

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,472.—VOL. XXII. [Registered as]

SATURDAY, MARCH 27, 1909.

[A Newspaper.]

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## NOTES BY THE WAY.

A writer in 'Progressive Thought' gives us 'A glance at the unseen things in life': the almighty and all-pervading force of gravitation; the miracle-working electric current ('the magician veils his face from the sons of men'); and then, above all, the thought-forces of Man, for good or evil, for uplifting or depression, sometimes mighty in only a passing word. How simple but how profoundly true is *this*!

A word of cheer, of encouragement, of sympathy, how it will enter into a life to brighten and to strengthen it! Its path no eye can discern; but it slips in at the ear, finds its way up that mysterious staircase that leads to the viewless mind, lodges itself in the chamber of memory, and at each moment of failing courage or of slackening nerve sends a magic spark thrilling through the soul which liberates fresh stores of energy for the hard and life-long task. Many and many a time the echo of that kindly voice, the thought that such an one thought well of him, believed in him, trusted him to be brave and true, has re-equipped the warrior whose broken armour seemed slipping from his shoulders. 'Eye hath not seen'—but the word you spoke yesterday, last year, ten years ago, may even now be building up character and achievement out of some mortal material which, but for those brief syllables, would have lain strewn and scattered on the ground.

America appears to be the stage upon which trials are given to many and varied experiments. A man like Laurence Oliphant had to go there to play his part in one great and not successful Play. The Shakers have held on bravely and long. Christian Science is having its day, and no one can yet say whether it will 'cease to be.' 'New Thought' in fifty forms keeps busy the printers, and worries the Post Office: and so on and so on.

At the present moment, the newest sensation is the combination trial to 'live like Christ.' In the first instance, it took the form of a fortnight's trial: and then passed on to the promise of a lifetime. It is, of course, a lovely idea, and a heavenly ideal; but it has its immense practical difficulties, some of which are shrewdly set forth by a Chicago paper, thus:—

Any unconventional proposition that works back into the lives of men till it actually touches the inherent human craving after God awakens the liveliest response. There is honest reason of joy in all this, yet there is to it this tragic side—that for the most part such sensational religious experiments soon prove themselves incapable of sustaining for long the vague spiritual aspirations that gather about them, and men's souls, still unsatisfied, wander off after some newer and perhaps still more bizarre idea, or worse still, drop back into a cynical and blasé lethargy. Such, we fear, will be the result of Cleveland's extraordinary experience—although we should gladly hear otherwise—for it is plain that the criterion which has been set up there for the regulation of conduct is an illusory standard and cannot permanently

satisfy those who pursue it. The conditions of civilisation in which the Master lived are so utterly different from those of our own time that all attempts to transfer his figure bodily to the walks and ways of modern life must prove merely exercises of the imagination, often interesting, sometimes illustrative, perhaps, but never authoritative, and occasionally misleading. The effort becomes at once pathetic and ludicrous when it descends to disputation over such conundrums as whether Jesus would patronise a fashionable hotel or wear a frock coat.

'The Harbinger of Light' comments upon an Australian review of 'The Times' articles on 'Australian Ideals,' and says:—

The articles referred to were written by a gentleman who spent twelve months in Australia studying the subject, and his critic gives him credit for fairness and accuracy, also for the pleasant things he has said about us as a people. On the other hand, however, he has discovered and insists upon one prominent defect, viz., the 'complacent and unquestioning materialism' of our ideals and our life, finally connecting this 'inveterate materialism' with what he calls 'a lack of spiritual vision.'

The 'Argus' writer admits that the charges brought against our national and social life are true, but hopes and believes that these charges will not remain true. The national life, he says, 'does need to be switched on to other lines.' Our boys and girls do need to see the 'spiritual vision' of great things, and our men and women do need to dream dreams of the higher possibilities of a nation's life. This we devoutly endorse. In modification, however, the friendly critic points to very similar conditions existing in England and other parts of the world; also that Australia is yet very young, and with nations, as with individuals, the youthful period is the materialistic one. The whole article is optimistic and educative, but is immediately followed by another commendatory of the recent Sydney Prize Fight; and characterising the twenty thousand people who attended it, and the tens of thousands who were interested in the match as 'just the men who form the best element in every community.' It is startling to find this affirmation in juxtaposition with the previous article on 'Ideals,' the inconsistency being so glaringly apparent, as both the articles are editorials.

Of course, we, in common with all well-informed Spiritualists, are staunch optimists, but there are waves of evil that try us, and the above refers to one of these. All that our optimism means is that ultimately the good and the beautiful will win: but 'the one far-off divine event' is indeed 'far-off.'

A shrewd writer in 'Progressive Thought' discusses 'Patriotism' in a novel way. It is a word which has been a good deal damaged of late years, as Tolstoy long ago demonstrated. Associated with national selfishness and arrogance, it is fatal to the cosmopolitan spirit, and entirely provocative. This writer, however, has a homelier and saner idea of Patriotism. He says:—

The highest patriotism that I know is that which impels a man to be honest, kind—hence thoughtful in all his business relations, and in his daily life; that impels him to give attention to those features of our political institutions that are of even greater consequence than his casting his vote on election day; that impels him to think and to be discriminating in his thought. It is this patriotism in the common life that is of high quality. Men who are industrious and honest in their work, who are faithful to whatever tasks are imposed upon them, who are as eager to give justice as to demand it, who are working industriously and intelligently in order to take care

of themselves and those dependent upon them, and thus remain self-supporting members of the community, who remain brave and sweet in their natures, and who abide always in faith, in face of the hard or uncertain times that come at some time or another, and in some form or another into the lives of every one of us: these are the men, and these are the conditions that are giving birth to the new and higher order of patriotism that is now coming among us, and that is to take captive the hearts of men.

The first number of a new Indian magazine ('The Sri Krishna Review,' Srirangam) has been sent to us. It is announced as strictly non-political, and yet it is promised that 'it will be devoutly and unflinchingly loyal to the Sovereign.' It commences with a rhapsodical Sonnet 'To the Lord Sri Krishna,' exaggerated and sentimental; and, remarkable enough, another Sonnet immediately follows it: 'To the Lord Jesus Christ,' in an entirely different mood, altogether stronger and more thoughtful in substance and tone. In the circumstances, it is a curiosity, and we reproduce it:—

My last, last days are nigh ! I see the shore  
Of Death's dark, frowning sea, and trembling, hear  
The lashing of the waves for evermore  
On life's lone strand ! O Mariner, I fear  
I cannot pay Thee fare ! No gold in store  
Have I, no silver save a sinner's tear—  
O Jesus, 'tis a poor man's mite, more dear  
To Thee than rubies on green emerald-floor !  
The stream of life flows surging in the sea  
Eternal ! Look, the pebbles on the sand  
Smile sadly ! Sea-mews cry ! Oh take this fee  
And leave me not on this lone, unkind land !  
Now pilot, ply the oars ! Ah, like a bride's  
Smiles are Thy smiles ! How swift the vessel glides !

The Review contains a few short Essays. One on 'The Ideal Preacher' is singularly broad and sane. This paragraph, for instance:—

The preacher's aim should be to stimulate and encourage the perceptive faculties of man that he may come to think for himself. He must realise that his duty is one requiring clear vision, wise and resolute faith, large understanding and keen insight. Man cannot know of divinity until he has recognised within him the divine, nor can he speak of the spirit until he has become engrossed in the love of spiritual things. If he must speak from a book, let him see to it that he knows not the Bible only. A pure heart is the end of all religions. In the words of an American writer: 'Be thou a free man, walk thou with God and gladden us with the fruits of such communion. Live so free that we shall the sooner grow sick of our material slavery. Show us what love, what power, what serenity belong to the children of God. Be thou Moses and the Prophets; be thou the apostle of the real, but be thou never the forlorn echo of the times that are gone.'

#### A GOOD TEST OF SPIRIT IDENTITY.

Mr. A. W. Orr, writing in 'The Two Worlds,' reports that at a recent meeting of the Manchester Psychic Research Society, a communication was received by means of an alphabet-card and a pointer, the latter being supported on the open palms of the hands of two ladies. The letters spontaneously indicated by the movements of this pointer spelt the word 'funny,' and on being asked for particulars regarding himself, the communicator spelt out that his name was 'William Henry Palmer,' that he lived at Geneva-road, Brixton, London, and that he had passed over in 1903 at the age of sixty-two, but he declined to state what his business had been. In answer to a letter of inquiry the Registrar for Brixton said that an entry had been found recording the death of W. H. Palmer at 16, Geneva-road, Brixton, on December 12th, 1903. Mr. Orr states that a copy of the death certificate has been sent for, and adds: 'It only remains to say that nobody present had any knowledge whatever of the alleged Palmer, nor of the district of Brixton.' Mr. Orr thinks that neither coincidence nor mental telepathy is adequate to account for this and similar messages, but that they are, as they purport to be, 'messages from "the living dead."'

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May 6.—Miss Edith Ward, on 'Magic, from a Modern Standpoint.'  
May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

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CLAIRVOYANCE.—On Tuesday next, March 30th, Mrs. Place-Veary 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. On April 6th, Mr. Ronald Brailey; 20th, Miss Florence Morse.

PSYCHICAL SELF-CULTURE.—On Thursday next, April 1st, at 4.45 for 5 p.m. prompt, Mr. E. W. Wallis will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On Friday next, April 2nd, 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 meeting without payment.

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

#### MR. W. J. COLVILLE'S LECTURES.

A Series of Lectures will be delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following Monday and Wednesday afternoons, commencing at three o'clock. Admission 1s.

#### SYLLABUS.

Monday, March 29.—'Thought-Forms; How Produced and Projected: A Study of Spirit Phenomena.'

Wednesday, March 31.—'The Basis of all Psychic and Spiritual Experiences.'

Monday, April 5.—'How Best to Unfold Latent Powers.'

Wednesday, April 7.—'The Law of Rhythmic Breath.'

No meeting on April 12th.

Wednesday, April 14.—'The Way of Initiation.'

Monday, April 19.—'Occult Science: Natural Magic and the Source of Magical Ability.'

Wednesday, April 21.—'Explanation of Psychometry, Hypnotism, and Crystal Gazing.'

Monday, April 26.—'A Study of "Light on the Path": An Introduction to Esoteric Knowledge.'

Wednesday, April 28.—'The Law of Karma in Individual Life: Experiences as Educators.'

Monday, May 3.—'How to Apply the Law of Success, Physically, Mentally, and Morally.'

Wednesday, May 5.—'The Astral Plane: What and Where is it?'

Monday, May 10.—'Psychic Gifts: How to Attain and Use them in Healing and Soul Development.'

Wednesday, May 12.—'How to Master Fate and Fulfil Destiny.'

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The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

## LONDON SPIRITUALIST ALLIANCE, LTD.

The annual general meeting of the Members of the London Spiritualist Alliance was held on the afternoon of Thursday, the 18th inst., at 110, St. Martin's-lane, W.C. Owing to the continued serious illness of the President, Mr. E. Dawson Rogers, Mr. Henry Withall, Vice-President, occupied the chair, and, in opening the proceedings, referred to the fact that the report before the meeting was the twenty-fifth since the commencement of the Alliance, and expressed the opinion that the existence of the Society for so many years showed that there had been a need for it and that it had been reasonably conducted. The credit for the success which had been achieved, he thought, was largely due to the friends on 'the other side' who had frequently indicated their unabated interest in the work which was being carried on. Mr. Withall further said that he had recently felt that it would be necessary to curtail expenses—he had not liked to propose to reduce the number of meetings—but the fact was that in 1907 and 1908, owing to various causes, the expenditure had exceeded the income by about fifty pounds each year. 'Just then,' said Mr. Withall, 'we received word that Mrs. A. M. Waterhouse, who had been a good friend to the Alliance for many years, had passed away and had left us £100, and her timely bequest had restored us financially to the position in which we were two years ago.' Continuing, he expressed the hope that some other friends might be prompted to do likewise. He could not help feeling that it was best for people to do what they could to help good causes before they left the body; still, such assistance was always welcome. While a large number of persons joined the Alliance each year, there were also many who dropped out—mainly with regret; and it was because of these lapses, especially during the depression of the past few years, that the bequest to which he had referred had come as a timely relief, and he trusted that there would be a large increase of membership in the near future, so that the Alliance might be in a position to render even greater assistance than in the past to inquirers and Spiritualists alike.

The annual report and financial statement were adopted unanimously.

The following is a copy of the report:—

In presenting the thirteenth annual report (being the twenty-fifth since the establishment of the Society under the name of the London Spiritualist Alliance), the Council have much pleasure in stating that there has been a steady influx of new Members and Associates, that the work of the Alliance has been well maintained in all departments, and that it continues to grow in interest and usefulness.

The Cause of Spiritualism, and the Alliance in particular, sustained a severe loss by the transition of Mr. W. J. Lucking, who for fifteen years had been an active and valued member of the Council. Two other earnest and faithful pioneer Spiritualists passed to spirit life, viz., Mr. Morell Theobald, the first Honorary Secretary of the Alliance, and Mr. E. T. Bennett, for many years Secretary of the S.P.R., and a Member of the Alliance. While we regret that they are no longer with us in the outward form, we feel assured that they will co-operate with the friends of our Society who, on the other side, seek to make it increasingly useful in promoting the spread of spiritual truth.

Meetings were held during 1908 in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, at which Addresses were delivered by Mr. A. W. Orr, on 'Evidence of Spirit Identity the Need of the Hour, with Illustrations from Personal Experience'; by Mr. Jas. Robertson, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism'; by the Rev. Gertrud von Petzold, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered'; by the Rev. John Oates, on 'The Spiritual Teachings of Wordsworth'; by Miss Lilian Whiting, on 'The Life Radiant'; by Mr. James I. Wedgwood, on 'Auras, Halos, and the Occult Significance of Colours'; by Miss E. Katharine Bates, on 'Psychic Faculties and Psychic Experiences'; by Mr. George P. Young, on 'The Physical Phenomena of Spiritualism: Are they Natural or Supernatural?'; by Mr. Angus McArthur, on 'The Spiritualism of Socrates: A Study in Pre-Christian Psychics'; and by Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.' Interesting Personal Experiences were related by Mr. Angus McArthur, Mr. H. Biden Steele, Mrs. Annie Boddington, Mrs. Imison (Nurse Graham),

and Mr. W. Kensett Styles; and Miss Florence Morse, under control, replied to questions.

A Conversazione was held on October 22nd, at which Mr. and Mrs. Arthur Marriott gave illustrations of 'Silent Thought-Transference.' At Afternoon Social Gatherings on January 23rd and April 9th, at 110, St. Martin's-lane, questions from the audiences were answered, under spirit control, by Mrs. M. H. Wallis and Miss Florence Morse respectively; and on December 9th Dr. Stenson Hooker gave an Address on 'Hypnotism,' with experimental demonstrations.

Illustrations of Clairvoyance and Psychometry were given on Tuesday afternoons by Mrs. Atkins, Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), Miss Florence Morse, Mrs. Place-Veary, Mr. Ronald Brailey, and Mr. J. J. Vango.

Trance and Inspirational Addresses were delivered on Wednesday evenings by Miss Annie Boddington, Miss Violet Burton, Mrs. Agnew Jackson, Miss Florence Morse, Mrs. Fairclough Smith, Mr. E. W. Wallis, and Mr. Dudley Wright.

Psychic Culture Classes were conducted on Thursday afternoons by Mr. Frederic Thurstan, M.A., Mrs. E. M. Walter, and Mr. James I. Wedgwood.

Séances for 'Talks with a Spirit Control,' at which questions of a philosophical character were answered through the mediumship of Mrs. M. H. Wallis, were held on Friday afternoons.

The services of Mr. A. Rex, the healing medium, have been continued and are still at the disposal of the Members and Associates and their friends.

During the year an unusually large number of books were published dealing more or less accurately with Spiritualism, and the subject received frequent and, on the whole, favourable treatment in the periodical Press. Owing to the remarkable growth of interest in psychical matters generally, both in public and private, there is even greater need than formerly for the work of the Alliance. We must be prepared to help inquirers in their investigations, whilst urging upon them the importance of careful discrimination: to encourage sympathy and co-operation among all students and workers in this realm and, above all, to seek to blend scientific, rational, and spiritual methods in the accumulation of evidence and the acquisition of knowledge regarding spiritual life, both here and hereafter.

The Council invite Associates who are satisfied of the reality of spirit communion and desirous of further supporting the work of the Alliance, to become Members, and both Members and Associates to make the society and its objects known to their friends.

Signed on behalf of the Council,

H. WITHALL,

February 19th, 1909.

Vice-President.

Mr. E. Dawson Rogers and the Rev. John Page Hopps, the retiring Members of the Council, having been nominated for re-election, in the absence of other nominations were declared duly elected.

Mr. Withall proposed, from the chair, that a hearty vote of thanks should be given to the unseen helpers of the Alliance; this was seconded and supported by Mrs. E. M. Walter and Mr. George Spriggs. The Rev. J. Page Hopps proposed, and Mrs. D. Finlay seconded, that an 'affectionate message of remembrance should be sent to our old leader, Mr. E. Dawson Rogers.' These resolutions, together with votes of thanks to Mr. H. Withall for his valuable and unstinted services as Vice-President and Treasurer, and to the staff generally, were passed unanimously.

TRANSITION.—Our sincere sympathy goes out to Mr. and Mrs. Hudson Tuttle who, during recent years, have had many sorrows and have been sadly acquainted with grief. Three years ago they lost their married daughter Rose, last Christmas her husband 'died' of typhoid fever. Then the three grandchildren were taken by Mr. and Mrs. Tuttle, who were glad to have them in their home, but, after an eight weeks' illness, during which the lad talked much of going to his parents and of being sure they would meet him, one of these, named Alfred, eleven years of age, joined his father and mother on the other side. He sent a message by his spirit mother to and through his Aunt Claire, who was his nurse and comforter during his illness, that he wanted 'Bubbles' to be one of the pall-bearers at his funeral. Claire did not know who 'Bubbles' was, but found that one of Alfred's school chums had that nickname, and he, on being told of the message, at once accepted the position as requested.

## METHODISM AND SPIRITUALISM.

Some years ago a Methodist friend, who was also a Spiritualist, happened to mention me as an adherent of Spiritualism to another Methodist, who made some cynical remarks which did credit neither to his intelligence nor to his manners.

I am reminded of this fact by a sermon recently preached in the Wesleyan Church which I attend, on two texts, one out of Isaiah, 'Thou hast loved me out of the pit,' and the other, 'That I may know the power of His resurrection.'

The preacher emphasised the true Methodist position, *viz.*, that it was not the historical evidence that was the basis of the true Christian faith, but the witness of the Spirit to the resurrection of Jesus in the heart of the Christian believer. In a word, the appeal was not to history but to experience. This caused me to think of my cynical friend, and to wonder why he was surprised that I and other Methodists were Spiritualists, and the result of my reflection was that, according to the preacher, Methodists are Spiritualists, and that our development into *modern* Spiritualists was but the natural result of the extension into the human sphere of what we in years past had erroneously limited to the divine, or the theological realm.

Of course, we believe in 'the resurrection of the (apparent, not the real) dead,' for, as Jesus well said, 'God is not the God of the dead but of the living, for all live unto Him.'

Now what are regarded as peculiar to the faith of a Methodist are: the witness of the Spirit to man's spiritual adoption in the Fatherhood of God, and the witness to the risen Lord in the Christian experience. As the Rev. Hugh Price Hughes said: 'Let churches perish, the whole of the Bible be discredited, the faith of the Methodist does not, primarily, at least, rest on these things, but on the testimony of the Christ to the heart of the believer.' This is, and always has been by the Church, regarded as the real orthodoxy of Methodism, all other doctrines (say the Thirty-nine Articles) being supplementary and not imposed upon the private member, but only on accredited itinerant, or lay preachers.

Now, if Jesus bears witness in the heart of the Christian believer to his victory over death, as an assurance of the believer's triumph over the grave, why may not a father, a mother, a child, a wife, a friend bear the same witness to the bereaved and broken-hearted mourner?

If Jesus can bear witness from the spirit world to the love of the Father, why not my elder brother bear witness to my earthly father's continued love, and even bring him to bear his own witness to his unbroken fatherhood and my eternal sonship? Surely the lesser is included in the greater; and if Infinite Love has bridged the gulf, why may not the finite love also—the more easily because the way has been opened already?

To quibble about 'impossibility' in the human sphere and to admit possibility in the divine on this point is about as absurd as to suppose that an astronomer can measure the distance of the Pleiades or Orion or Sirius from the earth, but cannot measure the length of the table on which I am writing.

We are not dealing now with the method of the Spirit's witness in the Methodist and the Spiritualist movements, but with the fact itself that such witness is borne in upon us from spiritual sources. A Methodist once informed me that he 'did not believe in spirit intercourse at all.' I promptly told him to pray no more, because it was useless if communication between the two worlds was impossible, and I reminded him that every church and chapel spire belied his scepticism, unless they were but the monuments of organised hypocrisy and pretension.

It is enough to remember that nearly all methods of spirit communication can be paralleled by Bible incidents, even to the most mysterious and unconventional. One thing is certain, that revivalism has always been more spiritualistic than theological, and it is equally certain that the Church has invariably lost its first love and its original power in the exact degree that it has imbibed the cultured scepticism or the conventional formalism of later days.

The apostle said, 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?' (1 John iv. 20), and one may truly contend that a man cannot well believe in a spirit (God) whom he has never seen and cannot see, yet at the same time entertain serious doubts about his brother's real life in the spirit, whom he certainly knew in the flesh.

I know a lady who is grieving to-day over the loss of a husband two years ago. She declares that she wants to be with him, and visits the grave, seeking the living amongst the dead, and the Church can only offer her the consolations of Divine grace. Yet we might naturally think that the one spirit minister of divine grace to her would be her husband. The mere religious abstractions, so often doled out by the clergy, are but cold comfort to the bereaved, and we must humanise our divinities, we must plant the Jacob's ladder of spirit communion on the solid earth; we must warm our hearths from live coals off the altar of God; we must not scorn any humble methods our friends find available for intercourse if we would satisfy the longing of human hearts and make religion vital and comforting.

If a long-lost son sent us a message that he had survived a shipwreck, we should not be very critical about the handwriting and I, for one, care little *how* a message comes to me from the beyond from my loved and lost so that it *does* come. However trivial the means employed, they shall carry to me all the halo of a divinity if they show me that the dead are not dead but alive.

All that I know of Methodism justifies me in pushing the issue right on into the largest sphere of life, and recognising the value of the facts of Modern Spiritualism which prove survival, and above all spirit companionship.

The Rev. Mark Guy Pearse recently said that he never preached except under inspiration, and that on one occasion he had to dismiss over one thousand people because, although he had prayed in the vestry for an hour, he could get no message from God for them. What more likely than that a Wesley, a Bunting, a Luke Tyreman, or his old colleague Hugh Price Hughes, are among his inspirers from the life beyond!

'Every age should produce its own witnesses to the Spirit,' said the same preacher, and, I may add, if they experience the power of some resurrection spirit in their lives they will not attempt to quench the Spirit, or retard its powers by arbitrary conditions, but allow it free course and welcome it whatever way it comes, and then honestly and soberly estimate results, for 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?' Salvation from the fear of death, from the tyranny of the flesh, from the one cardinal sin at the root of all sin, living after the flesh and not after the spirit.

H. L.

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'How SELDOM has the spiritual life, where it has flowered at all, been more than a graft from without, instead of a root and branch, life of the life, blossoming straight out of the Eternal. How often has the Divine presence been made to brood over humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination on the face of man, which is the glory of God.'—GERALD MASSEY.

'WHEN people have won their freedom in some measure they exclaim with suggestive emphasis, "What a slave I have been! How I have been ruled by fear, by 'the correct thing,' by conventionality and tradition! And how disloyal to my true self, to the powers of creative thought." One is astonished to find that one's whole life has been hedged about by the fear of taking cold or catching some contagious disease, by fears in regard to certain articles of food, loss of property, accident, and the like. However the revelation begins, when once started, the soul makes a thorough investigation into all its habits, desires, beliefs, impulses. The discovery of the soul's bondage is valuable from two points of view: it shows how our attitude, our thought or spirit, influences daily life and the body; and it shows how, by taking thought, by building new habits, one may change the entire aspect of life, improve the health, increase one's happiness and power of service.'—HORATIO DRESSER.

## EXPERIENCES WITH FAKIRS.

(Continued from page 142.)

In these articles we summarise the remarkable experiences with Hindu Fakirs, or mediums, of a Chief Justice in his study of the occult in India, which were printed in 'The Statesman,' a weekly newspaper published at Calcutta, for December 20th, 27th, and January 3rd, 10th, and 17th last, and reproduced from a work entitled 'Occult Science in India,' by Louis Jacolliot, Chief Justice of Chandernagur (French East Indies), and of Tahiti (Oceania).\*

The feat of making plants grow from seeds in a few hours, which would ordinarily take several months or years to develop, has been frequently reported as having been accomplished by Fakirs, and when Covindasamy proposed to do this the Chief Justice, who regarded it as a cunning trick, determined to make a crucial test. In reply to his suggestion to this effect, the Fakir, in his usual simple way, said, 'I am entirely at your service.' Somewhat disconcerted by this assurance, the Chief Justice asked to be allowed to choose the earth, the vessel, and the seed.

'The vessel and the seed, yes; but the earth must be taken from a nest of carias,' was the reply.

A flower-pot, filled with the earth from an ant-hill, having been procured by a servant, it was handed to the Fakir by the writer, who also took a papaw seed at random from among a variety of seeds brought to him by his servant, and, after making a small cut in its outer skin, he gave it to the Fakir, together with a few yards of mosquito cloth. He continues:—

'I shall soon sleep the sleep of the spirits,' said Covindasamy; 'you must promise me that you will neither touch me personally nor the flower-pot.'

I made the promise required.

He then planted the seed in the earth, which was now in a state of liquid mud, thrusting his seven-knotted stick—which, being a sign of his initiation, he never laid aside—into one corner of the vessel, and using it as a prop to hold up the piece of muslin which I had just given him. After hiding from sight in this manner the object upon which he was to operate, he sat down upon the floor, stretched both hands horizontally above him, and gradually fell into a deep cataleptic sleep.

## MAKING A PLANT GROW.

He remained motionless for upwards of two hours, and the writer says:—

With his body almost entirely naked, his skin polished and glistening in the heat, and open and staring eyes, the Fakir looked like a bronze statue in a position of mystical evocation. No man, however strong, would be able except in the cataleptic state to hold both his arms stretched out horizontally before him for the space of even ten minutes.

When the Fakir recovered possession of his senses he removed the muslin that hid the flower-pot, and pointed out a young stalk of papaw, fresh and green and nearly eight inches high. Then carefully taking the young plant out of the earth he showed upon one of the two cuticles still adhering to the roots the cut which had been made in it for identification some two hours previously.

That it was the same seed as had been cut seemed certain. The Fakir had been under close observation all the time and had not left the terrace. Further, he did not know at the outset what he would be asked to do, and it was impossible for him to have known in advance that a papaw seed would be selected out of among thirty different kinds of seeds.

The Fakir claimed that if he had continued his evocations longer the papaw tree would have borne flowers in eight days and fruit in fifteen. Being told that there were other performers who accomplished the same results in two hours, the Fakir said:—

In the manifestations you speak of there is an *apport*, as it is called, of fruit trees by the spirits. What I have just shown you is really *spontaneous vegetation*, but the pure fluid, under the direction of the Pitris, never was able to pro-

duce the three phases of germination, flowering, and fruitage in a single day.

It should be remembered that under the most favourable conditions, in the ordinary way, at least fifteen days are necessary for the germination of a papaw seed.

On the last day of his visits to the Chief Justice, when the Fakir entered the room he was asked if he was not fatigued by his three weeks of watching and prayer, and he replied, 'The Fakir's body is never tired. It is a slave whose only duty is obedience.' On this occasion he was entirely naked and had with him only his seven-knotted stick, fastened to his long hair in the usual way. He explained that 'nothing impure should come in contact with the body of the *evocator*, if he wishes to reserve his power of communication with spirits unimpaired.'

## MATERIALIZED HANDS APPEAR.

Both of the rooms occupied by the Chief Justice were used for the manifestations and they were both carefully closed. There was no opening from outside. They were lighted with cocoa-nut oil lamps, and the light, although soft and diffused, was sufficiently intense to enable anyone to read the smallest type in the remotest corner of the room. A small Hindu copper furnace was placed by the Fakir in the centre of the terrace, and by its side a copper platter filled with fragrant powder. He then squatted on the floor with his arms folded across his chest and commenced a long incantation in an unknown tongue. Afterwards he pressed his hand against his forehead from time to time (just as mediums do) and seemed to make passes as if to relieve his brain. Then a slightly phosphorescent cloud formed in the middle of the room, from which semblances of hands appeared to go and come with great rapidity. Presently they lost their vaporous appearance and resembled human hands. While some became more material others became more luminous. Some were opaque enough to cast a shadow while others were so transparent that an object behind them could be distinctly seen. In response to the expressed wish of the onlooker, a hand, small, supple and moist, like that of a young woman, breaking away from the rest, flew towards him and pressed his outstretched hand. The Fakir said, 'The spirit is present, though one of its hands alone is visible. You can speak to it if you wish.' In response to his request for a keepsake, the writer says:—

I felt the hand fade away in my own. I looked; it was flying towards a bouquet of flowers, from which it plucked a rosebud, which it threw at my feet and vanished.

(To be continued.)

MADAME FLORENCE MONTAGUE, writing from Boston, Mass., U.S.A., says: 'Mr. Colville has been very kind to me, offering me the encouragement I needed as to the beginning of my return to active life and work after my recent protracted illness. I trust that he will be very successful while in England, and rejoice that I have had him for my teacher.'

MR. G. P. DYMOND, M.A., head master of the Hoe Grammar School, Plymouth, lectured ably on the 18th inst., to members and visitors at the Plymouth Athenæum, on 'The Present Position of Psychical Research.' He said that he was in sympathy with such investigations, though not with much of the rubbish he had read as Spiritualism. The Rev. H. J. Chaytor, M.A., Mr. H. M. Evans, Mr. Cecil Wade, Mr. Straughan, B.A., and others spoke in the subsequent discussion, and a strong sceptical element was noticed. Mr. Dymond, in reply, admitted that objects moved without contact but that he could not tell what caused the movements.

MR. PERCY E. BEARD, hon. sec. of the Order of the Golden Age, 153, 155, Brompton-road, S.W., referring to our statement on p. 134 of 'LIGHT,' that 'Spiritualists, inevitably and of deep necessity, abhor all cruelty and blood grossness of every kind,' writes to say that the full development of the finer perceptions of the spirit 'cannot take place whilst the poisons contained in flesh-food are being introduced into the system.' He affirms that 'to bring the body into subjection to the spirit it is necessary to introduce into it only those things that will be in accord with Nature's laws, and thus a pure, natural, and humane dietary, carefully chosen, and containing all the necessary elements of nutrition, is absolutely essential.' Mr. Beard offers to send, in return for stamps to cover postage, practical instruction and literature on the subject.

\* An edition of this book is now published by Messrs. William Rider and Son, Ltd., 164, Aldersgate-street, E.C., price 8s. 6d. net.

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### THE MORALISING OF SHEOL.

A good many months ago, the Rev. John Day Thompson, one of the most scholarly of Primitive Methodist ministers, gave at Leicester 'The Hartley Lecture' at the Primitive Methodist Conference. The subject was The Future Life, and it so distressed some of the leaders that the publication of the Lecture was forbidden. Somehow or another, Mr. Thompson has overcome his difficulties: something has been 'omitted,' and the Lecture, expanded into a volume of two hundred and sixty-two pages, has just been published by 'The Primitive Methodist Publishing House' itself, under the title of 'The Doctrine of Immortality: Its Essence, Relativity, and Present-Day Aspects': and we may as well say at once that if what has been 'omitted' was more distressing than what has been permitted it must have been startling indeed; for all that Primitive Methodism used to stand for in relation to 'Hell' is here shaken to pieces and pitched into the dustbin. 'The old idea of "Hell," as a place of endless, physical torment, has,' he says, 'become frankly impossible and incredible. . . . No pulpit which has any practical influence proclaims it, and in spite of its verbal and formal continuance in the creeds, written or unwritten, no one practically believes it. "Eternal Torment," as Wesley preached it, and many others since his day, has gone for ever from the living beliefs of the Christian world. . . . The ghastly dream has disappeared.'

After that, we wonder afresh what, under pressure, has been 'omitted'; and we wonder even more at Mr. Thompson's rejoicing over the results of the famous Beet case. Dr. Beet some years ago got into great trouble over this same subject, and was rescued and reinstated in his Professorship only after a good deal of compromising and omitting. The net result seems to have gratified Mr. Thompson, who says: 'The Conference refused to brand Dr. Beet as a heretic. It allowed him to remain a minister of the Church on the one condition that he should be silent about his particular divergence from the official creed.' What a condition! But what follows is more curious, and, we will say, humiliating. 'He might hold his views, but not publish them': a method of adjustment which is now also fashionable at Rome. 'They may have mental reserves,' says Mr. Thompson. We should assume that he was satirical but for his concluding remark that 'The net result was that the cause of Liberal Theology, the cause of freedom and toleration, won all along the line.'

'Won'! What must have been the condition of the green tree if the above correctly describes the condition of the dry?

Mr. Thompson's book is not an attempt at a demonstration of Immortality or a history of 'the doctrine,' as he calls it: it is rather a discussion of present-day aspects of it and thoughts concerning it: but, in the course of it, he is a good deal historical; the upshot being a Study of very great interest and value. The basis of belief upon which he chiefly relies is the personal intimate realisation of ethical union with God, a thought which is worked out with considerable ingenuity and charm of manner, and with an ever-present eye upon the doctrine of Evolution, and what he calls 'the moralising' of Sheol, a curious phrase which would be a brilliant title for a book.

Mr. Thompson is vehemently buzzing round the lamp of Reincarnation, and, at an almost equal rate, shrinking from Spiritualism pure and simple. He leans upon Mr. Podmore and cuddles close to that blessed word 'Telepathy,' but admits, with engaging simplicity, that 'I have had no "experiences"; perhaps because I have not sought them.' What a pity! and what a pity that, knowing nothing, he did not decide to say nothing! But he appears to value the not knowing as evidence. Thus he says:—

I am not indifferent to the fact that men like Mr. Myers, Dr. Hodgson, Dr. Hyslop, Professor Barrett, Sir William Crookes, Dr. Russel Wallace, Professor William James, and now Professor Lombroso—all names of 'honourable men'—believe that certain residual phenomena can best be accounted for by the hypothesis of actual spirit agency and communication, but there are as many equally 'honourable' names on the negative side.

What does he mean by 'negative'? and what does he mean by 'the negative side'? Will he kindly give us eight names similar to those he mentions, as the names of men who have experimented in a similar way and yet are 'on the negative side'? The court does not admit as evidence the statement that 'I did not see it' and 'I was not there.'

The chapter on 'Evolution and the Belief' is perhaps the best in the book. It certainly best illustrates how the doctrine of Evolution can be turned to the advantage of Spiritualism. Mr. Thompson starts off with a reference to the doubt which Evolution suggested upon its first emergence, but very soon succeeds in capturing it for faith. 'We must "trust" Evolution, "not at all or all in all,"' he says. But what is Evolution? It is sometimes spoken of as a sort of creator in its own right. It is nothing of the kind. It is only a description of the mode of emerging or operating of the Power which is 'confessedly and constantly energising everywhere.' 'The one thing which the whole movement of Evolution suggests inevitably to the open mind is not a Blind Power blunderingly or capriciously at work, but Order, Plan, Purpose: a Power acting throughout in an intelligent, reasoned, purposeful fashion. Mind can interpret the universe so as to make it intelligible because Mind is *in* the universe.'

The inevitable suggestion is, that mind, as a product of Evolution, is entitled to fall in line with the march of the universal Mind and ask it whether it will not forever follow it—whether, in fact, there is not the evolution of mind into a Mind-world beyond the world of matter's manifestation. There are many indications of an arrival at the boundary just beyond what we know as that world of matter. In fact, matter is being found out as a gorgeous fraud, swaggering on its own account, whereas it is only a manifestation of Mind, on a temporary plane or platform for show purposes. The Mind-world behind the veil has evolved, on this side of it, a mind which keenly responds to its call. Is it likely that this is mere foolishness? and, on the hypothesis of God, is it likely that He is defrauding

us with the hope of continuity, and that, in suggesting this to us, He is only playing with us a ghastly game? Is it likely? Is it creditable to Him to suggest it? Better rank Atheism than that.

Mr. Thompson's conclusion is ours, but he shall put it in his own way:—

When a man begins here to build, and 'is not able to finish,' we call what he thus perpetrates his 'Folly'; the world is full of such sights: but we dare not think that the Universe is going to be 'God's Folly,' as it would be without the crowning gift of Individual Immortality. . . . We are thrown back, therefore, on ethical and religious postulates and implications. The warrant for Immortality, so far as there is one, lies in the spiritual personality which man has come to share with God; and in the last resort the belief in a Personal God and the hope of Individual Immortality will stand or fall together.

## SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE.

BY REV. J. PAGE HOPPS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, March 11th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

MR. HOPPS said: Twenty years ago I gave, for the first time, a series of six Lectures on 'A Scientific Basis of Belief in a Future Life.' These Lectures I have now condensed into one, and it is this to which you will be good enough to listen to-night. When I first spoke on this subject, I saw little beyond the decline of faith, and said that 'the cherished confidences of other days were fast becoming the dim hopes or vanished beliefs of these.' But I have lived to see the turning of the tide. Thanks to Science, Spiritualism and Psychical Research, the public mind has largely opened in relation to this subject, and it is ready for that Scientific Basis which is the great need of the age.

### THE OLD RELIANCES ARE DISCREDITED:

and, from the old moorings, we are all breaking loose. One might say, that, for the first time in Christendom, the human mind is coming to the possession of itself. Hitherto, except in conspicuous instances of exceptional originality and daring, the human mind has been in bondage to authorities, to masterful mental tyrants or stifling spiritual fears. Heresy has always been deemed a sin against God, and, as a rule, a crime against the State. Freethought was once equivalent to Atheism, while science and scientific training, except to a few, were unknown.

Now, on every hand, the process of emancipation goes rapidly on, while the marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as the antecedent to all belief.

All these tendencies of our modern life have led one way. There has come an inevitable loosening of the hold of the mere asseverator, with his creeds, his traditions or his texts. Hence it has come to pass that with multitudes it no longer avails to quote the Bible; and yet, at present, we seem to have nothing to put in its place. Once it sufficed that the priest declared, that the creed affirmed, that the Bible taught; but now, slowly and surely, all that is coming to an end with vast numbers, and these not the least thoughtful, earnest and intelligent: and, with the strengthening of reliance upon knowledge, faith grows dim. What then is needed? Clearly a basis for faith on something more solid than the piling up of verbal assurances. We want rational argument, direct evidence or scientific explanations: and these we must have or belief will die.

The subject, then, precisely indicates what is needed: but what an enormous field it opens up, and how can one hope to go over it in an hour? I shall not try. The utmost one can hope to do is to stand at the gate and point out what can be found

in that field: and I think I shall be able to throw a ray of light upon this central fact, that Science is carrying us in every direction into an unseen Universe, and that this unseen Universe is everywhere felt to be the sphere of causes, and the source and centre of all the essential elements and activities of creation. And here it is important to remark that

### THE INQUIRY INTO A FUTURE LIFE OR AN UNSEEN UNIVERSE IS A STRICTLY SCIENTIFIC ONE;

and is, as one has said, 'a proper branch of the physiology of the species.' It is only the accident of its connection with the question of rewards and punishments, and with considerations relating to the being and providence of God, that has made it a religious question. Rightly regarded, then, the subject of a future existence is a purely scientific one, and might be and ought to be investigated as a part of the great inquiry into the physiological or psychological development of Man. If we are to live again after what we call death; or, better still, if we are to live on through and beyond it, the cause of the persistence or continuity of being must be perfectly natural, and must be at this very moment in ourselves; and this is entirely an object of experiment and research.

To Science then we turn, believing that Science can only destroy our hope by giving us knowledge, and that it will make an end of our faith only by giving us evidence. But, in turning to Science for light, we cannot shut our eyes to the fact that multitudes will think there is something almost wicked in that. We have to contend against the fact that the large majority even of religious persons are only in the elementary stages of knowledge as to the philosophy of spirit—as witness their infantile belief in the 'resurrection at the last day' as the only way of restoring the dead to life, and the only way by which God will or can judge mankind. What can at present be said to people whose conception of a future life is the 'rising again' of the scattered atoms of the body or who, without reflection, and as by a coarse animal instinct, laugh to scorn the assertion that 'a spirit' is a greater reality than a body? or who tell us they must give up belief in Immortality altogether if the texts of Scripture they rely upon are in a book that is not infallible? It does not matter how good, or devout, or otherwise cultivated these people are; their ideas concerning spirit and spirit-lifeshow that in relation to this tremendous subject they are only children.

The first thing to do is to take the whole subject out of the realm of mystery, unreality, fantasy and awe, and to make it the object of cool thought, and, if possible, of scientific experiment. Perhaps this will, at first, result in an apparent loss of sanctity and poetry: but consider the enormous gain in the direction of certainty and reality! We have too long been accustomed to talk of the dead in a vague, dreamy, unreal way: and I fear that already many of our phrases have been emptied of definite meaning, and that if we relentlessly examined them they would be found to be as desolate as a forsaken grave. We have talked of the dead as though, if they really existed at all, they existed in a sacred, solemn and stately way, in a condition of being so unlike ours that we should feel it would be almost shocking to talk of them, for instance, as laughing. I put that as a test; and I think it will reveal the fact that we have been making up for a want of reality by an exuberance of solemnity, and that underneath all our poetry and many-sided expressions of sentiment, there lies the very thinnest vein of solid reality and clear thought.

Now I want to help to alter that. I want to get myself and others accustomed to the thought that if people exist in another world they exist there as 'people,' not as fantastic, stately, solemn or dreamy spectres—that if a man exists beyond the change called death, he is still a man, unchanged except that he has put off his body, and glided behind the veil: for a future life can mean only one thing, if it is to be a reality, and not a mere sentiment and solemn self-delusion—it can only mean the actual going-on of the human being in spite of the incident called 'death.' If it is not that, it is nothing: if it is not that, we are only indulging in vain fancies: if it is not that, we may be pleasant poets singing

of a fairy land, but we are not actual pilgrims going to 'a better country, that is a heavenly.'

My first proposition is that

CONSCIOUSNESS, THOUGHT AND SENSATION ARE MORE  
DEMONSTRABLY REAL THAN MATTER.

In our study of the unseen Universe from the standpoint of Science, and in appealing to Science for evidence, it must ever be borne in mind that the difference between Matter and Spirit, whatever that difference may be, is not the difference between the known and the unknown, the conceivable and the inconceivable. To the unscientific mind, indeed, the difference between Matter and Spirit is that, but the really scientific mind knows perfectly well that it is absolutely ignorant as to the real nature and basis of Matter.

The Science of the present day has abundantly demonstrated its own ignorance and confessed it, as to what even an atom really is. Besides, even in relation to the world of sense, it is confessedly true that the ideal world, or world of Consciousness, is immeasurably more vital than what is usually called the world of Matter.

At this very moment, it is the mind that controls the body: the gross is even now moved by the ethereal. Apart from the mysterious unit of vital power and volition, the whole body is a mere mass of 'inert' matter. Spirit, or whatever we call that 'unit of vital power and volition,' vivifies and employs it. And, even when certain schools of Science refuse to include Spirit among admissible realities, they have to admit that they confront absolutely insoluble problems in Life, Consciousness and Thought: they also admit that Life and Consciousness and Thought are more demonstrable than the existence of Matter itself. That may seem strange to the unscientific mind, but the interesting thing is that even the scientific materialist has to admit it.

Professor Huxley was not a materialist, but he was widely known as the very opposite of a Spiritualist, and he only said what everybody must say, when he told us, in his 'Lay Sermons,' that 'we know nothing about the composition of any body whatever, as it is.' 'After all,' said he, 'what do we know of this terrible "matter," except as a name for the unknown and hypothetical cause of states of our consciousness?' I invite careful attention to those last words—that what we call 'Matter' is only a name for an unknown 'cause of states of our consciousness.' That is revolutionary in relation to the old materialistic assertion that the difference between Matter and Spirit is the difference between the known and the unknown, the conceivable and the inconceivable. It now turns out that states of Mind are more real to us than states of Matter, and that what we really know is, not the actual condition of what affects us, but only how we are affected.

We are, then, at all events, as sure of the inner world of Mind as we are of the outer world of Matter; and both are inexplicable. We do not, however, in ordinary life, doubt the reality of Matter because we have not the slightest idea of what the central, essential basis of an atom really is: neither should we doubt the reality of Mind or Spirit because we cannot conceive of a substance unlike that which we are familiar with as Matter. Thought may be, and probably is, accompanied by some corresponding change or movement in the substance of the brain, but it does not follow that Thought is produced or secreted by that change or movement, any more than that musical ideas are produced by the fingering of the keys of an organ, though musical sounds may be. Changes and movements in the substance of the brain may be necessary for the manifestation of thought on a certain plane, but it by no means follows that the thinker is necessarily dependent on such material conditions.

So obvious is this that even so cool a thinker and so poor a 'believer' as John Stuart Mill saw and fully admitted it, and even went beyond it, in his 'Essays,' in which he very forcibly said that 'the relation of Thought to a mental brain is no metaphysical necessity; but simply a constant co-existence within the limits of observation': and, further, 'the uniform co-existence of one fact with another does not make the one fact a part of the other, or the same with it.' 'Experience,'

he says, 'furnishes us with no example of any series of states of consciousness' without 'a material brain,' 'but it is as easy to imagine such a series of states without, as with, this accompaniment, and we know of no reason in the nature of things against the possibility of it being thus disjoined.' He even says, 'We may suppose that the same thoughts, emotions, volitions, and even sensations which we have here, may persist or recommence somewhere else under other conditions.' This is all we ask, and this is perfectly scientific. Sensation, Thought and Consciousness are all in ourselves, and are absolutely unlike Matter in all their peculiarities. In our present physical condition, Sensation, Thought and Consciousness are excited by certain conditions or states of Matter; but it is perfectly intelligible that we might exist under totally different conditions, and, by having a body adapted to altogether different surroundings, have sensations and thoughts answering to those we have now—only in an intenser form.

It thus appears that in relation to a world of Thought and Consciousness we have got hold of three solid facts;—that this world of Thought and Consciousness is at least as real to us as the world of Matter; that it is in every way, in all its phenomena and results, utterly unlike the world of Matter; and that its existence amid other conditions of personal being is perfectly reasonable and scientific. This is something gained;—almost enough to bring us within reach of that unseen Universe which is the world of Thought and Consciousness: for we now realise that nothing external becomes thought, or knowledge, or understanding, till the mind or spirit takes the vibrations and translates them: and finds their meaning and their message.

Now for the next step, and the discovery of the humiliating but most certain fact as to

#### THE LIMITATION OF THE SENSES.

One of the greatest services rendered by modern Science is its singularly vivid presentation of the fact that all our senses are extremely limited in their range—a fact which is all-important in our inquiry into the possibility of an unseen Universe. It is a common and very natural mistake, that we see all there is to see, and hear all there is to hear. We have all our lives been accustomed to the five tiny windows through which all sensations come, and we inevitably fancy that they are adequate; but a very decided effort ought to be made to overcome the delusion—very natural, I repeat, but very misleading—that we now see and hear and touch all that there is to be seen, heard, and touched. Our five senses are all we have, and they measure only our poor range; they do not measure the boundless reaches of being far, far beyond our ken. We can easily imagine that our senses might have been fewer than they are—that the sense of smell, for instance, might have had no existence. In that case, we should have had no conception of odour; and, though the subtle causes all existed around us as now, we should for ever have been unaware of them. Why may it not be that the lack of some sixth sense is hiding from us some still more subtle reality? From everything that grows there are physical emanations, and, as our sense of smell is acute or dull, we perceive some of these as odours. Why may there not be from everything that thinks, mental and moral emanations? and why might there not be a sense that would detect and distinguish these? Nay, may not the rudiments of that sense be actually active in our unaccountable feelings and instincts of attraction and aversion? and why may we not conclude that it is this very sense which has made some of us sensitives, thought-readers and seers? Here, again, we are on the very threshold of spirit-life; and the great suggestion is forced upon us, that when we get beyond the hidings of the body we shall develop mental, moral and spiritual senses that will enable us to see and know one another in our inmost selves, and as we really are.

The greatest of all illusions, then, is the common illusion that we see, hear and touch all that might be visible, audible and tangible. The truth is that we are all living as on the outer rim of an unfathomable realm of existence, and that all our faculties are adjusted to that narrowed range. Beyond that limit we feel and know that tremendous forces and a

multitude of objects exist, of which we are able to perceive nothing, or only a minute part.

As we proceed, I shall give several illustrations of this limited range of our ordinary senses; but may now just name two very simple ones. When we look from a little distance, at a bush of sweet briar, we see nothing between it and us, but we smell its fragrance; and, if we reflect upon it, we may be sure that all the distance between it and us must be pervaded by something which we call the odour. The probability is that if we could see that something, the myriad vibrating points of fragrance, like countless waves of coloured lights, would be even more delightful to the eye than is the odour to the nerves of smell. Or watch a magnet at work. From a distance, or through some dense substance, it can attract a solid bar of iron. You can see nothing, but you are sure there is something between them: and if your eyes were keen enough you would probably see an aurora with lines of flashing flame answering to the lovely lines revealed when iron filings are dusted around the magnet. But all this is on the mere surface of our earthly globe, on which we creep like tiny creatures; and the thin veil of atmosphere holds us in, at once our preserver and our prison; and what there is in the infinite beyond we know not, only the more we know the more we see there is to know, and the more is the seen dwarfed in comparison with the unseen. What we call the solid globe itself is really a tremendous assemblage of atoms inconceivably small—so small that no eye can see, no instrument reveal them; and all these myriads of millions of atoms are not at rest, but in endless motion, so that the solidest granite rocks themselves are tremulous with ceaseless vibration at the very heart of every atom of them. What we call the vacant air is filled with light and sound, and subtlest flashing forces flooding every tiniest space with music and beauty and ever-flowing energy; or with vibrations that would be translated into light and sound, and music and beauty, if a fitting eye and brain could be there to receive them. 'The air,' says one, 'is filled with visions that we cannot see, tremulous with music that we cannot hear. Of the great world-drama, we can behold still but one Act, and, of all the melodies of that grand orchestra, our ears perceive a single tune. But shall we deny the music of the spheres because it lies an octave higher than our dull senses, or doubt of "the light that never was on land or sea" because our scanty spectrum will not show it?' So true is this, that it would only require a readjustment of our senses to make a new heaven and a new earth around us, and to demonstrate, even in our common streets, that 'things are not what they seem.'

(To be continued.)

#### AN HONOURABLE RECORD.

The London Spiritualist Alliance is a quarter of a century old and is steadily growing in strength and influence. This is a fact of which we may well be proud. In 'LIGHT,' March 15th, 1884, there was an announcement 'signed on behalf of the committee,' by 'M.A. (Oxon),' that the Alliance had been successfully constituted and that a meeting would be held in May, which, it was hoped, would be 'the first of a long series'—a hope which has been abundantly realised. The 'first list of members,' one hundred of them, appeared in the same issue of 'LIGHT' and it included the names of 'most of the old and influential Spiritualists of the Metropolis'; many of which names have since become as familiar as household words to the readers of 'LIGHT.' Of the first hundred members, however, only about one quarter remain with us in the body to-day—the rest have been promoted to that higher life, for the recognition of which they laboured so well and so faithfully. On that 'other side' they are doubtless aware of the progress of the Alliance, which they helped to establish, and are still interested in its work. We trust sincerely that even greater progress will be made in the coming years—that the seeds sown in the past will bear an abundant harvest of good.

With reference to the closing paragraph of the Annual Report of the Council, printed on page 147, in which Associates

who are satisfied of the reality of spirit communion are invited to become Members, and thus render fuller support to the work of the Alliance, it may be useful to explain that Members have the privilege of borrowing three volumes at a time from the Alliance Library; they receive two tickets for the lectures at the Salon in Suffolk-street; they can introduce, without payment, one friend to the Wednesday and Friday meetings (trance addresses and 'Talks with a Spirit Control'), and they have the right to attend and vote at the Annual Meeting of the Alliance. In addition, as will be seen from the announcement of Mr. Colville's forthcoming lectures, Mr. Colville and the Council of the Alliance jointly extend an invitation to *Members* to attend these lectures free of charge, a privilege which in itself is worth the difference in the amount of the subscription.

#### JOTTINGS.

The 'Boston Post,' Massachusetts, U.S.A., says that First Vice-President M. A. Moore, of the Phoenix Mutual Life Insurance Company, one day recently, having signed all his letters, was dozing in his private office shortly before closing time when he was suddenly aware of a familiar voice calling, appealingly, 'Will, Will!' 'Who is it?' he asked. 'It is I, Romane,' came the reply in short staccato accents. Bewildered, Mr. Moore searched his office and then, hurrying into the main office, he had the telephone operator call up Mrs. Romane; he was told that she could not answer just then, and when he asked how Mr. Romane was, he was informed that he had died about two minutes before. Mr. Moore, it is said, now wants an explanation as to how his life-long friend communicated with him at the very moment of death.

'The Progressive Thinker' states that recently a brakeman, named John Gordon, was accidentally killed while riding on a freight train in New York State. His body was found in the early morning, and about the exact time of the accident, as nearly as could be ascertained, his mother, who lived in Ohio, was awakened by a presentiment of his death. She said that never before had she awoke in the night with a foreboding of ill so strongly affecting her, and she believed that the shock of his death had been conveyed to her in a telepathic wave.

Whenever spirits communicate with their friends on this side, no matter in what part of the world they may be, their reports regarding their experiences on the other side agree in the main essentials. The gentleman who wrote to us from Iceland (mentioned in 'Jottings' last week) sends some messages which he recently obtained through the hand of a bright young student. These communications indicate that the spirit people find it difficult to manifest and to explain their experiences because we cannot understand their conditions, but state that they remember their past earth lives and are not far away from those they love; that their senses blend so as to make 'seeing, reasoning, and knowing the same thing'—or, as we should say, they merge into the one sense of perception. One message was as follows: 'Be sure here are present a number of your invisible friends and relatives. They love you even more now than before and will follow your steps till your last breath. They send you their greetings, requesting you to be in cheerful mood and full of courage till your last hour. There is nothing to fear, the love of God embraces all.'

Writing from Calcutta a correspondent says: 'Within two years my eldest son, my youngest son, my eldest sister, my grand-daughter, and other relatives have passed away, and on January 6th last my youngest daughter, aged sixteen, who was dearly loved by all, also entered into spirit life. Seven days after her death I and my wife endeavoured to obtain communications from this daughter. I held a piece of chalk in my hand on a piece of wood, and my wife placed her hand above mine. After about a minute our hands began to move, and in answer to our questions she stated that she was met by her eldest brother.' Since then the writer informs us that he has received a number of messages in this way, and, judging from the answers which he sends us, his daughter appears to be gaining knowledge and greater freedom. Our correspondent, who says that he 'loves to read "LIGHT,"' feels comforted by the knowledge of his daughter's presence, and we hope he will become conscious of the companionship of other relatives and friends.

It is the opinion of the editor of 'The Swastika' that the most potent thought to-day is metaphysical and psychical, and that there is a tremendous psychic wave sweeping over the world. It is the mystical in the Wagner compositions that has made the composer prominent, and the psychical note in the dramatic works of Ibsen, Maeterlinck, and Shaw is the secret of their popularity. Materialistic scientists have reached the limit of finite calculation and, having found many supposedly fixed and unchangeable laws set aside, are waiting for something to happen. Gravitation is questioned and doubted; the discovery of the ion and the marvellous and 'unscientific' behaviour of radium have upset the materialist and have 'taken him off his feet': but the intelligent and educated Spiritualist is not surprised, these 'discoveries' merely confirm his conclusions, based upon his experiences, that we are in contact with an invisible world greater a thousand times than the visible world with which our senses deal.

Continuing, Dr. A. J. McIvor-Tyndall gives the following incidents: 'Some months ago I read of a child of seven years of age, somewhere in Dakota, who was able to answer any question put to her upon any subject. In reply as to how she was enabled to do this, she said that she saw the answer written on the forehead of her questioner. A matter-of-fact business man in Iowa, a contractor, hastily rushed out from his place of business, jumped upon a train that took him to a neighbouring town, almost ran from the station to the business place of a friend and, as though demented, made for a large refrigerator in the cellar and opened the door. As he did so the apparently lifeless body of his friend fell out. The owner of the establishment had stepped into the refrigerator, the door had shut, locking him in. His cries could not reach the employes of the place, but they reached the consciousness of his friend miles away, and urged him, without his knowing why, to his friend's rescue.'

A correspondent sends us a booklet, which has reached a second edition, entitled 'Spiritualism, by Reader Harris, K.C.' The inner title is 'Spiritualism—Unadulterated Devilry,' and among other wholesale and sweeping assertions the writer states that it is 'a devil-constructed method of triumph of Satan over God.' Doubtless Mr. Harris believes that God is omnipotent—infinately good, wise, and loving—and we leave him to reconcile his assertion that Satan triumphs over God with the idea that God is 'above all, in all, through all.' Our correspondent who sends us this precious pamphlet writes: 'Some three or four years ago I was led to the study of Spiritualism, and having read several of the best books on the subject, and having had some convincing practical tests, I have become firmly convinced of the truth of the Higher Spiritualism.' We commend 'Spiritualism in the Bible,' by E. W. and M. H. Wallis, to the notice of this friend.

An interesting practical illustration of the value of fingerprints as a means of identification (referred to on p. 113 of 'LIGHT'), is afforded by the 'Strand Magazine' for March, which publishes a facsimile of a cheque on a Cheyenne (Wyoming) bank, marked with the imprint of the right thumb, which is the rule of the bank for foreign depositors, owing to the number of Asiatics and uneducated Europeans at work as navvies and miners. 'A depositor places on file his written signature and at the same time the impress of his right thumb. Cheques from this man must have the thumb-print attached as well as the written signature, and this must, of course, correspond with that on file in the bank's records.' The thumb-print, it is added, is the old Chinese method of identification.

'The Harbinger of Light' reproduces the following story about a 'tree of fate' from the 'Revue du Spiritualisme Moderne.' It is said that 'in the grounds adjoining St. George's Chapel, in Windsor Castle, grew a willow tree, to which a curious history is attached. It was originally a slip slivered from the tree which overshadowed the tomb of the Emperor Napoleon at St. Helena. It was in a highly flourishing condition until September 2nd, 1870, when a violent storm assailed it, and its principal limb was shattered by a flash of lightning. Notwithstanding this mutilation, the tree recovered and put forth a vigorous display of vitality until June 1st, 1879, when another tempest of still greater violence completely uprooted the willow. The first of these dates was that upon which Napoleon the Third was hurled from his throne by his crushing defeat at Sedan; and the second witnessed the death of his son, the Prince Imperial, by the hands of the Zulus in South Africa, and the consequent termination of the Bonaparte dynasty in France.'

## 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.*

### Mind and Spirit.

SIR,—The thoughtful article by 'S. F.' on p. 135 of your last issue would have aroused the interest of Mr. Edward Girdlestone, and would probably have elicited from him some rejoinder.

The contention that 'mind' is the incarnate and manifested part of 'spirit,' here and now, very likely represents the true reason why he wished to identify those two terms; for with anything approaching the hypothesis of a 'subliminal self' he would have nothing to do. It was in that direction that I found myself most consistently differing from him; though naturally I sought to understand his point of view rather than to argue or plague him with mine.—Yours, &c.,  
OLIVER LODGE.

### Asserted Supernormal Photography.

SIR,—With reference to Sir Oliver Lodge's 'Certificate' to Archdeacon Colley regarding 'Asserted Supernormal Photography,' in 'LIGHT,' p. 143, I beg in fairness and justice to the circle at Crewe, who apparently have been giving their time to carry out certain experiments in psychic photography for the information of Sir Oliver Lodge and Archdeacon Colley, that the following points should be carefully considered and further information given:—

Were the plates securely sealed with sealing wax and stamped with a seal retained in the possession of Sir Oliver? If not, then I submit with all deference that the experiment was not fairly or properly carried out in its initiatory stage.

If the plates were securely sealed with wax and stamped, they could not have been opened as is suggested, 'probably by steam.' The wax would have melted and the seal would have been obliterated.

It is said that 'the indelible pencil marks which were scored over certain flaps have lost their glaze locally.' This is precisely what one would expect with a packet held between the warm and perspiring hands of several persons, perhaps for a period of a quarter of an hour. Up to one hour has been given in similar experiments.

Sir Oliver Lodge says: 'The envelopes, which were cut open in my laboratory in a responsible manner, were immediately removed by the person from Crewe who brought them.' Surely if they were opened 'in a responsible manner' it means that the packet was most carefully checked over in every detail to see that the seals were intact. On the other hand, if they were not in order, why in the name of Psychological Research was a protest not made at once, and why was 'the person from Crewe' allowed to take the envelopes away? They did not belong to him. As to any suspicious markings found on them some days afterwards: after an unnecessary journey to Crewe and back, any paper covering would, naturally, get rubbed and soiled. It would have made the record of the case more complete had the wording of the message or writing been given, and also whether it appeared as a negative or a positive. Both kinds have been obtained at various times during the past twenty years.

Remembering the many and various forms of manifestation adopted by the unseen workers, the investigator should patiently study each particular form of manifestation in all its phases, and also see that proper and suitable conditions are given, as in many cases it has been proved that want of knowledge and hasty assumption have led to grievous injustice being done.—Yours, &c.,

H. BLACKWELL.

[This is really a matter between Sir Oliver Lodge, Archdeacon Colley, and the circle at Crewe, but we print Mr. Blackwell's letter as he raises points which are pertinent to the case under consideration, the elucidation of which will be helpful to our readers.—ED. 'LIGHT'.]

### 'Thou Shalt not Suffer a Witch to Live.'

SIR,—Perhaps you or some reader of 'LIGHT' can enlighten me on the following point. The injunction, 'Thou shalt not suffer a witch to live,' Ex. xxii. 18, also Deut. xviii. 10, 11, and Lev. xx. 27, is not to be found in the original text, but were inserted by the translators of our Bible to please King James I., as stated in Bishop Hutchinson's book on 'Witchcraft,' chap. 14. Is this a generally accepted fact, and what proofs are there of it? I have not Bishop Hutchinson's book to refer to, but am now quoting from A. Kitson's 'Outlines of Spiritualism.'—Yours, &c.,  
C. D.

## The Roman Catholic Position.

SIR,—In reference to the quotation in 'LIGHT' (p. 97) from the 'Harbinger of Light,' if the visitor had been Cardinal Manning he would have known that were the whole of heaven to empty itself visibly into the Vatican it could make no difference to the Pope. The whole Catholic Church believes in the Communion of Saints, their invocation, and reverence and love towards them. All Catholics can probably give testimony to the practical help received from our big brothers and sisters on the other side, and, probably, more from our heavenly Mother.

What the Church forbids, because she believes so utterly in its possibility, is any practice that opens the door to spirits from the lower spheres no better than ourselves, and often much worse. Those either are drawn back from further progression by such means, or are liable to injure those to whom they come. I know, from my own experience, the awful danger of allowing any wandering spirit to communicate with us, even those who are merely unhappy.

The Communion of Saints raises us into the heavenly places and injures nobody, and those who need them are helped day and night by millions of prayers in all parts of the world. In the Bible all *promiscuous* dealing with the other side is forbidden. The 'Elders of Israel' were initiates who had been trained, the heads of the priesthood. All such communications were on the highest spiritual plane. The manifestation of Pentecost was, of course, that of the Creator Himself.

The belief of the Church is that through His physical incarnation, resurrection, and ascension God Himself effected the at-one-ment (potentially) between spirit and matter, and through the redemption of matter restored to it the power to be the revealer and not the concealer of spirit. On the resurrection of Jesus Christ in spirit, soul and body, perfect God and equally perfect man, the Church has stood for two thousand years. Can this be said of any other organisation whatsoever? Could it be the case if she were founded upon a lie?

Yet this all-important fact is entirely denied by the spirits who preside over Spiritualism, hence the Pope's objection to it.—Yours, &c.,

A CATHOLIC.

[But surely, if we desire to help those who return, we can assist 'those who are merely unhappy' and not retard their progress! If we pray for the souls of the departed we can also encourage them by our sympathy and wise thought-influences when they return to us. Prayer without practice is of little service; and those who intelligently and sincerely desire to do good are not likely to be injured by any spirit who may be attracted to them.—ED. 'LIGHT'.]

## 'A Warning.'

SIR,—I thank you for the friendly admonition which you addressed to me in your leading article (page 126). But do you really think that to quote a communication which you believe to have been received from a friend on the other side, on what had occurred under his eyes, is to throw a half brick at another fellow? It seems to me that we are at the parting of the ways; either you believe in the reality of communications from the spirit world or you do not. If you do, can you conceive of any communication that was less open to the general observations with which you concluded your article than that which I published concerning the Tomsons' phenomena? No one has insisted more strongly than I have done as to the danger and folly of accepting orders from disembodied intelligences, but in the case in point there was no question of being ordered or steered from the other side, it was a question of fact. Certain phenomena occurred within a cabinet in the production of which Mr. Myers must have been intensely interested. Writing with the hand of two independent mediums he declared that he had been there and described what he had seen. Controversy subsequently arises as to what took place. Surely if anybody believes in the authenticity of communications received from the other side the first and most obvious question to be asked is what is Mr. Myers' report on the subject. I do not for a moment ask you or anyone else to accept the message from 'Myers' as authentic. It may be as spurious as Sir Oliver Lodge feels himself compelled to declare it to be, but as I believe it to be genuine I must, as a logical and consequent person, put it in as evidence, leaving you to reject it or not as you please.

I have read your Leaders for years with interest and sympathy. I have always understood from them that you really believe in the possibility of authentic communications being received from spirit people. Now I learn with surprise that if anyone acts upon this belief you are full of alarm, and

accuse the man who does it of throwing a half brick at his brother. I do not see where the half brick comes in.—Yours, &c.,

W. T. STEAD.

[Mr. Stead is an exceedingly busy man. His eyes glance all round the planet, and his emotions and his mind are always being thrilled by what he sees. The knowledge of this makes it easy for us both to understand and forgive his missing the point in our Leader. To believe in communications from the spirit people is one thing, but to fling before the public everything that comes from them is another thing; and, still more, to use what comes, to support one in a personal controversy is quite another thing. A hundred communications might come, but the receiver might have a hundred proper reasons for making public not one of them. Now, the 'Myers' letter to which we referred was the one that appeared in the 'Daily Chronicle,' of February 19th; it was not a 'report,' and it might quite wisely and kindly have been withheld for two reasons: first, because it was not worthy of a promoted poet and philosopher; and second, because it was hardly decent to use it to help the user in a newspaper controversy with a brother. But it was so used: and that is 'where the half brick comes in.'—ED. 'LIGHT'.]

## Spiritualism and Character.

SIR,—There can be no higher incentive to right living than the knowledge given us by Spiritualism, for it teaches and proves that our position and condition in the larger and more real life immediately after death are determined by the life lived here—that is, by our thoughts, motives, and deeds; that every unworthy thought and action reacts on the soul, defiling and deforming it. And it must never be forgotten that thoughts and actions are not only personal, but must likewise affect our surroundings and still more our closest and dearest friends in the beyond. If this be heartily accepted as true, no one fully realising what it means could do a mean action, much less cheat his neighbour or otherwise misbehave, any more than a refined, well-bred person would willingly defile his material garments.

When Spiritualists by pure force of character and behaviour stand out as shining examples to their less favoured fellow-creatures, Spiritualism will assume its proper place in the world and its ranks will rapidly fill up.

Vast numbers of people are simply starving to death nowadays for want of spiritual food. In spite of centuries of teaching of Christianity, as set forth by the churches, there is a widespread indifference as to one's personal character, actions, and morals, and the ground is fully prepared and in fine tilth for the sowing of the pure and true Christianity of Spiritualism among the people.—Yours, &c.,

A. K. VENNING.

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

## 'Light' and Literature for India.

SIR,—Allow me to thank the following ladies and gentlemen who have so kindly responded to my appeal in 'LIGHT' of December 26th last:—

Miss E. I. Turner, Whitley Bay, Northumberland, letters of advice and sympathy; Mrs. W. P. Browne, Gipsy-hill, London, S.E., one copy of her book, 'A Blank Page'; Mrs. M. Kitchin, 'Glencoe,' Highland-road, Bromley, Kent, one copy each of 'Not Silent if Dead,' by H——! and 'Thought Lectures,' by Father Stephano; Mrs. Fawsitt, of Oak Hill, Lallowfield, Manchester, one copy, 'Spirit Identity,' by 'M.A. (Oxon).'; Professor Willy Reichel, of Scarsdale, New York, U.S.A., through Mr. J. B. Shipley, of London, one copy of his 'Occult Experiences'; one copy of 'LIGHT' from an unknown friend; Dr. J. M. Peebles, Battle Creek, Mich., U.S.A., copies of his books: 'The Demonism of the Ages and Spirit Obsessions,' 'What is Spiritualism and Who are These Spiritualists?', 'Immortality and our Future Homes and Employments,' 'The Pathway of the Human Spirit,' 'Death Defeated,' 'Spiritualism versus Materialism,' 'Immortality, its Naturalness, Possibilities, and Proofs,' and other pamphlets and papers.

The philosophy of Spiritualism is the only one that throws true light on the meaning of life and death. It is a holy mission to preach and teach it. We do need so much light and help in our study of Spiritualism that every letter of encouragement and advice, and gift of books and pamphlets is earnestly welcomed. Will not my brother and sister Spiritualists do so much as to help and encourage me in my work? I believe they will.—Yours, &c.,

BYRAMJEE HORMUSJEE.

Station-terrace, Grant-road,  
Bombay, No. 7, India.

## Spiritualism at Chiswick.

SIR,—After six years of active endeavour to place before the public Spiritualism pure and simple, free from all side issues, during which time the Chiswick Spiritualist Society has always aimed at a high and spiritual presentation, we regret we have to inform your readers that we are obliged to discontinue meetings in this district. Due notice of a meeting of members will be given.—Yours, &c.,

P. SMYTH, Hon. President.

H. SCHREFFER, Hon. Secretary.

30, Homefield-road, Chiswick.

## An Uninvited Guest.

SIR,—I was at a dinner party recently, at the house of a well-known and distinguished man; I am not at liberty to give any names, but all the guests were well-known people, with one exception, an old man, whom I noticed as being shabbily dressed and utterly out of place amongst the other guests. I concluded that he was some old 'savant' whom my host had been obliged to ask. The old gentleman, whom I saw perfectly distinctly, was about seventy years of age; his clothes hung loosely upon him, he was not tall, had very sharp features, blue eyes, no hair on his face, but the hair on his head was rather long, plastered down and very greasy; he looked bored and uninterested. I stood close to him; the room was brilliantly lit up by electric light. I saw him standing, I saw him sitting, and I also saw him looking intently at the wall, where I fancied there was a picture; I discovered afterwards that there was nothing on the wall where he was so intently gazing. When the time came to go into dinner, I was standing close to my host and to this queer old man; I thought for a moment that he was going to be told off to take me into dinner, and I felt annoyed and surprised, for it was unlike my host to send me into dinner with such an unsuitable person. The old gentleman looked equally bored with me, and very cross; however, I was told off to someone else, and had a pleasant dinner, entirely forgetting for the rest of the evening all about this incongruous old guest. The weather was bad, and a party of us drove home in a 'four-wheeler.' The conversation turned on the guests, and I said to my neighbour, 'Who was that old gentleman who was there?' He answered, 'Mr. So-and-So,' mentioning a well-known man, to whom I had talked at dinner. 'Oh no,' I said, 'I know him quite well. I mean the other old man.' My neighbour said, 'There was no other old man there.' I maintained my point, and received the answer: 'It was impossible for there to be any other old man there as we were ten at dinner.' I did not like to be rude, so left the matter till I got home, it never for a moment striking me that I was wrong. I then counted the guests, and found that my shabby old friend made an extra one, and was not there in the flesh at all. I have since tried to discover some clue to the mystery, but can find no one who answers in any way to the odd guest that night. If I tell people they only laugh at me and think I am romancing. I will add, for the benefit of your more serious readers, that for a little more than a year my whole mind has been turned towards getting a deeper insight into spiritual things. Phenomena do not interest me at all, so I do not touch them. I have had rather extraordinary experiences with automatic writing; I never use a medium. My life is given to trying to develop my spiritual nature, with the result, I think, that at times I become very intuitive and sensitive: then this is always followed by a kind of blank, and I get nothing at all. It was during one of my sensitive phases that I saw this strange guest.—Yours, &c.,

M. T. K.

## NEW PUBLICATIONS RECEIVED.

'The Past Revealed.' By E. C. GAFFIELD. Boston: Lothrop, Lee & Shepard Co. Price 2s. 6d. at office of 'LIGHT.'

'The Essentials of Self-Government.' By ELLIS T. POWELL, LL.B., B.Sc. Longmans, Green & Co., 39, Paternoster-row, E.C. Price 4s. 6d. net.

MONTHLY MAGAZINES.—'Review of Reviews' (6d.), 'Theosophist' (1s.), 'Hindu Spiritual Magazine' (1s.), 'The Open Road' (3d.), 'The Nautilus' (10 cents).

TRANSITION.—We regret to learn, from 'The Progressive Thinker' just received, that Mr. William Richmond, the husband of Mrs. Cora L. V. Richmond, suddenly passed to spirit life recently. Her many friends in this country will sympathise with Mrs. Richmond in her bereavement of the outward presence of her companion, who has for so many years loyally and lovingly supported her in her spiritual work.

## SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Messrs. Clegg and Underwood spoke on Lyceum work. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Abbott. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wright spoke on 'Which is True—Christianity or Spiritualism?' Mrs. Sharman gave psychometric delineations. Sunday next, at 7 p.m., Mr. Adams. Monday, Mrs. Reason.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Wesley Adams gave an impressive address on 'Light and Darkness' and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, trance address.—N. R.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mrs. Annie Boddington spoke on 'Spiritualism and its Uses,' showing that a spiritual life would bear the searchlight of criticism. Sunday next, at 7 p.m., Mr. H. Boddington, address.—W. G. R.

THE LONDON UNION OF SPIRITUALISTS will hold a Conference meeting at Lausanne Hall, Lausanne-road, Peckham, on Sunday, April 4th. At 3 p.m., Mrs. John Gordon will open a discussion. Tea at 5 o'clock. Speakers at 7 p.m.: Mrs. John Gordon, Messrs. G. T. Gwinn and M. Clegg.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Ord spoke earnestly on 'The Three Ones,' and Mrs. Neville gave successful psychometric readings. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Davis, address.—W. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an able and delightful address on 'What and Where are the Dead?' Mr. Otto rendered a solo; Mr. W. T. Cooper presided. Sunday next, Mrs. Place-Veary, clairvoyante. Silver collection. 29th, members' séance.—A. J. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Miss Morris gave a splendid address on 'The Value of Spiritualism.' Friday, 26th, at 8.30 p.m., Mrs. Webb, clairvoyante. 27th, at 7, monthly social and musical entertainment and dancing, tickets 6d. Sunday, 28th, at 7 p.m., service.—S. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mrs. Podmore gave an address and successful clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 6.45, Mr. Keyworth. Thursday, 1st, at 7.45, Mrs. Podmore. Good Friday, at 7.45, social meeting.—J. J. L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Jamrach gave an address on 'The Reason for the Faith Within,' and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Wilkins. Monday and Thursday, 7.30, Friday, 2.30, circles. Saturday, 7.30, prayer.—C. C.

CLAPHAM INSTITUTE, 103, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered an interesting address on 'Economics and Religion.' Sunday next, at 7 p.m., farewell services: Mrs. A. Boddington, address and clairvoyant descriptions. April 3rd, last meeting in these rooms; speaker, Mr. H. Boddington.—W. R.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Blackburn gave a practical address on 'Psychic Healing,' and conducted a circle. On the 19th Mrs. Podmore spoke and gave clairvoyant descriptions. April 3rd and 4th, opening services of new church in Shrewsbury-road; Mr. John Lobb and other speakers. Good Friday, tea and concert.—C. W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held, and in the evening Mr. F. G. Clarke delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Dudley Wright on 'Resurrection' and 'Is the Roman Catholic Attitude Towards Spiritualism Justified?' Mondays, 8, and Wednesdays, 3, clairvoyance.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Love read a paper. In the evening Mr. Medhurst gave an address on 'The Necessity of Prayer,' and answered questions. Touching reference was made to the passing of Mr. A. Claireaux, an old worker in South London. Mr. Cleere's violin solo was much enjoyed. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mrs. Effie Bathe on 'Child Growth Beyond the Grave.' April 1st, Miss V. Burton; 4th, London Union Conference.—C. J. W.