which at least suggests the operation of telepathy between the dead and the living.' He notes how the idea of telepathy, derided at first, has become almost universally known and pretty generally accepted, so that it is now used by critics 'to cast ridicule or pour scorn upon the conclusions we are endeavouring to formulate. They beat us, or try to do so, with the stick which we have made for them. Having jeered at telepathy as long as they dared, now that it is established in a simple form, they accuse us of credulity for not assuming its sufficiency to account for many complicated phenomena for which its aptitude is by no means proved, and to which its application seems more than doubtful.' We are glad that matters have reached a point at which we can tender our sympathy to the S.P.R. in this respect.

Answering the threadbare objection as to triviality or want of consistency in the messages received, Mr. Smith refers to the limitations of the medium, even the best being but an imperfect instrument, and suggests that 'the discarnate spirit may suddenly find itself endowed with senses, faculties and powers entirely unknown to us,' and therefore may have to 'cramp itself,' or re-accommodate itself to our limitations, in order to communicate at all, as though we were to try 'to describe through a buzzing telephone the beauty of the rainbow to a man blind from his birth.' Until we know more of the conditions under which the communications are sent and received, 'we must remain hopelessly incompetent to estimate the value, or quite as probably the valuelessness, of such criticism; but this is no sufficient reason for discrediting or abandoning the study.'

As to canons of evidence, it is pointed out that psychical researchers have not the powers of a court of law, and that often a chain of cumulative facts constituting circumstantial evidence is more convincing than the unsupported testimony of a witness. 'As Professor James has pointed out in his report on the Hodgson control, this is precisely the character of the evidence before us. It is futile to take it item by item and to proclaim that no one incident in it proves anything. The evidence must be considered as a whole.' Perhaps this is one meaning of the reiterated advice received from the Myers personality to 'weave things together.'

Though not professing himself convinced, Mr. Smith indicates two features in the communications which seem to point strongly to their genuineness. The first, pointed out by De Morgan, is that, in spite of inconsistencies and eccentricities, there is a uniform vein of description running through the accounts received through mediums in different parts of the world, such as would be marvellous if it were laid down by a combination of impostors. The second point is that the methods used by the communicators in framing the cross-correspondences 'have not originated in the speculations, the

ingenuity, or the invention of any of the inquirers on this side, at any rate not in their supraliminal consciousness.'

In his conclusion, Mr. Smith illustrates by an analogy how short-sighted is the idea that death must necessarily end all. He says:—

I have often thought that the prophecy of despair with which the materialist would depress us may be compared with the despair which might fall on an ephemeral insect who noted that the sun, the source of light and heat, was descending towards the horizon. His own philosophy would tell him nothing of the sequence of day and night, for he has never seen the sun ascending. He would conclude that with the setting sun all life would cease.

There is another forcible expression in this paper, which might be used in a different sense. Speaking of the value of the society's work, Mr. Smith says: 'We need not elaborate an argument to justify our existence. We are not called upon to justify our existence to troglodytes.' It struck us on reading these words that perhaps Myers and the others were thinking the very same thing with regard to the ultra-sceptical: 'We are not called upon to prove our existence to troglodytes who can see or imagine no further than the mere matter which encompasses them.' But Mr. Smith deprecates undue impatience, and says: 'What are twenty-five years in the history of a science, a discovery, an invention? . . . It is likely enough that a century or so hence our successors in these inquiries will smile at our methods and conjectures, but we shall have helped them nevertheless, and if they are as wise as we hope they will be, they will not despise the day of small and feeble things.'

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

By ERNEST A. TIETKENS.

(Continued from page 469.)

I heard of the passing over of a valued friend of mine of nearly thirty years' standing. I knew him to be a thoroughly good man. He was a priest belonging to the High Church party, and had fulfilled the duties of a country parson until within a few years of his decease. Years ago we had had frequent friendly discussions about religion, but as we held diametrically opposite opinions we agreed to be silent on this subject; hence we remained to the last good friends. He passed peacefully away on a Friday. On the day after I had a strange and wonderful vision. I awoke in my dream (my spiritual eyes were opened) and found myself in an atmosphere of the most brilliant light, brighter than the radiance of the electric flame, more golden in colour. I was standing in a room, the walls of which appeared to be built of blood-red bricks, situated at the top of a very high but unfurnished house. The roof was missing, the sky overhead of a rare and beautiful blue. I saw some steps which evidently led from the lower part of the house to the room in which I stood. They were straight, even, and of a golden colour. I perceived an aperture in one of the walls and I could see in the far distance an immense plain covered with golden sand. The sand appeared to reach from the plain to the aperture. A bridge spanned a river which was winding along the plain. On the other side of the river I saw many people walking about conversing, one in academical clothes. Beyond, a large town with churches, houses, towers, and beautiful scenery near it. I stood gazing and wondering what all this meant, when my attention was attracted to a man's leg on my left, encased in black cloth, the form of which seemed familiar to me. To the right the brick wall suddenly opened, and through the aperture I beheld the interior of a church and altar, but all in ruins. On the altar lay a beautiful white bridal veil. I walked up to the aperture and heard a voice say to me, 'Not for you,' and the opening closed gently. I then approached the other aperture in the wall and began descending over the sands towards the bridge I saw in the distance. I then awoke. I thought over the vision and awaited its elucidation. On the Sunday whilst sitting in my study reflecting, I heard a voice say: 'I never could understand you in earth life, now I see things clearer.

round, and that every explanation of the Universe is utterly inadequate and that we 'cannot know,' what then? We have to choose between alternatives, that is all, and it is the part of wisdom to choose the best even as only a working hypothesis. Hence the wisdom of this sensible woman when she says:—

Is not the adoption of the least desirable hypothesis just as absurd in the realm of religion as it would be in our social relations? Really, the obstinate disbeliever has no right to pride himself on his superior honesty. It is no more praiseworthy to cherish a disagreeable faith than an agreeable one, if both are equally possible and equally beyond the reach of conclusive proof. We have a right to select the faith which means most for life. We can honestly have a practical faith in God, even when theoretical difficulties remain.

We wish we could speak highly of a small work by S. Gorst, sent to us for notice. It is evidently a sincere production, but is woefully defective, especially in the matter of grammar.

The following story is well worth retelling:—

The Reverend Canon Lynch, of St. Wilfred's Catholic Church, Hulme, Manchester, some time ago gave a series of discourses on the dangers of Spiritualism, attacking it most violently, sparing it neither root nor branch. I attended the closing one of the series, and sought an interview with the Canon after the discourse, which was graciously granted, and almost the first question that he raised was, 'Do Spiritualists believe in God?' 'Of course,' I answered, 'that is the first principle in Spiritualism, the Fatherhood of God and the brotherhood of man.' He was somewhat astonished, and made this admission, that he had never been to a Spiritualist séance. The Canon's attack, therefore, like many others, was not made through personal knowledge or experience, but from hearsay and other written experience. We are bid to prove all things, and to hold fast to that which is good. Sad to say, it is far from being carried out, for our minds are too apt to be made up as to what to believe and not to believe. Our interview ended with the Canon expressing over and over again the very great pleasure it had given him to have a conversation with one that knows something about Spiritualism.

Have the Christlike believers in the old endless Hell ever thought what that would mean and must mean to Heaven? Have they ever wondered how they would like it, to be happy in Heaven with the knowledge that there were millions of wretched beings in Hell? Have they ever considered what they would do if Jesus Christ were to start an exodus from Heaven, to do in Hell what he did on earth—'seek and save the lost'? Have they ever come across such daring but such reasonable words as those of Dr. Momerie?—

Let us turn aside from the theology of the bookshelves and consult the theology of the heart. If we follow the guidance of our best instincts, we cannot but come to the conclusion that the eternity of Hell would practically put an end to Heaven. It would destroy the happiness of the saved. It would fill them with the direst woe. Jesus said, 'There is joy in heaven over every sinner that repenteth.' It follows, of course, by a moral necessity, that there must be sorrow in heaven over the unrepentant and the lost. This sorrow may, indeed, be alleviated—perhaps wholly quenched—by the knowledge that every retributive pang is remedial, and that God's great design may one day be fully crowned in the redemption of the whole human race. But what shall solace it, if the sufferings of the lost are not remedial, if they can never, never end, if the smoke and the shrieks of Hell must form part of the eternal constitution of the universe?

MR. PHILIP E. CAMPBELL-GILBERT, whose letter on 'There is no Death' appeared in 'LIGHT' of September 24th, p. 464, has received official acceptance from her Majesty Queen Alexandra of a poem entitled, 'Cæsar's Grief,' which has reference to the late King Edward's fox terrier, now under Queen Alexandra's special care, and its appearance during the funeral procession from Westminster to Windsor.

LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY NEXT, OCTOBER 13TH, AT 7 P.M.,
A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Mrs. Imison and Mrs. Podmore.

Music, Social Intercourse, and Refreshments during the Evening.

MEMBERS and ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling each: OTHER VISITORS two shillings each

To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. E. W. Wallis, Secretary, 110, St. Martin's-lane, W.C.

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

Oct. 27.—Mr. A. W. Orr: 'Proofs of Spirit Identity, including Evidence by "Psychic Photography."'

Nov. 10.—The Rev. T. Rhondda Williams.

Nov. 24.—Mr. A. P. Sinnett: 'The Occult Student's View of Evolution.'

Dec. 8.—Vice-Admiral W. Osborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.'

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

CLAIRVOYANCE.—On Tuesday next, October 11th, Mrs. Cannon will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. October 18th, Mr. J. J. Vango.

PSYCHICAL SELF-CULTURE.—On Thursday, October 20th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 5 p.m. Addresses will be given by Mr. E. W. Wallis, Mr. George Spriggs, and Mr. J. A. Wilkins. Mr. Withall will preside. After the meeting tea will be provided at the Eustace Miles Restaurant, to which all the members of the class are invited.

MEDIUMISTIC DEVELOPMENT.—On Thursday, October 27th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., 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.

SURVIVAL: A MATTER OF EVIDENCE.

The President of the Society for Psychical Research, Mr. H. Arthur Smith, in his presidential address delivered on May 5th, and published in Part LXI. of the 'Proceedings' of the Society, analysed from the legal standpoint the character and bearing of the evidence for survival and spirit return, as exemplified in the communications purporting to be from Frederic Myers, which have been collected and published by the S.P.R. He leaves the question still, to a large extent, open, although the difficulties which he raises (familiar ones for the most part) may seem exaggerated to those who look more at the evidences of identity presented in the communications themselves than at the possible ways in which the messages can be accounted for. We might say, in fact, that it is one thing to discuss how automatic writing might be effected, and another thing to account for the strong resemblance of the mentality displayed to that of Frederic Myers on any other supposition than that he was really their author.

Mr. Smith, in summing up the previous work of the S.P.R., refers to 'the demonstration of thought-transference among the living, for which Myers happily invented the word "telepathy," and the collection of voluminous evidence which at least suggests the operation of telepathy between the dead and the living.' He notes how the idea of telepathy, derided at first, has become almost universally known and pretty generally accepted, so that it is now used by critics 'to cast ridicule or pour scorn upon the conclusions we are endeavouring to formulate. They beat us, or try to do so, with the stick which we have made for them. Having jeered at telepathy as long as they dared, now that it is established in a simple form, they accuse us of credulity for not assuming its sufficiency to account for many complicated phenomena for which its aptitude is by no means proved, and to which its application seems more than doubtful.' We are glad that matters have reached a point at which we can tender our sympathy to the S.P.R. in this respect.

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(Continued from page 469.)

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Continue in your path, I find you are an altruist, it is good.' On my return home on the Monday, after having attended a most impressive burial service for my departed friend, and before retiring to rest, a voice said: 'I have conscientiously performed my duty whilst on earth, I now shall pass upwards to the higher spiritual spheres of life. Farewell!' and the full name of my departed friend was given me. Then the key and solution of the vision I had received from him were furnished.

The room open to the heavens, the emblem of a still unfinished life; the height of the house, nearer heaven than with most men; the even stairs, the direct path to the spiritual life; the wrecked church and altar, the superstitions of priestcraft now thrown away; the bridal veil, the reward of a good life; the world below, the key to the highest law in life, the doing good to humanity, the bridge of life connecting this with the higher life; the leg, a sign (my friend had a deal of wit and sense of humour in his character) that after all he had alighted on the *right* leg in the spiritual world. He evidently wished to impress me with this as a reply to our discussions in the past. Taken as a whole, it was a beautiful vision of a prepared life, and was given me to show that whatever religion a man may follow, let him but conscientiously fulfil his duty here, it is good and acceptable in the sight of the Almighty.

Before waking up and regaining consciousness I see with my spiritual eye that I am surrounded by many living individualities. They are types of people who have lived on this earth and who have passed away into the spiritual state unprepared for the spiritual life: they are not bad people, but those who are still guided by mortal tastes, propensities and loves. They seem happy and at peace as far as their consciences are concerned, but do not seem to entertain any further aspiration or feeling for the higher spiritual light or life. They appear to me to be dressed in their ordinary garments, black being the prevailing colour. On one occasion I found myself sitting next to one of them and was reading and explaining some article which had recently appeared in 'LIGHT.' One question I distinctly remember being put to me, 'Who and what is the Devil?' I replied, looking round at the assembled forms, 'There are many devils in the world in human guise,' and then I awoke. Once before the same night I had a vision of a similar kind, but the faces were different. Can this be a means of utilising a medium's spirit to help to raise the earth-bound spirits—preaching to them in prison, so to say? I believe that they were placed near me at night, or that my spirit went out to them for some good purpose, for Nature, with all her wondrous laws and workings, always utilises, under proper guidance, every possibility for the improvement of the human race. I am impressed that these individuals receive through my mediumship a higher and better spiritual state of being, helped to it by my guides. The surrounding spirits get benefited in some mysterious way, and imbibing this higher aura they are able to rise spiritually. I could see clairvoyantly their earthly phase of life, or as they were when living on earth.

A friend of mine had passed over to the spiritual life. He had gained renown in one of the professions and had established a well-known college. I saw him distinctly one night standing near me, looking bright and happy in his new life. He said to me, 'Tell my wife you have seen me,' and vanished. I wished to carry out his demand and wrote to the widow to say I wanted to see her, as I had something particular I desired her to know. As she was a fashionable lady and lived very much in society, I asked her to name a day and time when I could call and find her at home. She replied her engagements were many, but if I would come to her box at the opera on a certain evening, she could see me. As I happened to be going to the opera (I have no doubt this was all planned by the spirits) on that evening, I went to her box and delivered her message. She appeared much upset and said, 'What a thing to tell a woman.' I was rather sorry I had carried out my instructions. Happening to meet a lady friend of the widow, I mentioned the circumstance to her. She said, 'Did you know what happened to the widow recently?' Her late husband appeared to her one night and gave her a violent shaking, and took the bed clothes as if he

were going to strangle her, and nearly frightened her into fits. I expect this was done to give her a warning and fright, because she was a very self-willed woman, and would live her own life, away from her husband, although he attended her parties to give a certain sanction to her goings on; but after a time he ceased being present, and left her, as her conduct was not desirable in his eyes. I was in this case made use of for a good and wise purpose.

I had a most distinct vision, one night, of the late Mr. J. Burns, the Editor of the 'Medium.'

I saw him looking down at me and smiling. At the same moment I heard the words, 'It Burns'—meaning to say 'It is Burns,' but also a witty allusion to his name and hell fire, one of the religious myths, which he appeared not to have met with, as he looked quite cheerful, contented, and peaceful.

One night I looked upwards and saw a bright star, which seemed rapidly descending earthward from the sky. Therein I distinguished, as it came nearer to me, a golden human form (very similar to the star of light I have described in the poem, p. 20, 'The Heavenly Link,' when I saw Cowper, the poet). It approached my door. I then recognised the face of my late friend, Dr. —, the headmaster of a well-known public school who had recently passed over to the spirit world. Not feeling quite certain, and fearing that I might have been mistaken, I refrained from writing to his sister, who was grieving over the loss of her brother. The following night I saw him standing distinctly and clearly defined near me in my room, somewhat resembling his normal physical form and dress whilst in the flesh, but beautified. He said, 'You are an honest man' and disappeared. I called on his sister and gave her full particulars, as I felt certain I had seen her brother's spirit bright and happy. This news relieved her from anxiety and grief.

(To be continued.)

IS THERE 'A GULF FIXED'?

The parable of Dives and Lazarus is frequently employed by those who are antagonistic towards Spiritualism, as though it were a condemnation of the practice of holding communion with the departed. This, however, is an entire misinterpretation of the parable, which was manifestly directed against the class of whom Dives was the representative. We are not now concerned with this aspect of the story, but it is one that must not be lost sight of, for it has a distinct bearing on that part of it which relates to the after-death experiences of the main characters in the little drama.

Lazarus died, and 'was carried away by the angels [messenger spirits] into Abraham's bosom'—a clear admission that earth-dwellers are accompanied by attendant spirit people. The rich man died, and in Hades he lifted up his eyes, being in torment, and seeing Abraham afar off and Lazarus in his bosom, he cried for mercy, and, as though he had but to ask to be obeyed, requested that Lazarus should be sent to relieve his sufferings. Abraham's reply to this selfish appeal strikes the keynote of the parable:—

Son [or child], remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted and thou art tormented.

This is in keeping with the many other expressions attributed to Jesus, in which the rich were condemned and the poor extolled, as, for instance, the statement that it would be harder for a rich man to enter the kingdom of heaven than for a camel to pass through the narrow passage known as 'the needle's eye.' The basic idea seems to have been that the social inequalities of earth were to be righted hereafter (a primitive attempt to solve a most intricate and perplexing problem), and that the first were to be last and the last first.

The passage that follows, however, is the one which has so often been made to do duty against Spiritualism, just as though Jesus had said that there is a great gulf fixed between earth and heaven, and that good spirits cannot, are not permitted, to cross that gulf to return to earth, but there is absolutely no warrant in the parable for this interpretation. What Jesus represented Abraham as saying is, there is a great gulf

fixed 'between us and you' (*i.e.*, between Lazarus and himself and Dives), and 'that they which would pass from hence to you may not be able, and that none may cross over from thence to us.' The gulf, therefore, was between the different states, or planes, occupied by the two classes of spirits, but it was not so broad that Dives could not see Abraham and speak to him. Spiritualism has proved that the gulf between the spheres in the beyond is not impassable, save only while there is no true repentance, no real spiritual awakening. Dives, apparently, had not reached that stage; he did not seem to realise that he had lost his power and must learn to minister instead of being ministered unto as of old.

But, evidently, there was some goodness, even in the selfish rich man, and his sufferings were making him sympathetic, for he humbly asks that Lazarus may be sent to his brethren on earth to tell them of his fate, so that they may take warning and be saved from going to the same place of torment. This kindly request on the part of Dives is not refused by Abraham: he does not say it is not permissible, he does not say that there is a gulf fixed which renders it impossible for spirits to visit the earth, or that they cannot communicate; indeed, by putting the request into the mouth of Dives, the teller of the parable practically admits not only the possibility, but indicates the prevalent belief in the reality of such spirit intercourse. Abraham only replies: 'They have Moses and the prophets; let them hear them'—a purely Jewish idea. But Dives, forgetting his own parlous state, unselfishly and earnestly pleads once more on behalf of his earth friends: 'Nay, father Abraham, but if one go to them from the dead they will repent.' Abraham does not deny that one from the dead might go to them, but he does point out that if they will not hear or learn from Moses and the prophets—who all proclaimed the presence and power of teaching and directing spirits, and who were themselves recipients of continual manifestations from their spirit guides—'neither will they be persuaded if one rise from the dead.'

That Abraham, or the teller of the parable, was a shrewd judge of humanity, and doubtless spoke from much observation and experience, is clearly demonstrated by the scepticism regarding spiritual things which prevails to-day—even among those who not only 'have Moses and the prophets,' but Jesus and the apostles in addition, and who *think* that they truly believe the Biblical records of the voices, visions, signs and wonders, healings and inspirations, spirit appearances and guidance, and yet decline to admit the possibility of spirit return to-day. They imagine that they believe the records of the repeated manifestations of Jesus himself after his death, yet they will not believe in Spiritualism, which is based on similar manifestations in these days; and therefore it is as true of them as it is of the materialists, and of the selfish and sensual rich (who fare sumptuously every day), and of the ignorant and selfish poor (who do not have the alleged 'good things' of earth), that *they will not* be persuaded of the reality of spiritual laws and moral principles, 'even though one rises from the dead,' or though spirits communicate to prove that man survives bodily death, that the spirit self rises from, or out of, the dead physical body, and that personal responsibility for the motives and deeds done in the body determines the status of the individual on his entrance into the other world, where each one goes to his own place, reaps as he has sown, and grows in grace and goodness as he repents him of his former sins, and strives to do justly, love mercy, and walk humbly with his God.

W. F. L.

'THE best of all methods of acquiring self-control, inward peace, and poise, is the concentration of thought on the perpetual presence of the Spirit. Let every thought lead you to a new sense of oneness with the Spirit. Let every moment be inspired by the consciousness that it is not you alone, not your own power and virtue, that accomplishes and builds and perfects; it is the Spirit that worketh in you. Let this thought so fill you that it shall remove all sentiments of personal credit, all jealousy, envy, distrust, and discontent. There is no room for these when the consciousness of the Spirit is there. Become inwardly calm, restful, trustful. Open out in thoughts of hope and thanksgiving. Rejoice that the Spirit is here.'—HORATIO DRESSER.

THE RESURRECTION BODY.

An article in the 'Expository Times' for September (edited by Dr. Hastings, and therefore conservative rather than destructive in its criticism), may serve to show towards what quarter the wind is veering in ecclesiastical circles. The article is by the Rev. J. M. Shaw, M.A., of Logiepert, and is entitled 'The Visibility of our Lord's Resurrection Body.' After referring to the objections which have been raised as to the character of the evidence, and some apparent contradictions and difficulties, he deduces from the narrative: 1, That the resurrection body was identical or continuous with the crucified body; 2, that the former earthly conditions were transcended: matter was no longer an obstacle; 3, that on several occasions it was not at first recognised, and continues:—

From all which it is evident that the resurrection body, whatever it was, was not simply the former natural body 're-animated' or 'resuscitated' and restored to the former conditions of existence. It was changed and adapted to a new and higher form of existence. A veritable body it was—no phantasmal or ghostly apparition—the same body, indeed, that was crucified, but now, it would seem, partaking of a more ethereal character, existing, in Origen's words, in a form 'as it were intermediate between the gross corporeality of the body before the passion and the state of the soul when destitute of such a body.'

Then Mr. Shaw goes on to set forth Paul's conception of a 'spiritual body,' and says that the identity between the old body and the new lay rather in the continuity and permanence of the 'spirit' or 'germinative principle' which gives the law of its constitution and moulds or fashions the body so as to make it the fitting vehicle of its manifestation. The spiritual body was a more perfect vehicle and expression of spirit than the earthly material body. He then makes the following suggestion:—

Now, if 'spiritual things are spiritually discerned,' may it not reasonably be held that the risen 'spiritual' body of Christ was invisible to the mere natural eye of sense *apart from an inward spiritual susceptibility?* Even if we grant that the visible and tangible manifestations of the risen Christ were essentially temporary in character, were not these manifestations in part spiritually conditioned?

There would have been no real purpose in the appearance of Jesus to unbelievers, and Mr. Shaw thinks that this might have been impossible. Paul was capable of seeing Jesus on the road to Damascus; his companions were not, 'for only in him did the inward combine with the outward, the spiritual with the sensible, to effect a real "appearance" of the risen Christ.' Mr. Shaw concludes by asking:—

Is it not a fair inference, then, from the facts adduced, that the body of the risen Christ as 'spiritual' was inaccessible to the senses of all but those possessed of a certain inward spiritual receptiveness? His outward manifestation of himself, in short, to men, if a revelation on his part, was also a discovery on their part. The restriction to believers of the recorded appearances of the risen Christ, so far from being a ground of objection to the Evangelic narratives—as it has been made from Celsus downwards—becomes rather an additional corroboration and attestation of their historical trustworthiness.

In other words, only those who had to some extent developed the clairvoyant faculty were able to see the 'spiritual' body worn by Jesus when he made himself visible. This is a great advance on the old idea of a 'resuscitated' physical body, which seems in early times to have been the exoteric teaching for those who could only understand the resurrection in this material form, but Origen and other early fathers seem to speak another language, though one that needs translating into modern speech. In short, it seems to be recognised that a psychic element must be postulated in order to harmonise and explain the events recorded. None the less, some of the incidents narrated seem to point to what we now know as a materialisation, though this may not have been the case in every instance.

NEPESH.

WE would remind readers of 'LIGHT' who desire to become Members or Associates of the London Spiritualist Alliance that by making application now their subscriptions will include the remainder of the present year and the whole of 1911.

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SATURDAY, OCTOBER 8th, 1910.

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Gone Home.

It is not altogether with grief that 'LIGHT' has to bid farewell to the fertile brain, the resolute will, and the steadfast hand that projected it, and guided its destinies for so many years. Another labourer has retired from the field and gone home: another good soldier has won promotion: another active explorer has found

Fresh woods and pastures new.

As Walt Whitman said, We do not commiserate, we congratulate him. A little while ago he was the object of our pained solicitude; he is now almost the object of our envy. Truly with him, 'to die is gain.'

Are we not entitled to say that such a character and such a life are of value as in themselves an argument in favour of continued existence? First, because it really seems unnatural and utterly wasteful that such a personality, developed and ripened here at such cost, should end in nothingness and evaporate like a dew or a dream; and second because, if testimony is of any value, and if character gives weight to testimony, one may reasonably accept his character and life as evidence to some extent in favour of the testimony he steadfastly maintained.

It is the simple truth to say that he had all the real, if not all the showy, values; shrewd sense, habits of careful observation, a balanced judgment, calm self-restraint, perfect honesty and an exacting and absolutely fearless love of truth, all blended and sustained by as sturdy a specimen of the upright mind as God ever made.

In these days of cheap materialism, of trivial superficiality, of flimsy love of pleasure, it is good to think of such men as in themselves arguments for the faith that is in them, and for the certainty of the things they testified as true.

HYPNOTISM AND SUGGESTION.

Dr. Bernard Hollander's book on 'Hypnotism and Suggestion; in Daily Life, Education, and Medical Practice' (London: Sir Isaac Pitman and Sons) deserves careful consideration, as a well thought-out study, the outcome of much practical work. It covers, too, a great deal of ground with its twenty-three chapters treating of The Sub-conscious Mind, Suggestion and Suggestibility, Auto-Suggestion, Degrees of the Hypnotic State, Clairvoyance, Apparitions, Mesmerism and Mesmerists, the supposed perils of Hypnotism, and the uses of Hypnotism in relation to moral education, disease and drink and drug habits.

Dr. Hollander helps to dissipate both the unbelief on the one hand and the awe on the other by pointing out that Suggestibility and Suggestion are universal. It is not a mystery of the cave; it is a fact of the streets. Partly because of our vanity and partly because of our inattention, we are controlled by suggestions, while we think we are original and free. From the astute political leader to the

spirited advertiser of Pears' Soap, suggesters swarm. What is Fashion but permanent suggestion? Dr. Hollander leads out this awe-inspiring mystery and presents it as a perfectly homely common-place. The art of advertising, he says, depends almost entirely upon its power of suggestion. The advertiser may simply make a bold assertion and repeat it daily, thus suggesting by repetition that the statement is a fact. Or else he endeavours to catch the sceptic, the man or woman who craves for reasons, and thereupon he supplies them. Thus, says Dr. Hollander, a manufacturer of shoe-blackening advises us to buy his stuff because '(1) It is the best; (2) It is the cheapest; (3) It is the blackest; (4) It lasts longest; (5) It is most easily applied; and (6) It encourages home industry.' 'All excellent and good reasons for supporting the manufacturer in his noble and philanthropic mission of accumulating a large fortune.' All Suggestion is only a variant of this. From blacking to bishops it is all a question of ability to act upon the emotions or the mind.

The same thing is true of Telepathy, which is far more common than most people suppose. Thought-transference or telepathic communication, says Dr. Hollander, is just as much a suggestion to the subjective mind as is oral speech. It is, in fact, the normal means of communication between subjective minds, and there is every reason for believing that we do habitually so communicate with one another without objectively knowing it. Dr. Hollander gives some hints as to the *modus operandi* with which our readers are familiar, but we are sorry he uses the word 'hallucination' in the misleading Psychological Research sense.

He surrenders to the oft-disputed doctrine that telepathic action is the action of nerve force or brain waves and says plainly, 'There is something—some kind of force—that is generated, and then passed from one mind to another, conveying mental states and even thoughts.' The probability is that our psychical force creates a movement in the ether (as wireless telegraphy does) and becomes perceptible to brains in harmony with our own.' This transmitted movement can, he maintains, create pictures or thrills which create pictures, and pictures or thrills which can inhere in rooms and walls and remain there for a length of time, according to circumstances.

The chapters on 'Extraordinary Phenomena,' 'Clairvoyance,' 'Thought-transference' and 'Apparitions' are of absorbing interest although Dr. Hollander's experiences have been very limited. Their value consists in the unusual lucidity and simplicity of their treatment of such disputed topics. That, judging from his book, is the best of Dr. Hollander. He is so refreshingly cool; so delightfully simple. You cannot frighten him with your ghosts, you cannot thrill him with your raptures, you cannot vex him with your credulity. 'If things are so, they are so,' he seems to say. 'Let us look into them.' He dates from Wimpole-street!

The chapter on 'Clairvoyance' is specially noticeable for its warning against the intrusion of Suggestion. The early mesmerists got far better results than the men of the present day who rely upon Suggestion. Suggestion represses the subject's own powers; but, to use Dr. Hollander's phrase, we do not want an interesting automaton, but a personality whose mental faculties have become clearer and stronger and who is consequently able to develop into a true clairvoyant. Clairvoyance is an extension of personal powers. It is not the result of an interference from without except for the production of the hypnotic condition.

Dr. Hollander, in his chapter on 'Thought-transference,' recalls the case of a subject, the daughter of a clergyman,

who, under perfect test conditions in private, gave convincing proofs of thought-transference, but completely broke down at a public trial when not a single item on the programme succeeded. He says, in explaining this, 'She knew not why. But the answer is simple. There were no thoughts to transfer, the audience had come, not "to work," by concentrating their thoughts on what she was to do, but they came to be entertained,' and quite likely they came to chaff. This has wide application. Of course, it looks suspicious to declare that disbelief and want of sympathy may prevent results (though they do not always prevent them), but we must go on maintaining that for good results nothing helps like sympathy and an open mind: and sympathy and an open mind are perfectly compatible with keen attention and open eyes.

The important subject of the possible evil use of hypnotism is dealt with in this book, both in the Preface and in the body of the work, but, unfortunately, with a certain amount of contradiction. In the Preface we are warned that hypnotism can be employed by 'criminal' hypnotists to further their own ends—that it can be 'practised secretly by immoral and criminal characters,' but a chapter on 'The Dangers of Hypnotism' begins with the reassuring remark that he has 'never found that a subject goes contrary to his natural character.' 'If a subject is an immoral or criminal character, he might follow the suggestions of an immoral or criminal hypnotist.' What follows probably is that a latent tendency to wrong-doing might be worked upon with evil results. This being so, Dr. Hollander, still seeing the possibility of mischief, strongly recommends that no one should be subjected to the treatment of hypnotism except by a qualified physician and then only in the presence of a third person, relative or friend.

TRANSITION OF MR. E. DAWSON ROGERS.

On Wednesday afternoon, September 28th, Mr. Edmund Dawson Rogers passed to spirit life, in his eighty-eighth year, at his home at Finchley. While retaining his fine intellectual vigour almost to the end of his long and active life, our revered friend began to show signs of physical break-down about four years ago, and since July of 1907 was not only unable to rise from his bed, but for some time suffered considerably from eczema. Latterly, however, his sufferings diminished, and the end came naturally and peacefully—the gradual decay of honoured old age.

He fell like autumn fruit that mellowed long;
E'en wondered at because he dropped no sooner.
Fate seemed to wind him up to four score years,
But freshly ran he on seven winters more,
Till, like a clock worn out by eating Time,
The wheels of weary life at last stood still;

and so, at last, after a long, strenuous and useful career, he has gained his promotion to the realms of spirit life, where, greeted by loved ones and hosts of friends, he will doubtless continue with unabated vigour his efforts for human progress by co-operating with others for the spread of the knowledge of spiritual truth.

Always a man of high aims, broad sympathies and strong religious feeling, Mr. Rogers was practical, shrewd and level-headed. His deep love of truth and high ideals made him a student and a reformer. He would rather err on the side of caution and under-state an incident, than make a claim that he felt he could not substantiate. A Wesleyan Methodist in his early days, he became an earnest Swedenborgian, and afterwards, about forty years ago, a convinced and devoted Spiritualist. In 1873 he became associated with Mr. Thomas Everitt in the formation of the National Association of Spiritualists, and was one of the founders of

the London Spiritualist Alliance, of which for the last eighteen years he was the honoured president.

The chief promoter of 'LIGHT,' which was commenced in 1881, he had the business control of this paper from the first, and in 1894 he became the Editor, which position he retained until increasing infirmities compelled him to retire.

The Psychological Research Society resulted from a suggestion which Mr. Rogers made to Professor Barrett in the course of a friendly conversation while the Professor was his guest at Finchley. On August 7th, 1903, his eightieth birthday, he was privately presented with a beautifully illuminated Address, handsomely bound with a morocco cover, and bearing upwards of eleven hundred signatures appended by Spiritualists and the friends of psychical science in many parts of the world, as a token of appreciation of his able and successful conduct of 'LIGHT,' and of his many valuable services in the cause of Spiritualism. In many ways, quietly and unobtrusively, he exerted a powerful and a salutary influence, both inside and outside the movement, and of him it may be said with truth that he was

One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake.

We purpose making our next issue a *Memorial Number*, and in it we shall give, as a supplement, a photographic reproduction, on plate paper, of the portrait of Mr. Rogers which was painted by the late James Archer, R.S.A., and presented by him to the London Spiritualist Alliance. At the time that it was painted by Mr. Archer, in 1901, the portrait of our dear friend did not appear quite satisfactory, but the artist was right, prophetically right, for as time passed Mr. Rogers grew to look more and more like the picture, and it became truly a speaking likeness.

A desire having been expressed by some of the many friends of Mr. Rogers to have an account of his life and experiences in a connected form, he was prevailed upon, while he was yet in comparatively good health—not, it may be said, without much characteristic reluctance—to talk about himself to Mr. David Gow for publication.

The notes, which will be given in the next and subsequent issues of 'LIGHT,' are the outcome of a series of interviews. For the sake of brevity most of the 'leading questions' have been omitted, but the information given in reply is throughout almost entirely in Mr. Rogers' own words, thus constituting a sort of autobiography.

It goes without saying that had Mr. Rogers dealt with his experiences in Spiritualism to any extensive degree, many columns could have been filled. The design, however, was to obtain the story of his life generally; although his Spiritualism had naturally to take a prominent part in the narrative, it has been purposely made a strictly limited one, more especially as 'LIGHT' and other papers have on many occasions contained Mr. Rogers' testimony concerning the things he has witnessed in the séance room. Nevertheless, for the sake of those who may not have seen these narratives, a few of them will be printed at the end of the biographical sketch.

THE INTERMENT.

On Saturday afternoon, October 1st, the mortal remains of Mr. E. Dawson Rogers were laid to rest in the family grave, in which the body of his wife lies buried, at the Marylebone Cemetery, East End-road, Finchley, N., in the presence of a large number of friends, former co-workers,

Spiritualists, and neighbours. The service in the chapel was conducted by the Rev. John Page Hopps, for many years a close personal friend, who paid a high and fitting tribute to his old comrade, which we shall print in full in our next issue. At the graveside, Mr. E. W. Wallis, who spoke with considerable difficulty, said: Friends, we have now rendered the last service that love can render to the mortal form of one whom we loved. We return to mother Nature the body which served him so well for so many years, and we offer these flowers, the flowers which he so much prized (here the speaker dropped a small handful of flowers into the grave), as tokens of our affection and our appreciation of his brave spirit. After upwards of ten years of almost daily intimate and helpful companionship, my feelings will not let me say what I should like as a tribute to my more than friend. But I never stand beside an open grave without feeling, 'Thank God for Spiritualism—for the strength and comfort derived from the knowledge of the presence and companionship of the departed.'

Continuing, Mr. Wallis said that it was good to feel certain that the beloved friend who had left the poor tired body behind was truly alive, himself, and that he was really present in spirit—in possession of his spirit body which during the weary months of waiting had been surely prepared for him—and that he was conscious, active and happy in the company of his loved ones, and of his old friends and co-workers who had doubtless happily welcomed him home on the other side. His life of loyal and devoted service to truth and spiritual advancement was an inspiration to others to work on bravely and be faithful to the end here, strong in the knowledge that death is but the gateway into a larger, fuller and richer life beyond.

In addition to Miss Rogers, Mr. Dawson Rogers, Mr. and Mrs. H. Withall, Mr. and Mrs. F. Withall and the Misses Withall, we noticed among those present, Mrs. Finlay and Mrs. Lucking, of the Council of the London Spiritualist Alliance; Mr. J. B. Shipley, assistant Editor of 'LIGHT'; Miss Hawes, Miss H. A. Dallas, Mr. W. T. Cooper, president of the Marylebone Association of Spiritualists; Mr. G. Tayler Gwinn and Mr. G. F. Tilby, president and secretary of the London Union of Spiritualists; Mrs. Quelch, Miss Sainsbury, Mr. A. and Miss Leggatt, Mr. T. Blyton, Mr. T. Heywood, Dr. B. Heywood; Mr. J. Reburn (manager), Mr. C. A. Playford, Mr. G. Ferguson and Mr. Servant, of the National Press Agency; Mr. B. D. Godfrey and Mr. F. South, of the London Spiritualist Alliance and 'LIGHT'; Mrs. Godfrey, Mrs. South, Miss Shoults, Mr. R. E. Thomas, Mr. and Mrs. J. S. Webb, Mr. T. L. Rix, and Mr. H. Belstead.

PLATFORM REFERENCE.

At the Cavendish Rooms, on Sunday evening last, Mr. W. T. Cooper, the President of the Marylebone Association, made a touching allusion to the passing of Mr. E. Dawson Rogers, and a silent resolution of sympathy with the relatives and friends of the late President of the Alliance was adopted. In the course of the address which followed, on 'Prayers for the Dead in the light of Communion with the Dead,' by the controls of Mr. W. E. Long, the matter was again referred to, and some deeply interesting remarks were offered concerning the transition of the departed veteran.

The following paragraph appeared in 'The Times' on September 29th:—

One of the most active journalists of a past generation has passed away in Mr. E. Dawson Rogers. Born at Holt, in Norfolk, and educated at the Gresham Grammar School there, he began work as a chemist before he took up a newspaper engagement in the Potteries. In October, 1870, acting on his advice, the proprietors of the 'Norfolk News'

started under Mr. Rogers' management the first daily paper in Norwich—the 'Eastern Daily Press.' The National Press Agency, too, was established by him in 1873 in Shoe-lane. In his early days in London, Mr. Rogers was associated with Mr. William Saunders, the founder of the Central News, and assisted him in producing a weekly paper, the 'Circle'; and subsequently on his own account the 'Tenant Farmer' and the 'Free Speaker.'

Mr. Rogers was a man of varied ideas. For many years his attention was engaged in the study of the occult, and he founded a newspaper devoted to the interests of Spiritualists, under the title of 'LIGHT,' which for many years he edited in conjunction with the Rev. Stainton Moses. At the age of seventy he retired to his home at Finchley, where he continued to edit the journal devoted to psychic research. Mr. Rogers was for many years president of the London Spiritualist Alliance.

CURIOUS CUSTOMS OF NORTH AMERICAN INDIANS.

George Catlin, in his letters and notes on the manners, customs and conditions of the wild tribes of red men in America before they were demoralised and corrupted by the advent of the white man, mentions some curious burial customs of the Mandans—the 'people of the pheasants' of the Upper Missouri—'the kind and gentlemanly Mandans,' as he calls them. Mr. Catlin says that the dead were dressed in their best attire, tightly wrapped up in fresh buffalo skins and bound with thongs from head to foot, and placed on slight scaffolds just above the reach of human hands, and out of the way of wild animals. Hundreds of such scaffolds together formed a village in which their 'dead lived,' as they termed it. Continuing, he says:—

When the scaffolds on which the bodies rest, decay and fall to the ground, the nearest relations, having buried the rest of the bones, take the skulls which are perfectly bleached and purified, and place them in circles of a hundred or more on the prairie—placed at equal distances apart (some eight or nine inches from each other), with the faces all looking to the centre, where they are religiously protected and preserved in their precise positions from year to year as objects of religious and affectionate veneration. . . . Every one of these skulls is placed upon a bunch of wild sage. . . . The wife knows by some mark or resemblance the skull of her husband or her child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food that her wigwam affords, which she sets before the skull at night and returns for the dish in the morning. And when the sage decays a fresh bunch is cut and placed under it.

Independent of the above-named duties, which draw the women to the spot, they visit it from inclination, and linger upon it to hold converse and company with the dead. There is scarcely an hour in a pleasant day, but more or less of the women may be seen sitting or lying by the skull of their child or husband, talking to it in the most pleasant and endearing language that they can use, as they were wont to do in former days, and seemingly getting an answer back. It is not unfrequently the case that the woman brings her needle-work with her, spending the greater part of the day sitting by the side of the skull of her child, chatting incessantly with it while she is embroidering or garnishing a pair of moccasins, and perhaps, overcome with fatigue, falls asleep, with her arms encircled around it, forgetting herself for hours.

Mr. Catlin, who spent eight years with the wild tribes during the years 1832-39 studying their manners and painting the portraits of many of the chief personages, speaks of them with admiration and enthusiasm, as gentlemen of high and exalted feelings, kind and hospitable. The ordinary idea of the red man as a bloodthirsty and cruel savage, is only true of those affected by the proximity of the invading pale-faces on the frontier, who by their acts aroused all the worst side of their nature.

Again, in their home life, he describes them as being full of fun and good cheer, entertaining the circle about the wigwam fire with endless laughter and garrulity, in place of the opinion usually held that the Indian is a sour, morose, reserved, and taciturn man.

These Indian tribes of the present north-western States lived almost entirely upon the meat of the buffalo—more correctly bison; meat was their staff of life. Very few even attempted to raise small crops of corn (maize), and almost the only vegetable they used was a kind of wild turaipe they

dug up on the prairie. Something for vegetarians to consider! Mr. Catlin on one occasion questioned a Sioux chief about their customs and habits, and after he had finished, the chief asked him some telling questions, amongst which was the following: He had heard from several white 'medicine-men' that the Great Spirit of the white people was the child of a white woman, and that he was at last put to death by the pale faces. This seemed to be a thing that he had not been able to comprehend, and he concluded by saying: 'The Indian Great Spirit got no mother; the Indian no kill him; he never die.'

The upshot was that Mr. Catlin was glad to shut up his note-book and quietly escape from the throng of Indians around him, as many of the women were laughing at him.

A. K. VENNING.

THE TOMSON 'CABINET PERFORMANCE.'

In 'LIGHT,' page 474, we printed a noteworthy letter written by Sir Hiram Maxim in reply to Mr. A. P. Sinnett with reference to the Tomsons' 'Cabinet Performance.'

Sir Hiram Maxim's attitude is frankly that of the average man who does not believe in spirit beings, or any so-called supernatural agencies. He holds that as there were neither flowers nor snake in the cabinet, nor on the outside of Mrs. Tomson's clothes when she entered the cabinet, therefore 'they must have been concealed *inside* of Mrs. Tomson's clothing'—but that is assuming as settled the very point that the séance was held to determine—viz., whether flowers or any other article could be introduced into the cabinet by 'psychic' means—or spirit power. It is evident also that Sir Hiram does not understand Mr. Sinnett's position when he says: 'I take it that he believes that Mrs. Tomson is able to *manufacture* live snakes,' &c. Of course Mr. Sinnett does not believe anything of the kind, but the main facts are now before our readers, and they should not be lost sight of, or obscured by the fact that Sir Hiram and Mr. Sinnett regard them from different view-points.

There is no dispute about the presence in the cabinet of the snake and the broken flowers. There is no dispute about the fact that there was a hole torn in the chiffon hood which had been securely fastened over Mrs. Tomson's head. The test séance was held to ascertain whether the *apports* were due to spirit agency. The tests employed were designed to preclude any action on the part of Mrs. Tomson, and for this purpose they were ingenious and thorough. That stringent tests should be employed was made all the more necessary by the fact that the Tomsons had been performing in public under conditions which, psychically speaking, were most unfavourable to the production of genuine phenomena—yet they never failed—the logical inference being that they were clever enough to produce the results by mundane means.

Sir Hiram Maxim states that Mrs. Tomson admitted that she had the snake concealed on her person, that the ladies who undressed her discovered flowers inside the tights, that there was 'a complete track of where the flowers had come from—she had managed to pull them out around the neck,' and that there was a hole in the chiffon hood through which he could easily put his hand. Respecting this hole Mr. Tomson, in his letter on page 487, declares that it was torn by one of the lady assistants, in order that Mrs. Tomson might drink some water for which she had asked. This is the *crux* of the matter: Did Mrs. Tomson make the hole to draw out the flowers and the snake, or did the young lady make it to give Mrs. Tomson water to drink? Apparently, the Tomsons say that it was the work of the young lady; on the other hand, Sir Hiram Maxim says that 'one of the young ladies attempted to pass the glass of water through the hole in the chiffon, but I stopped her, and Mrs. Tomson drank the water through the chiffon.' This means that the hole was already made, and was not made by the young lady. It becomes, therefore, a question as to which statement is correct. Sir Hiram Maxim says that both of his lady assistants 'are willing to certify to everything which I have said as being the absolute truth.'

Whether Mr. and Mrs. Tomson deny or affirm mediumship is equally a matter of dispute. They appear to wish Spiritualists to accept them, and a number of Spiritualists regard Mrs. Tomson as a medium; but Sir Hiram Maxim says that they both assured him that they were 'not mediums, not even Spiritualists.' We must leave it at that. No doubt our readers will form their own conclusions. The fact that *apports* at séances have been introduced by spirit agency is established beyond doubt, quite apart from the success or failure of this particular experiment.

JOTTINGS.

Judging by the increasing attendances at the Spiritualist Sunday services, there is a wave of interest in Spiritualism and an awakening of desire to know the truth respecting it. We believe that the coming winter will be an important one in the history of our movement. There is every probability that the work of the London Spiritualist Alliance will prosper even more than it has done in the past, and every effort possible will be made to increase its usefulness. The *Conversazione* on the 13th inst. promises to be a great success.

The spirit of intolerance and persecution is not dead yet, for at a meeting of the English Church Union at Cambridge on September 26th last, the Rev. William Crouch advised the meeting to ostracise everybody who went through the form of marriage with a divorced person or a deceased wife's sister. 'Cut them dead,' said he, 'and have nothing to do with them.' 'Alas for the rarity of Christian charity!'

'The present way—the way of sin and misery—the way of discipline—may be the only way of creating man as a living soul. By use and training the athlete is evolved; by grappling with difficulties the business man is made keen, experienced, and alert; it is the misery of sin that produces the saint; and it may be the march through hell that will bring every one home, and gratefully home, to heaven. Here is our real answer to the custodians of the old creeds which manipulated God as an arbitrary personal Being external to the universe and man, who could do to both anything He willed. Those old beliefs loomed up out of man's ignorance or fear, and they will be dissipated by man's knowledge and trust.'—'The Coming Day.'

The 'Nottingham Guardian,' of the 1st inst., in a report of a speech by the Bishop of Southwell at a tea party in the grounds of Bunny Hall, lent by Dr. Cordeux, states that the Bishop said that 'personally, he would rather have his body thrown into one of the farmer's ditches than have it buried in an unconsecrated, unhallowed, or un-Godly modern cemetery.' It seems incredible that this unbrotherly sentiment could be expressed by a Bishop, at a meeting at which he had previously said that 'it was a grand thing to see two villages brought together in one big company. What they wanted to promote in England was friendship and brotherhood.' Surely this is an illustration of 'how not to do it.'

Reincarnation as a belief, whether true or not, as a rule does nobody any harm; but when pushed to extremes in the way of practical application, it may lead to some curious situations. What, for instance, is to happen when a Dalai Lama is deposed? We learn from the 'Daily News' that it has been officially decided that a bad Dalai Lama could not be the true incarnation, and that another one must be sought and found. Again, a high Tibetan dignitary, who was also qualified for immediate reincarnation, and who had been decapitated and his wealth confiscated by the deposed Dalai Lama, has been declared by a Chinese Imperial decree to have been accused without foundation, and to be 'entitled to re-embodiment.' On his accepting this invitation, or command, whichever it may be, his titles and property will be restored to him.

It is noteworthy that both Mr. W. Stainton Moses and Mr. E. Dawson Rogers, who were associated in the production and editorship of 'LIGHT,' passed to spirit life in the month of September—the former on the 5th, 1892, and the latter on the 28th, eighteen years later, and that Mrs. Rogers passed away in May of the same year as Mr. Moses. Another coincidence worthy of notice is the fact that Colonel John C. Bundy, Editor of the 'Religio-Philosophical Journal,' of Chicago, Ill., U.S.A., passed away about a month earlier than Mr. Moses, and that Mr. J. R. Francis, who was associated

with Colonel Bundy, and afterwards published and edited 'The Progressive Thinker,' of Chicago, preceded Mr. Rogers in his entrance to spirit life by about six months.

'Is Telepathy the Key to Spiritualism?' is the title of Mr. C. Callaway's review in 'The Literary Guide' for October of Mr. Podmore's last book, which the reviewer regards as 'a fitting crown to his life-work.' Dealing with Mr. Podmore's assertion that Home 'dictated the conditions,' Mr. Callaway points out that Sir William Crookes 'himself prepared the apparatus for testing Home's claim to exert force without contact, and conducted every stage of the experiment,' and remarks: 'If he was not competent to do this with accuracy, it is singular that he should have acquired his high reputation as an experimentalist. Mr. Podmore does little to relieve our perplexity.' But since Mr. Podmore misrepresents the facts, why be perplexed?

Referring to the 'cross-correspondences,' Mr. Callaway says: 'From a study of numerous examples, Mr. Podmore inferred that, if *post-mortem* agency were not proved, it was necessary to "assume the action of living minds upon one another of an unprecedented kind." The "Lethe" incident is selected as giving the strongest evidence for the Spiritualistic hypothesis. . . Mr. Podmore believes that "if evidence of this kind were multiplied, the presumption of the reality of spirit communication might at length become irresistible." . . . In the judgment of Mr. Podmore,' says Mr. Callaway, 'the prolonged labour of many observers has been fruitful on any hypothesis. If spirit survival is not established, yet telepathy is proved.' If by 'telepathy' is meant thought-transference between mind and mind, even though one be *discarnate*, then we agree that telepathy is the key to Spiritualism—but if only 'the action of living minds upon one another' is meant, then we decline to accept it as adequate to account for all the observed facts—even though it be stretched to an 'unprecedented' extent.

Now that the reading season is here once more, we want the readers of 'LIGHT' to co-operate with us and help us to double our circulation, and thus to increase our usefulness. We cannot put 'LIGHT' on the bookstalls on sale or return, neither can we bear the enormous cost of advertising it in the newspapers or on the hoardings; but we believe that there is, perhaps, one in a hundred of the great mass of people who is ready for and would be helped by 'LIGHT' if only it could be brought to the notice of that one. If you know anyone who is 'on the verge,' will you not send us his (or her) name and address, so that we can post a specimen copy to him? You may do him an immense service—both for this world and the next.

LETTERS TO THE EDITOR.

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

A Dream Problem.

SIR,—Under force of circumstances and conflicting ideas I ask for space in 'LIGHT' for the insertion of the appended dream account, asking the assistance of brother students for its interpretation, stating also an occurrence connected with the subliminal self, which, to my reasoning, supports the theory of a separate consciousness acting in co-operation in dreams of the type I here unfold. I will first state that I trust my mentality to a degree only, but being a night dreamer 'of the first water,' I have schooled myself to remember those dreams that are psychologically peculiar and those naturally that present themselves very vividly, always recapitulating the 'dream thought collections' when I am possessed of my objective mind, for the purpose of retaining them for reflection.

The dream 'opened' in the presence of two individuals quite unknown to my objective mind, and giving me the impression of medical men. One complained of a glandular malady, and, expressing sympathy, I clenched my right hand, and experiencing the sensation of a solid substance forcing my hand open, I produced two tabloids, which I handed to the afflicted individual. The second personality was also suffering from a lung trouble, and repeating the productive process, they both expressed intense surprise, and challenged me to produce 'life.' I here appeal to the reasoning power of those interested, and ask, 'What would one under such foreign circumstances expect to produce?'

After a state of mental turbidity, I resigned myself,

fully expecting and mentally assisting the manifestation of an animal, bird, or invertebrate. After clenching my right hand, and again experiencing the sensation of a substance evolving therefrom, I expressed utter regret upon opening my hand at producing an egg. My dream companions, on seeing the production, were astonished, and I, regretting not having produced 'life,' only realised that I had done so after studying the facial expressions of my dream companions. May I be allowed to fix my point to substantiate the conclusion previously penned? How could my dream mentality, sub-consciousness, or subliminal-self, psychologically create 'life' inherent in the egg, when I was expecting, and assisting by thought power, some totally different form of 'life'? and furthermore, when I had produced life in form, I was not aware of the fact until I examined my thoughts after reading the surprise expressed by my dream companions. Subliminal! I am guilty; but will a student of psychology assert that the unconscious production of inherent egg life in dreamland is the result of a secondary state of sub-consciousness, bearing in mind the theory that the dream state is the sub-mental state? I am troubled for a solution of the problem, which I state seriously; and until I am influenced by a more probable theory, I hold that the production of life in the form of an egg was the influence or result of a separate intelligence endeavouring to convey to me by the 'collective dream thought' the possible aberration of my mind or thinking power in relation to the survival of man.—Yours, &c.,

A. Y. W.

Mr. Sinnett's Reply to Sir Hiram Maxim.

SIR,—Sir Hiram Maxim's reply in 'LIGHT,' of the 1st inst., is based on his assumption that it is absurd to suppose that tangible objects can be 'apported' at a séance by super-physical agency. As millions of Spiritualists all over the world know that such phenomena are of frequent occurrence, one can only wonder at the condition of the 'brain' that rejects the overwhelming evidence to that effect, and which, at the same time, accepts the grotesque hypothesis that a big, live snake was concealed under tights, so that the young ladies engaged in finally sewing up the skin-like garment (of which Sir Hiram gives us an illustration in his article) did not observe it.

I never suggested that Mrs. Tomson was 'able to manufacture' anything. Sir Hiram does not seem quite to understand the meaning of the term 'mediumship.' For the rest, all that Sir Hiram says about the 'admissions' of Mr. and Mrs. Tomson is flatly denied by the persons in question. Your readers must choose whom to believe.—Yours, &c.,

A. P. SINNETT.

The International Club for Psychical Research.

SIR,—In view of a communication which appears on p. 439 of 'LIGHT,' it may, perhaps, prevent unjustifiable statements from being made and suspicion from falling in wrong quarters if I clear up one or two points with regard to the origin and formation of the club.

In July, 1909, the proprietor of the 'Annals' and originator of the club scheme sold her interest in both concerns to a certain company, by which the A.P.S. Company, Ltd., was afterwards formed to become proprietors and publishers of the 'Annals.' I myself was certainly under the impression until after formation that the last-named company was to take over the club as well as the magazine, but found, after letters had gone out on 'Annals' paper, that it was the intention of the promoters to retain the club in their own hands, and for the magazine alone to be undertaken by the A.P.S. Co. Personally, I had no great objection, as my whole time is practically spent in literary work, and I have very little opportunity to make use of clubs to which I belong; but, unfortunately, it has given rise to a misconception which I did not in any way anticipate. Any club subscriptions received at these offices by any other person than the club secretaries have been handed over to the officials concerned, who paid rent for the use of a room which during their tenancy was not used by me personally. The 'Annals' was to hold practically the same position to the club as 'LIGHT' does to the London Spiritualist Alliance, 'LIGHT' and the L.S.A., of course, having no connection with either. While again repeating my willingness to assist callers or inquirers in every possible way, I cannot accept any legal or financial responsibility with regard to the club. I have myself persistently urged (and am still doing so) that matters should be at once satisfactorily settled, but have no voice or authority on the points at issue.—Yours, &c.,

DUDLEY WRIGHT.

A Séance with the Tomsons.

SIR,—Having read so many criticisms in various journals respecting the manifestations obtained through the Tomsons Mr. Andrew Glendinning, one of the fathers of Spiritualism in Great Britain and one who has liberally and conscientiously supported all phases of mediumship and held materialising séances regularly both with private and professional mediums, desired the writer to try and arrange a séance to be held at his (Mr. Glendinning's) residence. It was a kindly action and especially appreciated, as owing to the doubt thrown upon the manifestations, some engagements had been cancelled, and the family were passing through sad and anxious times.

Mrs. Tomson was especially desirous that her hostess should see that she wore during the séance black close-fitting undergarments only, covered by an ordinary dark dress. It was noticed that the medium had her hair somewhat elaborately done up and that it was brown in shade. Owing to the very short notice several of the usual circle were unable to be present, and the sitters were but five in number, with only one lady.

One of the advantages of the Tomsons' mediumship is that it has been developed to withstand a fairly strong light, in fact the test at Sir Hiram Maxim's was, I understand, actually carried out in the daylight of a July day, which would no doubt quite prevent any spirit form appearing. The absence of music and the presence of unsympathetic sitters would also be a serious handicap. We had a large photographic oil lamp about a foot square with a white opal glass front, and this was placed about fifteen feet from the curtains. Mr. Tomson sat by the lamp except when he accompanied the sitters up to the cabinet.

A large musical box was used, and almost immediately after the medium took her place in the cabinet a form appeared with black hair hanging down over her shoulders. Nothing was said, but I thought that she looked very much like a sister of Mr. Glendinning's who had been photographed like that by Mr. Boursnell. Directly after a taller form appeared, and also with her hair down. Mr. Glendinning approached, but not having his right glasses could not recognise the face, but his daughter noticed that the form was distinct from the medium, who was seated. My name was then called in an earnest, soft voice (the medium has a distinctively American voice and accent), and on my going up to the opening between the curtains, a beautiful woman, who seemed about twenty-five, placed her hands on my shoulder. Mr. Tomson, who is clair-audient, said: 'That is the friend who came to you at your previous séance.' This was about twelve months ago. I did not think so at the time, but two days later she was seen by a private sensitive whom I accidentally met at a friend's house. She gave her name, which is well known to me as a kind and helpful guide, and said that she had manifested to me that evening. 'Elowise,' fine, tall and graceful, one of the helpers of the medium, then appeared, and at the request of one of the sitters afterwards slowly dematerialised into the floor in view of us all.

Later in the evening, in a sweet and gentle voice, she thanked me for having tried to help her medium. An elderly lady, much older than Mrs. Tomson, with a squarer face and prominent cheek bones, desired a Scotch gentleman to approach, after which a childish voice was heard, but quite American. She showed at the further end of the bay window, and proved to be a daughter of the medium, who, though older, generally comes as a child of between three and four. Later in the evening she was seen in the cabinet standing about a foot away from the medium, who was seated. One of the gentlemen was requested to place his chair close to the curtains, and a pleasant-looking Indian girl appeared. Bending down, she commenced manipulating her hands as if pulling something from the right-hand side of the sitter, and presently a filmy mass of pure white substance commenced to form, which proved to be a fine lace-like material. Mr. Tomson took one end of it and it rapidly grew and lengthened until it reached over the heads of the other sitters and covered a somewhat triangular area of sixteen feet by at least twelve feet.

No joint could be detected, and it was exceedingly soft in texture, yet very tough, as one of the sitters tried in vain to put his finger through it. The spirit seemed to be very pleased with her success, and then dematerialised with her beautiful product. A lady with black hair hanging down then showed herself, and Mr. Tomson, who happened to be standing near by, said that her hair appeared to be dripping with water.

This was the same form who came at the commencement of the séance, and she was recognised as a sister of Mr. Glendinning's who lost her life in a wreck off the coast of Australia many years ago. She had remarkably black hair.

The writer was then called up to receive a message from a Hindu, who spoke quite distinctly and to the point. Other

spirits also manifested, but no 'apports' were received, owing, probably, to the great anxiety of the mediums as to their present position.

That they are genuine I have no doubt whatever, but they must not forget to acknowledge and be grateful to the unseen workers who make the manifestations possible. This week, through the remarkable mediumship of a friend, who is a most capable business man, we had four beautiful materialisations and 'apports,' consisting of a number of chrysanthemums.—Yours, &c.,

H. BLACKWELL.

A Denial by Mr. and Mrs. Tomson.

SIR,—With reference to Sir Hiram Maxim's letter in 'LIGHT' of the 1st inst., permit me to state emphatically that certain statements it contains are entirely unfounded.

One of Sir Hiram's young lady assistants herself tore the veil in order to enable Mrs. Tomson to drink the water.

I never told Sir Hiram that 'there was no such thing as Spiritualism in the world,' nor made any remark that could possibly have been misunderstood to that effect. I never told Sir Hiram that I was 'neither a medium nor a Spiritualist, but simply a conjurer,' nor said anything that remotely resembled such a statement.

Mrs. Tomson authorises me to deny on her account that there is any truth whatever in the statement Sir Hiram puts forward in the article in 'Pearson's Magazine,' which you quoted recently, to the effect that she 'broke down,' and failed on account of the strictness of the test, and that 'the snake had been concealed under her arm.'

I need not comment on the absurdity of this alleged explanation.—Yours, &c.,

CLARENCE TOMSON.

'Lessons in Truth.'

SIR,—Miss Bates' interesting letter in 'LIGHT' of August 20th criticising what I wrote on 'Immanence of Spiritual Beings,' calls for a few words in reply.

I may have been somewhat prejudiced against New Thought and Christian Science literature as it was introduced to me by a healing medium, a fine clairvoyante, who often described my friends in the brighter life, and gave me messages from them, and then would deny that she was a medium. She regarded all mediums as the dirt under her feet and to call her one was to her an unbearable insult; yet the fact is, she is a Spiritualist medium without knowing anything whatever about Spiritualism. When I tried to teach her something by lending her 'LIGHT' to read she would not look at it, and declared that she had 'advanced far beyond that'! This is an example of that spiritual pride and egoism which is such a snare and danger to those developing mediumship, and which only careful education and training can eradicate.

At same time I would ask, why do these writers so carefully go out of their way to avoid any mention of a spirit world? It would be scarcely possible except it were intentional! Then again, another of these writers, by many considered the best, Mrs. Annie Rix Miltz, in 'Primary Lessons in Christian Living and Healing,' expressly denies Spiritualism, and says that mediumship is all humbug. There is much that is very beautiful and helpful teaching in these books, and I should be only too happy to apologise to Mrs. Cady for what I have said, if she will come out into the open and acknowledge the existence and immanence of spiritual beings.

We know very well that there is a conspiracy of silence—conscious or unconscious—amongst Christians and others, to ignore altogether the spirit world, witness such sayings as Brewster's: 'Spirits are the last things I will give in to.' I believe myself that 'worldly wisdom' solves the problem; for to be an open Spiritualist is to be unpopular, and to mention the subject would interfere with the sale of the books.

Beyond all this lies the question, by no means an easy one to answer, as to whether anyone can go direct to the fountain head, or, as Miss Bates says, 'have direct access to the Father.' To begin with, what does she mean by 'the Father'? the one First Cause of all things, or the planetary God or archangel who rules the earth, or the God, and there probably is one, who watches over and guides the solar system? Who knows whether it is possible to go direct to the source of our being without the help of intermediaries of some sort—some of whom may be quite beyond our comprehension; others, ministering angels and ministering spirits—our own kind friends amongst the latter, as your correspondent says!—Yours, &c.,

A. K. VENNING.

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

The Position of Woman in Spiritualism.

STR.—Judging from appearances, the phenomena, rather than the philosophy of Spiritualism, seem to appeal most strongly to women; but do they ever think of the enormous benefit to themselves—even more than to men—that our beautiful philosophy brings?

The Church teaches that through woman sin, and consequently evil, was brought into the world. Paul supports the story of the fall, and places women, even in the Church, in a position which, if they were to think, they would not tolerate for a moment. Woman may never officiate at the altar, but she may kneel and clean the stones which the precious feet of the priest have soiled; she may never preach, however inspired her message may be, but she may scrub the pulpit floor.

The marriage service, or rather parts of it, are worthy a place in the rites of the lowest races. Many a woman has made promises at the altar with indignation in her heart because of the abominable position she places herself in if she is conscientious. But she is taught that she must submit because it is God's law, given through Paul, that these things should be, and that her position is irremediable. To a thinking woman this is intolerable. But by these false teachings women have been misled, and their services and devotion to the Church, though perhaps they would be the last to admit or even to realise the fact, have been those of fear—hoping by their labours to conciliate the Almighty. But, surely, no unbiassed person could read the Bible through and not see that it is a book written by men, and for men, that woman does not stand even 'a sporting chance.' I may be asked: What of the honour done to womanhood through the incarnation? Surely, if the story is true, stern necessity reigns here; as Christ is reputed to have had no earthly father, how could he have been human at all, had he had no earthly mother? and the *condescension* of God to become man is orthodoxy's strongest point.

Now let us see the difference. Our spirit friends teach us that God is just; that He never meant one sex to rule the other; that it is not the fault of the Almighty that Paul's degrading views of womanhood have been accepted as divine truths. Men and women stand equal on the Spiritualist platform, and they work as equals in the administration of their churches. If the angels inspire a woman to give their messages of love and helpfulness she is not denied, on account of sex, the privilege of being employed in the same way as the man.

The spirit of Christ, not the prejudice of Paul, is her share with us; even General Booth, strictly as he adheres to the Bible, by his methods of conducting the 'Army's' services, tacitly admits that Paul's views concerning women were uninspired. (Does this equality of sex in the Army account for its popularity?)

The cause which has brought spiritual justice to women is a cause for which they should feel it a privilege to work, and they should go forth and teach their sisters that the angels are on their side killing bigotry and injustice.—Yours, &c.,

E. B.

NEW PUBLICATIONS RECEIVED.

'Proceedings of the S.P.R.' Part LXI.

'A Dictionary of some Theosophical Terms.' By POWIS HOULT. Theosophical Publishing Society. Price 5s. net.

'The House of Strange Work.' By ELISABETH SEVERS. Theosophical Publishing Society. Price 1s. net.

'The Inherent Law of Life.' By FRANZ KLEINSCHROD, M.D. G. Bell & Sons, Ltd. Price 3s. 6d. net.

MONTHLY MAGAZINES.—'Modern Astrology' (6d.), 'Occult Review' (7d.), 'Nautilus' (10 cents), 'Journal of the American S.P.R.' (50 cents).

QUARTERLY REVIEWS.—'The Hibbert Journal' (2s. 6d.), 'The Quest' (2s. 6d.).

THE October programme of the Handsworth Society of Spiritualists is, as usual, an attractively printed four-page sheet, containing full announcements of the numerous meetings for the month, a list of the advantages offered by the society to its members, titles of instructive books for reading, letter to members and friends, literary selections, and a page of advertisements of tradesmen and others. We do not know how many of these are Spiritualists, but in some places religious differences count, even in matters of buying and selling, and it is as well that Spiritualists should assist, by their custom, those who hold the same beliefs. We note also that the society has arranged to hold a social gathering on one afternoon and evening in each month, a small charge being made for tea.

SOCIETY WORK ON SUNDAY, OCT. 2nd, &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. W. E. Long, under control, delivered an interesting address on 'Prayers for the Dead in the Light of Communion of the Dead.' Mr. W. T. Cooper presided.—*Percy Hall*.—On September 26th Mrs. Mary Davies gave successful psychometrical readings. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Percy Beard delivered an earnest address.—67, *George-street, Baker-street, W.*—Morning, Mr. Carpenter gave an inspirational address on subjects chosen by the audience. On September 28th Mr. Beard gave excellent clairvoyant descriptions. Sunday next, see advt.—J. H. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Wilson spoke on 'The Necessity of Phenomena' and gave clairvoyant descriptions. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mrs. Gordon. Monday, 8.30, members' circle. Thursday, 8.30, public circle; silver collection. 15th, social gathering.

BRIXTON.—8, MAYALL-ROAD.—Miss Violet Burton spoke on 'Golden Opportunities.' Sunday next, at 7 p.m., Mr. J. Blackburn; at 3.15 p.m., Lyceum. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. H. J. Bowers gave an interesting trance address on 'Known Facts of Spirit Return,' and successful psychometric delineations. Sunday next, Mrs. Jamrach on 'The Spiritualist's Conception of God.'—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Boddington gave an address on 'Spiritualism Pure and Simple,' and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, address and replies to questions.—T. C. W.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—At the Harvest Festival Mrs. Mary Davies' addresses and descriptions were appreciated. The gifts will be suitably distributed. Sunday next, at 11 a.m. and 7 p.m., Mrs. Podmore, addresses and clairvoyant descriptions.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave a beautiful address on 'The Eternal Love of the Father.' Mrs. Johnson gave clairvoyant descriptions. Public services: Sundays, at 7 p.m. Wednesdays, at 8.15 p.m.—K. S.

PECKHAM.—LAUSANNE HALL.—Morning, Mr. J. Jackson spoke; evening, Mrs. Hylda Ball delivered an address on 'Reaping.' On September 29th Mrs. Mary Davies gave an address and clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. F. Roberts, of Leicester. Thursday, Mrs. Roberts; 16th, Mr. D. J. Davis; 20th, Miss Florence Morse.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, Mrs. Podmore gave an address and good clairvoyant descriptions. Evening, Mrs. Clarke spoke and Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses. Monday, 8, and Wednesday, 3, Mrs. Curry. Friday, 8, public circle.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Spirit Power,' and gave clairvoyant descriptions. Evening, Mr. J. Gambriel Nicholson gave an address on 'Live and Let Live,' and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Harvest Festival, Mrs. Mary Davies. Wednesday, Mrs. Webster. 16th, Mr. J. Blackburn.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke and he and Mrs. Beaurepaire gave clairvoyant descriptions and spirit messages. Evening, Mr. R. Boddington delivered a lucid address on 'Problems of Mediumship' to a large audience. Sundays in October, at 11 a.m., Mr. W. E. Long and Mrs. Beaurepaire, clairvoyant descriptions and spirit messages; at 6.30 p.m., Mr. W. E. Long, address.—E. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROADS.—At the London Union Conference, Mr. T. O. Todd's paper on 'Spiritual Refinement' was much enjoyed, and discussed. Evening, Mr. Clegg spoke on Lyceum work, Mr. Tilby on 'True Spiritualism,' Mr. G. T. Gwinn on 'Whither!' Misses Trimmer and Aaron rendered a duet. The thanks of the church are given to the donors of fruits, flowers, &c., and to the workers. On September 29th Mrs. Neville gave an address and psychometric readings. Sunday next, Mrs. Effie de Bathe on 'The Occult Power of Prayer.'—T. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. D. J. Davis gave an address on 'Bodily Consecration,' and Mr. H. Leaf excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King. Monday, 8 p.m., members' circle.—N. R.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Miss Morris delivered a beautiful address.—A. B.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Elvin Frankish, of Exeter, gave eloquent addresses to appreciative audiences.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. A. Watts Harris, of Winchester, gave an earnest address on 'The Banished Christ.'—R. E. F.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. Porter gave an address on 'Body, Soul and Spirit' and clairvoyant descriptions.—C. R.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'The Joy of Helping Others.' Miss Dalton rendered a solo.—W. B.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Herbert J. Nicholls gave instructive addresses. Mr. and Mrs. Nicholls and Mrs. Sherlock gave clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. J. Blackburn spoke on 'Salvation' and 'Knowledge: Right and Wrong,' and gave demonstrations of healing.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Miss Rider related interesting 'Personal Experiences,' and Miss Brown gave psychometric readings.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Jamrach gave an address on 'Is Spiritualism a Religion?' and clairvoyant descriptions.—C. C.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Roberts spoke on 'The Spiritual Harvest,' and Mr. Roberts gave clairvoyant descriptions. On September 27th Mrs. Gordon gave address and clairvoyant descriptions.—W. M. J.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On October 3rd Mrs. Imison and Messrs. P. Smythe and R. Boddington conducted the Anniversary and Harvest Festival services.—H. C.

EXETER.—MARKET HALL.—Morning and evening, Mr. Aaron Wilkinson, of Halifax, addressed large audiences, also on Friday and Monday at the Franklin Hall, and his clairvoyant descriptions aroused much interest.—H. L.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mrs. Neville addressed a crowded audience on 'Work in Spirit Life' and gave well-recognised clairvoyant descriptions.—H. J. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Miss F. Morse gave addresses and clairvoyant descriptions. The evening subject, 'Spiritualism the Consoler,' was beautifully and helpfully treated.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Stafford gave an address; Mrs. Pollard, clairvoyante. On September 28th short address by the president; Mrs. Trueman, clairvoyante.—N. F.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses, in the evening on the 'Religion of Spiritualism.' Mrs. Street gave clairvoyant descriptions. On September 29th Mr. Hanson G. Hey gave an address on the 'Ideals of Spiritualism.'—A. H. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. John Lobb addressed large audiences, morning and evening, on 'The Transfiguration' and 'On the Road to Emmaus.' The Misses Ross rendered sacred solos and duets. On Monday Mr. John Lobb lectured upon his psychic experiences to a large assembly. 6th, social gathering and tea.

SOUTHPORT.—HAWKSHED HALL.—Mrs. M. H. Wallis conducted the Harvest Festival services, and addressed large audiences. Clairvoyante, Mrs. Scholes; soloist, Miss Nellie Pugh. Mr. W. Garnett Flynt presided. Monday, inauguration of winter session, Mrs. Gilbert conducting a week's mission.—E. B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. W. J. Street spoke on 'Spirit World and Spirit Life.' Mr. J. Walker gave clairvoyant descriptions. September 26th and 29th, addresses and clairvoyant descriptions by Mr. Frank Hepworth, of Blackburn. September 27th, address by Mr. A. Button, of Doncaster, and clairvoyant descriptions by Mr. F. T. Blake. September 28th, address by Mr. Hanson G. Hey, psychometry by Mr. John Walker.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—At the Harvest Festival services Mrs. Imison (Nurse Graham) gave appropriate addresses, clairvoyant descriptions, and spirit messages. The hall was tastefully decorated with flowers, fruit, &c., by members and friends. On September 27th and 29th Mr. Aaron Wilkinson, of Halifax, gave excellent addresses on 'Our Evidence' and 'The Significance of Spiritual Gifts,' answers to questions, and clairvoyant descriptions. On the 28th Mr. Frank Hepworth spoke on 'Spiritual Evidence.'

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