

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,461.—VOL. XXIX. [Registered as]

SATURDAY, JANUARY 9, 1909.

[A Newspaper.]

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For further particulars see page 14.

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1909, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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This removal may necessitate some changes in certain departments of the astrological business hitherto conducted, with unparalleled success, at the former address; and some important announcement will shortly appear either in a specially prepared circular letter or in the pages of 'Modern Astrology.'

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Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

NO. 1,461.—VOL. XXIX. [Registered as] SATURDAY, JANUARY 9, 1909. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

From Mr. H. G. Wells' book on 'First and Last Things' might be collected a rich harvest of keen sayings; such as 'The forceps of our minds are clumsy forceps and crush the truth a little in taking hold of it.' This deep truth may account for many things; for our unlovely and unloving 'holding' of the truth, for our low apprehension of it, for our uncharity in thinking of other people's 'truths,' or perhaps for our misapprehension or misrepresentation of them: and it is quite possible that if we could all absorb truth without forceps altogether it might come to pass, in time, that we should all think alike. All the difference may be in the crushing, more or less, or in different ways.

It is a notable sign of the times that Swami Abhedananda's lectures in India appear to be changing their objective or their emphasis. He is becoming practical and patriotic in an industrial sense. 'Let those who are patriotic,' he says, 'who have the national spirit aroused in them, offer scholarships to enable students to go to foreign lands and acquire scientific knowledge, and learn industrial methods which are highly developed in other countries.'

In a recent lecture in Bombay, he said:—

In every branch of science we are backward. To-day, we are falling behind. Our universities and colleges do not encourage us in making new researches, but, notwithstanding all such difficulties, India has produced a great original scientific thinker in the person of Dr. J. C. Bose. We must have our own laboratories for making researches in chemistry, in physics and other sciences. In America, many universities have a special department for the students to do research work. The time has come when we should wake up and start such universities and institutions, where we can make new investigations and fresh discoveries in the various branches of knowledge. And another thing which we need is, the starting of technical and industrial schools, where education should be given free of charge. Free education we need in our country. In America education is compulsory, and there are inspectors who go from house to house to see which families are not sending their boys and girls to schools, and arrest them. Education must be free. I have said this in England and I say the same thing here, that we need free education, and the Government ought to give it to us. But if the Government is unwilling, let us have our own institutions; let all the wealthy people subscribe for the free education of the boys and girls of our country. When we find that nearly eighty per cent. of our people do not know how to read and write, what can we expect from them? Through education alone we can make them understand that they belong to a nation, and ultimately we can make them realise the grandeur of the Hindu ideals, the grandeur of the Hindu religion, the grandeur of the philosophy of Vedanta.

We have here the right note for India. Spirituality and meditation have their great value, but a nation cannot

live and advance by them alone. It must push on to its place in the busy laboratory and workshop of the world. If that is true of a nation being born, it is still more true of a nation that has to accomplish its resurrection.

The Sermon by the Rev. H. F. B. Mackay, to which we lately drew attention, began with the following paragraphs:—

The most remarkable feature of the thought of our day is the break up of the materialism which froze like a bitter frost many of the stronger minds of Europe throughout the middle of the nineteenth century. The facts which have come under their observation of late years have led a certain number of distinguished scientists to feel that it might be possible to obtain exact scientific demonstration of the persistence of human life after death.

The difficulty which bars their progress arises out of a new discovery as to human personality. It is now known that we are complex beings to a hitherto altogether unsuspected degree. It is now known that under certain conditions certain people become disintegrated and appear as two or three people—unconscious of one another, or hating one another, and exhibiting markedly different tastes, characteristics, and states of knowledge.

And it is this fact—the fact that what appears to be a communication from some person other than the living experimenters, may, after all, be a communication from a separate consciousness, hitherto unsuspected, hidden within one of the experimenters—which has hitherto robbed the very remarkable results obtained of entire conclusiveness.

We would suggest to the preacher that the multiple personality referred to need not mean 'disintegrated' personality. It may quite likely mean semi-obsession, as a case of manifestation of separate beings through the one medium or instrument. It looks like it, and only our ingrained notion that the spirit-people live a long way off prevents us seeing how likely it is that several spirits may manipulate one earthly instrument. Perhaps that happens more often than we imagine, because in less obvious ways.

Messrs. A. Constable and Co. (London) send us 'Lucius Scarfield: A Philosophical Romance of the Twentieth Century,' by J. A. Revermort. It is a book of five hundred and seventy-four pages, with a tremendously exciting story in it. We have not read it all: not because it is dull or ordinary, but because it does not seem necessary.

Notwithstanding the current notion about us, we can assure strangers that we are really very unsensational and matter-of-fact; and that ghost stories can easily be too strong for us. This one is; but we have read enough to convince us that it is an able and eloquent work: and it is quite likely that many people would revel in every word of it.

'A Man's Vengeance; and other Poems,' by George Barlow (London: H. J. Glaisher) is not a pleasant book. 'A Man's Vengeance,' which more than half fills the book, is a story of passion, lurid and loud with violent emotions. As a work of art it may be admirable, and certainly there is highly meritorious phrasing and rhyming in it, but we find no pleasure in reading it.

A few of the small poems are thoughtfully subdued;

but the prevailing note is poetic 'sound and fury.' We do not finish the quotation, because it would be the reverse of the truth; for the poems signify much.

Another of Mr. Horatio W. Dresser's persuasive books has just appeared: 'A Physician to the Soul' (London and New York: G. P. Putnam's Sons). This writer plays upon one instrument, but he gets out of it a remarkable number of variations. The present work includes nine chapters, on 'An Ideal Occupation,' 'Mental Attitudes,' 'Besetting Self-consciousness,' 'Persistent Fear,' 'Spiritual Quickening,' 'A Letter to a Sceptic,' 'The Emmanuel Movement,' 'The Power of the Spirit,' and 'The True Christian Science.'

Mr. Dresser is a critic of 'Christian Science,' and urges something more actual, more personal, and more in accord with 'universal reason.'

The following, by Arthur Stringer, terribly and mercilessly true, will, for Spiritualists, have a meaning hidden from the world, but a meaning that makes it more terrible and merciless:—

HABIT.

See, blind and weak, he whimpers at my breast;
Teasing and petulant he whines,
And will not rest!
Now, snarling, careless-clawed, he drags at me,
In uncouth play so fierce I dare
Not set him free.
Now, gross and slather-fanged and grim of will,
He stalks me naked through the world,
Whom he must kill.

'Terribly and mercilessly true,' we have said, but we do not believe in the 'must' of the last line. Habit or devil, it matters not. With the entreated help of the heavenly powers and the exercise of will, man is master and may win. We fully believe in Tennyson's sublime dream of the end of Evolution when the ideal man will be able to say:—

If my body come from brutes, though somewhat finer than
their own,
I am heir, and this my kingdom. Shall the royal voice
be mute?
No, but if the rebel subject seek to drag me from the
throne,
Hold the sceptre, human soul, and rule thy province of
the brute.

I have climbed to the snows of age, and I gaze at a field in
the past,
Where I sank with the body at times in the sloughs of a
low desire,
But I hear no yelp of the beast, and the man is quiet
at last
As he stands on the heights of his life with a glimpse of
a height that is higher.

SPIRITUAL PRAYERS

(From many Shrines.)

Thou the Christ of the Christians, Jehovah of the
Jews, Allah of the Mohammedans, Buddha of the Budd-
hists, Divine Mother and Brahman of the Hindus, grant
unto us light and understanding so that we may worship
Thee—thou one Lord of the universe—with the true and
universal spirit of religion. Grant unto us Thy peace and
blessing! Amen.

MR. H. J. MARSHALL, of P.O. Box 662, Pretoria, South
Africa, whose letter of inquiry, which appeared in 'LIGHT' of
November 7th, initiated the correspondence on 'Does the
Spirit Enter or Originate the Body?' wishes to thank all
those who have kindly replied to his question by letter, &c.,
and in 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, JANUARY 14TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. LUCKING TAVERNER,

ON

'The Influence of the Spiritual in Early Italian
Art.'

[WITH LANTERN ILLUSTRATIONS.]

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.

ON JANUARY 28TH, at 3 o'clock,

AN AFTERNOON SOCIAL GATHERING

(For Members and Associates only. No tickets required)

will be held at 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,
S.W. (near the National Gallery), on the following Thursday
evenings:—

Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences
in the Lives of the Saints and their Parallels in
Modern Spiritualism.'

Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist
Martyr—Joan of Arc.'

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of
Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the
Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Mrs. Annie Besant or Miss Edith Ward.

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its
Use and Abuse.'

FOR THE STUDY OF PSYCHICAL PHENOMENA

MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S
LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, January 12th (and
on the 19th), Mr. Ronald Brailey 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.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, the 14th
inst., at 4 p.m., Members and Associates are invited to hold
an informal meeting for psychical self-culture, without the aid
of professional mediums. *Special Meetings* will be held on
Thursdays, February 4th and 18th, March 4th and 18th,
and April 1st and 29th, at which Mr. James I. Wedgwood
will preside and conduct the proceedings. No admission
after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January
15th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control,
will reply to questions relating to the phenomena and
philosophy of Spiritualism, mediumship, and life here and
on 'the other side.' Admission 1s.; Members and Associates
free. Visitors should be prepared with written inquiries of
general interest to submit to the control.

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

SPIRIT HEALING.—On Mondays, Wednesdays, and Fri-
days, Mr. A. Rex, the healing medium, will attend between
11 a.m. and 1 p.m., to afford Members and Associates and

their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than 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.

Members' and Associates' Subscriptions for 1909 ARE NOW DUE.

And should be forwarded, payable to

HENRY WITTHALL, Hon. Treasurer.

Subscription to December 31st, 1909—

MEMBERS, One Guinea.

ASSOCIATES, Half-a-Guinea.

TOMBSTONE THEOLOGY.

By REGINALD B. SPAN.

A cemetery is, or should be, a place for serious meditation, as we are there forcibly reminded that in the midst of life we are in death, and that at any moment we may be called into the unseen world, our bodies consigned to the grave, and our souls pass to those spiritual spheres for which they are best fitted, to inherit happiness or misery according to the deeds done in the flesh, and the nature and development of our characters.

Coming from the busy crowded streets of a great English seaport into the quiet hushed seclusion of a beautiful old cemetery, hemmed in on all sides by majestic oaks and 'immemorial elms,' we are struck by the contrast—by the sudden transition from the bustle, toil, and feverish energy of material life to the calm repose of 'the City of the Dead'; and involuntarily we lower our voices and walk slowly and reverently, even those of us who have no religious beliefs and are callous to spiritual influences; for are we not here in the presence of the mysterious unknown, or that which is symbolical of such?

It is the Spiritualist alone who has any certain knowledge of what lies beyond the grave; the beautiful land 'over there' is too real and apparent for him to dread or doubt. The grave is but the last resting-place of the material envelope which encased the soul during its earthly pilgrimage, and has nothing to do with the soul (or the individual) who at the moment of death, 'when the silver cord is broken,' leaves the outworn earthly tenement and emerges in the psychic, or astral, body, which is very similar to the physical, and either remains for some time near its old earth home or removes to some other spiritual sphere.

The old idea that the soul (or individual) goes into the grave, where it remains until some vague mythical Day of Judgment is fast disappearing before modern research and knowledge, although, when reading the epitaphs on the tombstones in our cemeteries, one would imagine that this opinion is still entertained by the majority of the people.

The following is a typical inscription which may be seen in many cemeteries:—

My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chain with sweet surprise,
And in my Saviour's image rise.

This, of course, is quite erroneous, though it is founded on a well-known text in the Bible which, like so many biblical texts, must have suffered in translation. There is certainly no 'slumbering in the ground,' for the body returns to the dust and is never reanimated, while many tens of thousands of bodies lost at sea have been eaten by fishes, and hosts of others have been destroyed by fire. It is not reasonable to suppose that those bodies will ever appear again! There is no necessity, even if it were possible, for the material body to be revitalised, as the soul is 'clothed upon' with the spiritual body immediately after 'death.' As to the 'last trumpet's joyful sound,' I think it extremely improbable that anyone on this planet will ever hear it, and very few (if any) frail human beings will appear transformed in the image of Christ when they pass into the spiritual world—much as

they may desire it. That great and glorious Spirit who on this planet was known as Jesus of Nazareth, is as far above the highest human being as the sun is above the earth, and there are no sudden transformations—all progress is by the slow and narrow way of evolution (and, possibly, reincarnation).

Many of the inscriptions in our cemeteries are full of pathos and a beautiful simple faith which is very touching, and one's heart goes out to the poor mourners who placed them there. The following are a few taken at random: *The Lord giveth and the Lord taketh away. Blessed be the name of the Lord*, which is very commonly used, expresses gentle resignation and faith in the goodness of God. *I heard the voice of Jesus say, come unto me and rest*, is another quotation which is frequently seen.

We cannot, Lord, Thy purpose see, but all is well that's done by Thee, very well expresses the feeling of trustfulness, but, as we have all to die, sooner or later, it is hardly to be expected that the purpose of the Almighty is involved in the matter.

Peace, perfect peace, and *He giveth His beloved sleep*, are two favourite tombstone inscriptions, and if we were going to sleep in the grave until a general 'Day of Resurrection' they would be appropriate enough, but the 'life of the world to come' is one of activity, not of sleep, and whether we find 'perfect peace' depends on the natures and characters we form during our life (or lives) on this earth. Let us hope that those dear souls have fulfilled their tombstone epitaphs and have found 'Peace, perfect peace.'

Blessed are the dead which die in the Lord, for they rest from their labours. All rest from their earthly labours, whether they die in the Lord or not, but they still have spiritual work to do on the other side.

To live in the hearts we leave behind us is not to die, may have some consolation for those who are not sure about a future life, but we do not die in any case. *Whom the Lord loveth He chasteneth* is surely not very appropriate for a grave, for why should death be considered a chastisement if it means going to the Lord?

He being dead, yet speaketh would sound paradoxical to the ordinary orthodox believer, but Spiritualists can truthfully make this affirmation with reference to a great many who, though 'dead,' are yet speaking on this earth. Perhaps the person who used that passage was a Spiritualist. One of the best epitaphs that I have noticed consisted of those grand lines from Tennyson's 'Crossing the Bar':—

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

I hope to see my Pilot face to face
When I have crossed the bar.

What finer inscription could one have on one's tombstone than that!

The following is very sweet and suggestive of 'the summerland': *My beloved is gone down into his garden to gather lilies. On the grave of a child the simple inscription, Rest on, sweet babe; Heaven is thy Home*, is very charming and pretty.

A curious text to place over the grave of a loved one is: *He that is without sin among you let him cast the first stone*, as it plainly implies that the deceased had not borne a very good character, and is a constant reminder of that fact.

Beloved, it is well:
God's ways are always right,
And love is o'er them all,
Though far above our sight.

Yes, we all hope that it is well with our loved 'over there,' and we believe that in the over-ruling love of God His ways are always right; although His love and justice in this world of darkness and suffering are often 'far above our sight,' and His ways are certainly 'past finding out.' It must be difficult for the larger portion of suffering humanity to believe in the predominance of a God of love, especially when they look

around and see that 'all Nature is one with rapine.' We can only hope and pray: 'Thy Kingdom come, Thy will be done on this earth as it is in Heaven.'

A light is from the household gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

This is the plaint of thousands all over the world. When some loved one, who was the light of the home, has faded into the darkness, and is sadly missed from the accustomed place in the household, the bereaved ones yearn 'for the touch of a vanished hand and the sound of a voice that is still.' How comforted the mourners would be if they knew, if they could realise, that the voices they loved are not stilled; that although the places in the home appear vacant, they are often not so in reality, and that, as dear ones themselves assure us, they are often with us when we think they are far away, and there is only a veil of ether between us and them.

How much needless suffering could be avoided if people only knew these facts.

Another familiar epitaph of a similar kind is:—

Gone from us but not forgotten,
Never shall their memory fade;
Sweetest thoughts shall ever linger
Round the spot where they are laid.

But why let one's thoughts linger round the spot where only the empty shell is laid? The loved one has arisen from the fettering bonds of material environment to the glories of the spiritual spheres. The grave contains nothing but the worn-out robe. The Spiritualist can truly say to the mourner at the grave: Raise your eyes and thoughts from the dust and darkness and look upward to the light, and behold! there is the one whom you call 'dead,' a living spiritual being, intensely individual and alive—with every faculty keener and more extended for its liberation from its prison-house of clay—the same as when in the flesh, but more ethereal and glorified. Look upwards ever and behold the glory and goodness of God—for there is no death!

There is no necessity to mourn for those who have passed through the death change: they have not gone very far, and there is really no separation for those who are soul affinities. Why mourn as those without hope and let your thoughts rest in gloomy cemeteries when your loved ones are not there? Open the windows of your souls to the sunlight of everlasting Life, Light, Hope, and Joy, and let the good angels come in to comfort and to bless.

'THE TYRANNY OF THE DEAD.'

There was a significant article in the December number of 'The Coming Day' entitled, 'The Tyranny of the Dead,' written by Lida Calvert Obenchain, in which the writer points out that the present generation of men and women act in certain ways because they are under the spell of other persons, now dead, who acted in the same manner, and says: 'It is the hand of the dead man that stops the wheels of progress and every department of the world's life. . . . The majority of men and women might as well be dead as living, as far as reason is concerned, since they think only the thoughts of dead men. The life of the body is there, but intellectual life, the mind that thinks for itself, that finds new truth and expresses itself in creative thought—you will look for in vain in them. Worse still, if such people chance to meet a man with a live brain, a man who thinks his own thoughts, does his own reasoning and draws his own conclusions, they turn from him in horror. They are so much under the power of the dead that they cannot bear the sight of life. Precedent is the god of these people, and they live in terror under the bondage of a law which they call the Law of Heredity, and which is—in plainer words—the power of the dead over the living.' Every Spiritualist who has dared to think for himself and to speak out his thoughts knows how true this is. All the same, the thinkers must go on thinking and speaking—freely and fearlessly.

C. C. MASSEY'S LETTERS.

(Continued from page 4.)

Expressions of original opinion on disputed points crop up frequently in Mr. Massey's letters, and they are often freshly and racy put. Here is a comment on the theological 'Masters,' in a letter to a Roman Catholic:—

As regards the so-called 'Masters,' I have long ceased to think much about them. They are sought and revered as mediators to mankind of a larger knowledge than the world possesses. But they do their work by secondary mediators, and so the whole thing gets very much mixed, and defects or inconsistencies are put down to the subordinate instruments. Of course, all spiritual intelligence is really mediated. But why is organic personal connection with this world maintained if not for direct communication—as we understand that—with all who may wish to learn and follow? The great teachers of the world have always delivered their own message without 'esoteric' mystery-mongering. All have been free to come and hear, and then to remain or go away; and so the first circle of disciples has been formed. The aristocratic seclusion of the Mahatmas may impose on the imagination, but it does not inspire confidence.

On the vexed question of the 'subliminal,' Mr. Massey writes that in his view the word ought to be 'transliminal,' beyond the threshold; and in a note he states that Mr. Myers once said that he agreed with him in this. Conscious thought he regards as thought which is seized upon by the mind and reflected or objectified; the subliminal would then be a region of potential thought not so arrested and recognised by the mind. 'But every exhibition (or reduction to proper self-conscious thought) of the transliminal testifies to a realised sphere of interest other than that of which the conditions are afforded by our known experience.' This idea is partly illustrated by Mr. Massey's views on the function of the divining-rod, which he thinks serves as an index or indicator by which transliminal cognition is brought within the range of the normal consciousness:—

It seems to me that much special application has to be made of the old dictum that man is 'microcosmic,' i.e., that in him are elements cognate to all the forces and qualities of external nature. Given that, there must be special dynamical sympathies or affinities which will reveal themselves in individuals. The hazel rod, or other means, is only an instrumental index of the subjective relaxation.

Though, as has been said, Mr. Massey did not accord a high place to phenomena, he held clear and sound views as to the conditions necessary for obtaining good and genuine manifestations. He recognised that the mental attitude of the sitters exercised a powerful influence, and wrote:—

The positive force of a suspicious environment in perverting, or of a frigid environment in inhibiting results is immediately inferable as soon as we consider what a 'medium' is, and must be, in relation to what we know of 'sensitives' in general. I find an eminently logical, and I think 'scientific' explanation of apparent fraud in the arrest of the operative nerve-force within the organism, and consequent actuation of the latter to movements such as an inartistic trickster would adopt—yet in this case quite unconsciously.

That is to say, as Professor Barrett explains in a note, that if the desired phenomenon be the movement of an object without contact, and the force is not sufficient to effect this, it will act upon the medium's muscular system and cause him to stretch out his hand so as to produce the desired result by normal means; and this want of power may be caused by mental conditions among the sitters. Mr. Massey once remarked in 'LIGHT' that 'to very few investigators does it occur that their own co-operation may be necessary, or in what sense it may be necessary. The first duty of the scientific inquirer, to seek the proper conditions for the elicitation of the phenomena to be witnessed, has been too often lost sight of. There is a fixed and dominant idea that scientific research means the elimination of fraud and nothing more.' In another letter he says:—

We do not know what to observe unless observation is guided by a deeper and broader view of what the 'medium' is, and what the 'circle,' and what their relation, than that

wretched fixed idea of trickery and conjuring. To know what to observe we must know what to *expect*. And probably in this province expectation has much to do, dynamically, with results. So much must depend on psychical dispositions, and resulting harmony or disharmony, which may be quite different from the superficial appearance.

A peculiar side of Mr. Massey's long experience is touched upon by the publication of some letters received by him from Laurence Oliphant. So strong was the influence exercised upon him by this remarkable man that at one time he even wrote: 'I believe I am already pledged to go to Haifa, associating myself with Oliphant and his experiment there.' But this project, if seriously entertained, was cut short by Oliphant's return to England and death in 1888. In this correspondence Oliphant tells how the book 'Sympneumata' was given through Mrs. Oliphant, but only when he was with her and acting as amanuensis to her dictation. Some curious spiritual experiences among the Arabs are also indicated rather than described. A letter from Mrs. Oliphant, written shortly before her husband's death, ends up with the following postscript: 'I think true religion escapes us because of its very simplicity. It does truly come to the babes.'

Mr. Massey's stepmother, now Mrs. Bouverie-Pusey, relates a singular psychic monition which occurred to Mr. Massey shortly before his father's death. She says, in a letter to Professor Barrett:—

No doubt he must have told you himself why he never played cards in October? It had to do with a curious experience he had three days before his father's death. He only told me this a short time before his own death, and then, after all these years, was nearly overcome with emotion at the recollection. He was, it appears, walking from Chester-square, where he lived with us, to the Athenæum Club for his usual rubber of whist one afternoon, when in Birdcage Walk he felt arrested by some unseen presence, and the words 'Go back, go back,' seemed to sound in his ears. He hesitated at first, not understanding what it could mean, but yielded and returned home, and arrived to find me helping his father upstairs for the last time; he never came down again, and for the rest of C.'s life he never played his rubber at the Athenæum in October.

Mr. Massey's beautiful character shines out from all his letters; he had so well learnt the doctrine of finding by renouncing that he devoted himself largely to others, and never put himself forward, being modest to a degree even on the score of his high intellectual attainments. As a friend of his wrote: 'He was so calm, so thoughtful of others, and restful in the great thoughts of unity, solidarity, and the realisation of life through the indwelling spirit.' This book is a graceful and fitting tribute to the memory of one whose admirable qualities of intellect and heart it will serve to make more widely known, and thus extend his sphere of influence and service.

THE GRAND OLD 'HARMONIAL' PHILOSOPHER.

Echoes of words spoken on our platform a year ago are still rolling back across the Atlantic. Mr. E. Wake Cook has received from an American lady, a stranger in person, but a friend in spirit, the following appreciation of his Address to the London Spiritualist Alliance on 'Andrew Jackson Davis and his Harmonial Philosophy'; * and he thinks that the immodesty of publishing the kindly reference to his own work will be more than forgiven for the sake of the beautiful appreciation, and the inspiring picture the letter gives of the Harmonial Philosopher and his works. The writer says:—

Through the kindness of Dr. A. J. Davis I received the Address you gave in London more than a year ago on the Harmonial Philosophy and the beloved teacher himself. I would like to express to you something of the pleasure and gratitude I feel towards you for your appreciative, clear, and earnest words. The subjects—both of Dr. Davis and his books—are very little understood, very little read. All this you well know, and how deep the loss is clearly understood by you in your effort to bring him and his teachings closer in the lives of those who would be inestimably benefited by such knowledge and illumination.

I have seen no lecture which gives so comprehensive an idea of his works as yours, or such an adequate appreciation of this wonderful personage. In fact, it has seemed to me that the English thinkers honour Dr. Davis far more sincerely and intelligently than his brethren in this country. You may not know that copies of your Address were passed from one to another here, that the leading Spiritualistic speakers might have the benefit of British example in according the rightful consideration that has been so long withheld from one so truly great as Dr. Davis. Not that praise or blame can disturb the beautiful serenity of his mind, or influence the noble poise of his soul; but that it does seem fitting, and much to be desired, that while he is yet here with us there should be a more universal love and heartfelt appreciation shown him. To me his friendship is one of the rare blessings of my life. His teachings are unspeakably precious. His own progressive harmony of life and development, his absolute obedience to the requirements of truth, his simplicity, his loveliness, his modesty, and his grandeur of attainment, are all priceless possessions to every soul that can be inspired by the meaning of such a life, and the fulness of soul that it reveals to every other soul in its pilgrimage of varied experiences is most blessed. . . .

The letter is signed, 'Very cordially yours, Margaret V. Farrington,' and it does as much honour to the writer as to the revered Harmonial Philosopher himself—the Father of Modern Spiritualism; it should do something to draw attention to the vast mines of spiritual wealth lying almost unworked in the Harmonial Philosophy.

'NOT SILENT—IF DEAD': A PUZZLE.

'Not Silent—if Dead. By H ! ! ! ! !, through the mediumship of Parma' (London: John Lewis and Co.), is a curiosity. Internal evidence abundantly indicates that H ! ! ! ! ! means Haweis, and the book has distinct characteristics, here and there, of his style, but not beyond what could easily be imitated.

From beginning to end it is wholesomely and ardently good, with abundance of right-minded advice concerning spiritual things, but for the most part presented as second-rate preaching, with, at intervals, a dash of rather cheap humour, a little in the Haweis manner.

In one sense it is disappointing. Not even an attempt is made to give some explanation of spirit life. Instead of that we have the usual well-worn descriptions of colours and music and drapery and scenery and work—page after page—but no effort to compare and contrast spiritual and material things and their conditions of being. Thus we are told of 'marble halls, inlaid with rare and costly metals in wonderful and intricate designs and precious gems, and seats of sweet smelling woods of different colours, sandal wood, cedar, ebony, and many more, all carved and fretted out and inlaid with gold and silver, mother of pearl and ivory.'

If H ! ! ! ! ! could not give us a hint of what ebony, mother of pearl and ivory mean in heaven, and how they got there, or what it is that answers to them, he might usefully bestir himself to get the information from someone and impart it. He can pour out writing by the yard. We would gladly exchange an ell of his 'O Friends!' for an inch of scientific explanation.

The book concludes with an eloquent, excited, and luscious description of a visit to Jesus, necessitating a vast and tremendously thrilling journey; and the description is given as though it were written *en route*, thus:—

My brain reels, I can scarcely breathe. The brilliance is more than I can bear. I am choking. I will try to collect my senses. I seem to swoon. I rouse myself to find myself whizzing through space,

and so on until his arrival at a glorious *mélange* of music, flowers, colours and precious stones; and at last Jesus.

What are we to understand by it? There are twenty pages of it, and all written in the present tense and as though it were being poured out on the journey, with every scene and sensation noted one after another. Of course that could not be. The only alternative is that it was written as a recollection and dramatically presented for effect. It puzzles us.

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THE BIBLE AND ITS SATELLITES.

The publication, in the 'Century Bible Handbooks,' of a really modern Study of the Apocryphal books of the Old and New Testaments (by H. J. Andrews, B.A. London: T. C. and E. C. Jack) brings up again for judgment the increasingly significant presence of those books, as Bible satellites; for that is what they really are.

The Spiritualist, free as he is from all literary limitations in relation to inspiration, is particularly interested in the present-day enlargement of its limits; though Christendom, as a whole, is still hypnotised by its supposed 'Word of God'; and the question, 'Where did the Bible come from?' is still a storm-signal to the large majority. And yet how plain it is to all who know anything about the matter, that the Bible as we have it is only a portion of the Bible that might have been! The Bible itself mentions a great number of books which might have been included but which have vanished.

As a matter of fact, the Bible is an extremely composite work, made up of fragments written and gathered up during well-nigh a thousand years: and the author of this book, a Professor of New Testament Exegesis and Criticism in a professedly 'orthodox' college, tells us with absolute frankness that it took over five hundred years to gather together the matter that constitutes the Old Testament. First, the six books known as 'The Law' were edited and consecrated by usage. Then the historical and prophetic writings were gathered together and added. Then the 'Hagiographa' brought up the rear, and the whole got officially recognised at the Jewish Synod of Jamnia, about 90 A.D. The Old Testament, then, really dates no farther back than our first century, and, in all probability it was closed up then, only because of the destruction of the Temple at Jerusalem and the scattering of the Jews.

But the closing up of the Canon did not occur in Alexandria, where the Jews went on adding to it; and their additions are what we now call 'The Apocrypha.' These additions are of a very varied character, and the honest writer of this book does not hesitate to disclose his opinion that some of them might well have been retained in our final Protestant Canon. In fact, two of those we have might, he thinks, have been profitably exchanged for two we have lost;—Ecclesiastes and the Song of Solomon for Ecclesiasticus and the Book of Wisdom. But, as Mr. Andrews reminds us, the Apocryphal books were in all the

Bibles for a thousand years, and were driven out only at the Reformation, though regretfully by many. It was not until 1827 that English Bibles began to be commonly printed without the Apocrypha.

The Apocryphal books consist of History, Proverbial Philosophy, Sacred stories, Prophetic writings, and various stories and poems, some quaint and some queer, some a good deal agnostic, and others vivid forerunners of New Testament teachings. The Books of Ecclesiasticus and Wisdom are of really immense interest, full of noble thought, and as worthy as anything in our Bible to be called 'The Word of God.' A publication of them in our day, in one cheap volume, might be a profitable venture in more ways than one. The Book of Enoch is a useful instance of the composition of 'sacred books.' Enoch, of course, had nothing to do with it, and it is not one but five books, by different writers, packed into one. This book and that of Baruch very greatly influenced the writers of the New Testament. Mr. Andrews, again splendidly frank, says 'The importance of this Enoch literature can scarcely be over-estimated. There is hardly a book in the New Testament which does not show traces of its influence, and the Epistle of Barnabas quotes it as Scripture.'

In several of these Apocryphal books, vivid descriptions of a future life occur, with strong traces of belief in a bodily resurrection, and sharp lines of demarcation between the happy fate of the righteous and the dreadful doom of the ungodly, all of which reappear in the New Testament.

As regards the New Testament Apocrypha, there is a sense in which it is true that there is no such thing. The books which may be included under that designation were never included as a whole in the Canon of the New Testament, though many of them were revered and used by the early Christians. Still, there have been competing Canons, though, fairly early in the history of the Church, a general agreement was reached. These so-called Apocryphal books are very numerous, and include Epistles, Gospels, many 'Acts,' akin to the Acts of the Apostles, and Apocalyptic writings. Concerning these, Mr. Andrews takes, of course, a modern view, freely recognising the value of some of them. They have a certain value for the student of Church History. 'They illustrate the rise of the heretical sects and their treatment of Scripture, the growth of Mariolatry, the prevalence of the Docetic explanation of Christ, the development of superstition, &c.' 'The fragments of the Gospel to the Hebrews are now generally regarded as containing authentic material for the life of Christ. So, too, the fragment of the Gospel of Peter, when the heretical elements in it have been discounted, appears to contain genuine tradition which can be judiciously turned to account.' 'The Logia throw some light on the synoptic problem, since they bear witness to the existence of separate collections of sayings of Jesus similar to the document which must have been used by Matthew and Luke in the writing of their Gospels.'

On the whole, the Apocryphal books of the Old and New Testaments seem to be brightening as satellites, and pressing closer upon the central planet: and this gives rise to thoughts.

MR. HERMANN ZIEGER, of 2, Marienplatz, Leipzig, has sent us a copy of a photogravure just published by him, called 'The Resurrection of the Spirit,' from a picture by the German artist, Georg Schwenk. It represents the liberated spirit soaring with uplifted arms above the body which lies rigid below under the stars, and surrounded by foliage emblematic of death and life. The photogravure measures about 15 by 12 inches, on paper 25 by 20 inches, and is published at 6s. net.

PSYCHIC EXPERIENCES OF MRS. IMISON AND MR. STYLES.

The following interesting Papers on 'Some Notable Personal Experiences' were read by Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles, on Thursday, December 17th last, at a meeting of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, Vice-President, in the chair.

MRS. IMISON said: In relating to you some of my experiences I have chosen a few of those which you can verify for yourselves if you wish.

The one that stands out most clearly in my mind, and which I shall never forget, happened some weeks ago. Looking round Westminster, in company with my husband and two lady friends, while we stood together on the Embankment, between Hungerford Bridge and Westminster, our attention was drawn towards the illuminated tower across the Thames. We were discussing amongst ourselves how many electric lights there must be to make up a column, when a well-dressed man standing near politely touched his cap and volunteered to tell us. After listening to him for a few minutes, one of the ladies remarked: 'How sad it is that amidst such beautiful buildings and majestic surroundings there should be so much misery to be seen,' referring, of course, to the poor homeless people who were commencing to take their places on the seats along the Embankment. 'Yes,' replied the man, 'I am to join the number to-night for the first time in my life. I had been thinking that as soon as it was dark I would throw myself over the bridge into the water, indeed I should have done so had it been dark at four o'clock.' 'Oh, dear!' exclaimed one of my companions, 'is it money you need for lodging?' 'No,' came the reply; 'I have to-day come out of the hospital after six weeks' illness, and have money due to me from Government' (he was an old soldier). 'It is a kind word I long for; I have not a friend left in the world.'

Whilst this man had been speaking to my three companions, I had been watching the spirit form of a lady building up beside me, and presently she whispered to me that she was 'Bessie,' his wife, and asked me to try and comfort him, also to assure him that their daughter 'Emily' still knew him and loved him. I told the poor fellow in a few words what I had seen and heard. 'Are you a Spiritualist?' he inquired; 'I have met people of that sort before. Oh! if I could only realise that my two dear ones, both of whom I lost in one week, really came to me and sympathised with my weakness and trouble!' I went on to repeat to him the names and messages that were given to me by his spirit wife. I then saw his mother lay her hand on her boy's arm, as though she wished to remind him of something there. I told him what I had seen, and quickly he drew up his coat sleeve, and there, tattooed on the arm, was a picture of his mother's grave, with the words 'In memory of mother.' With quivering lips he begged me to say no more, he could not bear it. However, I was asked by his spirit mother to give him one more proof of spirit presence and help. I then saw the form of a man, who had evidently been killed in battle, and the name given to me was 'Jack Waterford,' also the information that the old soldier, to whom we were speaking, had tried to save this man's life whilst they were serving together in the late Boer War. The spirit said that he wished his friend to know that he still lived and was doing all he could to cheer and bless his comrade. 'Ah! yes,' the old soldier replied, 'I should think I do know who that is,' and opening his coat he proudly held to view a medal, which had been awarded to him for his bravery towards the very man who now, as a spirit, was endeavouring to comfort him. The man was very grateful for my spirit messages, and we left him, after he had promised that he would never again think of ending his life. I have since had a letter from him, in which he thanks me, and says that

he has obtained employment, and feels sure that God sent me on that dreadful night to save him both body and soul. I, too, felt better for the experience; it helped me to realise that mediums can indeed be saviours and helpers of men.

About a year ago Mr. Imison and I were visiting some friends in Surrey who were not quite convinced of spirit return. In the evening someone suggested that we should hold a circle, to which I readily assented. During the séance one of my controls, known as 'Tony,' held a conversation with my friends and was asked by my host if he could do something, in the absence of his medium, to convince him of spirit power. 'Tony' said he would like to do so, and our Surrey friend suggested that he might try to make an ormolu clock go. It was under a glass shade and had not been of any use for eighteen or twenty years. Well, I was delighted to hear, a few days afterwards, that the fingers of the clock had moved ten minutes, and since then, although the clock's face has been sealed and the pendulum taken off, my Surrey friends have seen the fingers move again and again, and I am proud to say they are now ardent workers in our movement, and that their young daughter, a good sensitive, is developing her psychic gifts very nicely.

One day when travelling from Portsmouth, where I had been taking the Sunday services, I chanced in my hurry to get into a carriage which was full of sailors; they did not look very pleased at my entrance, but I had not time to change to another compartment, and so had to make the best of it. They scowled rather and nudged each other, then lapsed into silence. Realising the two hours' journey before me I tried to reassure them, by remarking brightly upon the beautiful weather we were then having. This led up to an interesting conversation. In answer to their questions, Had I been having a holiday at Portsmouth? and Did I like the town? &c., I replied that I had been conducting meetings there. It was rather amusing to see their faces and catch their thoughts that I was probably a veritable blue-stocking. However, I told them that I was a Spiritualist and interested in all occult matters, particularly in human nature; then, choosing one of their number who had evidently been enjoying a lively weekend, I proceeded to give him a few impressions of his past life and character. My remarks were frequently endorsed by the others: 'Hurrah!' they cried, 'Bravo!' 'Quite right,' and so on; and feeling that I had been successful in getting in the thin end of the wedge, so to speak, I went on to tell them, one by one, of the spirit influences around them and of the loving care of their unseen ones. Pipes and papers were laid aside, and for about an hour those rough sailor boys listened to me as respectfully and quietly as any London audience. Many were the messages from dear ones in spirit life which I was enabled to give to them, and more than one tear was quickly brushed away whilst I endeavoured, faithfully and clearly, to repeat to them the words given to me. 'That is my mother,' said one; 'My father,' 'My sister,' remarked others, and so on, until every one of the eight had received a message from someone he remembered.

On reaching Victoria I left with a hearty hand-shake from all, feeling all the stronger and brighter for my experience with the blue-jackets. Since then, I have received several letters, posted by them from their headquarters at Chatham, expressing their goodwill towards me and their thanks for our little talk together. Here is an extract from one letter:—

Dear Nurse:—Allow me to thank you for the very interesting journey we fellows had up to town. We do not forget you, in fact we have talked about you to our boys in the mess-room, who number over a hundred, and hope you do not mind. Upon my word, you were so uncanny and true, that many times, when one is tempted to say a swear-word, we are reminded by your conversation that there is someone listening, whom we cannot see, and, dear nurse, you have done us more good than you perhaps realise. We say with all our hearts, God bless you.

And I believe, Mr. Chairman and friends, that I have benefited by the simple but sincere thoughts of my rough sailor laddies.

Here is another experience that I have had in reference to clairvoyant descriptions of spirit people. An elderly gentle-

man sat in my circle some time since who, when I had told him about a spirit form that I saw near to him, seemed to be much puzzled, and on being asked if he recognised the spirit, he gave a very emphatic 'No.' The spirit then gave me the name of 'Charles Manners,' and said that when on the earth plane he was a chemist, that he knew the family of my sitter, and came back particularly to help him. However, as the gentleman did not seem to know anything about the matter, the spirit asked him to try to find out the facts from his (the sitter's) mother, whose name was then given. The following is an extract from a letter received by me, from this gentleman, a few days afterwards :-

Dear Nurse,—When I returned home I had the pleasure of having those descriptions given to me, by you, at your little circle identified by my mother. In fact, they were really friends of hers, and as they lived on this plane rather before my time you will, I am sure, overlook my apparent dullness. The third description was so clear and so interesting to us all at home, that I take the liberty of recalling it. You asked me if I was a chemist, or specially interested in chemistry, and my reply in the negative seemed a puzzle. You then described an elderly man, a chemist, who was with me a great deal and who was influencing me. He gave his name, 'Charles Manners,' and said that as I had at times doubts as to the reality of Spiritualism he came to be described at your meeting by way of evidence for my benefit. At the time I could only say that I had heard the name mentioned at home when I was a boy. I now find that what you said was true in every particular. Charles Manners was in his day a very clever chemist, and both he and his wife were on very friendly terms with my mother's family. Mother tells me that I was once taken to his home when I was a very little boy, but there has been nothing to recall his name for many years, and your description was as unexpected as it was accurate. The spirit gentleman's visit has certainly had the effect he desired, and I wish to return hearty thanks for the trouble you were at to make his message clear and convincing. We have at last banished all doubts out of our home-life and fully realise the continuity of life, nay, more than that, that our dear ones love to help us day by day.

Just one other experience. Some two years ago I was in a very unhealthy condition, and one morning, rather than attend to my household affairs, I sat down in a comfortable chair and dropped off to sleep, leaving all my duties undone. Upon waking I was greatly surprised to find that I had been sleeping for over two hours; anxious to make up for lost time, I commenced to bustle about. To my astonishment, as I went from room to room, I found all my work finished. I could not understand it and thought that perhaps one of my step-daughters had 'tidied up' for me, but on going into the kitchen I found everything done there, even the kettle singing merrily on the gas-stove ready for tea. I felt so astounded, and not a little frightened, at this experience that I waited in the garden until someone came home. Our spirit friends told us afterwards that they had used my physical body while I was asleep, thus giving me a much-needed rest.

I thank you, Mr. Chairman and friends, for your kind sympathy and attention, and can only wish you God-speed, and trust that these few experiences of mine may induce any inquirers who may be present to investigate Spiritualism for themselves. (Loud applause.)

In his paper, which followed, Mr. W. KENSSETT STYLES related some of his interesting experiences as a psychometrist and said: The word psychometry appears to be derived from two Greek words meaning, more or less, 'soul-measurement' or 'to measure the soul.' This explanation, if it be an explanation at all, is a fairly bad one, for one can psychometrize a horse-shoe, but would not like to undertake to 'measure its soul.' I prefer to describe psychometry as the art of seeing without eyes, or perhaps, better still, as the art of seeing with the skin, as most psychometrists of my acquaintance do not seem to mind whether the object is held in the hand, to the forehead, or placed at the back of the neck, but I may say, in passing, that I have noticed that the left hand is generally, and perhaps unconsciously, used.

Of all the unlikely people in London that one would select,

at first sight, for a psychometrist, I should, I suppose, be the last to be chosen by most of my acquaintances. A person chiefly known as the secretary of the organisation at the head of the civilian rifle movement, and one of the English representatives in the late Olympic games, would hardly be considered a likely subject for the exercise of any so-called spiritual gifts. But I think a good deal of it is explicable by the laws of heredity.

I discovered that I possessed the faculty through a friend incidentally mentioning to me one day that an old school-fellow of his had become a professional medium, and asking if I would like to attend one of his sances. I went, more for a joke than anything else, and saw enough to make me wish to investigate the matter further. After several visits the medium asked me, as a favour, somewhat to my surprise, if I would sit next to him; I then began to see certain pictures, or symbols, in my mind as he was speaking. On one occasion, as he was addressing a lady, I had a distinct impression of a bridge. Afterwards I asked him how he accounted for this. He replied that much of his psychometry came to him in the form of symbols, that a bridge always signified some difficulty that would have to be surmounted, and that he, too, had got this symbol with the lady.

The next day, when visiting an acquaintance who is interested in antiquarian matters, I mentioned this as a rather amusing story, whereupon he gave me a small object to hold in my hand, and said that if I could tell him anything about it he would believe in psychometry. The object was about the size of a shilling, and, without looking at it, I began to tell him the first thing which came into my head, and described a chain of high mountains, set out apparently in a kind of half-circle, a bigish river flowing from and curling round the base of one of them, forming a pool, and some kind of medicine man crawling up and, after a series of incantations, looking into the pool in a more or less terrified manner, apparently for some purpose of divination.

My friend interrupted me and asked if I really did not know what he had given me; I replied that I had not looked at the thing, and had no idea what it was. He then informed me that it was an Aztec charm, or symbol, worn by a priest of that people, that so far as his information went my description of the country was correct, and that he believed that the method of looking into sacred pools for the purpose of divination was a common one among the people of that nation. I believe that my friend thought that, after all, there might be something in psychometry!

When I commenced experimenting I seemed to see objects as though I was on the top of a tower, or up in a balloon, and had great difficulty in distinguishing them accurately for this reason. A man's helmet with a spike on the top, for instance, appeared as much like a shield as a helmet. As matters progressed, however, I seemed to get closer and closer to the object I wished to see, until one day I felt, to my surprise, as though I was the person I was attempting to describe. My first experiences, however, were infinitely more interesting than the recent ones, because I could then view the scenery with my twentieth century eyes and experience, while later on I could only view surrounding objects as with the eyes of the person who lived amongst them, and who thought them nothing out of the common, and unless there is a clever, sympathetic cross-examiner present, to drag facts out of me, I do not mention what might be interesting or conclusive details. For instance, with an article of one hundred and fifty years ago, from Fleet-street, I should as likely as not say nothing about the array of heads displayed on Temple Bar, for the simple reason that it would seem to me quite the correct thing to see them there.

A debatable point which has been frequently discussed is whether a psychometrist describes facts, as he does, by his own powers, or by the aid of extraneous spiritual influences. I have theosophic friends who believe that I do everything myself, and I have Spiritualist friends who believe I do nothing by myself. I think they are, in a measure, both right and both wrong. At the first, I endeavour to see by myself, and in many cases am successful; but if not I con-

tinued to hold the object in my hand without looking at it, and discuss something of passing interest with my friends, or even play a game of cards or chess. Often some curious message, or what I have called a 'tag,' comes to me which generally affords a clue to the origin of the article. As a case of simple unaided vision I would instance the Aztec ornament, to which I have already referred.

As an instance in which I believe I received extraneous assistance I will tell you of an incident which attracted some notice. It is known to have been a custom in mediæval times, in the case of persons buried in the precincts of a monastery (no doubt for a handsome consideration) to lay on the breast of the corpse a cross roughly cut out of sheet lead, and sometimes to bury the lay brother in a monk's cowl, so that the devil, when he came for him, would think he had made a mistake. There were, I believe, only three or four samples of these lead crosses in existence, but recently, when the foundations were excavated of a large building in Newgate-street, which had been built on the site of a former monastery, one of the most sacred spots in old London, the workmen began to discover these crosses in large numbers. Indeed, so prolific was the supply, and so rough the workmanship, that suspicion was aroused that the men were manufacturing them themselves, and finally several were brought to me for my inspection. I knew what they were, or purported to be, and the description I gave might possibly have been due to auto-suggestion. However, I wrote down this one phrase, without in the least comprehending its significance: 'Blessed by our Holy Father at Avignon.' None of us present had any idea what the reference was, and we gave it up as a bad job. A day or two afterwards the owner of the crosses mentioned the matter to one of our leading antiquarians, and told him of the sentence I had written down. He at once said that at the time these crosses were manufactured, supposing them to be genuine, there were two Popes in opposition to one another, the one living at Rome and the other at Avignon, in France, and that the probability was that the lead was blessed in the roll by the French Pope, exported to England, and then roughly cut up into the shape of crosses by the monks as required. Now, at the time that the incident happened, had I been asked, I should have been positive that I had never seen the phrase which I have given above, and certainly I did not in the least understand its significance when I gave it, but I found subsequently that it occurs in a book by Sir Arthur Conan Doyle called 'The White Company,' which I had read, and I believe that this sentence was deliberately picked out from my memory-store as being the best one to give the clue to the matter.

(To be continued.)

VARIOUS VISIONS.

The New Year's number of the 'Occult Review' contains several instances of clairvoyant vision in different degrees. A story entitled 'One of These Little Ones' has for its theme the visit of a lady and gentleman from India to a friend in England who had been their guest in India, and of whose family they knew nothing. As the lady was dressing for dinner she heard piteous sobs and moans coming from the adjoining room, and on opening the door she saw the figure of a little girl, weeping bitterly, and picking wildly at a particular spot in the carpet. She went to comfort the child, when it ran out of the room and disappeared. On speaking to the host, he stated that many years before a little daughter of his had dropped a ruby ring down a hole, but could not or would not tell where; she had died soon afterwards, raving deliriously about the lost ring, and begging to be forgiven; her 'ghost' had several times been seen in the same room. Very sensibly, the guests suggested that the ring might be under the place where the child's form was seen tearing at the carpet, and on taking up the boards the ring was found, and the little 'ghost,' appeased, was no more seen.

This story is paralleled by a curious 'incident' in the 'Journal of the American S.P.R.' for December, in which, about three months after the death of a little boy, a Swedish

woman, whom he had been taken to visit six months before heard his voice calling to her in the night, and telling her that a toy automobile with which he had been playing, along with her own little boy, 'had been left in the front yard at the corner of the fence.' The next day, on going to the spot indicated, the woman found the toy automobile, which had not been seen since the date of the deceased boy's visit, hidden in long grass and covered with leaves and snow.

Dr. Franz Hartmann, writing in the 'Occult Review' on 'Have Animals Occult Faculties?' mentions their susceptibility to psychic impressions: 'In haunted houses animals often perceive ghosts which are not seen by non-sensitive people'; he also refers to apparitions of animals, acting as though they were still 'alive,' and dwells on the apparent evidence for something like premonition, by which animals and birds leave a house in which a death is about to occur, or in some way indicate a death that has occurred elsewhere. During the night on which a gentleman died many hundred miles from home 'a great many owls settled on the roof of his house, making an awful noise and refusing to be driven away,' though owls were never seen there before or afterwards.

The 'Daily News' correspondent, telegraphing from Palermo on December 31st, regarding the terrible experiences of the survivors of the great earthquake, says: 'A grim message reaches me to the effect that crowds of crows and ravens have descended in the stricken districts, having crossed the Mediterranean from Africa in response to some mysterious intuition of disaster.'

The 'Occult Review' also prints some letters (signatures withheld) corroborating the gruesome story of a 'house of horror' which appeared in a previous issue, and a correspondent relates a case in which the form of a boy who had just been drowned was seen under peculiar circumstances.

THE EVOLUTION OF LIFE.

Mr. R. A. Dague, in 'The Progressive Thinker,' says:—

Mr. Carlyle Petersilea, writing under inspiration, has given the world a theory of the origin of life which seems more reasonable to me than any other. It is, in substance, that there is, and always has been, an infinite, inexhaustible ocean of spirit (of God) existing in germs, or life-points, or elemental seeds. These germs are too small to be discerned by the naked eye, but each seed produces its kind on this physical plane. Throughout eternity the elemental germ existed, but was not subject to the law of evolution or unfoldment until planted in matter. Each seed contains, and has always contained, the potentialities and powers of infinite unfoldment. At death—so called—the elemental germ carries with it into the next higher zone a body of refined or attenuated matter. The law of evolution operates in every sphere above as well as here. The supply of life-germs can never be exhausted because that which is unlimited cannot be diminished.

To the argument that 'if man had a beginning, he must therefore have an ending,' can the reply not be made that he had no beginning? Being a part of God, he always existed as an elemental, undeveloped seed. He came to consciousness only when planted in matter. Prior to this time he was not subject to the law of evolution and unfoldment, for the law does not begin to work until the seed is properly envolved. The work of evolution is not to create, but to unfold—to awaken to consciousness the infinite God-powers hidden away in the self-existent spirit-germ which is pure spirit, and which was never created, but is as old as God.

From ancient days down to the present, unnumbered clairvoyants, prophets, mediums and seers, whose spiritual eyes were open, have seen into the spheres beyond, and have beheld mountains and valleys, rivers and seas, birds and animals, forests and flowers, and vast multitudes of people—some still ignorant, some more intelligent, others whose countenances radiated profound wisdom and love, and each and all were busy in the work of further unfoldment. There were great universities of learning, conservatoires of music, grand libraries, halls of art, &c. Enchanting music enraptured the soul, and the glorious summons came down from zones more exalted to 'come up higher.' If this is true, then the unfolding soul has no need to be sent back to the lowest rung of the ladder again, for he can gain all needed experience in the respective spheres as he proceeds on his upward way.

Mrs. M. ROCHE, writing on behalf of Mrs. Jones, the veteran Spiritualist, of 89, the Crescent, High-road, Tottenham, wishes to thank the friends who kindly send provisions, &c., for the Christmas season.

C. C. MASSEY'S WRITINGS.

In his Memoir and Selection from the writings of the late C. C. Massey ('Thoughts of a Modern Mystic')* Professor Barrett has given us an insight into a charming and much-loved personality and a deeply philosophic mind. We might have wished for more details of Mr. Massey's outward life, and yet it is but characteristic of his habitual modesty and selflessness which never permitted him to thrust himself forward, even when expressing opinions on matters of which he had thought far more deeply than the majority of those whom he was addressing. Mr. Massey always spoke tentatively, deprecating any excessive value being attached to his remarks, and this attitude of mind may be observed in many of the letters in the volume before us. Where, however, he had arrived at a deep conviction, he was not to be dislodged from his anchorage, but courteously explained his reasons for retaining his opinion.

It has been said that in the 'ages of faith' men passed through outward or formal religion before they could arrive at mysticism, i.e., the mystical union of the soul with God; but that in these days many dabble in mysticism or occultism, thinking thereby to gain a truer knowledge of religion (Professor Barrett puts it rather differently in his Preface). But Mr. Massey insists strongly on the point that mysticism is not concerned with occult phenomena. He posits three stages through which the seeker after religious truth generally has to pass. First, the acceptance of Christian doctrine on authority and without questioning. Second, the scientific or sceptical stage, ending in the negation of all former teaching, and in this many remain until the end. Third, the re-acceptance of the earlier beliefs from a higher standpoint. This was, in Mr. Massey's case, the metaphysical standpoint. Once the Platonic dictum is fully apprehended, namely, that 'the patterns of all things are in the heavens,' it becomes clear that objective truth is none other than the externalisation of those same patterns or ideas on the earth-plane. To use the simile of a theosophic writer, the eternal truths are thrown down (reflected) on the screen of time and become historic facts. Hence, the facts of the Christian religion as given in the Gospels are necessary truths, and even if proved defective in detail, they cannot be gainsaid as a whole, because they are universal truths and apply to all the mysteries of human life and of the Cosmos, and this universality must remain the ultimate test of truth.

As Professor Barrett points out, it is often difficult to follow Mr. Massey's line of thought. The subtle windings of his mind can only be traced by those who have trodden more or less the self-same path. The mazes through which he wanders are reflected in modes of expression which Mr. Massey himself repeatedly admits must be unintelligible to his readers. This is partly the result of his extreme scrupulousness in trying to reduce his thought to the truest expression he is capable of giving it, to make it as clear to others as it is to the inner recesses of his own mind. All great mystics feel the same difficulty; Saint Teresa in her autobiography, St. John of the Cross, St. Catharine of Siena, tell us the same tale. It is only here and there we can fully grasp their meaning; the things of the spirit are incommunicable. And this must be so, for only personal experience, as Mr. Massey tells us, is *real* knowledge, and only those who have attained to it in some measure can apprehend it in others.

In these letters, especially in those addressed to the Rev. R. W. Corbet, we see some of the workings of Mr. Massey's mind in arriving at the truth of historical Christianity. He says: "My guiding thought is this: that the universal and the eternal give us back the particular and the temporal which, in the process of thought, and at an indispensable 'moment' in that process, are provisionally renounced."

Following on the letters are a few extracts from papers, some of which are reprints, others addresses read before the Christo-Theosophical Society. It is to be hoped that this

little volume will be widely read, and that Professor Barrett will see his way to make a further selection from amongst the essays, the titles of which appear in the Appendix. As it is, all students of mystic thought will feel deeply indebted to Professor Barrett for presenting us with this collection of letters and papers, in view of his many and absorbing occupations of a public and scientific nature.

E. KISLINGBURY.

JOTTINGS.

Enterprise is good in its way, and a little more of it might be recommended to Spiritualist societies. The Handsworth Society of Spiritualists has found it possible to issue an attractive monthly programme, with portraits of leading speakers, and paragraphs on 'Spiritualism and Otherwise,' without cost to itself, because the last page of the quarto leaflet is devoted to advertisements of local tradesmen, mediums, and, we are sorry to say, dealers in 'spirits' of another sort. The society issues five hundred copies of this programme every month, 'all of which are placed in the hands of intelligent visitors to the hall.' The idea of costless propaganda has its advantages, provided the 'commercial element' be kept within due limits and not overdone.

Those who are disposed to consider that Spiritualism is an unimportant subject may be brought to revise their opinion if they reflect on the fact which is well brought out by Mr. Hereward Carrington in his book 'The Coming Science,' viz., that 'psychical phenomena offer the only proof that we can ever obtain that a soul, or consciousness, can exist apart from "brain functioning." Materialism asserts that consciousness is bound up with a material brain and that, apart from such a brain, there can be no consciousness. If it does so persist, says materialism, where is your evidence for the fact? and apart from certain phenomena called psychic, there is no evidence whatever that materialism is not true! Consequently research in this realm is of the utmost importance, and the establishing of the evidence of persistent consciousness and identity beyond death is practically the only means by which materialism can be successfully combated.'

The following shrewd observation by Doctor Hyslop will bear thinking about. 'One of the most curious illusions of modern times is the assumption that the sceptical and critical mind is without bias. The negative side of any problem is quite as exposed to objectionable prejudices as the affirmative, and any other view only exposes the critic to the charge of psychological ignorance. The social standing and personal interests of University Professors are associated with as many emotional considerations as any belief in a future life and are usually so strong as to displace an interest in the latter, when a choice has to be made between telling the truth about one's real convictions and losing a well-feathered nest. In fact, the bias that is deliberately formed to protect a system of thought and action that has nothing in its favour but tradition is the worst kind of bias.'

American preachers frequently say publicly what others think but hesitate to proclaim. Dr. Van Schaick, of Washington, U.S.A., recently said: 'Every advance in our thought of God means an advance in our efforts for men. What men think of God they are apt to be themselves. When their God is a tyrant, they are tyrannical and cruel. To-day we think of God as working through infinite, eternal, unchangeable law. Therefore, to-day we think of evils not as visitations, but as results of the violation of law. We think of God not as one who worketh alone, but as one who works with and through men. Therefore, we think of ourselves not as His subjects, but as co-labourers in a mighty task. The old superstition that evils are visitations of God dies hard, but every age gives it another blow. Where it exists social reform is paralysed. Where it is destroyed men realise that the responsibility is upon them.'

THE Annual Dinner and Concert for members and friends of the Psychic Class will be held at Pinoli's Hotel, Wardour-street, W., on Wednesday evening next, the 13th inst., at 7 p.m. Tickets (3s. each) can be obtained from Mr. B. D. Godfrey, Office of 'LIGHT,' 110, St. Martin's-lane, W.C. Immediate application for tickets is necessary.

HARROGATE.—'G. E. A.,' who resides at Harrogate and is developing psychical powers, would be pleased to know other Spiritualists or students of psychical science who live in the district. Letters may be addressed 'G. E. A.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

* 'Thoughts of a Modern Mystic: A Selection from the Writings of the late C. C. Massey.' Edited by PROFESSOR W. F. BARRETT, F.R.S. Kegan Paul, Trench, Trübner and Co. Price 3s. 6d. net.

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.

Does the Spirit Enter or Originate the Body?

SIR.—The question asked by 'J. E. H.' regarding the manner of the entrance of the spirit into the body is one which is ably dealt with in 'Life's Progression,' by Edward Randall. He holds that the spirit does not enter the body but is the cause of its formation, and says: 'In our individual inception, according to natural law, an atom of life-force from the great universe, which is all life, is clothed with matter, and, when matter becomes receptive it is impregnated with this life-force, and with the help of material nature develops a soul.'

It seems to me, however, that this is not quite in accordance with the facts, for the seed is already alive, and the union of the requisite elements provides the conditions for that latent life to become active and to grow for itself the physical and psychical (soul) bodies, or sheaths, in and by means of which it acquires self-knowledge and develops character. The spirit does not enter the body—it grows a body. All development is from within outwards, at least so it seems to—Yours, &c., SPIRITUALIST.

[Mr. S. Jennens, writing on this subject, says that he has frequently noticed that the word 'soul' is used when 'spirit' is meant, and thinks that this practice leads to confusion. Man, he thinks, is a trinity of Spirit, Soul, and Body, and that the soul (or life) is present at and from the moment of conception, but that 'the God portion, or spirit, is attached to the embryo at the quickening time,' when the 'being has taken shape according to its order' and is on the way towards its appearance in this outer life.—Ed. 'LIGHT']

SIR.—May I suggest to your readers who are interested in this subject, that they will find it fully explained in Leadbeater's 'The Other Side of Death,' also dealt with in 'The Goal of Life,' by H. E. Butler. Both these authors are experienced occultists.—Yours, &c., STUDENT.

Is a 'Seer' a 'Medium'?

SIR.—Permit me to thank 'S. F.' ('LIGHT,' p. 528) and Dr. Berridge (p. 551) for their kind replies to my inquiry as to the difference between 'seer' and 'medium.'

'S. F.' states that the question is merely one of definitions and use of terms. But it is just that use of terms which is so perplexing. When an ordinary person reads of an individual who has been exercising the functions of a channel of communication, and comes suddenly upon the statement that this individual is not a medium, he is brought abruptly to a stand, and asks, 'What is he then; what is a medium?' 'S. F.'s' first paragraph confirms my opinion that when a seer exercises his God-given faculty to obtain useful knowledge, not for his own exclusive purposes but to impart that knowledge to his fellow-men, then he is decidedly a medium. If a person is a medium in any sense, general or particular, he is a medium whatever else he may be.

Dr. Berridge argues (p. 551) that if B. receives a message from A. (a spirit) and delivers it to C. without knowing what he is about, he is a medium. But if B. receives and delivers the message with full knowledge, then he is not a medium! So that, according to the doctor, mediumship does not consist in the ability to become a channel of communication, but in being so without knowing it!

Dr. Berridge further says: 'I think we should use distinctive terms to avoid confusion. "Medium" and "Seer" may not be perfect terms, &c. It cannot be denied that distinctive terms are needed, since there are so many phases of the wonderful faculty, which may necessitate the importation of additional meanings into common words, but to do away with their original significations does not strike me as the best means to avoid, but rather as an effectual way to cause confusion. "Medium" seems to me to be a good, simple, useful, and familiar term. We frequently read of materialising mediums, trance mediums, painting mediums, clairvoyant mediums, inspirational mediums, writing mediums, healing mediums, and many other phases, all of which seem sufficiently denoted by the qualifying prefixes. The four last named are usually fully conscious of all the circumstances of their mediumship.

It should not be forgotten that the Spiritualist movement was intended to bring enlightenment and solace to all; but it surely fails, so far as the unlearned are concerned, when the

word-coinage is such that its literature is often a puzzle and conversation on the subject is rendered needlessly difficult. If, as a comparatively new recruit, I may be permitted to offer a suggestion, I would say to the leaders, Try, for the sake of the simple, to simplify spiritualistic nomenclature. The tendency is decidedly the other way.—Yours, &c., E. ELLIOTT.

Trinidad, W.I.

A Phantasm of the Living.

SIR.—Perhaps the following incident may interest the readers of 'LIGHT' in connection with the question 'Does the spirit leave the body during life?'

On Wednesday, December 16th, between 4 and 4.15 p.m., I was sitting with an old lady, who was just recovering from a severe illness, when a gentleman came some few feet into the room. The door was open and I sat facing it, with my back to the window, and my hostess sat with her back to the door. The gentleman looked hard at me and I returned the look. I could not see the colour of his eyes as the light from the window was reflected from his spectacles. After a few moments the gentleman turned and walked out, and I was struck by his noiseless tread, but thought he had soft slippers on. I listened but heard no sound of footsteps in the hall, and imagined that he was standing outside listening to our conversation. I felt a strange tense feeling, and wanted to tell my hostess that I must be keeping this visitor out of the room, but, getting no opportunity, forgot all about the matter. Early the next morning I had a strange feeling, and the thought occurred to me that the silent man was very much like a friend of mine now ill in Copenhagen, and all the day I was bothered about it. At last I got hold of a photograph of my friend, and saw that the hair and beard were much the same as on the gentleman I had seen, so I sent the photograph to the housemaid, who has lived for many years with the old lady, and she replied that no one in the least like that gentleman was, or had been, staying at the house.

Through a writing medium friend I have been informed that the form I had seen was the spirit of the gentleman in Copenhagen, who was then asleep, and that his spirit had travelled to London.

Never before have I seen a full form in daylight, and I should be glad to know if any readers of 'LIGHT' have had similar experiences.—Yours, &c., RADIUM.

Do Descriptions of Spirit Life come from Spirits?

SIR.—Some questions arise in my mind upon reading the replies reported in 'LIGHT' as given by Miss Morse's 'control'—questions which have puzzled me as a somewhat new investigator of psychic matters, for some time past, and these questions I have never found satisfactorily answered as yet.

In fact the same difficulty seems to confront many open-minded but far more experienced investigators than myself. Can any of your readers enlighten me?

The point is this: it appears to be the fact that whereas in France and elsewhere on the European Continent, trance speakers almost invariably tell of re-incarnation as a fact known to experience, this doctrine is ignored by the controls of mediums in England and North America, and this quite independently of the alleged nationalities of the controls themselves.

Also that, in the early days of Modern Spiritualism, the controls had experiences similar to those of Swedenborg, and spoke of an Everlasting Hell, and of a Heaven from which the unorthodox were excluded, but these doctrines becoming unpopular, they were subsequently dropped.

It therefore seems to me very difficult to avoid the conclusion that these tales of life in spirit-land must come mainly or entirely from the 'subliminals' of the mediums, whether through trance addresses or through automatic writings.—Yours, &c., GAMMA.

The Revivification of Jesus.

SIR.—With reference to the physical resurrection referred to in your 'Notes by the Way,' in 'LIGHT' of December 26th last, page 613, it is, I think, a most serious mistake to resolve resurrection into a ghostly appearance or survival in the spirit, for such a resurrection would have been shared in by the crucified thieves, and, indeed, it is the common inheritance of humanity. If there was no more than this it could never have been so emphatically dwelt upon by the disciples. They most decidedly believed in the empty tomb and the physical re-animation of Jesus.

Now why should Spiritualists object, or fight shy of such a conclusion? The universal resurrection of which Paul speaks is pledged by the survival of Jesus, but does not take place identically, either as to time, or manner, or degree. The

doctrine of the common bodily resurrection has always been discredited by a number of Christian thinkers, and is almost entirely abandoned by enlightened and spiritually-minded Christians to-day.

How, then, is the re-animation of Jesus to be explained? The Gospel narratives, illumined by the knowledge which Spiritualism has brought within our reach, are a sufficient explanation. Jesus was a person through whom the dynamics of the higher worlds played with exceeding force. In course of time they over-mastered the material and vital forces to which humanity is subject, and their super-eminence was manifested in his transfiguration shortly before his death. Moses and Elias explained to him the 'exodus,' not 'death,' that he was to accomplish at Jerusalem. Jesus himself told his disciples that his transfiguration would be more fully explained by his resurrection. We ought, then, to find in Jesus that his inward spirit form has been gradually perfecting itself for independence of the physical. The signs of this are his rapidly growing physical weakness, his physical agony in Gethsemane, and his early death on the cross. His outward form was already worn to a shell, and the time for his 'glorification' had come. This explains why he evaded the cross for a time, and then why he courted it. On the cross he died as to the vitalities of the flesh; but in the grave he was quickened in and through the indwelling spirit. For forty days the remains of the physical body were passing slowly away, and meanwhile were under the plastic power of his fully developed spirit. Finally, he was no longer tied to this material sphere, and as he passed in and up the last remains of the physical were cast off and became as a cloud that hid him from sight. With this explanation, instructed Spiritualists will find no difficulty with the Gospel accounts, though written by men who knew less of the philosophy of its experience than we do to-day. The puzzle of his 'Touch me not' to Mary is illustrated in a measure by the inconveniences of a materialising medium when rudely or passionately grasped by some excited spectator. At any rate the Gospel narratives should not find unbelievers in earnest and intelligent Spiritualists. They, above all men, should understand and believe. Dogmatic accretions should not turn us into 'fools, slow of heart to believe.'—Yours, &c., A. B.

Poor Children's Christmas Treat.

SIR,—The officers of the Battersea Lyceum tender grateful thanks to the following friends who kindly sent donations for the Children's Christmas Treat: 'A Kind Friend,' Manchester, £1; 'J. B. S.,' 2s. 6d.; Hon. Mrs. Ellis, Bournemouth, 2s. 6d.; Miss Morris, 2s.; Mrs. Gould, 2s. The treat was greatly enjoyed, and in addition to toys each child received a pair of stockings.—Yours, &c.,

ANNIE SHARMAN, Secretary.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations and society collections received during December last, viz.: Mr. J. J. Herbert, £1 1s.; 'Salford Widow,' 5s.; Mr. B. L. Gainsby's circle, 1s. 2d.; Mr. H. J. Western, 10s.; Miss E. L. Boswell-Stone, 2s. 6d.; Mr. W. Walker, 2s. 6d.; collected by Mrs. Hunt, Barnsley, £1; Miss Iredale, sale of booklets, 1s.; Societies: Bournemouth (result of Mrs. Twelve-tree's séance), £1; Huddersfield, Ramsden-street (third collection), 13s. 6d.; Lancaster, 16s.; Nottingham, Mechanics' Hall, 10s.; Sowerby Bridge, 15s. 3d. Total, £6 17s. 11d.

I should like to express the heartfelt thanks of the recipients to all those friends who have so generously contributed during the past year. Had it not been for the help afforded by the Fund, several of our workers would have been compelled to go into the workhouse or starve, and many others have had their lives prolonged through being able to procure food and warmth during the cold weather.

Contributions will be thankfully received and acknowledged by—Yours, &c.,

A. E. BUTTON,

9 High-street, Doncaster.

Hon. Financial Sec.

Do the Poor Reap what they Sow?

SIR,—The sentiments you express in your opening 'Notes by the Way' of December 26th are doubtless reciprocated by most of your readers, as they emphatically are by myself, but in the face of other oft-repeated beliefs I cannot but feel wishful to know how the special belief in the creation of the soul at birth is by any form of logic reconciled with the profession of belief that 'whatsoever a man soweth that shall he also reap,' and would respectfully ask a question which has not yet been satisfactorily answered by those who confine such answer to the imagined future of the soul where

all the unutterable wrongs of our present life are to be made right; in which I also have unbounded faith. I enclose the reproduction of a recent photograph of four men trying to sleep in the snow in Trafalgar-square. Are we to be told that these poor houseless creatures have indeed earned this misery for themselves, and at the same time told that they, and ourselves, were created by an arbitrary power and placed each in our several birth environments? We are, of course, quite aware of the possibility of falling from a state of affluence to the most abject poverty; but such cases are mere exceptions and in no way affect the point at issue. My belief, which appears to me to be not only philosophical but logical, is that the creative power which we term 'God' possesses the everlasting tendency to manifest physically; and that such manifestation always commences at the lowest point of evolution, requiring vast ages to arrive at the stage of our earth's inhabitants, speaking generally. Granting this, it would be easily understood that immense divergences of conditions and positions amongst such inhabitants would be inevitable. However humble may be the position of some of us, we must express satisfaction that we are, so far, above the terrible lot of these homeless ones. The constant and never-ceasing recognition of our inherent potentialities may, however, be the only means of saving ourselves from a lapse to such conditions—only too possible, as we well know.—Yours, &c., J. F. DARLEY.

SOCIETY WORK.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD MUNSTER-ROAD, S.W.—On Sunday last several members spoke, viz.: Messrs. Spencer, Abbott, Turner, Humphreys, and Ashley. Sunday next, at 7 p.m., Mr. Davis.—W. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith spoke well on 'The Nativity,' and Mrs. Smith gave clairvoyant descriptions. Mrs. Morgan sang. Sunday next, Mrs. Podmore, address and clairvoyant descriptions.—H.

CLAPHAM INSTITUTE, 103, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions. Mondays and Fridays, at 8.30 p.m., circles.—W. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. G. Moore spoke ably on 'The Sowing of Seed.' Sunday next, at 11 a.m., public circle; at 3 p.m., Lyceum; at 7 p.m., Mr. J. Kelland, address. Tuesday, Thursday, and Friday, at 8 p.m., circles.—J. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams gave an address and Mr. Wesley Adams a solo. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions. Monday, at 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens spoke on 'Death.' In the evening Mr. D. J. Davis gave a stirring address on 'Play the Game,' and Mr. Johnson rendered a violin solo. Sunday next, at 11.30 a.m., Mr. Winbow; at 7 p.m., Mr. Blackburn. Thursday, at 8 p.m., address. Sunday, 17th, Mr. P. Smyth.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Dudley Wright delivered cultured addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses on 'The Old Faith and the New' and 'God's Use for Man.' Mondays, at 8, Wednesdays, at 3, clairvoyant descriptions.—A. C.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday last Mrs. Fairclough Smith spoke on 'Life in the Spheres.' Mr. Frederic Godley and Miss Clara Godley of Harrogate, sang two duets. Sunday next, at 7 p.m., Mrs. M. H. Wallis on 'Spiritualism—its Value.'—67, George-street, Baker-street, W.—On Sunday last Mr. P. E. Beard gave an address and convincing clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. M. H. Wallis, answers to written questions. (See advt.)

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Place-Veary gave twenty-three clairvoyant descriptions, of which seventeen were fully recognised. Mrs. Hunt rendered a solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection. At a very enjoyable social gathering on Friday, December 11th, upwards of one hundred members, associates and friends were present. Songs were ably rendered by Miss M. Brown, of Aberdeen, Miss Brinkley, Mrs. Hunt, Mr. Otto, and Mr. W. Tregale. Mr. Ernest Meads' excellent recitations gave much pleasure. The musical arrangements were carried out by Mrs. C. B. Loughton, R.A.M. The Council desire to thank all friends for their kindly services.—A. J. W.