

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,499.—VOL. XXIX. [Registered as]

SATURDAY, OCTOBER 2, 1909.

[a Newspaper.]

PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

THURSDAY, October 7th, at 7 p.m.—

Conversazione at Royal Society of British Artists,
Suffolk-street, Pall Mall, S.W.

Clairvoyance by MISS MCCREADIE and MR. A. V. PETERS.

Music and Refreshments.

MONDAY, WEDNESDAY, and FRIDAY, at 11 a.m.,

Spiritual Healing ... MR. A. REX.

For further particulars see p. 470.

SPECIAL NOTICE.

All subscriptions of new Members and Associates joining the London Spiritualist Alliance now, will be taken to include the remainder of the present year and the whole of 1910.

Subscription to December 31st, 1910—

MEMBERS, One Guinea.

ASSOCIATES, Half-a-Guinea.

THE PRESIDENT AND COUNCIL OF THE
LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT

A CONVERSAZIONE

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

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

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

At which Clairvoyant Descriptions of Spirit People present will be given by MISS MCCREADIE and MR. A. V. PETERS.

Music, Social Intercourse, and Refreshments during the evening.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each. Other visitors 2s. each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Monday, October 4th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THE SPIRITUAL MISSION,

22, Prince's-street, Oxford-street.

Sunday next, at 7 p.m. ... MR. E. W. WALLIS.
'Spiritualism an Aid to Progress.'

67, GEORGE STREET, BAKER STREET, W

Sunday next, at 11 a.m. ... MR. E. W. WALLIS.
'Development.'

Wednesday, Oct. 6th, at 7.45 p.m. MRS. FAIRCLOUGH SMITH.
'Thought,' followed by Auric Readings.

Doors closed 10 minutes after the commencement of each service.

MARYLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.
(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,

MR. W. E. LONG, Trance Address:

'Spiritualism: From God or Man?'

October 10th, Miss McCreddie, Clairvoyance.

Young Widow (Spiritualist) seeks re-engagement as book-keeper, &c.; well up in general office routine, good writer, quick and accurate; good references; moderate salary.—'H.', 14, Upper Woburn-place, W.C.

The Book of the Golden Key.

HUGO AMES and
FLORA HAYTER.

'A remarkable book. Should excite a great deal of interest.'—*Daily Telegraph*.

'It creates absorbing interest. Sympathetic, harmonious.'—*Two Worlds*.

'Fine Writing.'—*T.P.'s Weekly*.

'A remarkable work. To those who love the mystical or who relish a finely-written book we cordially commend this volume. Marked literary grace predominates.'—*Two Worlds*.

PRICE 6/-

'TWO WORLDS,' MANCHESTER,

KEGAN PAUL, GERRARD STREET, LONDON, W.,

AND ALL LIBRARIES AND BOOKSTALLS.

LONDON SPIRITUALIST ALLIANCE, Ltd.

SPECIAL NOTICE.

MRS. A. BESANT'S MEETING, OCTOBER 21st.

Admission by ticket only. Strictly limited to Members and Associates.

Each Member and Associate is entitled to one ticket only, for which there is no charge.

No tickets can be purchased.

NOW READY. NEW EDITION.

THE CATALOGUE OF THE LIBRARY OF THE

London Spiritualist Alliance, Ltd.

Revised and brought up to date.

OVER TWO THOUSAND, THREE HUNDRED VOLUMES.

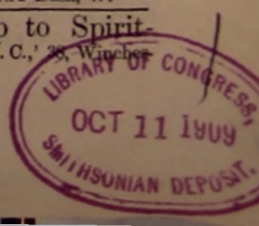
Price 1s. post free from Librarian,

LONDON SPIRITUALIST ALLIANCE,
110, ST. MARTIN'S LANE, LONDON, W.C.

Furnished Apartments wanted, one large, one small room, for mediumistic work; central west district; low terms; required by October 16th.—Apply Box C., Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

Good Home with independent Lady; bright, cheerful, Christian Spiritualist; all home comforts; terms very reasonable.—E. Jordan, 20, Davisville-road, Shepherd's Bush, W.

Situation required as useful help to Spiritualist; no salary; railway fare.—Address, 'M.C.', 28, Winchester-road, Pendleton, Manchester.



A REMARKABLE OFFER!

To every reader of 'LIGHT.'

To every purchaser of a copy of the Fourth Edition of

'EVERYBODY'S ASTROLOGY,'

By ALAN LEO.

Price 1s. 2d. post free, will be sent a 3-page TEST HOROSCOPE, FREE.

'EVERYBODY'S ASTROLOGY' is the first and most popular of the Shilling Series of Astrological Manuals, and consists of a Complete Series of Delineations of the 144 Distinct and Separate Types of Persons born each year. In short, it contains, in the small compass of a pocket-book, a key to the characters of all with whom one has to deal in daily life. (Cloth, 6½ by 4½, 102 pp.)

The following particulars should be given:—

Please send 'Everybody's Astrology' and Test Horoscope as advertised, to:—

Full Postal Address
Particulars for Horoscope: (1) Place of Birth (2) Date of Birth (3) Time of Birth (say whether a.m. or p.m.)
I enclose P.O. for 1s. (or 14 stamps).

SEND TO L. OFFICE OF—

'Modern Astrology,' 42 & 43, Imperial-buildings, Ludgate Circus, E.C.

Psychical Science and Christianity.

By E. KATHARINE BATES. Author of 'Seen and Unseen,' 'Do the Dead Depart?'

This new book is not written from the point of view of an 'expert,' discarding the Higher Criticism or the so-called New Theology.

It is written primarily for that large and increasing class of intelligent readers who may not air their opinions in the 'Hibbert Journal' or other organs of advanced Theological Thought, but who have, nevertheless, given many hours of anxious reflection to the present imminent and critical times of readjustment and reconstruction.

Cloth, 6s. 4d., post free. To order only from—

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

PRACTICAL HYPNOTISM:**Theories and Experiments.**

Compiled and Edited by COMTE C. DE SAINT GERMAIN from the works of Braid, Charcot, Luys, Liebault Wetterstrand, Moll, Bernheim, De Courmelles, &c.

The book is divided into the following chapters: The Dawn of Hypnotism, From Mesmer to Braid, Professor Charcot and his School, Mental Theory advocated at Nancy, The Charite Hospital Experiments, The Four Different Stages of Hypnotic Sleep, The Intermediate Stage or Fascination State, The Theory of Hypnotism, Who can Hypnotise? Who is Hypnotisable, How to Induce the Hypnotic State, How to Awaken Subjects from the Hypnotic Sleep, Suggestion, Hypnotism in Medicine and Surgery.

Cloth, many illustrations, 6s. 4d. nett, post free. To order only from

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

NOW READY.

The Great Religious Novel of the Season.

THE

SON OF MARY BETHEL.

By ELSA BARKER.

A Story of the Christ in Modern Setting.

Cloth, 551 pages. Price 6s. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Unfurnished, three good rooms in Lady's own house; bathroom, w.c., all on first floor; gas in each, separate meter, blinds fixed; only self and husband; quiet neighbourhood; 8s.; suit two ladies; no attendance.—E. H., Shipton Villa, Stretton-road, Addiscombe, Croydon.

Gentleman victim of Insomnia (most probably obsessional) wishes to meet person or persons mediumistic (amateurs preferred) to aid him expel this obsession; no healers; pay if successful.—'L. E.', 9, Kensington Gardens-square, W.

Spiritualists, Colonials and others.—A comfortable home in a large private house, and garden; very open and healthy; one guinea per week; 15 minutes from City.—'A. B.', c/o C. Mitchell and Co., Ltd., 1 and 2, Snow-hill, London, E.C.

For Sale, in good condition, second hand, all scarce and out of print books. 'The Occult Sciences, the Philosophy of Magic, Prodigies, and Apparent Miracles, from the French of "Eusebe Salveste," with Notes Illustrative, Explanatory, and Critical.' By A. Todd Thomson, M.D., F.L.S., &c.; complete in two volumes, cloth, 6s. 6d. 'Spirits before our Eyes,' by W. H. Harrison, cloth, good copy, 4s. 9d. Address, 'Books,' 'LIGHT' Office, 110, St. Martin's-lane, London, W.C.

LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the Income or property of the Society.

MEMBERS OF COUNCIL.E. DAWSON ROGERS, *President.*HON. PERCY WYNNDHAM, } *Vice-Presidents.*
HENRY WITTHALL, }

MRS. W. P. BROWNE,
MRS. D. FINLAY,
REV. J. PAGE HOPPS,
VICE-ADMIRAL W. USBORNE
MOORE.
ANGUS MCARTHUR.

GEO. SPRIGGS,
H. BIDEN STEELE,
F. W. THURSTAN, M.A.
MISS H. WITTHALL,
MRS. E. M. WAITER.

This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due notice is given. Two tickets are sent to Members, and one to Associates, for all meetings.

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

A Circulating Library, consisting of over two thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance, whether in town or country, to whom books can be forwarded on payment of the cost of carriage. Members are entitled to three books at a time, Associates one. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due on January 1st in each year.

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

E. W. WALLIS, *Secretary.*HENRY WITTHALL, *Hon. Treasurer.*

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

**ON THE THRESHOLD OF A
NEW WORLD OF THOUGHT.**

An Examination of the Phenomena of Spiritualism.

BY W. F. BARRETT, F.R.S., &c.

Professor of Experimental Physics in the Royal College of Science for Ireland; Past President of the Society for Psychical Research.

With Five Appendices: A—Superstition and the Supernatural. B—Necromancy and Spiritualism. C—General Boldero's Account of the Seance with Miss Jamieson. D—Evidence of Personal Identity after Death. E—Eusapia Paladino.

Cloth, 127 pages. 2s. 9d. net post free.

A few good second-hand copies only for sale.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Visitors to London

WILL FIND GOOD ACCOMMODATION AT

HUNSTANTON HOUSE, 18, ENDSLEIGH GARDENS, N.W.

Most conveniently situated for business and pleasure, being within easy reach of all parts of London. Well-appointed and lofty bedrooms overlooking beautiful ornamental gardens. Bed and breakfast 4s. Full tariff post free on application to MRS. STANLEY WATTS.

ALSO AT

**ST. EDMUND'S PRIVATE HOTEL, HUNSTANTON,
NORFOLK.**

Centre of the town, overlooking the Green, Pier, and Beach; near Recreation Ground, Gardens, Sea and Golf Links. Hunstanton faces due West, and is noted for its dry and bracing air, sunny skies, low rainfall, beautiful cliffs, and quaint villages. It is near to Sandringham, Ringstead Downs, and the famous Brancaster Golf Links. Coach Trips daily to places of interest. Moderate terms.—For tariff, apply to MRS. STANLEY WATTS.

Brighton.—Spiritualists visiting Brighton and desiring comfortable quarters, should apply to Mrs. J. F. Siret, 4, New Steine, for terms for furnished apartments, with or without board.

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,499.—VOL. XXIX. [Registered as] SATURDAY, OCTOBER 2, 1909. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	469
L. S. A. Notices	470
Is it a Spirit Photograph?	471
Man: His Origin and Destiny	471
Ghosts at Sir G. Sitwell's Home	472
The Hauntings at Hampton Court	473
A Deceased Aviator Returns	473
The Known and Unknown Gods	474
The Ascent of Man in the Light of Spiritualism	475
Beyond 'The Great Divide'	476
A Treatise on Hypnotism	477
Trenchant Testimonies	477
Why do People Fear Death?	478
Startling Spirit Appearances	478
Problems for Spiritualists	479
Subconscious Mind	479

NOTES BY THE WAY.

'The Christian Register' writes sense and good big Spiritualism when it says of a certain theological catechism that 'there is more truth in the story of Bluebeard than in it.' Why? Simply because the catechism teaches that a sinner can be saved by believing in certain statements, while the story of Bluebeard affirms that the blooded key would not wash clean. An ocean would not cleanse it. The blood and the offence were there, indelible, and no atonement was possible:—

Shakespeare did not learn from the Bible possibly, but from Nature, and yet it was eternal truth that, when Macbeth had killed his king, he had to carry the deed with him. Lady Macbeth washes her hands in vain. 'Out, damned spot!' 'Hell is murky.' 'All the perfumes of Arabia will not sweeten this little hand.' Goethe tells the same story in 'Wilhelm Meister.' Theology gives the lie to this universal truth. It announces a system whereby a man may escape himself.

Surely the time has fully come for bidding good-bye to the old commercial and utterly unspiritual idea of atonement. 'The Christian Register' commands the agreement of every rational Spiritualist when it says:—

Heaven is not a purchasable place or purchasable condition. Socrates said: 'Sacrifices are a sort of way you have of bartering with the Gods. You always expect them to give an equivalent for what you offer.' What Socrates saw in Athens you may see any day in this Christian land. Our sacrifices are purchase money with which to buy heaven. Of Jesus we make a mere atoner, whose sacrifices shall do more for us than our own.

But that last statement was truer thirty years ago than it is now. Jesus is happily being better understood as an inspirer than as a substitute.

We are glad to note the adhesion of a valuable comrade, in the person of Mr. Leslie W. A. Macarthur, F.G.S., of Australia. 'The Harbinger of Light' gives a long account of him as a scientific and literary man, eminent as a geologist and electrician. He writes fully concerning the very remarkable series of séances at Mr. Stanford's circle, Melbourne, with Mr. Charles Bailey.

Mrs. Bright, the editor of 'The Harbinger of Light,' after referring to Mr. Macarthur's great discoveries in wireless telegraphy, or, let us say, ethergrams, says:—

It is evident, therefore, that it is no spasmodic ebullition that has impelled Mr. Macarthur to write on psychic subjects, and to give his impressions of Mr. T. W. Stanford's circle. 'I never put pen to paper,' says Mr. Macarthur, 'without prayerful thought and a desire to be rightly guided; and in writing on scientific or ethical subjects, I invariably appeal to higher powers to vouchsafe me correct and beneficial deductions for the benefit of my fellowmen.' It is, therefore, with grateful appreciation of Mr. Macarthur's work on these important

lines that his articles are reproduced and our readers introduced to a new and capable scientific investigator. Nothing shows more clearly the value of these psychological facts as shown at Mr. Stanford's circle than the addition to our ranks of men of scientific training through the only avenue by which they could approach the study. The time has gone by for people to be convinced by mere 'message giving.' Every discovery as to the constitution of the human mind shows, as Andrew Jackson Davis indicated thirty years ago, that there are many latent faculties to which these may be attributed, and are not to be confounded with spirit action. Inquiries, however, which demonstrate the spiritual basis of the universe, and, most important of all, our individual status as integral parts of the great cosmos, will eventually awaken the whole of humanity to a knowledge of the deathlessness of life, the immanence of the Divine Spirit, and the glorious destiny of the human race.

'The Indian Witness' discusses the vital subject of the drawing together in India of religious thinkers and devotees. One of its writers says:—

Perhaps there is nothing which is so characteristic of all shades of modern Hindu thought as a desire to deprecate and minimise differences. The modern Hindu is wearied with religious differences. Within his own religion there are sects innumerable and without there is the Buddhist, the Jain, the Sikh, the Parsee, the Mohammedan, and the Christian. No other country presents such an array, or rather such a conglomeration of religious sects. And the awakened modern Hindu is sick of these differences, divisions and strifes, and desires to see them harmonised or disappear. The rise of the new National Movement has quickened this desire, for the national spirit is essentially an impulse toward unity. This desire to deprecate anything in the way of sectarianism or religious strife is characteristic of all the modern Hindu movements.

So keen is this desire for unity that this writer, himself an ardent Christian, makes the astonishing admission that 'one of the reasons why Christianity has been met with such bitter hostility in India is because it is looked upon as a further divisive force; and, because it refuses brotherhood with other religions, it is regarded as the most sectarian of all.' Of course he argues that this is a mistake, and that Christianity has in it the true unifying of thought. This may be, but it has never been very manifest. On the contrary, by its 'damnable clauses,' its one masterful and only 'way of salvation,' its hell for unbelievers, and its prison for even its own dissenters, it has indeed appeared 'a divisive force.'

Waiting for an opportunity and an opening, we have kept before us a charming story told in a Philadelphia paper; and now we can only give it briefly.

A Young Turk, knowing by experience nothing of the world beyond Constantinople, had to go on business to New York. When there the son of his host found out, one Sunday, that he would like to see a hospital. The Turk asked his companion whether it was true, as he had heard, that Jews and even Mohammedans were admitted after the Christian patients were all attended to. He was told that he had not got it quite right, because, as a matter of fact, there was no preference given to any faith; but that Christian, Jew and Turk were attended to on the simple basis of their need. Then the story proceeds:—

It seemed more than was believable, so contrary to all of his experience. He was told that at that time there were several Arabs and a Turk in the wards, and expressed a desire to see them. After being shown through the receiving wards, and the operating room, and after having the working of the institution explained in all its details, he talked awhile to the Arabs, and then was led to the solitary Turk, who had been injured in an accident. The two at once became so animated in their conversation that the attendant nurse feared for the result to her patient, when the visitor turned to her and said, 'He tells me you are an angel, nurse! That you have done for him, Turk though he is, all that could be done, and shown him kindness and sympathy that he cannot understand. He cannot say enough of the treatment that he has received. I, too, want to thank you for it.'

They left the hospital—the Turk too much overcome by what he had seen for words. Then, as they stood on the pavement, just outside the great entrance of the institution, the visitor, in Oriental fashion, spread his hands to heaven and prayed such a prayer for blessings on the Christians as his host had never heard. In language and fervour, in beauty of petition, in acknowledgment of what he had seen, in the calling down of blessings on the followers of what had been a hated faith, the prayer was a marvel to the man who listened.

Is not this precisely what we are always holding up as the Ideal—the recognition of our common humanity, the supremacy of charity, the 'unity of the spirit in the bond of peace'?

Mr. Carnegie is industriously pegging away for peace. His latest is a superbly printed tract entitled 'Armaments and their Results.' It deals with three popular but foolish axioms, and it replies to them. The axioms are:—

1. To be prepared for war is the surest way to secure Peace.
2. Our armaments are intended only for our own protection and are no menace to other nations: they make for Peace.
3. Armaments are the cheap defence of nations.

The answers are:—

1. If only one nation prepared, this would be valid: but it is not so. One nation's preparations breed the preparations of other nations. First a pistol: then a six-chambered revolver: then cannon: then gunboats: then cruisers: then Dreadnoughts: and then—Hell only knows what.
2. Armaments intended only for protection, without menace, only excite suspicion, and suggest other nations' armaments only for protection; and thus the seeds of strife are sown.
3. The defences, so far from being cheap, really threaten to sink Labour and ruin Commerce with their cost.

These answers are not in Mr. Carnegie's words, but ours, for the sake of greater brevity, though he is commendably brief and to the point.

His tract is published by the Peace Society, New Broad-street, E.C.

We see with satisfaction that Mr. Joseph Collinson's pamphlet, 'The Fate of the Fur Seal' (London: A. C. Fifield) has reached a third edition. We rather wonder at it, for it tells a story which is almost too distressing for an average reader. Still, the facts ought to be known, if only to show man how ugly and hateful he looks in his wanton selfishness. Putting down this pamphlet, all we want to say is that we would rather go about wrapped in a blanket than wear a bit of the genuine Fur Seal.

MRS. BESANT'S ADDRESS.

[SPECIAL NOTICE.]

To Mrs. Besant's special lecture to the London Spiritualist Alliance, on October 21st, ONLY Members and Associates can be admitted, each of whom may have but ONE ticket (free) for personal use. Early application for this ticket, with stamped envelope enclosed, should be made to the Secretary at 110, St. Martin's-lane, W.C. On account of the limited accommodation no tickets can be sold, and no one can be admitted without a ticket.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE

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

ON THURSDAY NEXT, OCTOBER 7TH, AT 7 P.M.

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Miss S. McCreadie and Mr. A. V. Peters.

Music, Social Intercourse, and Refreshments during the Evening.

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

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 2nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

Oct. 21.—MRS. ANNIE BESANT, on 'Our Relations with Three Worlds.'

Nov. 4.—MADAME ALICE LE PLONGEON, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.' (With Lantern Illustrations.)

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

At the meetings which will be held early in 1910, Addresses will be delivered by the Rev. T. Rhondra Williams, Mrs. C. Despard, Mr. J. W. Boulding, Mr. Angus McArthur, Lady Mosley, Mr. George Young, Mr. E. E. Fournier d'Albe, the Rev. J. Page Hopps, and Miss E. Katharine Bates, of which full particulars will be given in due course.

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

CLAIRVOYANCE.—On TUESDAY, October 12th, Mr. A. V. Peters will give illustrations of Clairvoyance, 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.

MEDIUMISTIC DEVELOPMENT.—On THURSDAYS, October 21st, November 4th and 18th, and December 2nd and 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. On Thursday, October 14th, the psychic class will be opened by Mr. E. W. Wallis.

TALKS WITH A SPIRIT CONTROL.—On FRIDAY afternoons, commencing October 15th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality and influence.

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 a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

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

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

IS IT A SPIRIT PHOTOGRAPH?

In June last we were privately informed that a photographer in the West of England had obtained a curious photograph, a print of which our correspondent kindly sent for our inspection, saying that, all the circumstances of the case considered, it appeared to be a genuine spirit photograph. We communicated with the photographer, and from him have recently received the particulars given below regarding the taking of this picture. A copy of the photograph can be seen at the office of 'LIGHT.'

PARTICULARS OF SPIRIT PHOTOGRAPH TAKEN BY CHARLES EDDINGTON AT HIS STUDIO, THORNBURY, GLOUCESTERSHIRE.

On June 20th, 1908, when a young lady came to my studio to be photographed, it happened that I had run out of plates of the size required. I therefore sent to Mr. J. Spencer Palmer, chemist, whose shop is about one hundred yards from my studio, and he supplied me with a box of Imperial Special Rapid half-plates, which I opened at once and used one of the plates to take the photograph. As the lady was to leave Thornbury that same day, I developed the negative directly the photograph was taken, but I did not notice, until the first print was taken off, that there was a face and arm behind her, which I could not account for in any way. The face, a very powerful one, was just above her right shoulder, as if looking over it, or as if the person was about to whisper in the young lady's ear; while the hand was raised above the shoulder, and bent, as if about to tap the young lady to call her attention. The arm was bare, and seemed to be pressed against that of the young lady. Whilst my wife and I were looking at the print, a gentleman friend came in, saw it, and advised us not to let the young lady see it as it might frighten her, so I made the excuse that she had moved and spoiled the photograph. At that time I was removing to more convenient premises, consequently the negative was put aside and practically forgotten, until one day a lady came into the shop where I am now living and asked if it was true that I had photographed a spirit. At that time I had no thought of any such thing as its being a spirit photograph. However, I found the negative and took a print off it for this lady to see, and she declared it to be a spirit. As she brought several other persons to see it, I became much interested in the matter, and made full inquiries as to the possibility of the plates having been previously exposed by the manufacturers before being packed. From their reply I learned that that was absolutely impossible. A gentleman who has had considerable experience in spirit photography came to Thornbury especially to make the fullest inquiries respecting this photograph, and after a thorough investigation and examination of the background used, he expressed the opinion that it was 'the most convincing proof of spirit photography' that had come to his notice. Since then hundreds of persons have called to see it. As the result of my inquiries, I can find no explanation of this striking photograph, save that it is a spirit manifestation.

On receipt of the above communication, we wrote to Mr. Eddington asking for further information, and received the following answer from him:—

In reply to your inquiries I may say that the plate was only exposed *once*, as it was just had new in from chemist's. There was no one else in studio besides the lady and myself.

There is no explanation that I can give and there could not have been a double exposure.

The reason why there is a white patch on the hand where the knuckle should be, is that finding it was such a good photograph of the young lady I tried to block out the hand on the negative and left a stain on the film when I cleaned off the colour I used to block it out.

I can give no explanation as to the size of the hand, &c., neither can I explain the drapery showing a little in front of the top part of the sitter's dress, but as you will see there is nothing showing on the skirt.

I have had several cases of double exposure but have never experienced anything like this photograph, as in all double exposures full details show in both cases.

I have done my best to account for the face, &c., but can come to no other explanation than what I stated in the particulars already given.

We understand that the matter has excited a good deal of interest in the West of England, and we publish the above particulars solely on the authority of the photographer, who, as will be noticed, asserts definitely that the plate was used

as soon as it was received, and developed at once, so that there was no chance of any double exposure, accidental or otherwise, as certain indications might be taken to suggest.

MAN: HIS ORIGIN AND DESTINY,

ACCORDING TO 'THE HARMONIAL PHILOSOPHY.'

BY MARGARET VERE FARRINGTON.

'Materially, man is the perfection of matter, the flower of creation, the lord over all animated things. Spiritually, he is the perfection of motion, or of the first great moving Principle of the Universe. He is the Wisdom of Love.'—'NATURE'S DIVINE REVELATIONS,' pp. 602, 604.

(Continued from page 460.)

The Harmonial Philosophy bids man obey the sacred scriptures that are written in his organic constitution; it inspires us to be exalted as immortals; it unfolds a world of meaning in every attribute and manifestation; it brings the new dispensation of the universal language of Nature in progressive development; it communicates lovingly with the revelations of Deity; it listens to the whispers of intuition; it turns from cruelty, injustice, selfishness, materiality, and darkness, and looks to the City of the Living God, whence flows the Light of the World.

In this transition place everyone has an end to accomplish; a mission in the mighty cycle of being. * Experience is the book of life, which Reason must interpret. 'This world is the soil of that beautiful harvest which is gathered in the autumn of life, and stored away in the house not made with hands. It is the primary school where we learn the rudiments of all truths and principles. What the mind does not learn correctly on earth, it must learn to perfection in the spirit world.'

† Thus Nature's own religion teaches obedience to the organic laws, the physiological laws, the psychical laws, the social or moral laws, which may all be attuned to music, that this life may become a *prelude to Future Harmony*.

Man is destined to learn to speak the heavenly language and exhibit the divine principles of Deity while he is yet an inhabitant of the earth. All the treasures of the future world are lodged in us! Every soul is the repository of all attributes. That which is within is divine and untarnishable. The spirit must express itself through forms, and though its manifestations are crude and discordant, yet spirit is not marred or injured by its contact with the world through the physical house, and its framework of soul! This hidden principle throbs through every part of one's being . . . ‡ it is the hidden principle within the nerves, within the electricity and dynamics of the nerves—within the mellow magnetism which covers the fine electricity . . . it is the principle of recuperation . . . it elaborates the physical organs which make up the corporeal system . . . from it flow all your moral feelings . . . and gives you power of will! It is the invisible presence of the divine in the visible human. . . § It is not dependent upon material organisation for its existence. At first it cannot move beyond its physical, terrestrial vesture, it is dependent upon the outer senses for its first experiences and education, and is fixed in a house more or less imperfect, but soon the soul marshals its latent forces and learns of its

* By experience man will turn all natural principles to his advantage; he is capable of not only being master of himself, but of the *Globe*. He is to learn how to control the imponderable fluids, and modify atmospheric phenomena so that all excesses, in wind or water, all irregularities of atmosphere, all perturbations in the electro-magnetic currents, all changes of temperature, pestilences, diseases, and manifold calamities, can be acted upon in a scientific way that will produce harmony.—'Harmonial Man,' p. 37.

† For analysis of the conditions of Health and Disease, see Vol. I. 'Great Harmonia,' also 'Harbinger of Health,' and 'The Temple'; for a remedial system of Social principles, see Vol. II. and Vol. III. 'Great Harmonia'; for a history and philosophy of religion, see 'Origin of Evil—Free Thoughts on Religion' and Vol. V. 'Great Harmonia'; for a profound exposition of the Psychical Laws, see Vol. III. 'Great Harmonia'; and for a true foundation for the growth and education of the child's body and soul, see 'The Progressive Lyceum' and 'The Fountain.'

‡ 'Death and the After Life,' p. 35.

§ 'Great Harmonia,' Vol. III., p. 65.

glorious independence and destiny. . . When the physical garment is worn out; when the spiritual eye can no longer freely use the material eye; when the spiritual ear can no longer easily use the material ear; when the spiritual powers of locomotion cannot readily use the old worn-out limbs; and the brain can no longer render the spirit assistance, the soul discards its cradle and the immortal youth of the *interior* glides joyfully away to the spirit land, there to thread the interminable paths of infinitude.

* Thus death is in harmony with Nature's principles of change and progression. It is the law of Nature that every true and spontaneous change is an advance in situation and condition, so death is but a birth into a more perfect state of existence. It is the fair stranger which conducts the soul to more glorious scenes and more harmonious societies. † Matter, the soul's prison house, is abandoned, and the harmonies of the affections, touched by the awakening love of celestial fingers, come up and down like the breathing of Truth. Spirit is emancipated from every besetment of misdirection, although the soul may retain the effects of multifarious transgressions. With death comes the power to be larger and happier. The soul is sent to school in the ‡ heavenly societies . . . where each one's life history is wordlessly told, the details of life appreciated with all their innumerable bearings upon the shape of the character. Death is a great refiner and the § 'Summerland' is a natural state of existence growing out of the universal system of cause and effect. Individualities are not destroyed by death, nothing is changed except the dense physical form and the world in which it lives.

• This earth, the initial world, is the one in which to begin the career of noble development, and the Teacher says:—

Feed and clothe the corporeal body, then, and sleep and toil so that happiness may incessantly flow, and higher conditions be legitimately attained. Obey the law of Mother-Nature and cherish our God's humanity; let no unworthy thought linger about the vestibule of Wisdom's immortal temple. || Tell the earth's inhabitants, my brother, to free themselves of all unkindness and terrestrialism ere they depart for this blessed country. Should any misdirected individuals desire to bring with them what cannot enter here—the seeds of hypocrisy, of envy, of jealousy, of hatred or animosity, of prejudice or retaliation, of discord or dispute, we quickly perceive and pity such minds, and assist them to unfold the sweeter elements of their nature; but those seeds of discord cannot germinate here, the thoughts must remain unspoken, for we have no language whereby to express untruths or unkindnesses. Justice pervades our Father's house, and the law of love is omnipresent. . . Truth makes us free. . .

¶ There is expression of tender love and saving wisdom in the eyes of guardian spirits. . . They bring us beauty and light in their garments. How surpassingly pure are they in deeds of love among the children of men! How incessantly employed in deeds of friendship are the noble and pure in the Summerland—goodness infinite—is proclaimed.

Every created thing sustains electrical relations to all other things, and electricity is the medium of communication and transference throughout every form and manifestation. It is the wonder-working principle of the Universe, by which thought and feeling are instantaneously telegraphed throughout every sphere and kingdom and organisation. It is the perfect result of the positive and negative action of every atom in every animated formation or emanation. The indwelling laws of development form a great chemical laboratory in which electricity constantly changes form and motion. . . The ascended, refined, terrestrial electricity forms rivers of magnetic current which encircle the earth, and then forms a celestial highway, which blends with the bosom of space, and makes a royal road to the borders of the heavenly home.

* Vol. I. 'Great Harmonia,' pp. 157-190.

† 'Harbinger of Health,' p. 122.

‡ 'Nature's Divine Revelations,' pp. 652-677 (Spiritual Spheres).

§ 'The spiritual universe is composed of globes, zones, and belts which move harmoniously in many circles of causation through the deeper, higher, more interior heavens of unimaginable infinitude. . . The most refined particles, the garment of immortality of all matter, ascend to form the solids, fluids, and ethers of that refulgent zone, to which all human beings are incessantly hastening.'—'Stellar Key,' p. 63.

|| 'Philosophy of Spiritual Intercourse,' pp. 251-266. Communication from Victor Wilson to Dr. Davis.

¶ 'Harbinger of Health,' p. 418.

* From these rivers of light that lead to the summerland, journey the spirits who have triumphed over the wreck of matter, and cheerfully return to educate and help to liberate the inhabitants of earth from the thralldom of ignorance and discord.

In the great spheres of spiritual existence, which girdle the material spheres, is a chain of every providential dispensation the soul can desire. From this source the eternal principles are ever flowing. This world is not far off, and its blessings are about us at all times.

The innumerable hosts of the heavenly spheres freely shower their fondest affections and most resplendent thoughts into the common life of terrestrial millions. That which was truly joined here is not separated there. The superior societies pervade the lower ones (according to the unvarying principle of association), so the divine light is constantly penetrating all darkness. Pure and deep are our contemplations of heaven. Streams of perfection spread everywhere from these loving fountains, and we are admonished to aspire to make progress to grow larger and purer, and to let each contribute faithful service to the happiness and prosperity of others. Let us measure our steps by the march of the progressive army; let us bring the kingdom of universal justice to earth, through the reign of universal love, and harmonial development.

This brief presentation, or condensation, of these most vital, educating, universal principles, is of necessity inadequate and unsatisfactory, and the reader is earnestly commended to the writings of Dr. Davis, which are a clear, full, and most inspired expression of the science, philosophy, metaphysics, and religious truths which the unalterable universe manifests in every organisation. With this exalted idea of the perfect adjustment of every part of Nature to the Divine Principles, we leave the paths of error and superstition and respond lovingly to the voice that comes through every expression of the boundless firmament.

In the Eternal Temple of Truth we find that prayer is born of the bosom, and worship is the involuntary act of the inmost affections; praise is the thankful recognition of Deific laws, and aspiration is the spirit's longing for the superior perceptions of the spiritual development that opens the portals of this life to Wisdom.

* See 'Stellar Key,' 'Views of our Heavenly Home,' 'Answers to ever recurring Questions,' pp. 48-87, 'Laws of Spirit Communication,' 'Inner Life,' 'The Temple,' 'Penetralia,' pp. 254-288 and 323, 'The Diakka,' 'Beyond the Valley,' pp. 129 and 142, 'The Philosophy of Death.'

GHOSTS AT SIR G. SITWELL'S HOME.

With reference to the apparitions reported on p. 461 of 'LIGHT,' Mr. F. Gorell Barnes (ex-M.P. for N. E. Kent), in a letter to the 'Daily Mail,' says that in 1892, when he was a candidate for N. E. Derbyshire, Sir George Sitwell kindly placed Renishaw Hall at his disposal, and continues:—

My election agent came to stay with me till the election was over. On the night of his arrival we worked till about 1 a.m., lighted our candles, and went up the staircase, which Sir George describes as having been put in twenty years ago, close to the old ghost-room. Near the top of the stairs this gentleman, an astute and clever Sheffield solicitor, stopped short, tapped me on the shoulder, and whispered, 'There's somebody following us upstairs.' I went down, examined the stairs, entrance hall, and the rooms, without finding anything. I ascended the stairs again, and, step for step as I ascended, I distinctly heard footsteps following me up to the top of the staircase. I returned again to the entrance hall, but I saw no figures as described by Sir George Sitwell. There were no ghosts or phantasms, no reversed impressions of something seen in the past; but distinct footsteps were heard by two 'overtired' but not 'excited' men.

Mr. Barnes further states that the neighbours and visitors told him that when a stranger slept for the first time at the hall the ghost of a lady was supposed to appear, and that a young lady who occupied the ghost-room had been found in a state of abject terror, and refused to give any account of what she had seen.

THE HAUNTINGS AT HAMPTON COURT.

The following extracts relative to ghostly manifestations, regarding which inquiry was recently made in 'LIGHT,' are taken from Vol. I. of Law's 'History of Hampton Court Palace,' published by Geo. Bell and Sons, London, 1890 :—

If we are to credit the assurances of those who believe in supernatural visitations, a spectre of Queen Jane Seymour, clothed all in white, has been seen to emerge from the doorway in the Queen's old apartments, and wander about, with a lighted taper in her hand, on the stairs and in the neighbouring Silver-Stick Gallery (see Miss Strickland's 'Life of Jane Seymour').

Having made this digression into the spirit world, we may as well here introduce the reader to another and better-known Hampton Court ghost, the accounts of whose appearances are more definite and circumstantial than are usually forthcoming in such cases. The ghost in question is that of Mistress Sibell Penn, daughter of William Hampden, of Dodyngton (Dunton), and Wingrave, in Buckinghamshire; she married David Penn, and, in October, 1538, exactly a year after Jane Seymour's death, became Prince Edward's dry-nurse and foster-mother. Her duties in this capacity she discharged with such care, fidelity, and loyal affection that she won the gratitude and esteem of Henry VIII., as well as the fond regard of her foster son. When he grew up and became King she continued to live at Court, and after he died was treated with kindness and consideration by Queen Mary and Queen Elizabeth, and apparently was given apartments at Hampton Court. Here, at any rate, in the autumn of 1562, she was taken ill with the small pox, at the same time that Queen Elizabeth was attacked by that disease, and she died in the palace on November 6th in that year. Her body was buried in Hampton Church, and a fine monument, consisting of a life-sized recumbent effigy of the old lady, under a marble canopy supported on Corinthian pillars and pilasters, was raised over her tomb. On the monument is the date of her death, her coat of arms, and a long rhyming epitaph to her memory.

This inscription and the rest of the monument still remain intact in the staircase going to the organ loft; but it appears that when the old church was pulled down in 1829 Mrs. Penn's tomb was irreverently disturbed and her remains scattered—though one account declares that all that was found under the monument was a hairpin and a little hair, from which it was inferred that her body had been previously removed. But, whenever the desecration may have been perpetrated, certain it is—as the story goes—that immediately after the shifting of the position of Mrs. Penn's monument, strange noises, as of a woman working at a spinning-wheel, were heard through the wall of one of the rooms in the large apartments in the south-west wing of the palace. When search was made by the Board of Works in the direction whence these mysterious sounds proceeded, an ancient and till then unknown chamber was discovered, in which an antique spinning-wheel and a few other articles were found, and the old oak planks were seen to be worn away where the treadle struck the floor. The idea broached at that time was that, on account of the desecration of her tomb, her spirit had returned to haunt the rooms which she had occupied in life.

No further manifestations, however, were noticed till about five or six years ago, when, according to the ghost story-tellers, the phenomena were renewed, and have since become increasingly frequent and startling. One of the recorded occurrences is the apparition of Mrs. Penn, about four years ago, in the dead of night, to a sentry on guard not far from the haunted chamber, who, on seeing her, ran in abject terror to the guard room, declaring that he had seen a spectral form pass through the wall. Other accounts describe the constant prevalence of mysterious sounds, such as the low whirring of an unseen spinning-wheel, the weird mutterings of a sepulchral voice, and the stealthy tread of invisible feet. It is even affirmed that Mrs. Penn's tall gaunt form, dressed in a long grey robe, with a hood over her head, has been seen in the haunted chamber—a supernatural visitation which was rendered the more impressive from the narrator being a recent arrival at the palace and consequently ignorant of the legend. And when, afterwards, attention was drawn to Mrs. Penn's monument (the existence of which was, at that time, unknown to anyone in the palace), and it was found that the description of the ghost exactly corresponded with the appearance of the effigy, the coincidence was so startling as to shake the judgment even of the most sceptical. Enough has now been probably stated to establish the claim of Mrs. Penn to rank among the best authenticated of historical ghosts (pp. 195-200).

The old mysterious 'Haunted Gallery,' the door of which is on the right hand as you go down the Queen's Great Staircase, has its name from being supposed to be haunted by the shrieking ghost of Queen Catherine Howard. It was here, at any rate, that she escaped from her own chamber, when confined in it before being sent to the Tower, and ran along to seek an interview with Henry VIII., who was hearing Mass in the royal closet of the chapel. Just, however, as she reached the door, the guards rudely seized her and carried her back. In this gallery, it is said, a female form, dressed in white, has been seen coming towards the door of the royal pew, and, just as she reaches it, has been observed to hurry back with disordered garments and a ghastly look of despair, uttering at the same time the most unearthly shrieks till she passes through the door at the end of the gallery. The gallery is now the lumber-room for old pictures, and as the staircase is locked up at night the voice of the shrieking Queen is said to be but rarely heard.

Nevertheless we are able to adduce some recent and very convincing evidence on this matter. The testimony is, in the first place, that of Mrs. Cavendish Boyle, a lady who lives in the apartment adjacent to the Haunted Gallery, and who records that once in the middle of the night, some years gone by, she was suddenly startled out of a profound sleep by a loud and most unearthly shriek proceeding from that quarter, followed by perfect stillness. She did not mention it to anyone, but when, a year or two afterwards, her friend Lady Eastlake, who had stayed with her several times at Hampton Court, divulged the fact that some time before, during one of her earlier visits, she had heard a piercing shriek in the same place, and also in the dead of night, it seemed that the old legend received a confirmation startling enough to make it worthy of record (pp. 223-224).

The author adds, in a footnote: 'Both Mrs. Boyle and Lady Eastlake have sent me written statements and given me permission to mention their names.'

A DECEASED AVIATOR RETURNS.

Mr. W. T. Stead relates in 'Le Matin' how M. Lefèvre, the deceased aviator, communicated with him through a medium, in connection with 'Julia's Bureau,' and informed Mr. Stead that he would accompany him to Châlons. Referring to his experience, M. Lefèvre said: 'I was conscious that I was falling, but before touching the ground I had lost consciousness. I felt no pain nor any sensation in my physical body. It seemed to me that my spirit was projected out of it. I had a sensation of rapid rotation, then something gave way suddenly, and I found myself in the air, seeing beneath me my mortal remains and the machine. It was not disagreeable. I observed, too, that a being who was very powerful and who calmed me was near me.'

Lefèvre asked Mr. Stead to warn M. Bolotoff, another aviator, at Châlons, that his motor would not work properly.

Mr. Stead adds that he went to Châlons on the following Monday, and warned M. Bolotoff of Lefèvre's advice. The motor was tested with extreme thoroughness and seemed in the most perfect order until M. Bolotoff took his seat in his aeroplane. Then the motor would not work, the starting handle broke, and the experiments had to be abandoned.

In 'LIGHT,' of December 12th last, we reviewed 'The People of the Polar North,' by Knud Rasmussen, and pointed out the Spiritualistic character of the beliefs and practices of the Eskimos. 'The Times,' on September 16th last, nine months later, reviewed the same book, and, speaking of the Eskimo wizards, says: 'There seems no doubt that they achieve a clairvoyant condition such as is universally known as "having communion with spirits." Several well-authenticated cases are given of predictions which have come true. In one case a magician led an expedition for two years by the light of divination through an empty and unknown country to join another tribe. The magicians are not decrepit elders good for nothing else; but achieve their position in the prime of life, and are, as a rule, the boldest and most successful hunters of the nation. The performances of mediums are always of a dramatic character and present the aspect of word and action with outside personalities; it is not, therefore, by reason of any fraud or humbug that they are said to hold communion with spirits; however incorrect, it is the only sincere and unsophisticated way of expressing what really happens. Such religion as the Eskimos have is based entirely on Spiritualism.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, OCTOBER 2nd, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf.

Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, PATERNOSTER-ROW, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

THE KNOWN AND UNKNOWN GODS.

The accomplished author of 'Erewhon' and 'The Way of all Flesh' wrote in 'The Examiner,' thirty years ago, a series of Articles on 'God the Known and God the Unknown.' These he subsequently revised; but republication did not follow. Now, however, Mr. A. C. Fifield (44, Fleet-street, E.C.), presents them in a well-printed little volume; and, though we cannot go into raptures over the writer's main conclusion, we may say that when we began the book we had to go on until it was finished; but this may have been owing to the author's cute and original style, and to his artful leading up to the spot where he promises to disclose his secret.

For all that, the work is really intrinsically meritorious, if only for the sake of its daring identification of the known God with this visible world—a conclusion, however, which is keenly separated by the writer from anything worth calling 'Pantheism': and for its equally daring thoughts concerning the God or Gods beyond our Earth-God—truly the God unknown.

Mr. Butler seems to have been chiefly moved by his desire to get hold of some tangible notion of Deity: Pantheism and 'Orthodox Theism' being, in his opinion, incoherent, contradictory, and, in fact, useless. In the end, he gives up the hope of knowing anything about the God or Gods beyond our ken, and settles down contentedly to a good British grip of 'the thing that is'; and the thing that is is the planet Earth and the creatures and things upon it, and the life and laws of it. The sum total is God. 'What we want,' he says, 'is a Personal God, the glory of whose Presence can be made in part evident to our senses,' 'a single Being or Animator of all living things—a single Spirit, whom we cannot think of under any meaner name than God.'

He quotes Darwin, who defines an organic being as 'a microcosm, a little universe, formed of a host of self-propagating organisms inconceivably minute and numerous as the stars in Heaven'; and then he says: 'As the myriads of smaller organisms are parts and processes of us, so are we parts and processes of life at large'; and 'life at large' is God—i.e. the only God we can form any idea of—the only God who is our lawgiver and life, in whom we all live and move and have our being.

He likens it all to a tree divisible into two parts or grades of substance: that which makes it a unity being invisible; the various separate organisms, such as leaves and buds, being alone visible. It is a quaint, original and highly suggestive illustration, and we can, in small compass, give it:—

Let us picture to our minds a tree of which all the woody fibre shall be invisible, the buds and leaves seeming to stand in mid-air unsupported and unconnected with one another, so that there is nothing but a certain tree-like collocation of foliage to suggest any common principle of growth uniting the leaves. Three or four leaves of different ages stand living together at the place in the air where the end of each bough should be. . . . The separate tufts are very different from one another, so that oak leaves, ash leaves, horse-chestnut leaves, &c., are each represented, but there is one species only at the end of each bough. . . . Should we, I ask, under these circumstances, hesitate to call our imaginary plant or tree by a single name, and to think of it as one person, merely upon the score that the woody fibre was invisible? Should we not esteem the common soul, memories and principles of growth, which are preserved between all the buds, no matter how widely they differ in detail, as a more living bond of union than a framework of wood would be, which, though it were visible to the eye, would still be inanimate?

This picture of an imaginary tree, says Mr. Butler, is no imaginary parallel to the condition of life upon the globe, but is an accurate indication of the Tree of Life. All living forms, whether animal or vegetable, are in reality one animal, just as the many and varied organisms that make up the one body are one animal. All life on this planet, then, is one life, and the whole of its manifestations form one Person, 'the Body of God,' says Mr. Butler: 'and in the evolution of this Person we may see the mystery of His Incarnation.'

We must admit that he has kept his promise, to introduce to us a Personal God and a God whose existence can be indicated, 'not as a phantom or hallucination following upon a painful straining of the mind and a vain endeavour to give coherency to incoherent and inconsistent ideas, but with the ease, comfort, and palpable flesh-and-blood clearness with which we see those near to us.' But, while this is so, we doubt whether he has really carried us a step farther, for we still ask: Who or what is behind and within all this unity of life? And there we find him helpless.

All he can say is: This God of the planet Earth is about all we can do with. Beyond that we know nothing. The Infinite Spirit beyond all is beyond us. He only suggests that behind our (Earth) God there is another who is God to him: 'and, behind this vaster and more unknown God, there may be yet another, and another, and another': and perchance, he says, though we are members indeed of this (Earth) God, we are not his children, but children of the Unknown and Vaster God who called him into existence.

Then, beyond our planet, there are worlds and systems of worlds, probably, like ours, 'begodded and full of life,' each one of which has its God, 'one of the constituent units of an unknown and vaster personality who is composed of Gods, as our God is composed of all the living forms on earth, and as all those living forms are composed of cells. This is the Unknown God.'

We are left, then, just where we were, *plus* a most ingenious and possibly fruitful analogy, and possibly also with a strengthened conviction that the old Hebrew poet was right though rough when he said that the man who says in his heart there is no God is a 'fool.'

WHEN reverence for the moral law passes into religion the good man interprets the sense of satisfaction which ever attends right-doing as the expressed sympathy of God. Righteousness and love are not only the true law of human conduct, they are also the revelation of the inmost spirit of the universe, so that the religious man is assured, in all his moral efforts, in all the trials of his affections, that the very heart and mind of the cosmos (if we may thus symbolise the eternal under human figures) is on his side; and that, therefore, in his successes and failures alike he is not alone, for the Father is with him.—PROFESSOR UPTON.

THE ASCENT OF MAN IN THE LIGHT OF SPIRITUALISM.

ADDRESS BY MR. E. W. WALLIS.

On Sunday evening, September 19th, at Cavendish Rooms, Mr. E. W. Wallis delivered a trance Address to the Members and Associates and friends of the Marylebone Association of Spiritualists on 'The Ascent of Man in the Light of Spiritualism,' Mr. Geo. Spriggs occupying the chair.

The lecturer commenced by remarking that men and women could not go very far on the highway of life without being brought to face the problem as to whether there is any meaning and significance in the universe, and any outcome, or purposed outcome, of human life. The students of Nature who had thought to read the handwriting divine had come to the conclusion that Nature *did* mean something, but for a great many there was no clear light or leading as regards the issues of human life.

Proceeding, Mr. Wallis said: 'It is true that all down the ages men have believed and hoped for a continued existence of some sort somewhere in the universe, or outside of it. It is true that fantastic ideas and observances have held sway in human thought and conduct, but there is only one way in which knowledge can be gained, and that is by the actual manifestation of those the world calls dead—by a demonstration from the departed that they still live, are conscious, intelligent, and active, that they can appreciate the difficulties and desires of those they have left behind and come to help them.'

'Here, again, it is undoubtedly true that the traditions of the past, the testimony of practically all peoples, confirm this hope and belief by traditions of the appearance and manifestation of personalities not of the earth, of beings called variously ghosts, spirits, or angels, who—if these traditions are trustworthy, if the sacred writings of the peoples of the past are to be relied upon—have played an important part in the affairs of man, in the development of humanity, and in the progress of the human spirit. There can be no question, therefore, that this is an important consideration. A wise man will, in any business he carries on, base his plans on the idea of continuity. He does not work only for to-day, but seeks to establish and make permanent that in which he is engaged. And surely there is no business in which a man can engage that is so important as this business of life and living. It will, indeed, depend very largely on a man's views regarding his nature and powers and possibilities as to how he will plan out his life, and as to what will be his ideals. If he considers that he is merely a chance result of chance combinations of the elements which, for the time being, produce certain temporary results, then he will expect but a very limited time for his activities. But if, on the other hand, it can be proved to him that he is a spirit and that those who have passed through the experience of death have only changed their planes of activity and consciousness and still exist, then surely he will, in the light of this knowledge, order his life and his plans and purposes so as to take these things into account.'

Dealing with the present attitude of mankind towards the question, the lecturer said that to-day practically only two philosophies held the field. Man either is or he is not a spiritual being, he either is or he is not an animal that 'dies and is done with.' These philosophies might be termed the spiritual and the material. The spiritual philosophy, however, in this connection did not imply merely what is meant by Modern Spiritualism, because all those who believed in a Supreme Being and who held that the material universe is the outward and visible sign of an inward spiritual existence were practically Spiritualists, philosophically speaking, although they might not be prepared to assent to the proposition that intercourse may be held with spiritual beings. That proposition belonged exclusively to the Modern Spiritualists, who affirmed that in certain circumstances they could gain evidence of the presence of those the world called 'dead,' and could communicate with the departed, and furthermore that these discarnate beings were conscious, possessing memory, will,

affection, and capable of exercising all the powers of mind and spirit which they employed before they 'fell on sleep' as regards the body but awoke as regards the spirit. This, then, was a matter of fact, a question of evidence. 'If the evidence gained by you in your investigations is satisfactory you will be able to take up this affirmative ground. If you have not thought about the matter of investigation for yourself then there is the testimony of those who have. If aught can be established by testimony, then the life beyond is proved up to the hilt, not merely by bygone witnesses but by living thinkers who are prepared to affirm that they have evidence of human survival after bodily death.' Such was the position of the modern Spiritualist who held proof that when the body died the man continued to live. He survived in virtue of the fact that he was capable of survival and not by reason of any supernatural interference. He went to another plane of conscious activity within the universe, not outside of it. He evidently retained his human character because he displayed human interests and affections, memory, will, intelligence and the capacity to develop and advance on that other plane—the psychical plane known as the spirit world. And further Spiritualism, demonstrating as it did the continuity of human beings as human beings, gave evidence of the fact that man occupied his true place in this world. He was not, as some would have us believe, out of his place, 'fallen from grace' under the curse of his Creator, banned and banished from the favour of the Most High.

Arising out of these evidences came the conclusion that the future life did not (as was taught by theology of the old school) consist of two states absolutely separate—heaven and hell. Such a belief was foreign to the ideas and experiences of those who had investigated the subject. On the contrary, they had continual demonstration that those who had passed from earth had not become either angels or demons. The mere change of planes of action had not introduced them into a perfect world, where, becoming instantaneously changed, they had lost fellowship with human kind, or into a realm where they were to be tortured eternally. Each and all, whatever his character and condition, found himself in a world in which the path of progress was open to him. By his own effort and aspiration, and in accordance with the law of spiritual development, he could ascend to higher conditions of life and experience.

This led to a consideration of what was called the problem of the Fall of Man. In the human consciousness were two distinct tendencies—the tendency to perfection arising out of man's spiritual nature and his relation to the infinite and perfect Spirit, and the tendency to the animal life from which he had emerged. Between these two there had ever been a warfare. 'If,' continued the speaker, 'you will examine your own mentality and ask yourself the question, you will recognise that you are constantly experiencing this warfare and conflict between these two tendencies of your being. There is the spiritual constantly urging, prompting, and inspiring you to the highest, and the animal which links you to the earth and prompts you to indulgence of your physical nature and appetites.'

In the childhood of the race man's tendency was to personify the things which environed him, and all that happened was the work of gods and demons. Conscious of this conflict between his higher and lower nature, the man of the past dimly conceived that his life was a kind of battle ground between two opposing powers—good and evil. Vaguely conscious of his spiritual nature and his shortcomings as regards its monitions, there gradually grew up in his mind the idea of a fall from a higher state. It was an erroneous but not unnatural conclusion. It marked the recognition of a higher life, of an ideal with which in moments of insight the soul seemed strangely familiar. For while the human personality represented all the elements of Nature, being an epitome of all the lower forms of life, it afforded the spirit scope and opportunity for the attainment of personal self-consciousness, intelligent ability for self-control and self-direction, and the exercise of that wonderful creative power, the imagination, which differentiated man from the purely animal kingdom.

Such, it appeared, was the origin of the old legend of the Fall of Man. But man began too low down to fall, and his career had been a continuous ascent from the time when all his powers and possibilities lay concealed in a little speck of matter—a cell. Always he had toiled upwards, sometimes driven by forces he could not control, impelled by potencies he could not understand. The divine ideal moved in his life, urging him upwards to self-expression and self-realisation. Slowly but surely he had advanced, finding himself the interpreter of Nature, destined to learn her secrets, to control and direct some of her hidden powers. Impelled by the God within he had stretched forth his hand and plucked the apple of Knowledge from the Tree of Life.

This Divine impulse was still moulding, directing and inspiring man. It was this that gave life its meaning. It was the recognition of this higher power at work within him and of his own failures and imperfections that, even in the childhood of the race, gave birth in man's mind to this idea of a 'fall.' These things and his first faint realisations of a higher realm of existence led him to fancy that he had once lived in a perfect state and had somehow fallen into the lower region of physical life. The idea, however, was not altogether baseless. The 'fall' was in reality the descent of the spirit into matter, or rather the incarnation of the spirit for the purpose of acquiring personal self-consciousness. 'But,' continued the control, 'so far as we can discover—and we have given considerable attention to the problem—prior to his human experience man did not exist as a self-conscious entity possessing the ability to express individual thought and purpose. As a potential centre of life he existed, yes, but as an individual being, no.'

Dealing with the scope and purpose of Spiritualism in relation to human thought, the speaker claimed that it was something more than the moving of tables and the reception of messages. True, its phenomena were still necessary to afford proof of the reality of spirit existence and the possibility of communication between the two worlds. But in the philosophy of Spiritualism the world would find its highest revelations concerning the meaning of life.

In the course of his concluding observations the speaker said :—

'Life is, we claim, an arena for action.

'Not enjoyment and not sorrow
Is our destined end or way,
But to live that each to-morrow
Finds us farther than to-day.

'It was from this point of view we asked you to consider that the practical men and women who in the business of their daily lives forecast their future and seek to establish their business on a permanent basis should recognise that life is the greatest enterprise of all. Nothing concerns you so much as this business of developing your character, of knowing yourself and of understanding and fulfilling your destiny as a spiritual being.'

Scientists were more and more coming to the conclusion that this wonderful orderly Universe is a guided process. More and more they were drawn towards the invisible—those wonderful etheric forces and vibrations which underlie all phenomena. They had begun to realise the elusive nature of matter and the great part played in the universe by mind.

To all these things the spiritual philosophy held the solution. It taught that those who had 'gone on' still found their joy in loving ministry, and in helpful inspirations poured out on those who in this life were seeking the truth, banishing the fears of those who sought to tread the unknown paths and silencing the objections of the sceptic. That was one of the great truths of this modern movement of Spiritualism that those who had passed into the light might bring the light to those in darkness, blessing all who came within the radius of their loving influence.

BEYOND 'THE GREAT DIVIDE.'

The Rev. A. M. Mitchell, M.A., Vicar of Burton Wood Parish Church, in the September number of his 'Parish Monthly,' says :—

The nominal Christian's belief in 'the Other Side' is dim and feeble. Beyond 'the great Divide' to him is only a land of ghosts and shadows, the vast Unseen is no actual reality, its inhabitants are unknowable and unknown; his soul is in the dark, and walketh in darkness to its own sore loss and dire confusion.

Present-day professors of religion have lost sight of two words of pregnant meaning, of vital force—immortal and eternity. 'I am an immortal; eternity awaits me.' Until we live with these words in our hearts and on our lips as we move in the midst of the common things of life, 'the Other Side' must be an unmeaning phrase, the fear of death will haunt us, the grave will terrify us, heaven will be the dimmest of the dim.

Life is worth living when it is known, as it may be known, that passing hence in God's time and in God's way is not cause for avoidance but for welcome, not cause for fear but for joy, as that which releases us from the burdensome, which changes our environment vastly for the better, which brings with it the larger and more favourable opportunity for love and service, which we lack but long for here.

The most natural and the most reasonable of all things in this life is to go hence, to pass to the fair summerland, to cast aside 'the overcoat of the soul.' To sleep and wake again on this side is not more natural than to fall on sleep and open our eyes on the Other Side.

The spiritual world surrounds us, it is all around us, all about us, we live in the heart of it, it touches us, and we can and do speak into it. Heaven and earth are one. Heavenly life is here and now, 'tis not reserved exclusively for the Other Side. The heavenly beings are no less real and no further off in our time than in Elisha's day, when the eyes of his fearsome servitor were opened to behold the spirit world full of angelic beings, succouring and defending God's faithful ones imprisoned in the flesh.

In the spiritual life, like attracts like; as the soul is, such is heaven; heaven is ours only in so far as the soul is prepared to receive it; the heaven without us is naught (to us) if there is not the heaven within. Heaven may come to us and we may miss it. Oh! what a miss this must be. What if it be ours! Shut out from light and beauty, joy and gladness, walking in 'the outer darkness.'

If wise we shall look, and look again, through the window of the soul into the spirit world. There is much to view on the Other Side if we will only stand on our watch by the open window of the soul: the soft, penetrating golden light in which all objects are seen with a distinctness unknown on earth and which, though so much greater than the light of the sun, does not dazzle nor bewilder: the scenery indescribable for beauty and magnificence, so far transcending hope and thought—the glorious hills with verdure clad, the delectable mountains, the sweet low-lying valleys full of bright gardens of 'never withering flowers'; the sparkling fountains; the crystal rivers; the many porticos shining with celestial glow; the stately dwellings of angels and men, not all of one dimension, some palatial, some not, but all homes, homes of sweet content and truest gladness: the clothing of the angels and of the redeemed, alike yet not alike—alike for all are clothed in white, 'they shall walk with Me in white for they are worthy,' yet not alike, for the angel raiment glows as with living flame, whilst that of the redeemed glistens as with light: the occupations of the blessed 'dead,' nay the emancipated 'living,' the children busy gathering flowers resplendent with the most heavenly colours, and weaving them into garlands for head and arm, and breast; young and old advancing together—to the spring time of life, coming ever more into the flower and beauty of everlasting youth; the nurses, teachers, messengers, guides, guardians, the ministers and priests of God; the Holy Worship, 'the Worship of the Father in spirit and in truth.'

Oh! let us brush away all that obscures the view and open wide the casement that the fragrance of the Garden of the Lord may refresh us, that voices which we loved and love may reach us, that faces of sainted discarnate ones may greet us and shine upon us as if they had been the faces of the angels. Yes! we must open the window of the soul facing east, we must open it wide, we must look out of it constantly if we would share the blessedness of the heavenly life, if we would have our sorrow turned into joy, if we would hold communion with the angels and other spiritual beings, aye with our own who, at one time, were with us in the mortal body, whose course on earth is o'er, who have passed over and safely reached

MR. J. COATES informs us that on a photograph, taken for him by Mr. Wyllie, in California, there appears an undoubted likeness of Mrs. Coates' grandmother; it is corroborated by a portrait which Mr. Coates has in his home at Rothsay.

the haven where they would be—where beyond these voices there is peace.

Without such communion with the spirit world we are incomplete, we cannot live the heavenly life, we cannot be deeply and truly religious. 'Religion depends chiefly in reliance upon the unseen.' Reliance upon the unseen, communion with the spirit world, brings God's completeness around our incompleteness, around our restlessness His rest.

A TREATISE ON HYPNOTISM.

The numerous inquirers who are seeking a detailed account of hypnotism, and the methods to be pursued in its practice, will welcome the appearance of 'Practical Hypnotism,' compiled and edited by Count C. de Saint-Germain (T. Werner Laurie, price 6s. net). The author gives a concise historical sketch of the rise and progress of hypnotism and summarises the various theories under three heads: the Paris school, following Charcot and Luys, which regards hypnotism as a physical effect on the nerves; the Nancy school, which holds the views enunciated by Liébeault, and regards hypnotism as especially a mental phenomenon; and 'the school of the magnetisers or mesmerisers, who trace back to Mesmer and Puy-ségur, and whose belief in personal influence resulting from a fluid emanating from the operator himself is as strong as it was in their eighteenth century predecessors.'

The author describes the four stages of hypnotic sleep recognised by the Paris doctors, and expatiates on the influence of imagination, on which the Nancy operators lay stress, mentioning also the manner in which hypnotism can be induced in animals. Various methods for bringing about the hypnotic state, or states, are fully described, and the numerous illustrations render the modes of procedure clear to the eye as well as to the imagination of the reader.

Two highly important aspects of the subject are fully and clearly presented. As to the effect of suggestion, and especially post-hypnotic suggestion (*i.e.*, one that will be carried out after waking, sometimes a long time after), the author strongly denies that a person can be caused, by suggestion under hypnosis, to commit a crime of which he would not otherwise be guilty, and says (pp. 214-216):—

Even in the hypnotic state, which in certain individuals seems almost to abolish the power of resistance to others' will-power, suggestion is not all-powerful; it has its positive limitations, and we may thank heaven for that. . . The hypnotic suggestion may be repeated, but it is *absolutely powerless to transform*—as has been asserted—a criminal into an honest man, or *vice versa*. . . It is certainly possible to influence a hypnotised subject sufficiently to make him fulfil an insignificant action; but, we repeat, there is no example forthcoming that anyone has been made a criminal. There are only what are called laboratory crimes.

The second point is the application of hypnotism to medicine as a means of cure, and to surgery as a method of producing insensibility to pain. The author gives a list of 'nervous disorders not founded on anatomical derangements' which are most frequently relieved by hypnotic suggestion. With regard to organic diseases he remarks that their consequences can be partly removed by hypnotism, and that 'if suggestion does nothing but reduce the pain, an important improvement in an organic complaint has been secured; this has frequently succeeded in cases of articular rheumatism.' In surgery, the value of hypnotism consists in its absolute freedom from the dangers inherent in the use of drugs, although 'the limited number of hypnotisable subjects will always be against the introduction of this method of causing insensibility to pain; but when a person who is to undergo an operation is found to be susceptible, there is no reason why hypnotism should not be used,' especially 'in all cases where chloroform would be dangerous.'

A much debated question is that of the use of hypnotism in education, and as to this the author makes a decided point when he says, with regard to the cure of faults by medical hypnotic suggestion:—

The frequent objection that children would thus become machines instead of independent creatures is erroneous.

Hypnotic suggestion and suggestion out of hypnosis, that is, the good advice of parents and teachers, have the same aim: not to reduce the will-power of the subject, but to cause it to work in a certain direction. He is to do right, not unconsciously or mechanically, but with a conscious will, which has received its impulse either from hypnotic suggestion or from ordinary education.

Though the author modestly calls himself editor and compiler only, he has skilfully summarised the researches and theories of a large number of authorities, and in his Preface he leaves no doubt as to the way in which, in his opinion, the main proved facts of hypnotism are to be regarded, and indicates the reply to some of the objections which have been raised against its more general adoption and practical application.

TRENCHANT TESTIMONIES.

I loved him, and love him for ever; the dead are not dead, but alive.—TENNYSON.

Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation.—'IMPERATOR,' spirit guide of W. Stainton Moses, M.A.

The facts (of Spiritualism) are quite as well proved as the facts in any other sciences.—DR. ALFRED RUSSELL WALLACE, O.M.

The greatest men and women the world has ever seen—Elijah, Jesus, Paul, Gautama, Mohammed, Swedenborg, Dante, and a host of others who might be cited—were clairvoyants.—JUDGE A. P. TOOMBS, of Colorado.

Beforetime in Israel, when a man went to inquire of God, thus he spake, 'Come and let us go to the seer': for he that is now called a prophet was beforetime called a seer.—I. Samuel, ix. 9.

The continued identity, interest and unbroken oneness of the departed with the remaining was a topic frequently insisted on among early Christian ministers; it was one reason of the rapid spread of Christianity.—MRS. HARRIET BEECHER STOWE (author of 'Uncle Tom's Cabin').

The Spiritualists are the only sect that look forward, that have new fire on their hearths, who alone emancipate themselves from the Bible and the theology of the Church, while they keep the truths of the Bible and the good things of the Church.—THEODORE PARKER.

As the result of our researches in Spiritualism, I have been bound to admit the conviction that these phenomena are of colossal importance, and that it is the plain duty of science to direct attention towards them without delay.—PROFESSOR CESARE LOMBROSO.

If we are open to influence from each other by non-corporeal methods, may we not be open to influence in another region or of another order? And, if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God?—SIR OLIVER LODGE.

It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days I will pour out my spirit.—Joel ii., 28 and 29.

You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other world.—OLIVER WENDELL HOLMES.

Spiritualism alone offers a scientific basis for a doctrine of immortality! The phenomenal Spiritualist stands level-footed on the only ground of fact that is, or ever has been, offered by Nature for human foothold in the Unseen. Spiritualism alone reveals a bridge on which we can get any bit of actual foothold for crossing the gulf of death.—GERALD MASSEY.

This will compel a reconstruction of all our systems of philosophy, and when this work is begun our thinkers will find to their amazement that these despised Spiritualists, aided by their spirit friends, have been quietly laying the foundations of a grander philosophy than was ever deemed possible, uniting opposing systems, correlating science, philo-

sophy, and religion, and embracing them in higher synthesis. All things tend towards this sublime consummation, and Spiritualism, that has 'pointed to other worlds and led the way,' has two great allies, time and truth—resist them who can.—E. WAKE COOK.

I have good reason for the belief that, just as our own personal influence and expressed or unseen guidance is a factor in the life and conduct of our children, and even of some of our friends and acquaintances, so we are surrounded by a host of unseen friends and relatives who have gone before us, and who have certain limited powers of influencing, and even, in particular cases, almost of determining, the actions of living persons, and may thus in a great variety of indirect ways modify the circumstances and character of any one or more individuals in whom they are specially interested.—DR. A. R. WALLACE, O.M.

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.

Why Do People Fear Death?

SIR,—In last week's 'LIGHT' (p. 454) you referred to Dr. Keyes' article in last month's 'Harper's Magazine,' in which he says, 'The fear of death is not shared by animals.' That, I think, is true, but when he says, 'We fear death because we associate death with some lingering and painful malady,' I think he is not correct, or, at any rate, his explanation does not give all the truth. I think our fear of death is really the outcome of our innate knowledge that there is no death.

I arrive at this conclusion in this way. If man is to be a spirit to-morrow out of the body, he must be a spirit to-day in the body (for a spiritual body cannot grow from a material seed—and according to St. Paul, 'There is a natural body, and there is a spiritual body'). And being a spirit he knows innately there is no death. But being so much bound up in matter on this plane, he is unable to express his spiritual knowledge through the material machine at his disposal. Consequently, as his strong objection to death must be expressed, it is expressed by horror and fear.

The very instinct of life causes a hatred of the idea of death, and although man has become familiar with all kinds of suffering and unhappiness and partings, and has learnt to bear them philosophically, he has never become familiar with death, nor has he even, for all his long experience of it, learnt to tolerate it calmly, or to admit that it has any rights over him whatever. And why? Simply because he knows there is no death.—Yours, &c.,

P. GALLOWAY.

47, Frederick-street, Birmingham.

What Difference Does Spiritualism Make?

SIR,—If your attention has not been already drawn to the enclosed passage from 'The Necromancers' (p. 169), you may find it of sufficient interest to be inserted in 'LIGHT.'

If it be true, as Miss Bates supposes in her review of the book, that Father Benson was permitted to attend some materialisation séances, one wonders how far the passage gives expression to his own thoughts and feelings after the experience.—Yours, &c.,

E. S.

'Then Laurie had come home, still trying to assimilate the amazing fact that he had seen with his own eyes the face of Amy Nugent four months after her death. What difference did it make? First, he understood that it made an enormous difference to the value of the most ordinary things. It really was true—as true as chairs and tables—that there was a life after this and that personality survived. Never again could he doubt that for one instant, even in the gloomiest mood. So long as a man walks by faith, by the acceptance of authority, human or divine, there is always psychologically possible the assertion of self, the instinct that what one has not personally experienced may just conceivably be untrue. But when one has seen—so long as memory does not disappear—this agnostic instinct is an impossibility. Every single act has therefore a new significance. There is no venture about it any more; there is, indeed, very little opportunity for heroism. Once it is certain, by the evidence of the senses, that death is just an interlude, this life becomes merely part of a long process.

'Now, as to the conduct of that life—what of religion? And here, for a moment or two, Laurie was genuinely dismayed. For, as he looked at the Catholic religion, he perceived that the whole thing had changed. It no longer seemed

august and dominant. As he contemplated himself as he had been at Mass on the previous morning, he seemed to have been rather absurd. Why all this trouble, all this energy, all these innumerable acts and efforts of faith? It was not that his religion seemed necessarily untrue; it was certainly possible for a man to hold simultaneously Catholic and spiritualistic beliefs; there had not been a hint last night against Christianity, and yet in the face of this evidence of the senses, Catholicism seemed a very shadowy thing. It might well be true, as any philosophy may be true, but—did it matter very much? To be enthusiastic about it was the frenzy of an artist, who loves the portrait more than the original. Laurie had seen for himself the original last night; he had seen a disembodied soul. . . Did he need, then, a "religion"? Was not his experience all-sufficing?

The Druids' Circle.

SIR,—In connection with the description which I sent of a visit to the Druids' Circle at Keswick, given on p. 466, I may say that the seer's experience aroused a number of conjectures, regarding which the persons present would be glad to have more light.

The description of the Archdruid with his red robe and berry crown reminded all of us of 'Father Christmas' or 'St. Nicholas.' Is there any tradition or evidence that the Christian custom of the visit of St. Nicholas (Santa Claus) or Father Christmas is derived from Druidical practices?

The rowan, or quicken tree, has always been in repute as having magical properties, and the holly may have been substituted in the change to Christianity, partly to destroy the superstition attached to the rowan and partly from the fact that it is spiny, and so would lead the minds of converts to the thorny crown of their new deity.

There may be other points of interest both to psychics and archaeologists.—Yours, &c.,

F. R.

Startling Spirit Appearances.

SIR,—The following account of an interesting occurrence which happened lately is an extract from a letter which I have received from a friend.

'While we are on this topic (messages through planchette) I must tell you something. You remember Mrs. P., who died last October. We went to live in her house the following January while our house was being repaired, and used her bedroom as ours, the one she died in. I used to think so much about her that it would not have been in the least bit surprising had I seen her, particularly as she was so partial to me in life, but no, I never saw her. You know her husband was transferred, and Mr. H. with his young wife, her mother and sister came in his place and, of course, occupied the same house. Last Monday I had Mrs. H., her mother and sister over to tea, and while they told me they had been visited twice by Mrs. P. during the first week of their residence. The first time Mr. H. saw her, but not her face, only a figure in white near his bed, which he took for his sister-in-law. He spoke to her saying, "Alice, what do you want?" and when there was no answer, put out his hand to catch her dress, when she disappeared. He was so sure it was Alice that he got up and called his mother-in-law and asked her to see if Alice was in bed and what she wanted in his bedroom. Alice declared she had never left her bed but had been asleep all the time. Mrs. H. had not been awakened by all this, so they agreed not to say anything to her for fear of frightening her, as she was in delicate health. About four nights after this Mrs. T. (Mr. H.'s mother-in-law) heard her daughter Mrs. H. calling out to her piteously and crying. She was so startled that she ran into the H.'s bedroom, where Mrs. H. threw herself into her mother's arms crying, "Oh, mother, mother, there was a woman stooping over me just now and staring into my face." She was dreadfully upset and would not remain any longer in the same room. Mrs. T., being a Roman Catholic, put holy water about the room the next day and hung some sacred pictures and managed to induce the young couple to overcome their terrors. They have seen nothing since. I asked Mrs. H. to describe the face she saw and it was exactly Mrs. P.'s face. They had been hoping I had a photo of Mrs. P., so that they would be able to recognise it as the same face as they had seen, but I have none. We are all puzzled as to why Mrs. P. should have appeared to these young people. Mrs. H. says she must have been jealous and thought Mr. P. had married again and that this was his new wife occupying her place, but I can't believe this. If spirits see us and are near us, she must know that her husband has left this place and has not yet married again, though he did get engaged a few months

after his wife died. I should so like to ask some authority on these matters to explain for us, and wonder if you could get this inserted in "LIGHT" as a query.

I shall be glad if you or any of your readers will answer my friend's question.—Yours, &c.,

M. E.

[Most probably Mr. and Mrs. H. are more mediumistic than the writer of the letter, and therefore gave Mrs. P. better conditions to manifest her presence.—Ed. "LIGHT."]

Problems for Spiritualists.

SIR,—The letter signed 'L.H.' on p. 418 of 'LIGHT,' with the replies on p. 442 and the original writer's rejoinder on p. 467, open up virtually the whole problem of Spiritualism as a progressively educative subject. If those who are convinced by phenomena remain content with witnessing the same phenomena over and over again (which are perhaps the only ones for which their circle, including sitters and spirits, can provide the required conditions), the fault is their own. Many have been convinced by phenomena and have gone on to higher branches of the subject, including its exalted philosophy.

As to the character of communications, it is only fair to remember that addresses of sterling merit are constantly being given by mediums of repute, such as Mr. and Mrs. E. W. Wallis, Mr. W. J. Colville, and Mr. J. J. Morse, as well as by several recent American visitors to this country. Many of these addresses are published and will well repay a careful study. But, apart from these, the question as to whether trance utterances cannot be improved is again an individual one. Some of the mediums referred to started their career (as did Hudson Tuttle and Dr. Andrew Jackson Davis) with none of the 'higher educational' advantages that are now so easily accessible; they took such means of self-improvement as came within their reach, and thus rendered themselves receptive to the educative influences from 'the other side.' Though some of them openly acknowledge that mediumship has been their real training-college, they could not have availed themselves of its full advantages but for their own readiness to adopt every means of rendering themselves more fitting instruments for the use of the higher influences.

Mr. Halliday asks, 'What are we going to do about it all?' The old proverb says, 'You can lead a horse to the water, but you cannot make him drink.' The various societies are doing all they can to encourage the study of spiritual philosophy, and the London Spiritualist Alliance offers to readers in the country, as well as to those attending its various meetings, unequalled opportunities for making progress. But whether these advantages are duly turned to account is largely a matter of individual concern and individual responsibility.—Yours, &c.,
S. F.

SIR,—As my final contribution to this discussion I should like to make one or two further observations in reply to Mr. L. Halliday ('LIGHT,' p. 467). Of course physical manifestations are but stepping-stones to higher things, and your correspondent is to be congratulated upon having already experienced 'a much deeper form of phenomena.' Nevertheless, he is not satisfied, and asks, 'Why do we, when conviction is attained, and these phenomena have reached a certain stage of development, in so many cases get no further?' Well—as we do not know, we have to guess, and L. Halliday offers us one reason when he says: 'Thus, when we come to inquire into spiritual matters, our own lack of comprehension, and the deficiencies of our language, will often put a barrier in the way of further knowledge.' It is true that trance utterances show no advance from year to year, but why should we expect them to do so? Do the sermons to which so many resignedly listen on Sundays, exhibit any remarkable progress from week to week? Besides which, what more are we seeking? Are not the Christian Ethics good enough for us? If Christianity were practised as it is preached, should we not establish the Kingdom of God upon earth.

This earth may be the nursery of our race, and a nursery must ever have its limitations. This need not in the least discourage aspiration, but it should prevent disappointment. Lastly Mr. Halliday asks, 'What are we going to do about it all?' Why, gather the wheat and reject the chaff, distinguishing the one from the other to the best of our ability. A corner of the veil has been lifted for us—probably it would be inexpedient to raise it further—but we have at least sighted the fair land beyond, and even received precious scraps of intelligence from its inhabitants.—Yours, &c.,

BIDSTON.

Brighton Spiritual Mission.

SIR,—Kindly allow me, through 'LIGHT,' to ask the friends of our glorious cause of Spiritualism if they will help the Spiritual Mission, of Manchester-street, Brighton, by sending a few things for a sale of work, which will be held early in December next. Our funds are low and our expenses are heavy, and the smallest donation or thing for the sale will be thankfully received by either Mrs. Severn or Mrs. Maltby, Spiritual Mission, Manchester-street, Brighton.—Yours, &c.,

A. F. MALTBY.

A Ghost Photographed at Brockley Court.

SIR,—The enclosed is a copy of an account of an appearance of a ghost at Brockley Court. My friend who forwarded me the account says that the chemist's son set up his camera in the ghost room, and though he saw nothing himself, when he developed the plate there was a very good picture of a ghost on it—a remarkable figure, the head and face very clearly defined, hands in a peculiar attitude; no outline of the body is visible. The owners of Brockley Court offer to further any investigations.—Yours, &c.,

IDA SHARPE.

From J. Spencer Palmer, M.P.S., chemist and dental surgeon,
Coronation House, Thornbury, Gloucestershire.

September 17th, 1909.

[COPY.]

My son, in company with Mr. O'Donnell—an author—and the footman from Brockley Hall, spent the night at Brockley Court watching for the ghost, and at from 2.45 a.m. this morning, at several intervals, the ghost appeared and was seen very plainly by all three. It was an immense height and emitted a light sufficient to see the boarding on the floor. All three were most gratified that their vigil was a successful one and established the ghost's existence beyond doubt.

Spirits or Sub-Conscious Mind, Which?

SIR,—Kindly allow me to reply to the letter by 'Subliminal' in 'LIGHT' of September 18th.

It may be as 'Subliminal' says, that the case I narrated does not afford entirely convincing evidence that the message came from the other side, because there was the probability of the communication having come from the sub-conscious minds of those composing the circle. I must say, however, that to imagine that a table can be moved and a communication spelled out purporting to be done and given by one who has passed to the other side, while all the time it is accomplished by the sub-conscious minds of those present, either singly or collectively, makes a much larger draft on one's credulity, in my opinion, than to believe that it is accomplished by him or her who claims to be doing it. It seems to me that the sub-conscious mind theory is conveniently employed by those who are unwilling to admit the claims of Spiritualism. As, however, I credit 'Subliminal' with sincerely desiring to be furnished with cases in which information has come from the spirit world unknown by any of the sitters, which has been verified afterwards, I would refer him to the 'Report on Spiritualism' of the Committee of the London Dialectical Society (my copy was published in 1873), sections numbered six and nine on page 4; also numbers thirty-nine and forty on pages 31 to 39; evidence of Mr. Simkiss, pp. 129 to 132. These are only a few instances of what is to be found in this volume.

For the sake of your readers who have not access to this 'Report,' permit me to quote from page 4:—

6. 'Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which on subsequent inquiry was found to be correct.'

9. 'Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days and even weeks before.'

I shall be glad to learn what 'Subliminal' thinks of what is contained in this 'Report.'—Yours, &c.,

J. A.

Dundee.

SIR,—In answer to 'Subliminal' in respect to spirit identity, permit me to say that on several occasions my spirit mother has given me advice and messages, quite unknown to any of the sitters. On one occasion, not long back, she told me she had a message for me of a personal nature and desired me to sit alone with the medium. I complied with her request,

She gave me a message of a private character such as no one but my spirit mother could have given. I may also say that on the same evening my father-in-law spoke to me and gave me his name in full. These communications afforded me complete evidence of spirit identity.—Yours, &c.,

Bristol. A. T. VERRIER.

The National Propaganda Fund.

SIR,—The Council of the Spiritualists' National Union, acting in conformity with resolutions passed in London in 1906, and reaffirmed at the Annual Conference in 1907-08-09, has issued an appeal for a National Fund for Organising and Propaganda Purposes. The kingdom has been divided for the purpose of this fund into seven centres; District Unions being utilised as divisional bases for collection.

The 'Bazaar plan' not appearing to the executive of the London Union to offer adequate return for labour involved, that body has decided to ask for ten thousand shillings as the contribution of London and the Southern Counties to the National Fund.

Having been appointed organiser by the above-named Unions, kindly permit me to appeal, through 'LIGHT,' to those friends of Spiritualism who may not be active workers and yet realise the need of our facts and philosophy being placed before the public in a manner befitting their value and importance, to forward to me the names and addresses of responsible persons willing to take charge of collecting sheets, which I shall be pleased to forward, with explanatory leaflet, on receipt of addresses. To organised bodies, societies, &c., I am making personal communication.—Yours, &c.,

R. BODDINGTON.

65, Holland-road, Brixton, S.W.

TO CORRESPONDENTS.

'S. G.'—No tickets can be sold for Mrs. Besant's address.

'ROBIN.'—At present we have no information as to the probable movements of Mr. Wyllie in England. We will publish the particulars when we receive them. Do not be discouraged, you will doubtless obtain what you desire if you patiently continue your inquiries.

'E. S.'—'H. U. C.'s point is that 'the definite affirmations' of 'recognised leaders of the Theosophical Society' are difficult to reconcile with each other. He is already familiar with the writings of the authors you quote, and, in effect, raises the old question: when 'authorities' differ who shall decide?

E. C. CLIFFORD.—The discussion on diet is closed, but we are pleased to state, for the benefit of 'LIGHT' readers, that you will supply leaflets dealing with 'Fruitarianism' to all who apply to you at 145, New Kent-road, S.E., and enclose a stamp for postage, and to note your claim that 'Fruitarianism is becoming recognised as the best diet in health, and the most beneficial in many forms of disease.'

J. CALVERT.—Sir George Sitwell did not 'catch a spirit': he broke the conditions at a séance at the rooms of the British National Association of Spiritualists in London many years ago, and instead of holding a spirit he found that he had the medium in his grasp. She was partially undressed, and the white drapery with which she had been enveloped disappeared instantaneously, and could not be discovered. It was supposed that the positive mental bias of the sceptics, who expected to trap the medium, had acted upon her as a hypnotic suggestion and she had enacted the part of spirit under that influence. The medium was Miss Florrie Cook, who had been thoroughly tested by Sir William Crookes some years before, and the reality of the duplication of form through her mediumship proved beyond all doubt to those who witnessed the test manifestations. Experienced sitters who were present at the so-called 'capture' did not believe that Miss Cook was guilty of conscious premeditated fraud. The whole subject of materialisation is too intricate and the conditions too subtle for the truth to be ascertained by the rough and ready method adopted by Sir George Sitwell and his comrade.

SOUTHERN-ON-SEA.—Mr. W. Millard, of 14, Harcourt-avenue, desires to form a private circle and would be glad to receive applications from friends interested in Spiritualism.

At the Church Congress at Swansea, the subject of 'The Christian Faith in Relation to recent Psychological Investigation' will be dealt with on the afternoon of the 7th inst. by the Reverend Hastings Rashdall, D.C., L. J. Wilfred Richmond, H. H. Williams; Professor Newson and Dr. Paget. Archdeacon Colley also expects to speak at this meeting.

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Place-Veary gave numerous fully recognised clairvoyant descriptions to a crowded audience. Mr. W. T. Cooper presided. At Percy Hall, on September 20th, Mr. David A. Leisk's address and successful psychometrical delineations, gratuitously given, were highly appreciated. Sunday next, see advertisement.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a powerful address on 'Spiritualism and Its Ideals.' Sunday next, Mr. E. W. Wallis on 'Spiritualism an Aid to Progress.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard spoke strongly and with feeling. Sunday next, Mr. E. W. Wallis on 'Development.' (See advt.)

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Walker gave an interesting address and clairvoyant descriptions, with replies to questions and helpful messages.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift gave a convincing address on 'Can we Exist Outside our Physical Bodies?' Sunday next, Mr. D. J. Davis, address.—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. Ord gave an address and Mrs. Neville successful psychometric readings to a large audience. Sunday next, Harvest Festival.—H.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Miss F. Sainsbury gave an address on 'Let There be Light,' and excellent clairvoyant descriptions and replies to mental questions. Sunday next, at 7 p.m., Mrs. F. Roberts, of Leicester.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last a circle was held. In the evening Mr. G. F. Tilby gave an excellent address. Sunday next, Mr. J. Kelland on 'The Ministry of Angels.' Sunday, October 10th, Harvest Festival, Mrs. A. V. E. Perryman.—S. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Horace Leaf gave an address on 'Sacrifice' and successful clairvoyant descriptions. Miss Woodrow rendered a solo. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Percy Smyth, address.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held. In the evening Mrs. Fielding gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington; also on Monday, at 8 p.m., clairvoyant descriptions, 1s. each sitter.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Messrs. Payn and Smith gave short addresses. Sunday next, at 3 p.m., Lyceum; at 7 p.m., addresses by officers. Monday, at 7 p.m., ladies' circle. Thursday, at 8.15, Mrs. Roberts, of Leicester, clairvoyant descriptions.—W. Y.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last, to a crowded audience, Mrs. Wesley Adams gave an inspiring address on 'Work in the Spirit Spheres' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Fairclough Smith will give an address and clairvoyant descriptions.—B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mrs. Roberts delivered a spiritual address and Mr. Roberts gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Imison, clairvoyant descriptions. October 10th, anniversary and harvest festival; 11th, tea at 6 p.m.; at 8, public meeting.—W. S.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting on Sunday next, October 3rd, at Manor Park, corner of Shrewsbury and Strone-roads, E. At 3 p.m., Mr. G. T. Brown will read a paper for discussion. Tea at 5 p.m. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, R. Boddington, and G. Osborne.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last, at the harvest festival, the rooms were decorated with fruit and flowers, Mr. Smedley, of Notting-ham, addressed a crowded audience, and Mr. Sexton sang a solo. Sunday next, at 10.45 a.m., circle; at 6.45 p.m., Mr. Plant and Mrs. Atkins. Thursday, at 7.45, Mr. Kelland. Wednesday and Friday, 8, members' circle.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. David Leisk gave psychometric readings and in the evening spoke on 'The Signs of the New Era' and replied to questions. On September 23rd Mrs. Irwin gave good psychometrical readings. Sunday next, harvest festival; at 11.30 a.m., Mrs. Webb, clairvoyant descriptions; at 3 p.m., children's service; at 7 p.m., Mrs. Hylda Ball. Thursday, Mr. Leisk on 'Healers and Healing.'—C. J. W.