

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

We always find a good deal of spiritual insight in the modest little Indian paper, 'The World and New Dispensation.' Here is a defence of the terrible side of Durga, 'the mighty mother of Hindu devotion,' sometimes presented with such symbols of terror that even some Hindus have believed Durga to be the deity of destruction and death.

Not so, says a thoughtful writer in this paper:—

We are accustomed to associate love with *ananda* (joy) so much that we often ignore the stern aspect of Love. Love is not mere softness of the heart; love is stern. Tennyson speaks of the 'strong Son of God, Immortal Love'; and Beatrice—so full of the loveliness of love—makes Dante enter the *gulf of fire* before letting him into *Paradiso*; so the great Apostle of the Christian Faith said—'Our God is a consuming Fire.' With sublime insight into the mystery of the Mighty Motherhood of God, the Hindu artist represented Durga as seated on a lion, wielding weapons and killing an *asura* (demon). Verily God is a consuming fire; the Divine Mother's love is a flaming fire burning impurities, scorching the *asura* nature, consuming iniquity and injustice. Alone in some great crises of communities and nations, is permitted to man a revelation of God's *inexorable Love*. So true it is that Durga Devi appears when Rama comes in conflict with *Ravana*: and in her strength the hero goes forth to fight the fight which secures the victory of the Good (Sita) through the death of Evil (Ravana).

'When I was a student,' says Mazzini, 'I was sometimes led astray into the path of atheism; it was history and science that carried me to retrace my steps. In studying history—not the history of individuals, but that of the masses—from age to age I perceived the action of a Power, of a Law. . . . There has been no evil enterprise whether of ignorant barbarians or ruthless tyrants that was not followed by a powerful reaction of the good, by an enlargement of the sphere of civilisation, of the advance of liberty.' When the reaction of the good comes with the strength of a great revolution, there is a revelation of *Devi Durga*. When kingdoms built on crime come to a final crash, when nations drunk with pride are humbled to the dust, then does the Mighty Mother appear in her awful majesty.

Fearful and awful is this vision: yet is it the vision of the *Mother*; retribution is a revelation of Love; behind the mask of terror is the soul of tenderness; for in truth 'the secret of God is a bright and not a sad one.' Death of evil proclaims the victory of good; the sword of Durga is the benediction of the Spirit, and her march the ongoing of Love.

Mr. Morris' booklet on 'The New Theology,' just mentioned by us some time ago, has in it a thought concerning the Divine Immanence which goes deeper and farther than the preacher usually goes: and it is a thought which, all the more because it is a pure bit of science, is impressive as a kind of demonstration of how the Immanence can be.

The passage is as follows:—

The whole teaching of science is towards unity. The latest scientific discoveries and generalisations point to the existence

of some single ethereal invisible element or substance of which all the endless variety of Nature is but the changeful manifestation.

Coming as this does from those who approach reality from the purely physical side, it is surely suggestive to find them looking to one great single underlying substance as the source—the soul, as it were, the sustaining life—of the universe.

Every particle of matter, the scientist tells us, in whatever position or state it may at any moment be, is part and parcel of this eternal substance. Could any more striking analogy be looked for than this for the 'devout mind to build on'? If matter is thus held to be single and eternal, *a fortiori* why not spirit? If the first appearance of any form of matter (even if we dignify that appearance with the name of creation) be but a phase in the great orderly process we call the universe, why may not the appearance here of a human spirit be but a similar phase in a spiritual existence, which, though we may not trace its record, is part and parcel of the being of the Eternal Substance from whom we have come?

Man, in short, is in the deepest possible sense one with God. This is the true substantiation, of which the Church's doctrine is but a picture and a parable. And what a thought! 'Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?' is true not merely of the visible life here, but of the wider life beyond.

A remarkable book of lectures by the late Dr. John Watson (Ian Maclaren) has just been published by Hodder and Stoughton. Its title is 'God's Message to the Human Soul': and the 'Message' is the Bible. But it is not the old nor the whole Bible. It is a new and a fragmentary one. A good deal of the old Bible, Dr. Watson dismisses. He says:—

Why should a preacher be troubled if errors in arithmetic or contradictions in accounts be discovered in the Bible, and brought as a charge against its reliability? The question is not its accuracy in statistics, but its reality in religion.

What a revolution is in those few simple words! But an even more startling statement is the following: 'When anyone denounces the ethics of the Bible, let us ask the date of the incident. Upon the date rests the defence. So many centuries before Christ? That gives a new complexion and demands a different judgment.'

With these statements before us, what becomes of the old consistent and infallible 'Word of God'? Its statistics, we are told, may be all wrong; its history may be inaccurate; its ethics may be bad: what remains? Part of 'God's Message to the Human Soul' may be in the Bible: but, if so, the Human Soul must sift it out: and surely if that is so, a part, and a vital part, of God's Message must be in that Soul itself:—a very suggestive conclusion, made inevitable by Dr. Watson's remarks.

'Progressive Thought' prints a sensible little paragraph concerning 'catching cold.' It is all familiar enough: but, as colds are seasonable, so may the familiar truth be. We specially like the spiritual suggestion as to the influence of emotions upon the physical condition. There is much to be learnt, believed and practised as to that.

'Progressive Thought' says:—

Changes of temperature affect our bodies only when they are in a disordered condition, and we thus what is called 'catch a cold.' Nothing tends more to put our bodies in a disordered

condition than mental disturbances such as anger, fear, worry, anxiety, selfishness and ungenerous feelings, in any form, towards others, which contract and rob the body of its vitality. Our bodies are also thrown into a disordered condition by being clogged with too much food, waste material it cannot use, that overburdens all the organs, which then become sluggish; and the action of the whole body becomes weak and enfeebled. Action is warmth, and when the action is feeble we cannot endure cold; the slowest stream of water freezes the quickest. If we enfeeble the action of the body by mental storms, by choking all its avenues with tight clothing or stuffing it with more food than is necessary, or unhealthy food, enfeebling it with inflaming substances such as spices, rich, made-up, greasy dishes, pastry, sweets, liquid stimulants, tobacco smoke, by insufficient air and sunshine, by overaction exhausting it, as we do in excessive work or play, we shall take a cold easily, and suffer more or less severely according to the degree of the abuse. Disease cannot enter the body except there is something akin there for which it has an affinity. A perfectly healthy body will never catch a cold, or any disease.

The 'one thing needful,' in this life of hurry and pressure, and of discord arising from the confusing clashing of myriads of personal desires, is the power to 'enter into the silence' of one's own soul, to feel the sanctity, the vastness and enduringness of it: for, when that is accomplished, one can begin to go into that other and deeper silence—the peace of God,—a great achievement!

Edwin Markham, in a very exalted mood, said of this:—

There is a high place in the upper air,
So high that all the jarring sounds of Earth—
All cursing and all crying and all mirth—
Melt to one murmur and one music there.

And so perhaps, high over worm and clod,
There is an unimaginable goal,
Where all the wars and discords of the soul
Make one still music to the heart of God.

The poet quite rightly puts this as a splendid speculation, a profound 'perhaps'; but we may safely go farther and regard it as an inference that is almost a necessity. All our discords are so evanescent and so small, that we are compelled to mount in imagination above them, and say with old Isaac Watts:—

Eternity, with all its years,
Stands present in Thy view:
To Thee there's nothing old appears:
Great God! there's nothing new.

Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs.

'HOW TO CONTROL AND STRENGTHEN THE MIND,' by Alfred T. Story (L. N. Fowler and Co., price 2s. 6d. net), is a re-issue of three separate books on 'Memory,' 'How to Acquire an Effective Will,' and 'How to be Healthy, Wealthy and Wise.' In the first two the author shows 'how intellect and the will may best be brought under control and made efficient,' and in the third, 'how the whole nature, wisely controlled by a trained and cultivated will and an ordered mental constitution, may be truly healthy, truly wealthy, and in the best sense wise.' The whole secret lies in self-control, provided, of course, that there is sufficient original capacity and a fair basis of brain development to begin with. Under the head of memory we have feats of memory, diseases of memory, causes of bad memory, and rules for the cultivation of memory. The exercise, education, and right direction of the will, so that it becomes effective as a factor in the life and destiny, form the subject of the next division of the work, while the third gives excellent and useful advice on points relating to health, without which there can be no effective action of either memory or will. 'Moderation' is the keynote here, but exercise, avoidance of injurious stimulants, and constant healthy occupation, with apples and other fruit as adjuncts to the daily diet, are strongly recommended. The control of the passions of the mind is also laid down as part of the moderation to be exercised, while the golden mean, 'neither poverty nor riches,' is extolled as the most happy and healthful condition of life.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, DECEMBER 10TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS L. LIND-AF-HAGEBY,

ON

'The Purpose of the Animal Creation as Viewed from the Spiritual Plane.'

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

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

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

1908.

- Jan. 9.—MR. A. W. ORR, President of the Manchester Psychical Research Society, on 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.'
- Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'
- Feb. 20.—REV. GERTRUDE VON PEIZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'
- Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'
- Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, Tennyson, and Shelley.'
- Apr. 2.—MR. W. TUDOR POLE, on 'Psychic Experiences connected with the Glastonbury Relic.' (Subject to confirmation.)
- Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'
- May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'
- May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

PSYCHIC EXPERIENCES.—On *Monday next*, December 9th, at 4.30 p.m., Mr. Frederic Thurstan, M.A., will conduct a meeting to collect cases of psychic experience, received through personal or professional mediumship; to discuss the evidential value of such experiences, and to prepare the best cases for publication. Admission 1s.; Members and Associates free. No tickets required.

CLAIRVOYANCE.—On *Tuesday next*, December 10th, and on the 17th, Mr. J. J. Vungo 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.

TRANCE ADDRESS.—On *Wednesday next*, December 11th, Mr. E. W. Wallis will deliver an address on 'Man, the Thinker,' at 6.30 p.m. Admission 1s. Members and Associates free. No tickets required. On December 18th, Mr. E. W. Wallis, on 'Man, the Seer.'

PSYCHIC CLASS.—On *Thursday next*, December 12th, Mrs. E. M. Walter will conduct a class for individual development, at 3.30 p.m., and on alternate Thursdays.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, December 13th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four 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.

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

THE MORALITY OF ANIMALS.

The 'Review of Reviews' gives an abstract of an article by Mr. E. T. Seton in the 'Century Magazine,' showing that animals have a clear notion of a moral code such as is laid down in the last six Commandments. They will not, except under dire stress of circumstances, kill or eat others of the same species. 'It is useless to bait a wolf-trap with part of a dead wolf. His kinsmen shun it in disgust, unless absolutely famished.' The marriage-law is respected by 'all the higher and most successful animals,' and there are four degrees of monogamy, in which the male stays with one female exclusively for part of a season, a whole season, for joint life, or for the whole life; in the last case (as with geese), if one dies 'the survivor remains disconsolate and alone to the end.' There is also a strong idea of personal property; 'the animal law is: the producer owns the product; unproduced property belongs to him who discovers and possesses it.' Ownership is indicated by actual possession, or by marks, whether visible or those of smell. Fox squirrels, for instance, will scramble for pea-nuts, but after one of them has secured a nut and held it in his mouth for a few seconds his claim is never questioned. In our opinion the whole subject of 'smell' or 'scent' in animals is allied to that of psychometry, depending on the trace of 'aura' rather than what we know as 'scent,' left on the ground or objects touched by an animal. Further, Mr. Seton tells us that animals (or, in the case quoted, birds) can severely punish covetousness or other infringements of the rights of property.

The 'Review of Reviews' goes on to say that, although animals are not affected by the first four Commandments, which have a purely spiritual bearing, Mr. Seton is inclined to believe that they have an unconscious feeling on the subject of a superior power, and quotes him as saying:—

'When the animals are in terrible trouble, when they have done all that they can do and are face to face with despair and death, there is then revealed in them an instinct, deep-laid—and deeper-laid as the animal is higher—which prompts them in their dire extremity to throw themselves on the mercy of some other power, not knowing, indeed, whether it be friendly or not, but very sure that it is superior.'

Perhaps, says Mr. Seton, this is the beginning of a spiritual life in animal nature that would respond to the first four Commandments. We may add that if animals are clairvoyant, as numerous recorded incidents go to prove that they are, and if religion, as Gerald Massey shows, took its origin in clairvoyant perceptions, there is at least the possibility that animals have evidence of the existence of something beyond the physical and normal. Past generations were content to believe that women and negro slaves had no souls; Denton recognised 'the soul of things'; perhaps we are on our way towards the acceptance of the idea that animals, if we deny them immortal spirits, may at least have souls, in the psychic, if not in the religious, sense of the word.

CRIMES FORESEEN IN DREAMS.

Whatever may be the psychological explanation of the mystery, there is some authority for believing that certain crimes have been dreamed of beforehand in all their details by people wholly unconnected with their perpetration.

An eminent official of the headquarters staff of the Criminal Investigation Department owed his first chance to a premonitory dream in which the scene of a cleverly-planned robbery was foreshadowed some weeks before it was actually committed. The dream, which came to the young detective in a manner quite unaccountable, revealed the scene, the method, and the perpetrators of the robbery which had not yet taken place. Keeping the details of his dream in mind he followed the movements of the man he had recognised in his vision, a well-known and skilled criminal. Some weeks afterwards the entire dream was reproduced in reality; the place, person, and character of the robbery corresponding exactly.

The incidents of a burglary at a neighbour's house were witnessed in a dream, some little time before it occurred, by a postal official, who was afterwards presented with a testimonial by the police for the information he was thus enabled to give. The dream of the burglary was so realistic that on awaking he went to the bedroom window overlooking the house pictured as the scene of the crime, and there saw in reality two men breaking in. The actions of the two thieves faithfully corresponded in all particulars with the dream; and they completed the burglary only to find themselves immediately afterwards trapped by the police.

Several medical writers refer to similar cases; and the famous Dr. Gregory relates that a lady dreamed that her son, living many miles distant, was robbed of a £50 Bank of England note by a thief who entered his room in the night. The dream picture was so vivid that the lady next day journeyed to her son's residence, and found that he had actually been robbed by someone who must have entered his room while he slept. It was agreed that he could scarcely find an accusation on the evidence of a dream; but the number of the note was known and publicly advertised, and stopped for payment at the bank. Some time afterwards the very man pictured in the dream was arrested for another robbery, and among his effects was found the missing note.

Dr. Abercrombie tells of a similar threefold dream of a lady who thus saw foreshadowed an attempt at murder and robbery of her aged relative by a black manservant. She was so impressed with her third dream that she found means to have the suspected man watched next night by a person concealed in the room. Just as she saw in her dream, the intended murderer was found to have hidden a knife in a coal-scuttle which he had with him when he entered the room, and, frustrated in his design, his manner confessed his guilt.

An innkeeper named Adam Rogers, living at Portlaw, dreamed one night that he saw two men together at a spot near his house and that one man suddenly set upon and killed the other. His dream was so realistic that he awoke in great agitation and related the circumstances to his wife, and to several neighbours next morning, afterwards pointing out the scene of the dream tragedy. Next day two men exactly corresponding to those observed in the dream stopped at the inn, and, impressed with the singular coincidence, the innkeeper endeavoured to prevent the two departing together, but without avail. Soon after their departure one of the two men was found murdered in the exact spot dreamed of, and the victim proved to be the one the innkeeper had seen thus killed. His missing companion was soon afterwards taken and tried; and the innkeeper's evidence, including the circumstances of the weird dream, mainly procured his conviction.*

The remarkable premonitory dream, which occurred three times, of the murder of Mr. Perceval, the Chancellor of the Exchequer, in the Lobby of the House of Commons, is well known and authenticated. On three occasions, some weeks before, the tragedy in all its details was pictured forth in a dream dreamed by a man in Cornwall who knew nothing of

* 'News from the Invisible World.' (T. Ottway.)

the parties, or the scene, and who freely related the dream locally some time before the assassination.

Of dreams which have supplied clues to the discovery of crimes already committed, perhaps the one that led to the revelation of the crime, and the apprehension of the criminal in the Red Barn Murder, is the most prominent among dreams of this character.

HENRY G. SWIFT.

PHENOMENA IN CELTIC LANDS.

This month's 'Occult Review' is quite in keeping with the traditions of the approaching Christmas season in its wealth of weird stories about dreams and ghosts. Curiously enough, many of them centre about South Wales as the scene of action, while others relate to Cornwall, Scotland, Ireland, and France, which are all, at base, Celtic countries. M. L. Lewes collects stories of 'Some More Welsh Ghosts,' which ring the changes on the stock apparitions of severed and bleeding hands, doors which will not remain closed at night, sounds of scuffling and struggling, and the rest. Some are more unusual as regards the form of manifestation chosen; there is a ghost which disturbs people by 'coughing terribly in the passages and on the staircase,' and another which gave evidence of a strong sense of humour in the practical jokes it played. A visitor at a country house found her child's cradle empty, and no trace of the infant could be discovered. The master of the house said, 'Wait patiently, and the baby will come back,' and went on to tell how articles left about had a trick of disappearing, a phenomenon to which reference has recently been made in 'LIGHT.' After a sleepless night, the mother of the child was seized, towards morning, with a sudden impulse to get up and look once more at the cradle, and there, sleeping peacefully, lay the missing child.

Mr. Reginald B. Span recounts some more 'Glimpses of the Unseen,' also mostly from Wales, and tells how a young lady begged an artist to paint her picture, and gave him some hurried sittings, saying that she could not stay longer. At a friend's house she had taken her own photograph from an album and handed it to the artist to assist him in his work, but had not given him her name or address. As she soon ceased her visits, the artist took the unfinished portrait to his friend, who was greatly amazed to find that it was that of his daughter, who had died three years before. She had begged her parents to have her portrait painted, but this had not been done until the posthumous one was produced under such strange circumstances by an artist who believed that he was painting a 'living' person. Other interesting and remarkable occurrences are related by Mr. Span, whose strange experiences at Mentone will be remembered by regular readers of 'LIGHT.'

Another class of phenomena is taken up by Irene H. Bisson, who cites a number of cases of 'Premonitory Visions Fulfilled,' and shows that prognostications of this class have been known in all ages, French history being particularly rich in them. A somewhat full description is given of the dream, three times repeated, in which the shooting of the then Prime Minister, Mr. Perceval, in the House of Commons in 1832, was accurately foreseen by a Mr. Williams, who lived in Cornwall, and was unacquainted with political affairs. The dream occurred on May 3rd or 4th, and Mr. Williams recognised the scene as the lobby of the House of Commons, described the dress of the Premier and that of his assailant, and told exactly how the pistol was discharged and where the ball struck. He further saw the Minister fall to the ground and the murderer laid hold of by several gentlemen; in his dream he 'found, on inquiry, that the sufferer was Mr. Perceval, Chancellor of the Exchequer.' He related the dream to his family, and was only prevented by his friends from going to London to warn the Premier. On the evening of May 13th his son told him that his dream was true, for the news had just come from London; and he afterwards saw a picture representing the scene, 'in which the faces and attitudes of the persons present, the colour of the assassin's coat, and even the drop of blood on Mr. Perceval's white

waistcoat, coincided exactly with what he had seen in his dream.'

Other incidents relate to the powers of Highland seers, and to cases of crimes discovered through being made known in advance by dreams, as stated in the previous article by Mr. H. G. Swift. We have given some details of the above remarkable dream because, although Mr. Swift refers to it as one of the well-known cases, readers of 'LIGHT' may not recall the peculiarly vivid character of the premonition. At the close Miss Bisson quotes Sir Oliver Lodge's view that time is only a relative mode of regarding our progress through phenomena, and that 'the events may be existent always, both past and future, and it may be we who are arriving at them, not they which are happening.' This view explains some things, but it has its difficulties.

PSYCHIC COMMUNICATION BY SYMBOLS.

Signor Ernesto Bozzano, of Genoa, one of the most enlightened of the Italian investigators of psychic phenomena, whose previous articles in 'The Annals of Psychical Science' on 'A Vindication of Stainton Moses' and 'Psychic Perception in Animals' were noticed in 'LIGHT,' contributes to the October and November numbers of the same review a lengthy study, with numerous detailed instances, of 'Symbolism in Metapsychism' or the use of symbols to convey impressions as to past, present, or coming events. His own definition of the term is as follows:—

'By metapsychical symbolism we designate cases in which, by subconscious or mediumistic methods, an idea is expressed by means of hallucinatory perceptions, or ideographic representations, or forms of language differing from the ideas to be transmitted, but capable of suggesting them indirectly or conventionally. In other words, there is metapsychical symbolism every time an idea is transmitted by means of *representations* which are not *reproductions*.'

Signor Bozzano divides the various forms of symbolism into classes, beginning with 'pseudo-symbolism,' in which sounds or numbers may suggest forms or colours. Then he gives cases of 'symbolic cryptomnesia,' in which a circumstance which cannot normally be recalled is presented in sleep, or in the crystal, in symbolical form. Next comes 'telepathic symbolism,' in which thoughts or events actually occurring to one person are perceived by another in the form of appropriate symbols. Thus an account by Mr. Tietkens is quoted from 'LIGHT,' of how he seemed to see a black-edged envelope on the day on which a friend died in India.

Coming to mediumistic phenomena, Signor Bozzano quotes the reports of Mrs. Thompson's mediumship, in which her control 'Nelly' said: 'Funny the way I get names. I get an association with flowers or trees or places or all kinds of things,' and 'I see these things like a panorama.' Symbolism may also be premonitory, as when a funeral is apparently seen passing along the road shortly before the death of an intimate friend; or it may occur after a death, in the form of a ticking noise, a vision, or a dream. Finally there is transcendental symbolism, as when dramatic tableaux were enacted before the Rev. Stainton Moses in visions, to represent some spiritual truth or teaching.

In his analysis of the method of production of these phenomena, and exposition of the conclusions to be drawn from them, Signor Bozzano considers that

'these emblematic representations indicate the path taken by the subconscious message in order to reach the normal consciousness, a path which varies according to the idiosyncrasies of the percipient and his subconscious interests. Thus, in a subject with whom the visual type predominates, the subconscious messages manifest as emblems, objectified, dramatised, panoramic, or cinematographic, whereas with a subject of a motor type they will appear as automatic writings; in this case they may be rendered in a precise form. . . . The route followed in the transmission, or translation into sensorial terms, of a perception depends on the condition of the percipient; if he is asleep or absorbed in occupation or concentrated upon a crystal, subconscious perception can only emerge upon the plane of consciousness by the sensorial route available at the moment, namely, that of an image. These forms

denote the path of least resistance available for the translation of a subconscious perception into sensorial terms, which varies according to circumstances.'

The main question which interests us is whether this symbolism depends entirely on supernormal perception by the psychic himself, or whether it represents something which an outside intelligence is seeking to convey to him, that is, as we should phrase it, a 'spirit message'; and in regard to this Signor Bozzano comes to conclusions which, from our point of view, are highly satisfactory. He lays stress on the fact that while some of the instances can be explained by subconscious perception at a distance, or by associative memory, the more important ones show indications of a manifest *intention* on the part of some personality *exterior* to the percipient, to convey to him an intimation which, as above stated, he can best receive in symbolical form. He continues, reviewing the course of his argument:—

'These indications became certainties when we turned to premonitory symbolism, and if it was not yet possible to scientifically ascertain the precise psychic origin of the intention which manifested, it was nevertheless necessary to acknowledge, even whilst desiring to keep to the simplest explanation, that we were face to face with facts which attested indubitably the psychic superiority of the subconscious faculties over the conscious ones, with all the theoretical consequences involved. As to the motives determining the intentional action, these evidently were to prepare the mind of the percipient for the inevitable occurrence of an approaching trouble, which necessitated softening the shock of the announcement by the use of symbolism calculated to produce a state of expectant uncertainty. This conclusion was confirmed by the facts that symbolic phenomena are especially frequent in the premonitory class, and that in premonitions of slight importance there is a complete absence of symbolism. In the cases of *post-mortem* symbolism the presence of intention extraneous to the percipient became still more evident.'

In brief, Signor Bozzano so marshals his facts and arguments as to show that not only is there an intention, on the part of some intelligence other than that of the percipient, to communicate certain information, but that this intelligence selects the best and easiest means for reaching the normal consciousness, and sometimes employs symbolism deliberately in order to convey a warning, when for any reason a more direct intimation cannot or may not be given. Thus, in one instance quoted, the control said, 'We *could* tell if we chose, but we are not allowed to,' and spoke of the dangers which would accrue if everything could be made known beforehand. There is also the moral side of the question, that a hint or warning may be useful where a plain intimation would interfere with the free exercise of individual judgment and responsibility.

'THE POWERS OF THE PERSONALITY,' by A. Osborne Eaves and Geo. H. Bratley, is No. 5 of the Talisman Pocket Library (Talisman Publishing Company, Harrogate, price 1s., cloth 1s. 6d.), and presents in brief but clear form the latent powers and possibilities of the consciousness, and especially of the 'unexplored mind areas,' which 'emerge' in the form of associative memories, clairvoyance, clairaudience, psychometry, telepathy, &c., giving hints on the training of the various mental and psychic powers, the strengthening of the will, and other useful exercises and developments.

'THE SIXTH SENSE: Psychic origin, Rationale and Development,' by Frederic Fletcher (with portrait: L. N. Fowler and Co., price 3s. 6d. net), presents 'an unprejudiced explanation of some of the latent powers within us,' and shows 'how their development can augment our present senses.' Both the voluntary and sympathetic nervous systems, says the author, 'are capable of stimulation into that condition termed the psychic,' and this extension of the sensory faculties is natural in animals and in savage races, as well as in 'sensitives'; it can also be cultivated by those not spontaneously subject to it. Mr. Fletcher explains the 'seven grades of matter,' and says that the sixth sense, comprising etheric vision, confers a visualisation of the more subtle degrees of matter, which are also capable of being moulded by the force which we call Will. Mr. Fletcher's phraseology, and his views on the pituitary body, pineal gland, and 'astral light,' are somewhat theosophical, but his work is thoughtfully written and his recommendations, which are sensible and moderate, are such as are likely to be followed without danger. In fact, he expressly warns the student against certain psychic practices.

THE IRRATIONALITY OF SUICIDE.

The question of suicide has been much 'in the air' lately; it has been referred to in 'LIGHT,' and the month now past is the one in which, according to a cynical French saying, 'All the English cut their throats.' The recent joint suicide of two young artists is rendered interesting to us by a letter which one of them wrote, in which he said:—

'For the hereafter our minds are perfectly settled. What may happen after death is a secret. It is certain, however, that the blood-thirsty and revengeful demon, with his everlasting torment, which has so long masqueraded as a Christian deity is non-existent. A belief in the unity of matter and non-persistence of individuality enables us to face our death unflinchingly. While the universe endures we shall endure; we shall be unconscious of it.'

This opinion appears to be a compound of Agnosticism, monism, and rank materialism, including a not unnatural revolt against the nominally Christian, but really worse than pagan, conception of a Deity whose love (?) takes the form of condemnation to endless torture. What would have been the effect on these misguided yet highly intelligent people of a knowledge of Spiritualism? They would have known that we are here temporarily for a purpose, and that we are exposed to earthly trials for the strengthening of our individuality—an individuality which is progressive in its development and as indestructible as force or matter, nay even more so, for it is eternal in its nature, and, therefore, not subject to the limitations, accidents, and finite duration of all temporal things.

They would have known that there is a Purpose in the Universe, and that our life and work on earth form a part of the outworking of that Purpose, though we, with our limited mental vision, cannot see or grasp the nature of this spiritual reality. They would have known that as with the individuality, so with its necessary accompaniment, consciousness. We are probably never unconscious for a moment, so far as our true spiritual selves are concerned; our outer husk may sleep and die, but the Self within lives and *knows*, to the extent of its development. They would have known that by cutting short their earthly careers they had flinched from their duty, abandoned their posts, and been unfaithful to their trusts. They would have known that keen regrets awaited them in the new state of conscious existence into which they would enter, and that they would then feel that they had missed an opportunity as well as committed a crime against themselves and their own higher natures, with the result that they have entered upon the new existence less prepared for its work, duties, and opportunities than if they had faithfully endured to the end. It is not only society and the law, but the innate conviction which animates mankind as an intuitive spiritual perception, that condemns suicide.

At the same time, as the Rev. R. J. Campbell pointed out in his sermon at the City Temple on November 28th, we are all, individually and collectively, to some extent responsible, by omission or commission, for the social conditions which drive worthy and intelligent people to despair and suicide. He said:—

'I suppose there are some people who would say these two poor things would go to hell. If so, it cannot be very much worse than the hell they left. Who makes that hell? I make it. You make it. We all do our little to help to make it—not willingly, but thoughtlessly.'

One of Olive Schreiner's 'Dreams' pictures this world under the name of 'hell'; and, as our spirit friends tell us, we may be morally and spiritually in hell—or in heaven—even while living here in the body. The question for us is, then, are we doing anything that may make earth less endurable for any of our fellow-beings immured in the body, or are we trying, by thought, word, and act, to comfort and sustain them while here, and make earth-conditions a little more pleasant for each other? We are like strap-hangers in a crowded railway carriage, and much may be done to ease discomfort and render trouble more bearable by a little reciprocal kindly thought and sympathy, even if we are unable to give much practical aid. We as Spiritualists ought to be the standard-bearers in all movements for social and moral, as well as spiritual betterment. It is in this way that Spiritualism can become a practical, living, powerful force for the regeneration of the world.

JOHANNES.

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THROUGH A GLASS, DARKLY.

The critics tell us that 'through a glass, darkly,' in St. Paul's immortal chapter on 'Faith, Hope, and Charity,' is a bad translation, but it has become a classic, and we are not going to give it up. It suggests looking through an imperfect medium such as we may suppose was in use twenty centuries ago, and seeing all things imperfectly. The picture present to the mind of the writer was that of a person looking from within through such a medium and seeing things imperfectly, but cherishing the hope of seeing them presently face to face. It may be a dear friend that is passing by, but this poor dim window does not admit of recognition. It may be that 'sweet fields' 'stand dressed in living green,' but this dull medium hides more than it reveals. Never mind! The hour's task will be done presently, or perchance the friend who cannot be recognised through the dense substance will look in, and be seen 'face to face.'

This is what the wise Paul was thinking about when he compared our present prospect with that which is to come. Shadows pass and re-pass here; and sometimes we think we see, and again all is dim: but some foolishly imagine that what they see is all there is to see. It is this lamentable folly that is responsible for half our mental miseries. Men have set up their own dim glimpses as perfect revealings. They have measured the infinite with a finite wand, and have pronounced the transaction closed. They have forbidden others to have better eyes or better glass, and have even grown angry when comparisons have been suggested. They have seen the shadow of a monstrous man and have called it 'God,' and have threatened us with damnation if we do not worship it. In this way superstition has been encouraged, error perpetuated, and progress delayed: and in this way we have fallen into that greatest of all delusions, that all there is to see, we see.

The best sign of a return or an advance to better things would be a return or advance to the simplicity, the modesty and the deep good sense of Paul's conclusion, that we are all looking through an exceedingly imperfect medium, and that it yet remains to see things face to face. Of even the most familiar things this is true,—of the thinker himself, for instance. We need not go farther than the eye that tries to see through this dull medium,

and the brain that tries to understand. 'What am I?' 'Whence came I?' 'Whither go I?' These are immense questions, and as unanswerable as they are immense. We need not go to the being of God for a mystery: the being of Man will do. We need not approach divinity to know that there is a veil between us and the reality: we feel the veil when we contemplate humanity.

In that beautiful story told in the Gospels concerning the opening of a blind man's eyes, we read that when he began to get his sight he said, 'I see men as trees, walking.' It is so with us all at the best, only some are under the delusion that we see men as men, walking. But Longfellow was right, 'And things are not what they seem.' Neither are human beings what they seem.

We do not see even a blade of grass, or a stone, or a grain of wheat or sand, as it actually is. We see only as much as the eye is fitted to see, and that is limited by the merest external appearance. We know that a very trifling readjustment of the organ of vision would make a new world of it for us, and it is not to be doubted that, if the eye were adapted to see so great a sight, the beautiful life-principles might be seen as a common spectacle, and the ethereal emanations of living beings might be beheld, making the streets radiant with all the fabled glories of the New Jerusalem.

If that is true of the body, what shall we say of the subtle mystery we call 'mind'?—of the living, loving, fearing, aspiring entity we call the 'soul'? Why, the very proudest achievements of modern science have only served to show us our total ignorance about that wondrous inner self. True, modern science has its wilderness of theories about mind and matter, and talks learnedly about phosphorus and protoplasm, chemical affinity and points of force, but, at the end, nothing is more evident than this—that science sees very darkly indeed through this dusky glass.

Shall we end there? Can we end there? May we not cherish the hope, may we not infer it as a certainty, that there is reserved for us the vanishing of the veil, and the seeing one another and all things 'face to face'? Does not Nature point to this? Do not our broken, fragmentary lives demand it? Is not everything inconsequential without it? Does not the reason, does not the heart, call out for it? Everything here is, at best, only experimental. How impossible it is either to be or to do all we feel and all we long for! How impossible it is to accomplish our task, in the sense of using up our material and fully employing our powers! How difficult it is to express ourselves, to develop ourselves within such limitations! and, if all this is true, is it not the language of common sense as well as of piety—that we now see through a glass darkly, but that we may look forward to seeing face to face?

We are here for a little while, and we are poor players in a mighty drama; and that is all we know. We try to write history, or to make it, but the utmost we can do is to adjust a deed to a necessity, and chronicle what is done. The prologue, the plot, the denouement, who can truly tell? It is a glorious dream,—if it is only a dream,—that we shall contemplate it all from a heavenly vantage ground, and understand; that we shall arrive at an all-revealing world, and see what this long march has done for poor weary and heavy-laden Humanity;—what it was meant to do, what part this world played in the mighty and far-reaching campaign, and what relation was borne to the tremendous whole by each tragic or joyous scene; a wondrous, thrilling, perhaps rapturous new reading of the History of the world.

HINDRANCES TO THE SPREAD OF SPIRITUALISM.

BY MISS H. A. DALLAS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, November 21st, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 573.)

The most serious hindrance to the spread of Spiritualism seems to me to be the lack of self-control evinced by those who pursue it.

Sometimes we hear it stated, and we cannot deny the truth of the statement, that persons who have taken up the subject have been injured by excessive experiment, or by becoming so absorbed as to have no other interests, or that they are constantly going to séance after séance and yielding themselves to the sway and domination of their 'guides'; that under the influence of suggestions, or commands, purporting to come from Beyond they have taken steps in life which have proved foolish or disastrous; their judgment has been weakened, and sometimes they become obsessed and either see, hear, or do what interferes with the duties and pursuits of normal life—and it is not always only ignorant or foolish persons of whom such things are said, and justly said. It is these facts, I believe, more perhaps than any others, which deter thoughtful persons from wishing to pursue inquiry into a subject which seems to them to have such mischievous results.

It is worth our while to consider what is the cause of the mischief. I do not believe that it lies in the facts of Spiritualism, for we know that hundreds, thousands of persons have studied and experimented and have remained as sane and balanced as they were when they began.

I think the cause of the mischief lies in lack of self-control.

It is a point which deserves to be more frequently noted, that self-control is a faculty of recent development in the race. I use the term *recent*, of course, relatively, not to the history of modern civilisation, but to the whole racial development of man on this globe.

In his book, 'The Ascent of Man,' Henry Drummond points out that there is an observable order in the evolution of the emotions and faculties now possessed by mankind, and that this order can be traced in the development of the individual as well as in the development of the race. The emotion which has been notified as first appearing in a child, he tells us, is that of fear, which has been manifested as early as three weeks after birth. Fear, then, we may with some assurance conclude to have been one of the earliest emotions developed far back in man's animal progenitors, in ages long before man appeared on the globe. Much later in the scale appeared the affectional qualities, social instincts, and, finally, moral virtues.

The subject is full of suggestive interest, but I must not let myself be tempted to stray from my main point; which is, that self-control is among the very latest faculties which have been developed in man; and that he has at present *only a very weak hold upon it.*

It is known that the longer the inheritance of any instinct or quality, the greater the stability: the shorter inheritance being the least stable. Old age, or weak health, or a shock will first affect the later acquirements, which have not, so to speak, securely rooted themselves in the race, or in the individual. We know that an old person will often remember the events of childhood which have deepest root, but will forget the events of yesterday.

Now let us apply this fact to this question of self-control. Mankind's self-control is very unstable, because it is a recent acquirement. We do not expect to find self-control in the beasts, neither do we expect to find it in an infant of a week old. It ought, of course, to be the first principle of education

to teach children, even quite little children, self-control; but this is often neglected, with the result that childhood and sometimes adolescence and middle life, or even the whole of life, may be lived through and very little self-control have been acquired. But even when these lessons have been partly learned, everyone will acknowledge that they are never learned so thoroughly that self-control ceases to be an effort; I mean, so that there is no further necessity for watchfulness over thoughts, words, and deeds. St. James tells us that the man who can control his tongue is a perfect man. Under pain or strain, ill-health or excitement, self-control is always liable to break down.

It is this fact that makes the experimental pursuit of Spiritualism dangerous, a danger not exclusively attaching to Spiritualism, however.

As the self-control of the majority of persons is very little developed, they are liable to lose what little they have when they come into new conditions requiring the exercise of faculties which are to them unwonted, faculties less deeply built into the nature by inheritance and exercise than others; and the temptation to let themselves go is increased when they believe that 'spirits' are going to direct them entirely, and it perhaps seems to them almost a virtue to suspend the use of their own judgments and voluntarily to surrender themselves to be 'controlled' by other wills than their own.

Wiser minds know better, but in spite of all warnings and advice from experienced Spiritualists, this notion that the self may be surrendered to the guidance of spirits still prevails in many minds, and more frequent and strenuous warnings are required. Inquirers should understand that unless they are already in the habit of exercising self-control over their normal thoughts, impulses, emotions, and actions—unless, in fact, they are *self-possessed*, it would be wiser for them, as a rule, to *avoid* experiment and to content themselves with learning what others have found out.

The experiments of persons with ill-balanced minds are of no great practical value, and, indeed, besides injuring themselves, they may be seriously detrimental to the cause, for, as Schopenhauer has somewhere said, 'enthusiasts without capacity are the really dangerous people.'

The difficulty is that perhaps few persons have the ability, or the candour, to recognise that they are lacking in self-control, and it is just those who cannot, or will not, recognise it who are in most peril. We want greater sincerity with ourselves, and greater severity. We have none of us *perfect* control over ourselves; those who are the most self-controlled are likely to be the severest with themselves in relation to any lapse. They will realise that even though the occasion of a lapse is a mere trifle, and the results apparently insignificant, every lapse really tends to weaken a faculty which is one of the *most important* for the race, a faculty now in course of development, and one to the stability of which every individual may, and should, contribute, for self-control and the lack of it are exceedingly infectious.

If all would-be experimenters would set themselves first to gain this self-possession, they would become real benefactors to the cause and to the race. We should find that the number of cases of 'obsessions' would quickly diminish, and we should commend the cause of Spiritualism to intelligent observers by the evidence of our healthy-mindedness and sanity.

Spiritualism can only be beneficially encouraged when it is developed along with a firm grasp upon personality; when the inquirer maintains, throughout, his right to use his own judgment and direct his own actions, so that he only lets himself be voluntarily passive for experimental purposes, and can always resume his active state when he chooses.

It is one thing to surrender one's self voluntarily to be passive, as we do in sleep, and to be controlled, as we do for an operation under anaesthetics, and another thing to be so open to influence that we may lose our self-control at any minute without our own consent.

Such a condition is to be strongly deprecated and is injurious both to individual and social progress.

In connection with this subject of self-control, I should

like to make a suggestion with regard to obsession. It is ordinarily assumed by Spiritualists that if obsession occurs it is necessarily to be attributed to some malicious intention on the part of an evil spirit ; this may be the cause sometimes, I am not disposed to deny it, but it seems to me probable that in many cases obsession is not due to *intention* at all, but rather to the lack of it. When *rudderless* minds incarnate attract to themselves equally *rudderless* minds discarnate, the result is naturally a confusion of thought which tends to break down the distinctness of personality : if this continues, the *finale* may be madness, madness exhibiting symptoms of blended states and multiple personality and confused sense of identity. I conceive of this as due to the trenching of mind upon mind, and the interaction of entities who are not self-possessed, and are no longer clearly conscious of personal identity. Higher intelligences will *never* obsess, they influence and suggest, they do not dominate ; interference with individual self-mastery, and with the development of the sense of personal identity would never, we may be sure, be the work of intelligences who have themselves attained to self-mastery and whose characters are highly developed and specialised. These spirits will always *respect the boundaries of individuality*. The same law operates among them. They, too, will be attracted to self-possessed souls who are masters in their own domain. *Communion* can only exist where development is on this level.

I hope I have made my meaning clear on this point. I am anxious to do so, and therefore I hope you will forgive me if I have been rather lengthy.

In a little pamphlet called 'Necromancy and Ancient Magic in its Relation to Spiritualism,' Professor Barrett says :—

'In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality, in the liability to lose that birthright we each are given to cherish, our individuality, our true self-hood ; just as in another way this may be impaired by sensuality, opium, or alcohol.'

Further on he continues :—

'In conclusion, let me add that the great object of our life on earth appears to be, on the one hand, the upbuilding, strengthening, and perpetuation of our separate and distinct personalities ; and, on the other, the awakening and development in each person of the consciousness of an underlying Unity, which links each one into a larger Personal Life common to all, "in Whom we live and move and have our being" ; in a word, the realisation of the fact that we are integral parts and members of one Body. In so far as Spiritualism aids or thwarts these objects, its moral effect must be judged ; like mysticism, I think it aids the latter, but is apt to endanger the former.'

This warning, from one who is known to recognise the value of Spiritualism, should be carefully weighed ; and I do not doubt that all those present will fully endorse the warning against the invasion of our wills by a 'lower order of intelligence and morality' ; but I think it is not so widely recognised that *invasion is itself an evil*. Those who are not evil, not, perhaps, of a lower order of morality than the sensitive, may not have reached that higher stage at which they would rigorously abstain from such invasion ; and therefore there is danger of sensitives allowing themselves to be dominated by personalities, even when these are on their own level. We see cases of this sometimes when both the influencer and the influenced are in the body. We occasionally see one mind so dominated and swayed by another as to have little scope for developing personal character and judgment. This is mischievous, whether the dominant influence be in the body or out. It is more dangerous, perhaps, when the influence is out of the body, because a sensitive is liable to yield more implicit confidence when he thinks his guide is a friend in the unseen.

There is an incident recorded in the life of the Great Master which has often struck me as full of significant teaching on this point. We are told that a man who was badly obsessed, when he had been liberated, entreated the Master to

let him remain with Him. The lately obsessed man felt his weakness and clung to the presence of the One who had freed him ; this was only natural : one would have expected that Jesus would have at once acceded to the request and taken him into the group of those disciples who were constantly with Him. He did not do so : but, on the contrary, sent him away from Him. It has seemed to me that His reason for doing this was partly at least, mainly perhaps, in order to compel him to guard the frontiers of his own personality. To be liberated from the invasion of evil minds merely to become dependent on the immediate neighbourhood of even so holy a Personality as that of the Christ, would not have been for his best development. He had to learn to stand upon his feet, to fight his own battles, to form his own judgments, linked, indeed, in strong fellowship with his Deliverer ; but not losing his own individuality, or letting his mind become a parasite.

'To aid the will too much is to pervert
Its nature, and instead of helping, hurt.'

—LYTTON.

Mediums might do much for their clients if they would bear this in mind, and would decline to have constant interviews with those who they see are leaning upon them for advice without sufficiently exercising their own judgments.

Of all the hindrances to the growth of intelligent interest in the study of Spiritualism, and of all truth, indeed, one of the greatest is egotism.

I do not refer now to that vulgar and degrading kind of egotism which exploits psychic powers for mere gain ; the egotism of the money maker who visits clairvoyants to learn how best he may invest his guineas, or the, perhaps, equally degrading egotism of the man or woman who regards Spiritualism chiefly as a means of fortune-telling. I refer to a more refined and more excusable kind of egotism. The egotism of the person who pursues the subject merely for consolation in bereavement.

Do not misunderstand me. One of the uses of Spiritualism has been to administer consolation ; it is a worthy use for it to serve ; but it is also, I think, very true that there is great danger in making this the sole or even the main object in view. These powers and activities of humanity incarnate and discarnate are intended for larger and less personal ends. The man who pursues the study of these activities for the purpose of benefiting, enlightening and uplifting his kind, will probably find consolation and refreshment for himself by the way ; but if nothing personal falls to his share, he will pursue his way undaunted, knowing that it is still equally worthy to be pursued, since his main motive remains unthwarted, his main motive not being a personal one.

I feel sure that constant séance-going for personal ends has an enervating influence, even though these ends may be prompted by affection.

There is profound wisdom in Wordsworth's poem, 'Laodamia' :—

'And thou, though strong in love, art all too weak
In reason, in self-government too slow ;
I counsel thee by fortitude to seek
Our blest re-union in the shades below.
The invisible world with thee hath sympathised ;
Be thy affections raised and solemnised.

Learn, by a mortal yearning, to ascend—
Seeking a higher object. Love was given,
Encouraged, sanctioned, chiefly for that end ;
For this the passion to excess was driven—
That self might be annulled ; her bondage prove
The fetters of a dream opposed to love.'

'That self might be annulled.' Do the experiences of the average séance visitors have this tendency ? Are inquirers content when they have gained the conviction, which spiritualistic experiences are calculated to give, that this brief span is but an episode in an unending existence—that beloved souls are still responding to their affection, are still interested in their daily life of struggle and progress—do they, when they have learned this, turn back to the work of the present world with renewed energy and more aspiring effort, making all experiences a means of richer service to mankind, using

sparingly and with watchfulness the opportunities that may offer for receiving messages from the beyond? Are they watchful lest any unworthy self-seeking should rob this intercourse of its elevating effect, lest the mind should become dependent on such tokens, and lest it should even perchance react harmfully upon the souls who have passed on? It has been felt by some that this last is a possibility which renders the pursuit of experimental Spiritualism questionable.

Can we disturb the dead by our attempts at intercourse? I think it is possible that under certain conditions we may. If we are too insistent in our desire for the frequent repetition of outward manifestations we may exercise upon some of the more plastic minds in the unseen a force which is not always for their benefit, almost irresistibly drawing their thoughts down to us, rather than letting them draw ours upwards. This possibility ought not to be ignored.

If our first aim is always *service* then we need not fear; to aid us in serving mankind can never be injurious to them, and if, in the pursuit of this end, they are able to give us direct tokens of their identity, and of their continued affection, we may accept such tokens thankfully and utilise them gladly as encouragements to renewed efforts to bring comfort and help to others.

In conclusion, Miss Dallas narrated a short and vivid dream, which came to her one night after she had been considering the pros and cons of professional mediumship. This dream, she said, had shown her how valuable a moral influence seers might exert, if without flattery or fear of consequences, they turned a searchlight upon the lives and consciences of their clients, remembering that clairvoyance might be an instrument of the Divine Wisdom which is quick and powerful, discerning the thoughts and intents of the heart. (Loud applause).

After a few remarks by Dr. Abraham Wallace and others, the meeting closed with a hearty vote of thanks to Miss Dallas for her suggestive and helpful Address.

BIRTH.—The many friends of Mrs. May Crowther, daughter of Mr. Jas. Robertson, of Glasgow, will be pleased to learn that a daughter was born to her on Sunday last, and that mother and child are both doing well.

'JESUS IN LONDON' is an edition, with pictures (published by A. C. Fifield, 44, Fleet-street, price 7d.), of a poem which appeared not long since in the 'Daily News.' In thirteen verses it describes, pointedly and graphically, how Jesus, returning in the character portrayed in the Gospels, would go among the people in the slums and tenement houses 'down our way'; 'He'd come so kind and homely, And feed us with love and bread,' calling on the clergy and the rich to show what they had done for their brothers, 'the men for whom I died.' He would sit 'with a common kid cuddled up on His knee, And the common sun on His hair,' and say, 'That each must work for the others, Not thousands work for one.' The root of the wrong is, that the rich do not look on the poor as brothers: 'They'll never believe till He comes again, Or till we rise from the dead.'

'DEEP BREATHING,' by Arthur Lovell (agent: J. Wooderson, 23, Oxford-street, W., price 1s. net), takes up a special side of the subject of health and psychic development as promoted by breathing exercises. The author claims that 'control and mastery of breathing resolves itself into control and mastery of the highest force in Nature, thus linking the science of breathing to the supreme science of Concentration, Will, and Faith.' This Mother-force of Nature, from which all the other forces spring, is that to which so many names have been given, denoting it as the Life Principle or Universal Healing Force. Yoga practices are described, and the author proceeds to give his own recommendations, beginning with remarks on wrong methods of breathing, which only induce fatigue. There are chapters on the art of walking, which is facilitated by correct management of the breath, and on breathing for invalids, with special reference to consumption, diseases of nervous origin, and insanity. Mr. Lovell wisely recommends that attention should be paid to the breathing of children at school, for 'mental dulness or physical laziness in the young is an unerring indication of insufficient oxygenation of the blood caused by deficient breathing,' and 'the dynamic force is in ratio to the breathing capacity.' Therefore, from every point of view, he holds that 'practical mastery of breathing is indispensable.'

ANCIENT EGYPTIAN SPIRITUALISM.

(Continued from page 568.)

Coming to a detailed consideration of the Egyptian Ritual of the Dead, Mr. Massey shows that the eschatology of the Ritual, or its teaching as to a final state, was based on the mythology, and on the symbolical representations of the Sun-god and the light and dark periods of the lunar revolution. 'The mythical representation was first applied to the phenomena of external nature, and then continued and re-applied to the human soul.' The so-called Book of the Dead, which Mr. Massey speaks of as the Ritual, 'is the Egyptian book of life; life now, life hereafter, everlasting life; it contained the things to be done in the life here and hereafter to ensure eternal continuity.' The way of salvation was written in the Ritual, and the departed soul had to tread it with the guidance of the Word, and step by step and act by act he must make himself true. 'There was no life for the soul except in knowing, and no salvation but in doing, the truth.'

After the life on earth there was a resurrection, not in an eternal heaven, but in Amenta, 'the earth of eternity,' where 'the claim to the resurrection in spirit and to life eternal in heaven had to be made good and established by long and painful experiences and many kinds of purgatorial purification, by which the soul was perfected eventually as an ever-living spirit.' The glorified body must be formed feature by feature and limb after limb in the likeness of the gods until no part remains undivined. Then the soul is reunited, not to his earthly body, but to the bodily type of the mummy in Amenta. Finally he passes the 'Great Assize,' his heart is weighed (the new spiritual heart), and ascending from Amenta to the Mount of Glory, and sailing in the bark of Ra through the stellar paradise, he enters the ranks of 'just spirits made perfect.' The mummy was not preserved in order to be re-inhabited by the soul, but as a type of immortality. Mr. Massey draws remarkable comparisons between the beliefs here outlined, with their corresponding ceremonials, and the dogmas, rites, and emblems of Christianity, and throughout he claims that the explanation of the latter is to be found in the Egyptian mystery-ritual. Any summary of this portion of his argument would be inadequate, and several points receive still more detailed treatment in the Appendices to the second volume. Similarly, the accounts in Genesis of the Creation, of the fall, and of Joseph are said to be Semitic 'travesties' of Egyptian mystery-teaching, while the beautiful imagery of the Psalms (especially Psalms 23 and 24) is compared with closely parallel ideas in the Ritual. Again:—

'Whether written by Paul or not, the Epistle to the Hebrews contains the Egypto-Gnostic doctrine of the Christ which was taught by Paul in accordance with "the beginning of the first principles of the oracles of God"—that is, of the divine wisdom which was communicated in the mysteries, and in which Paul was adept and perfect. Heb. v. 7, for example, is a brief sketch of the twofold Horus who suffered as Horus in his mortality, and overcame as Horus in spirit, who personates the redeemer from death' (p. 534).

The Jews, we are told, brought out of Egypt certain writings containing the Egyptian eschatology, the 'wisdom' in which Moses is said to have been learned. But we must remember that there were other periods of contact with Egypt, and especially in New Testament times, when there were large Jewish colonies there. The libraries of Alexandria afforded a more perfect field for the study of comparative religion than any collection that is extant to-day, and the mystery-teaching of all ages was summarised in the Græco-Egyptian Gnosis. Of the Jewish sacred literature Mr. Massey says:—

'The secret of the ancientness and sanctity of these writings is that they were originally Egyptian. They are not the product of any ground-rootage in the land of Judæa. They come to us masked and in disguise. The wisdom of old, the myths, parables, and dark sayings that were preserved have been presented to us dreadfully defeated and deformed in the course of being converted into history. An exoteric rendering has taken the place of the esoteric representation which contained the only true interpretation. The past was known to Philo, a learned Jew [of Alexandria], who, when

speaking of the Mosaic writings, told his countrymen that "the literal statement is a fabulous one, and it is in the mythical that we shall find the true." To understand their own books, their religious rites, festivals, and ceremonies, the Jews will have to go back to Egypt for purposes of comparison' (p. 543).

The second volume of this wonderfully detailed and comprehensive work is divided into four books, two of which treat of the Jewish stories of the deluge and the exodus, and the others of the book of Revelation and the Jesus-legend respectively. All these are traced back to Egyptian sources thousands of years older than the biblical documents. The deluge-legend is very widely diffused, and in one sense it is said to refer to the ending of a cycle in time. It is also a myth relating to the passage of souls, by a ship, to the 'mount of glory.' In the Ritual:—

'The waters are traversed by the ark with the rescued souls on board. The Osiris-Nu, or Nnu as god of the inundation, *turneth back the water-flood*, and keeps his companions safe who are on board the ark until the resting-place is finally attained upon the summit of the mount. . . . The Ritual preserves the astral mythos in the form of drama. The voyagers who land upon Mount Hetep are souls of the departed, and not human beings. Sacrificial ceremonies are performed upon the altar and offerings made at the moment of debarcation' (pp. 554-5).

In one Egyptian legend a deluge is sent as a punishment, and when it is over, 'the bow of Taht,' which is the crescent moon, 'was set in heaven with the promise that the waters of the wrath of Ra should not again cover the earth.' The dove and raven, the white and dark bird, refer to the moon in its light and dark quarters.

Equally symbolical, rather than historical, as presented by Mr. Massey, is the exodus from Egypt, followed by the wandering in the desert (of Amenta) until the Land of Promise could be reached. In the Ritual there was a mystical topography, in which certain states of existence in the Under-world were denoted by names which were also applied to localities in Egypt, and had another correspondence in the regions of the starry heavens. Thus the 'lower Egypt' of Amenta is a state of enforced servitude, guarded by a dragon, which is 'the real Pharaoh who held the people in bondage' in the Egypt of the Bible. This dragon lived in the (mythical) Red Sea, 'the water of the West which was red at sunset.' The Wilderness of Sin, Mount Sinai, Mount Pisgah, the golden calf, the destroying and healing serpents, and many other features of the Exodus narrative, are to be found in the descriptions of after-death wanderings contained in the Ritual. Some of the Commandments correspond to clauses in the Egyptian 'negative confession' or profession of innocence: 'Thou shalt not steal'—'I have not committed theft.' The Land of Promise on the other side of Jordan is that paradise across the water which figures largely in all religious imagery. Like the 'land flowing with milk and honey,' the Egyptian paradise was a land of plenty. This figurative geography need not seem strange when we remember that to the Christian, as to the devout Jew, 'Zion' has always had a celestial as well as a terrestrial meaning, and Mr. Massey deprecates the anxiety of the Jews to rebuild a terrestrial Zion in Palestine:—

'The Zion of the visionaries is based on a celestial foundation. It is Jerusalem the Golden; Jerusalem above, not to be confounded with a sacred site in Palestine. The ideal of the racial Jews is a paradise on earth, whereas the religious ideal was the city in the heavens figured ages earlier on the summit of the mount, which was Hetep, the mount of peace, in Egyptian, and in Hebrew it was Mount Salem [peace], or the later Jerusalem' (p. 687).

We must leave for later reference Mr. Massey's exposition of the Book of Revelation on an Egyptian basis and his detailed presentation of many incidents in the Gospel narratives as being derived from Egyptian sources; we need only here repeat that these volumes are a veritable treasure-house of ancient religious lore collected from all quarters and all ages of the world, and displayed with a luminous precision which carries conviction as to the correctness of Mr. Massey's

main contention, that religion is based on psychic perception of transcendental realities, which are only capable of being conveyed to the normal comprehension by means of the graphic and universally intelligible method of symbolical representation—the oldest and the most enduring of all languages.

JOTTINGS.

'If our first aim is *service*, then we need not fear,' said Miss Dallas at the meeting of the London Spiritualist Alliance when she gave her Address on 'Hindrances to the Spread of Spiritualism,' and it is a truth which needs emphasising. If we truly desire to serve others we shall not be selfish. We shall not ask, 'How can Spiritualism help me?' but, 'How can I help Spiritualism: what can I do to spread the truth, to support the work and the workers, to strengthen the Alliance and add to its usefulness?' The attitude of helpfulness lifts us above fear and insures happiness.

The difficulty with regard to obsession would disappear almost entirely if inquirers and sensitives, instead of calling upon spirits to 'control' them, to 'guide' them, to work wonders for them, would seek spiritual aid and illumination that they might be better able to live wisely and, by influence and example, as well as by teaching, render more efficient service to others. The latter attitude invariably affords conditions favourable for spirits of like disposition to exert their influence for good—both upon and through those who seek their aid.

In 'The Life of George Matheson, D.D.' by D. Macmillan, M.A., D.D., there is an interesting account of how the popular blind preacher wrote his hymn, 'O Love that will not let me go,' which has found its way into almost every hymnal on both sides of the Atlantic. Dr. Matheson says: 'It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction.'

A correspondent writes: 'I get "LIGHT" regularly, and thoroughly enjoy its contents. It is steady and sober, yet full of life, holding very tight to the ancient faith, and yet following confidently the road which is ever widening by discovery, and which the light of science shows to be leading onwards to realisations of which the boldest had hardly dared to dream.'

Our friend is right: we hold tight to the most ancient faith of all—the innate revelation or intuition, one and the same ever, which Man has always held, the *sense* that there is a Supreme Power manifesting in myriad ways, material as well as spiritual, and that towards that Power we are developing in knowledge and experience, though the way may sometimes lead through strange wildernesses and desert places. That Power, we believe, has placed no embargo on research; we are here to learn, and everything that is possible to be learnt is lawful to investigate, provided that the methods used are not cruel or immoral.

The 'official handbook' of the bazaar held by the Glasgow Association of Spiritualists on the 5th, 6th, and 7th inst. contains a large-sized portrait of Mr. James Robertson, also portraits of Mr. Geo. P. Young, the president of the association, and Mr. J. J. Morse. An interesting feature of the handbook consists of a number of 'memorable words,' original and selected, and it is officially stated that Spiritualism 'has done more to break down the barriers of materialism and superstition than any religious movement of to-day. It is the only one which *truthfully* claims to demonstrate the fact of personal immortality.'

The 'Daily Mail' for November 28th related an instance, similar to some recently referred to in 'LIGHT,' of a crime being brought to light by a dream. A Mrs. Anderson, while staying with her husband at the house of an engineer in California, 'was oppressed by a vivid nightmare,' in which she saw the body of the engineer's wife, who was visiting friends in a distant part of the State, 'lying on the ground in a shed with the arms crossed. Mrs. Anderson communicated her dream to the police, who discovered the body of the murdered woman buried, as described, in an outhouse.'

From an article in the 'Academy' of November 23rd inst., on Francis Thompson, the poet, who died on November 13th, we take the following incident. As a young man, in great poverty, he had sent some verses to an editor, but being in a dirty envelope they were pigeonholed and remained unread for six months. By that time Thompson had left the address given and was undiscoverable. 'He had seen his verses printed, and finding, as he thought, all reward denied him, finally yielded to despair. Having for some days saved up all the pence he could earn, he devoted them to the purchase of a single dose of laudanum, sufficient to end his troubles. With this he retired at night to his haunt, the rubbish plot in Covent Garden Market, resolved on death. Then, by his own narrative, the following incident occurred: He had already taken half the fatal draught when he felt a hand upon his arm, and, looking up, saw one whom he recognised as Chatterton, forbidding him to drink the rest, and at the same instant memory came to him of how, after that poet's suicide, a letter had been delivered at his lodgings which, if he had waited another day, would have brought him the relief needed. And so with Thompson it happened; for, after infinite pains, the editor had that very morning traced him to the chemist's shop where the drug was sold, and relief for him was close at hand. This was the beginning of the new and better life.'

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 Spiritual Revival, B.C. 1500.

SIR,—Those of your readers who are interested in the history of religious evolution and the age-long struggle of the living spirit to assert itself against the paralysing numbness of hard and fast ceremonial ritualism, should read a fascinating article in 'Blackwood's Magazine' for October, entitled, 'Akhnaton, Pharaoh of Egypt.'

Akhnaton, 'the Glory of Aton,' who succeeded at the age of fourteen to the throne of Egypt at the period of its greatest glory, when its sovereignty extended from the Soudan to the Euphrates, about 1500 B.C., and whose tomb has just been discovered in the Valley of the Tombs of the Kings at Thebes, was trained by his mother, the great Queen Thiy, supposed to have been of Syrian descent, wife of Amonhotep III., in an enlightened, spiritual, high-minded religion.

After ascending the throne this brilliant, marvellous boy outstripped his mother's teaching, suppressed the old priest-ridden religion of the worship of Amon-Ra, the sun in its material aspect, and numberless other gods, and taught the worship of the one God behind all phenomena, in truth without ceremonies. His God was the cause of the heat and light of the sun, to be seen in the chick in the shell, in the wind filling out the sails of ships, in the fish leaping in the water, in the joy which caused the lambs 'to dance upon their feet,' and the birds 'to flutter in their marshes.' He also taught that the Pharaoh was not a god but a man. 'It was, without question, the most enlightened religion the world had ever known.'

Akhnaton was the first apostle of the simple life known to history, and taught the joy and gladness and beauty of true life, and kindness to all creatures, in much the same terms as the most advanced thinker of the twentieth century. He left Thebes, the capital of the Empire, with its antagonistic priesthood enthralled in ceremonial observances and dead conventional formalities, and built a new city for himself, El Amarna, on the Nile, about a hundred and sixty miles above Cairo, but unfortunately, in his devotion to religion, he neglected altogether the affairs of this world, with the consequence that the Asiatic provinces revolted, the treasury became empty, and the great empire he had inherited gradually dwindled away. His religious revolution had ruined Egypt, and had failed. The blow killed him, and he died at the age of twenty-five leaving only daughters to succeed him, and the throne was filled successively by two sons-in-law. The priests of Amon-Ra resumed their old idolatrous worship, El Amarna was abandoned to decay, and the living spirit suffered a fresh eclipse.

The writer of this wonderful history, Mr. Arthur E. P. Weigall, has bridged over the thirty-four centuries that have elapsed and presents to the mind the events of that long-past life as if they were of yesterday. Read it, good friends, and enjoy it as much as I have done.—Yours, &c.,

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

A. K. VENNING.

'Man's Free Agency.'

SIR,—With reference to Mr. A. K. Venning's reply, on p. 576, to Mr. Cansick's inquiry as to 'Man's Free Agency,' I should like to offer the following remarks: Man has the ability to choose, as Mr. Venning has said, but his choice is determined by his heredity and his environment. Whatever qualities or potentialities for good or evil we are born with, we are not responsible for. These qualities or potentialities are strengthened or weakened, as the case may be, by our environment, and thus our characters are formed. Environment must be taken as including *everything* which is external to, and which yet affects, us.

With reference to what Mr. Venning says about wilful wrong-doing and sin: I do not believe that there *is* such a thing as wilful wrong-doing—that is, doing wrong and *realising perfectly* at the same time that the act committed is a wrongful one. I rather believe that men love the highest *when they see it*. A man may injure another, and know that he has injured another, and yet not realise that he has committed a wrongful act. I think it is a question of moral development. What at one stage of development appears right, in a more advanced stage appears wrong.

I do not believe, as it appears to me that Mr. Venning does, that Spiritualism disproves Determinism. On the contrary, since I have entered the Spiritualist ranks and seriously studied Spiritualism, I have been, more than ever before, convinced of the truth of Determinism. I cannot, at present, enter into what appears to me as the obvious reason for this, but shall be pleased to do so at a later date, if necessary.—Yours, &c.,

HARRY PYE.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge with thanks the following donations received during November:—By sale of pamphlets, per Mr. J. C. Macdonald, 17s. 10d.; per Mr. J. Adams, 8s.; per Mr. J. Collins, 6s. 1d.; Mr. Aaron Wilkinson, proceeds of a séance, 10s.; 'Enma,' 5s.; Mr. A. Colbeck, 10s.; Whitley Bay Society, per Mr. J. Clarke, 7s. 6d.; proceeds of a séance given by Mrs. Everitt, per Mrs. K. Taylor-Robinson, £2 1s. 6d.; proceeds of a meeting held at Hyde under the auspices of the British Mediums' Union, per Mr. W. E. Bentley, £1 7s.; 'Well-Wisher,' 2s.; Masters Percy and Harold Vango, 12s.; proceeds of lantern lecture given by Mr. J. J. Morse at Bury, per Mr. F. Hepworth, £1 5s.; also at Blackpool, per Mr. W. Critchlow, £1 2s. 9d.; Mr. A. Pfaff, 3s. 9d.; total, £9 18s. 5d.

I should like to express sincere thanks to Mrs. Everitt for having departed from her usual custom, by allowing a charge to be made for the séance; the necessity for augmenting this fund being her sole reason for breaking the rule. Mr. J. J. Morse also deserves our warmest thanks for the yeoman service he is doing, not only in supplementing the funds, but by the educational information he imparts to his audiences. The British Mediums' Union has entered into this good work with zest, and I sincerely hope that this noble example will be followed by all other 'unions,' 'councils' and societies in the country. If all societies would recognise the necessity of setting apart one Sunday every year for the benefit of the fund, it would show that they realised the importance of practising 'brotherhood.' Why should we allow our old workers to be dependent upon the charity of those who are not Spiritualists? It only needs society officials to bring the matter before their members, and it would be done. Some societies have collections for hospitals and infirmaries; why not for their own sick and infirm? I shall be pleased to communicate with anyone who will help to realise this object.—Yours, &c.,

A. E. BUTTON,
Hon. Financial Secretary.

9, High-street, Doncaster.

SIR,—The committee of the East London Spiritualist Association will give the entire collection taken at the meeting on Sunday next, December 8th, to the National Fund of Benevolence, and we take this opportunity of asking all Spiritualists in this district to give a practical illustration of the brotherhood of man. Thoughts and wishes are very potent, but in this physical life they need demonstrating, and I sincerely hope a big effort will be made to render this attempt worthy of the known generous desire among the East of London workers to help the workless. Any sums sent to me direct by those who cannot be present on Sunday will be duly acknowledged.—Yours, &c.,

GEO. F. TILBY, Vice-President,
East London Spiritualist Association,
Workman's Hall, Romford-road,
Stratford, E.

Christmas Treat for Poor Children.

SIR,—Permit me, through 'LIGHT,' to remind the many kind friends who on former occasions have generously aided with gifts of toys and subscriptions, that the time for the Christmas treat for the poor and destitute children is again near. On Monday, the 9th inst., Madame Zeilah Lec will give illustrations of psychometry, clairvoyance, &c., at the Spiritual Brotherhood Mission, Mayall-road, Brixton. A silver collection will be made, the whole of the proceeds to be given, by her desire, to the Children's Fund; towards which, also, I shall be glad to receive, as in the past, both toys and subscriptions.—Yours, &c.,

AIMÉE V. EARLE.

19, Studley-road, Stockwell, S.W.

Name and Address Wanted.

SIR,—Permit me, through 'LIGHT,' to ask the lady or gentleman who forwarded a communication to me, addressed to the care of the Secretary of the Society for Psychical Research, purporting to be a letter through automatic writing, to send me name and address so that I may return the communication. There is some mistake in supposing it to be for me, as it bears no single characteristic, either in words or signature, of anyone I have ever known. All those dear to me have every means of communication and are in constant touch with me and deny having sent any such message for me. The sender may like to find the person for whom it was meant.

During my thirty-nine years of research I have known of four like instances, with different mediums, and in no single case did the message prove correct, so that even if the identity of the communicator and the intended recipient be positively verified, such communications should be very carefully dealt with; as although they might not affect the persons who receive them, still they might give unnecessary pain to others.—Yours, &c.,

L. HOME.

78B, Portsdown-road, Maida Vale, W.

A Vision in the Night.

SIR,—Some years ago I had a friend who was a very strong medium (quite private), and I could tell of many wonderful occurrences with her as medium, but perhaps the first experience of this friend will be of interest to your readers, so I will write it down.

Thirty years ago this friend, then a girl of eighteen years, but now beyond the veil, paid a visit for the first time to a married cousin, who lived with her husband in the mountains of Thuringia. My friend travelled from Hamburg, so it was rather a long journey for her to Thuringia, and she was very weary from travelling when she arrived there late in the evening. The family of her cousin lived in a very old and large house, which had been, in the long ago, a convent. People in the neighbourhood had often seen a monk walking in the large garden, but of this my friend, of course, knew nothing. Soon after her arrival her cousin took my friend to her bedroom, and she was soon asleep. In the early morning she awoke and was much astonished to see standing beside her bed a lady, pale, but very beautiful, and kind looking, only she thought it strange that the lady was clad in robes of centuries ago. Her small, white hands were playing with a necklace of large blue pearls. Looking smilingly on the girl the lady said: 'Would you like to have one of these pearls? Then I will give you one.' And, nodding kindly, the lady was gone, my friend did not know whether through the door, or how.

This apparition was so real that the girl thought it was some other visitor in the house whom she had not seen the evening before, and that the lady had gone into her bedroom for fun, so she was not frightened at all and was soon asleep again. It was not until she told her cousin at breakfast of her morning visit that my friend learned that she had indeed had a visit from one of the other world.

In the afternoon of the same day the girl took a walk with her cousin. It was springtime, and as they were passing near a freshly cultivated field, my friend, who loved flowers very much, saw a little white flower which she felt she would like to gather. As she stooped to do so she saw, lying near the flower, a blue pearl, exactly such an one as the lady of her morning visit had worn. The pearl was of dark blue glass, roughly ornamented and very old-looking. I have myself seen this curious pearl, but I do not know what has become of it. This is truth.

I hope your 'LIGHT' will come to me as long as I am here on earth; I have read a great many English and American Spiritualist papers, but I think 'LIGHT' the best of all and the most instructive.—Yours, &c.,

Möln, Lauenberg.

FRAU R. D.

SOCIETY WORK.

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

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. Ball gave a helpful address. Sunday next, Mr. Snowdon Hall, 'Spiritualism: A Rational Religion.' Thursday next, at 8 p.m., Mrs. Agnew Jackson, clairvoyant descriptions; admission 6d. each.—M. S. H.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Webb gave personal experiences followed by clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Tayler Gwinn. Monday, at 7 p.m., Madame Zeilah Lec and Miss Earle; silver collection for Poor Children's Christmas Treat.—W. U.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. H. Pateman delivered a deeply interesting address on 'Food Reform,' Mr. Geo. F. Tilby presiding. Sunday next, Mr. D. J. Davis, address; the collection will be given to the Fund of Benevolence.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a public circle was held; in the evening Mr. F. G. Clarke gave a good address. Sunday next, inspirational addresses by Mrs. M. H. Wallis. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, to a good audience, Miss Chapin gave a fine address and well-recognised psychometric and clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 7 p.m., Miss Violet Burton. On Thursday, at 8 p.m., Mr. Osborne.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington dealt with 'Current Tendencies in our Direction.' Sunday next, at 7 p.m., Mr. Checkitts; Mrs. Boddington, clairvoyante. Thursday next, at 8.15 p.m., psychometry and clairvoyance at 17, Ashmere-grove. Tickets 1s. each.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. E. W. Wallis delivered an earnest address on 'The Most Important Question of All,' which was much appreciated. On Friday and Saturday evenings, the 6th and 7th inst., bazaar: speciality Christmas cards; clairvoyante, Mrs. Imison. Sunday next, at 7 p.m., Mrs. Agnew Jackson.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. F. Roberts (of Leicester) gave an address and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. S. Johnston, address and clairvoyant descriptions. Soloist, Mr. Robert Wittey. Monday next, at 8.30 p.m., members' circle at 50, Avenue-road.—N. R.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last the subject considered was 'Work with all Thy Might.' In the evening Mr. F. Friehold's remarkable experiences and reminiscences were much enjoyed. On Monday last Mrs. Webb gave successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. W. H. Simpson on 'Joan of Arc.' Tuesday, healing.—H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. E. Long, after a reading, delivered a brilliant, logical, and educational address to a large and appreciative audience on 'Hell and Damnation.' Miss Langhton delighted her hearers by her fine rendering of a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Next members' séance, December 13th.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Wadsworth's address upon 'The Birth and Death of a Planet' was discussed. In the evening Mr. G. Morley spoke on 'The Mystic Side of Religion' and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., Mrs. Coen, 'Diet and Development'; at 7 p.m., Mr. Morley, address and clairvoyant descriptions. Wednesday, at 8.15 p.m., Faithist teachings.—W. E.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Miss Florence Morse's brilliant and logical answers to written questions and her clairvoyant descriptions were well appreciated by a large and enthusiastic audience. Sunday next, at 7 p.m., Mrs. Fairclough Smith on 'Spiritualism and the Bible.'—67, George-street, Baker-street, W.—On Sunday morning last our first service in this new hall was a great success. Mrs. Fairclough Smith delivered an earnest and eloquent address and gave convincing clairvoyant descriptions. A lady member beautifully rendered a solo. Sunday next, at 11 a.m., Mr. E. W. Beard, inspirational address; Mr. P. E. Beard, clairvoyant descriptions. Please note address of small hall.—A.H.S.