

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,508.—VOL. XXIX. [Registered as] SATURDAY, DECEMBER 4, 1909.

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

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

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TUESDAY, December 7th, at 3 p.m.—

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

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For further particulars see p. 578.

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For Sir Oliver Lodge's new book we cannot be sufficiently grateful. As a book for the day, and for the man of to-day, it is, in some respects, better than Mr. Myers' great work. It is shorter: it is livelier: it goes over ground more suited to the habits and the pace of the average man. No better service could be done in our direction than to make it known and to push it in every possible way. Let every Spiritualist who can afford it buy from one to fifty copies and use them as Christmas presents or gift books for the New Year. It is a handsomely printed and handsomely bound volume of three hundred and sixty-seven pages, and costs 7s. 10d. net post free.

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CONTENTS.

Notes by the Way	577	Answers to Questions, given	
L. S. A. Notices	578	through the Mediumship of Mr.	
Spontaneous Psychic Happenings		J. J. Morse	583
in Daylight	579	Spirit the True Reality	584
Press Opinions on Spiritualism ..	580	Initiation and its Results	585
Emerson and the 'Rochester		Jottings	585
Rappings'	581	Spiritualism and Theosophy ..	586
'A New Way of Life'	582	The Pulpit and Spiritualism ..	587
		Good Results in Home Circles ..	587

NOTES BY THE WAY.

'The Daily Chronicle' on November 26th gave up its most prominent column to an unsigned review of Sir Oliver Lodge's new work, 'The Survival of Man.' The review, which is quoted on page 581, is serious, right-minded and, on the whole, decidedly sympathetic, and the writer goes all the length of saying: 'Our own faith is that the world will one day discover, without the smallest shock of excitement, that communication with other states of existence is one of the established facts of human life.'

If this be so, it can be only because the world will gradually become accustomed to the thought and reconciled to the fact, by slow stages, thanks to the patient investigators and teachers who bore the heat and burden of the day; and yet this writer ends with the ugliest little snap at Spiritualists. His concluding words are:—

Sir Oliver Lodge's book is a useful rebuke both to recent and quite unscientific Spiritualism, and to those boastful ones who had seized the opportunity to ridicule all psychical investigation.

We submit that this is as uncalled for as it is ugly. A rebuke to scoffers, Sir Oliver Lodge's book is, but it is not a rebuke to Spiritualism, though it is quite true that Spiritualism has not yet received from Psychical Researchers the stained-glass window which it deserves.

Dr. John Hunter's late Weigh House Chapel Sermon on 'The Passion for God' was splendid as a rapture but unconvincing as an argument: though, indeed, there was no argument. It was one long cry of 'Why do you not all delight in God?' Describing what has happened, he said:—

There can be no doubt, I think, that much of our modern religion has lost the passion for God. There can be no doubt that such a text as 'Whom have I in heaven but Thee, and there is none upon the earth I desire in comparison of Thee,' is one of those rapturous expressions which a large and ever-increasing company of good people in our land and time find it difficult to respond to or even to appreciate. It has lost for them its power and appeal. It is not the unaffected and natural expression of their feeling. They may still repeat in church the words in which ancient saints expressed their religious yearning and experience, but it is because they are touched by their pathos and beauty, or because they think so little of what they are saying and singing that they are, alas! able to utter the grandest religious words without feeling any shame at their own unreality, or any sorrow at their incapacity to realise their meaning.

We think this is literally true: and the explanation is obvious enough. When Dr. Hunter's rapturous quotations from the Psalms were uttered or written, men believed in a very personal God, their champion, their providence, their 'shepherd.' He was gloriously human, what we now call very anthropomorphic. For good or evil that is all

over; personal rapture is vanishing with the personal form, and it cannot be called back in the old way.

In one short passage Dr. Hunter seemed to see a fleeting glimpse of what may come instead of that which has been inevitably lost. He said:—

To have the passion for God means that we partake of His spirit, that we share His sympathy, that we are devoted to His will, that we are fulfilling His purpose, that we are doing His work, that we are entering into His service and sacrifice, now and here, amid these ways of earth and time.

We wish he had followed that gleam. It has much promise in it. The personal rapture must go, but there is no end to the wonder, adoration, trust and joy that will come to the world when it discovers God in His manifestations, and finds Him in His world and in the spirit of His advancing human child.

Mr. Charles Voysey's pulpit was recently occupied by Rabbi J. L. Levy, D.D., who preached an admirable sermon on 'The Meaning, Message and Mission of Modern Judaism.' A great deal of emphasis should be laid on the word 'Modern,' for Judaism, like every other ism, is drifting towards the spiritual equator.

There are many good things in this sermon, apart altogether from Judaism,—broad and beautiful thoughts to which every Spiritualist would naturally respond and which are as much universal as Judaic. In fact, the Rabbi claims that Modern Judaism is a kind of Universalism, the ripe fruit of spiritual Rationalism. Here is a passage which indicates all this, and a little more:—

If there could be a God that would consign my child, for example, to eternal torture because it had not been reared to believe in the saving grace of a certain son of Israel, or because it had not had placed upon it a few drops of holy water; if there could be a God that demanded that, because my child did not accept certain man-made creeds and dogmas, it would therefore be cast out from the love of God, and consigned for all eternity to the gnashing and wailing of Hell; could I see that God I would spurn Him and call Him an ogre and not a Father and a God. Judaism teaches that the pious of all peoples have a portion in the world to come; and if it has been characteristic of the faith to which I belong that it has not gone out to the world to seek proselytes, it is because we do not feel that men must be converted to believe as we believe, to enter into the Kingdom of Heaven in the life beyond. All good men are saved, all good men go to Heaven, or rather, in their death take Heaven with them; because good men always live in Heaven, the Heaven created by their own goodness.

'The Westminster Review' prints a rather narrow-minded Paper by Gerda B. Jacobi on 'Swedenborg as a Genius as or a Madman.' The writer gives a pretty fair account of his life up to about the age of fifty, and then coolly says: 'It was in 1744, when he was fifty-six years old, that Swedenborg lost his reason. For twenty-eight long years he was subject to his particular delusions about the world of spirits'; and yet it was during those twenty-eight years that he published the wonderful books, 'Arcana Coelestia,' 'Heaven and Hell,' and 'The True Christian Religion.'

Of course everybody knows that Swedenborg's Spiritualism lacked reserve and discrimination; in fact, that he

needed an editor, but, to call him 'a madman' is itself a trifle mad. It is probable that it was sufficient for the writer of this Paper that Swedenborg believed he had intercourse with the spirit people.

Dr. Maudsley is quoted as writing, only forty years ago, that Swedenborg's fantastical proposals indicated a 'disastrous fall.' That was before the days of submarines, pianolas and airships, all of which were among Swedenborg's fantasticalities. So sad are the results of knowing too much and being born too soon!

As we have entered into 'Advent,' we think it will be useful if we print here the resolutions passed at the last Autumnal Meetings of 'The Peace Society':—

Recognising the fact that the Gospel of the Kingdom, preached by Jesus Christ, was the establishment of peace on earth and goodwill amongst men on the basis of the universal Fatherhood of God and its correlative, the Brotherhood of Man, and that this is still the mission of the Church, this Conference welcomes every effort to bring the Church of Christ into brotherly union, and urges their leaders to band themselves into a great federation for promoting international Brotherhood and so making the kingdom of this world the Kingdom of the God of Peace and His Christ.

This Conference expresses deep regret that a succession of panics has been fostered, calculated to raise the demand for increased expenditure on armaments, to stimulate sensational journalism, and to disturb the quiet and peaceful development of the people. It recognises the fact that every successive panic is followed by a permanent increase both of the military temper and the military burdens of the nation; it encourages the workers for peace, generally to pursue their task of promoting conviction among the people and co-operation with the rulers and labours in the permanent establishment of peace; and it specially congratulates the Peace Society on the propaganda commenced by it nearly a century ago, and which is still deeply indebted to its labours, and invites on its behalf from lovers of peace and the philanthropic public generally an increased support that it may overtake the present larger opportunities and demands.

This meeting recalls with alarm and regret the recent attempts on the part of the Press and others to create a panic in fear of a possible invasion from Germany, and believing that a real remedy for such distrust and alarm would be found in an arrest of competition in naval construction between the two countries, welcomes the statement made by the Prime Minister in the House of Commons, that the Government had taken the initiative with a view to a mutual understanding as to a limitation of naval armaments, and assures the Government of the hearty support of the people in its adoption of this course, which it urges may be followed up without delay.

This meeting, assured, notwithstanding the recent panics referred to, that there is not a shadow of animosity or ill-will between the peoples of Great Britain and Germany, except what may arise from misunderstanding and fear, has heard with pleasure of the mutual visits paid by representative men on both sides, having for their object the promotion of peace and goodwill, especially those of the Churches and labour organisations; and it heartily encourages all efforts made to bind nations together in the bonds of unity and peace.

The Spiritualist world not only agrees with these timely resolutions, but testifies that they set forth the spirit which animates it, as the breath of its life.

The violent gentlemen whom we have lately had to beckon to the stool of repentance have themselves to blame for the Biblical morass into which they have fallen. If they would only read the Bible frankly and without temper they would see plainly that everything in it is double. Thus, there are good spirits and bad spirits; an orthodox and a heterodox school of mediums; a cruel and a kindly God. It is quite useless to deny it. The inspiration of Exodus xxii. 18 or Leviticus xx. 27 is not the same inspiration as the Twenty-third Psalm. Besides, we can follow the latter to-day, to its minutest thought; but the former are absolutely out of date.

Perhaps these clerical draughtsmen who draw such

queer pictures may find a suggestion in the following pretty little story:—

Mamma: 'What are you trying to draw?'

Little Ethel: 'An elephant.'

Mamma: 'Rather a difficult subject.'

Little Ethel: 'I'd rather draw an elephant than anything else, because my friends can always tell what it is. They know an elephant is the only animal with two tails!'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, DECEMBER 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK,

ON

'THE PURPOSE OF EXISTENCE.'

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

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

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

1910.

Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'

Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).

Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'

Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'

Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, December 7th, and on the 14th, Mr. Ronald Brailley will give clairvoyant descriptions, illustrated with drawings, 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.

THOUGHT EXCHANGE.—On *Thursday next*, December 9th, at 4 p.m., Mr. Frederic Thurstan, M.A., will speak on 'The Eternal Now: How to Enjoy it.' Discussion.

MEDIUMISTIC DEVELOPMENT.—On *Thursday*, December 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, December 10th, 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 in-

quirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

SPONTANEOUS PSYCHIC HAPPENINGS IN DAYLIGHT.

Mr. Hugh McInnes, of Pasco, Washington, U.S.A., 'for many years a great admirer of "LIGHT,"' sends us cuttings from the 'Oregonian' containing accounts of some striking spontaneous phenomena which occurred in a house at Portland, Oregon. Briefly the facts are these.

On Thursday, October 28th, the furniture in the house of Mr. and Mrs. J. P. Sanders began to move about as if alive. A sugar bowl turned over on the table about noon, and when this was put right other things happened.

A six-foot extension table raised itself on two legs and fell on its side. An old-fashioned sofa moved from its place against the wall and careened on its side. The cuckoo clock on the wall shook and turned round, stopping at 2.50 o'clock. Dishes on level surfaces stood up on edge and rolled to the floor in a thousand pieces. Heavy platters on edge on the sideboard crashed to the floor, every piece of china in the house, upstairs and down, impelled in this uncanny, unexplained manner, rolled or jumped to the floor. In half an hour everything in the house was out of place.

While the wreck was most in evidence downstairs, the rooms upstairs did not escape. A table on which rested a big lamp upturned, a Morris chair keeled over, table-chairs bounced up and down or leaned back against the walls.

Most peculiar of all the antics brought about by the invisible force were the spasmodic jumps of a tea-kettle and a coffee-pot on the stove. Both these utensils, half full of water, insisted on rising on edge, skating across the stove and falling on the floor. They would not stand still, and forced the family to forego supper last night.

On the drainboard in the kitchen was a basket, full of dry onions. Not only once but a dozen times this basket travelled across the drainboard and dropped to the floor. Put back in place it tumbled again and again until 5.30 o'clock, when, after several hours of tumult, the house of mystery became quiet.

Six persons live in the house—Mr. and Mrs. Sanders, their two sons, a nephew, and a grandson, Ernest Harps, eleven years of age. Various absurd theories are propounded in the newspaper, including 'electricity,' 'the devil,' and mediumship, little Ernest Harps being looked upon as the medium. The reporter says: 'Whatever the cause—the odd doings happened, that's all there is to it.' The testimonies of a number of witnesses are given, both of occupants of the house and neighbours and other visitors. The phenomena occurred in the light. The reporter says:—

Little Ernest Harps, the lad termed a medium, and blamed for all the havoc, walked about the house and saw it all undismayed. When he passed the telephone which reposed on a small shelf the phone toppled, and as he walked past them two chairs a foot apart crashed together with a resounding thud. To keep the phone in place a chair was braced against it. Soon thereafter the boy coursed through the hall, and both phone and chair fell to the floor.

'Don't pick things up, grandma,' he said to Mrs. Sanders, 'they will only fall down again.'

Thus from 1.30 o'clock yesterday afternoon when the first rain of the day fell until 5.30 last night every inanimate thing in the house moved, upturned, crashed, or fell. Nothing was exempt, and many pieces of furniture were subjected to continual moves by the unseen hand.

The Sanders family have only recently resided at Portland. They lived at first in a house not far from the scene of the present disturbances, and strange manifestations occurred there, but not by any means as remarkable as the more recent ones reported above. The owner of the house said to the reporter:—

I have seen strange things, but what I saw to-day astounded me. A chair jumped up and down three times in my sight, and I heard the sewing machine tumble. Mr. Perry (the nephew) blames the little boy, and I guess he is right. Perry came over to my house to-night as pale as a ghost and explained the mystifying things to me as best he could. 'It's the boy,' he said, 'the devil's in him.' Perry promised to have the boy examined and sent out of the way. If he does that they can stay in my house, as they are quiet people. But I will not let them stay there with that boy. Mr. Sutherland's daughter saw a chair rise in the air and quiver. She rushed out of the house pell-mell.

'I can't explain it,' said G. R. Perry, uncle of Ernest Harps. 'All I know is that the devil is in the boy. He is a medium, and so full of electricity, or whatever you may call it, that his presence sets things moving. I noticed that to-day. I saw two chairs clap together as quick as a flash when he passed them, and the telephone dropped as he walked by through the hall. But a funny thing about it is he did not have to be close, for things fell and crashed, and ran around upstairs when the boy was downstairs. Almost the same thing happened before in the other house, but the wreck was confined to plaster, windows and dishes. It's puzzling to me, but I can't deny what I saw with my own eyes.'

An Oregonian reporter on the scene within an hour after the mystery was reported saw a chair lean back by itself, and, as he turned in surprise, several knives and a tin plate scurried off the drainboard to the floor.

Dan Williams, one of the curious onlookers, saw the teapot rush off the stove to the floor, and Jess Churchley, of the Churchley Wood and Coal Company, at Thirteenth and Marshall streets, saw a sofa rise up on end and fall. This was the same sofa that turned on its side earlier in the day.

All who witnessed the unique twists and turns of the furniture and fillings of the house were unanimous in saying that little Ernest Harps was present during the phenomena. Stranger still, the boy walked out to the porch after the first shake-up, and as he gazed across the street a pile of slabwood in the rear of the Allen Company's drug store collapsed. The wood was evenly piled and in two stacks.

Mr. and Mrs. Sanders are not Spiritualists, and condemn rather than incline to belief in the occult.

Dr. A. A. Morrison, rector of Trinity Episcopal Church, is reported to have expressed the opinion that 'it is a matter of psychic phenomena—a manifestation of an unusual intelligence.'

'FIGUREOLOGY,' by J. Kelland and C. M. French, is a little book of less than fifty pages, costing 5s., devoted to a very simple kind of character-reading from names and numbers. The results obtained are necessarily, from its simplicity, quite of a general nature, and mainly relate to coincidences which can be discovered after the event.

'REINCARNATION AND CHRISTIANITY,' by A. Clergyman of the Church of England (Wm. Rider and Son, price 1s. net), seems to be the self-communing of one who is thoroughly impressed with the teachings of Spiritualism, and has pondered much over speculations as to the origin and destiny of the soul. He holds 'that the Christian revelation is the final utterance of God,' and that Christ's promise that His spirit should be with the Church means that pronouncements by general councils must not be liable to error in important matters. He considers himself free to discuss the past existence of the soul, because this doctrine, as held by Origen, was not condemned by a General Council, but only by a local Synod held at Constantinople, A.D. 543. Purification by suffering, the doctrine of the Atonement, the power of sympathy, and the message of forgiveness are briefly but earnestly set forth, and then the author considers how far a renewed life on earth may be essential or beneficial for the progress of the soul by the conquest of sinful desires. He thinks that this doctrine removes difficulties of belief and explains the mysteries of life, but that it is needlessly elaborated by Theosophists, and that their methods of clairvoyantly tracing past lives cannot be regarded as infallible. In the end he admits that his doctrine need not be defined 'as one of reincarnation, but simply of the pre-existence of souls, and that they are here working out the consequences of a past,' with 'an infinity of eternities' before and behind them.

PRESS OPINIONS ON SPIRITUALISM.

Mr. Sidney Low, writing in the 'Standard' of November 23rd with reference to 'The Survival of Man,' by Sir Oliver Lodge, comments on the absorption 'of one eminent man of science after another in the problems of psychical research,' and surmises that 'it points to that feeling of the unsatisfactoriness of mere physical science when brought into relation with ethical, spiritual, and ontological questions.' He says: 'We are in the rebound against the mechanical theory of the universe, and scientists are pushing their inquiries into the psychic realm. Science has to postulate something in the nature of mind—something which is not matter nor force, and yet can act on both, and so it reluctantly suggests that there may be such a thing as spiritual power.' So far, Mr. Low is clear, but when he talks of Sir Oliver Lodge's 'guesses' and 'looseness of thought,' he gets into a fog. He says:—

I rise from Sir Oliver's book, as I do from most other books of the kind, with the strong impression that there is 'something in it,' but that the author has not been able to tell me what that something is, and that his own guesses at it do not go far to solve the mystery. Of course, that is no reason why he should not go on guessing. Scientific progress depends upon imagination as much as research. The discoverer has to start with a hypothesis of some kind, quite aware that it is provisional, but hoping that it may be confirmed by a patient examination of all available facts and phenomena.

The probability is that Sir Oliver cannot tell Mr. Low 'what that something is,' owing to Mr. Low's inability to realise the value of the evidence. Sir Oliver Lodge, Sir William Crookes, Dr. A. R. Wallace, Mr. F. W. H. Myers, Dr. Hodgson, and many others did not start with the spirit hypothesis, 'hoping that it might be confirmed,' but they were compelled, 'after a patient examination of all available facts and phenomena,' to admit the Spiritualist explanation. This is a fact which Mr. Low does not realise, and he discloses his animus when he says:—

My own opinion is that the medium, even when consciously anxious to avoid fraud, develops a kind of madman's cunning, that amazing quickness of observation and rapid inference, which sometimes goes with abnormal mental states. . . . It would be a narrow dogmatism to assert that the world of spirit does not exist. But I do not see that its existence gains any more support from the feats of Mrs. Piper than it does from the achievements of Paderewski or of Sandow, or of any other person who is able to do more than most of us either with the mind or the muscles.

Mr. Low says 'Mrs. Piper is a dreamer of singular force and persistency,' but if he imagines that he understands the phenomena connected with Mrs. Piper's mediumship, we can only say that, judging from what he writes, he, too, is a dreamer, but one who lacks both force and perception.

The Rev. Conrad Noel, reviewing 'Psychical Science and Christianity,' by Miss E. Katharine Bates, in the 'Daily News,' says:—

Miss Bates has something to say on the subject of the rehabilitation of the doctrine of purgatory in a form 'understood of the people,' and of the assistance rendered by Spiritist phenomena, telepathy, clairaudience, &c., towards the reconstruction of the doctrines of prayer and the future life. The author is critical in her attitude towards Spiritualism, but accepts much of its evidence as undoubtedly valuable, and as lying outside the immediate consciousness of its mediums and their sitters.

After quoting some striking 'communications,' Mr. Noel says:—

Not very convincing trifles these, but when trifle is piled upon trifle until hundreds of thousands of cases are tabulated the cumulative evidence becomes very formidable—formidable, not in favour of any given theory of survival, but as against a complacent materialism which believed all such things impossible.

A reviewer in 'The Christian World,' writing on Professor Lombroso's last book, admits that he was forced by the facts which he observed to turn his attention to psychism, and discovered that those facts were by no means isolated. The reviewer says:—

The fact that Lombroso's testimony does not stand by itself, but forms part of a body of evidence which has convinced a growing body of the foremost living scientists, makes it impossible for anyone to treat it lightly. Whatever conclusion it points to, it remains a thing to be studied—by the right persons. Lombroso's book, like all similar ones, only deepens the impression that this kind of investigation is not for the multitude. On untrained, impressionable, and unbalanced minds it has the worst effect, and cannot be too strongly deprecated.

Of course, persons of 'untrained, impressionable, and unbalanced minds' may suffer if they take up Spiritualism. We have even read of unbalanced parents who, under religious excitement, have murdered their children. The remedy is, surely, to train the minds of the people, not to distrust them and keep them ignorant.

'J. B.,' the able contributor to 'The Christian World,' writing on 'The Powers of Darkness,' remarks that 'we are witnessing a curious reaction from the materialism of the later Victorian period,' and that 'this counter movement has come—not so much from theology as from science. It is from the study of facts and occurrences, on which science bases its conclusions, that a new theory of personality has been established.' Continuing, he says:—

Psychology is upsetting the old materialism. The researches of a Lombroso, a Myers, a Richet, a Crookes, a Flammarion, a Lodge, a Wallace—names that stand foremost amongst modern scientists—have produced a mass of evidence which it is impossible to ignore, on the soul's hitherto undreamed-of capacities. . . . If human testimony is to be regarded as of any account at all, then we shall have to admit the evidence of eye-witnesses who speak of persons in the trance state as writing and speaking languages of which they had no previous knowledge, exhibiting qualities and dispositions quite foreign to their nature, revealing secrets unknown to any but the person implicated, and predicting events which afterwards came to pass.

Our universe is clearly not so simple an affair as naturalism has painted it. Why may not our earth, and all the cosmic realm around it, be sphered and insphered with invisible being? Who are we, to claim that we see all there is to see? Modern psychological discovery has made science turn with a new attention to the testimony of the past. The evidence on these themes of primitive peoples the world over—its unbroken continuity and its marvellous unanimity—are facts to which competent observation is every day giving more weight.

This is just what Spiritualists have claimed all the time during the last half a century. Truly the world is coming our way.

As regards 'The Powers of Darkness,' 'J. B.' states that a missionary in North China, a man of exceptional ability and knowledge of Chinese conditions, in a recent correspondence 'declares demoniac possession to be the only adequate explanation of phenomena he has witnessed there.' Not knowing what those phenomena are we must let that pass, suggesting, however, that many persons are far too ready to attribute to 'demons' psychical happenings which they do not understand, when, in all probability, a little patient investigation would disclose quite other personalities and purposes. 'J. B.' also makes a statement which is news to us, and which, as he himself says, 'we may take for what it is worth,' viz.: 'Stanton Moses, an Anglican clergyman, very often found in his automatic writings atheistic and Satanic sentiments.' Even if this be true, which we very much doubt, we ask, as 'J. B.' does:—

What reason have we for denying that the possible unseen life around us may be of every variety of moral complexion, ranging here from heights above us to abysses beneath us? Our own humanity is surely too signal an example of this possibility to permit any dogmatism of negation on the point.

Angelic and diabolic, who shall say that the words do not stand for realities? That ancient scheme of things which represented man on his progress through this life as surrounded by invisible hosts, 'principalities and powers, mustering their unseen array,' some seeking to lift him to their own height of purity, and others to draw him to their baser levels—have we quite done with it? We do not think so. It has something to say for itself. We prefer it vastly to that which represents us as a sordid herd of chance-begotten creatures stumbling across our span of existence to the nothingness from whence we came.

In the main we agree, but, and this is the essential point, we should face this question of the powers of darkness

without fear, still more without despair. . . Ignorance is a power of darkness. To keep men in it is to condemn them to a cellar in which their nature becomes dwarfed and stunted. Truth is the sunlight in which humanity thrives, grows, and puts forth all its powers.

Therefore the Spiritualist says, let the truth be known and faced fearlessly on this subject as on all others. If evilly-disposed spirits exist they are about us all the time, our ignorance is no protection; but knowledge of their existence, of our own power to limit their influence, to protect ourselves, and to assist them to outgrow their evil tendencies is not only our safeguard but our right! Only those who lack faith in goodness and truth are afraid, and we cordially agree with 'J. B.' that—

This human life of ours is no petty campaign. It is a warfare against forces visible and invisible, a great fight with infinite issues. Yet humble, earnest souls may go into it without fear. They are on the winning side. They that are for us are more than they that are against us. The kingdom of light will outlast the kingdom of darkness. Good is mightier than evil. For the weapons of our warfare are not carnal but spiritual, mighty to the pulling down of strongholds.

The reviewer of the 'Daily Chronicle' thinks that such a title as 'The Survival of Man' 'deserves work of the most impressive kind,' and he thinks that Sir Oliver Lodge's book might seem to a careless reader only the somewhat hurried assemblage of a busy man's notes and speeches, but for all that, he says, 'it is in very truth a volume of no little importance,' and is 'the bold and unfrightened announcement of a very eminent man of science that evidence exists for a belief in the immortality of the soul.' He congratulates the author on his courage, for while 'it is not easy for a physicist to declare his faith in a spiritual interpretation of the universe; it is infinitely more difficult for him, and more dangerous to his career as a man of science, to announce that he bases his faith on such proofs as automatic writing, telepathy, and trance utterance,' yet this is what Sir Oliver Lodge does, and, unlike Mr. Low, who accuses him of 'guessing' and 'looseness' of thought, the 'Chronicle' writer feels an 'honest admiration' for Sir Oliver's 'patient industry in a hazardous field of inquiry'—an industry which has led him to the belief, based on evidence, that 'intelligent co-operation between other than embodied minds and our own . . . has become possible'! That this knowledge, immense and revolutionary in its character, should come quietly and gradually into the thoughts of men, is in unison with human experience, says the reviewer, and it is equally in unison with what we already know of the physical universe—

not only that the life of the consciousness after death should be a slow and difficult advance towards greater truth, but that communication with the earth should be a laborious and patient process. Our own faith is that the world will one day discover without the smallest shock of excitement that communication with other states of existence is one of the established facts of human life, a fact little more difficult and little more wonderful than communication between England and America without electric wires. Religious minds need feel no alarm at this prospect. The God revealing Himself to the intellect in Nature is a God of law, and the God constantly revealing Himself to the heart in religion is a God of progress. We may be quite certain that every fresh discovery in psychical science will make more manifest the truth and realism of Christ.

As to the importance to practical men of a demonstration

of survival after death, the reviewer says that it cannot be exaggerated:—

It would certainly revolutionise politics. War would absolutely cease, and democracies in every country would set themselves with loftier ambition and intenser energy to make human existence a just and reasonable preparation for the soul's progress. At present existence is based on an unequivocal materialism. As societies, we do not believe in the soul.

EMERSON AND THE 'ROCHESTER RAPPINGS.'

An esteemed correspondent writes: 'Reading Emerson's "English Traits" (page 62, shilling edition), I came across the following passage which may interest your readers, considering that it was written more than fifty years ago, and it reminds one of the "Challenges" of which we not unfrequently hear. It would indicate that Emerson was a believer in the "Rappings." Speaking of the stolidity of the English race, he says:—

Their eyes seem to be set at the bottom of a tunnel, and they affirm the one small fact they know, with the best faith in the world that nothing else exists. And, as their own belief in guineas is perfect, they readily, on all occasions, apply the pecuniary argument as final. Thus when the Rochester rappings began to be heard of in England a man deposited £100 in a sealed box in the Dublin Bank, and then advertised in the newspapers to all somnambulists, mesmerisers and others, that whoever could tell him the number of his note should have the money. He let it lie there for six months, the newspapers now and then, at his instance, stimulating the attention of the adepts; but none could ever tell him; and he said, 'Now let me never be bothered more with this proven lie.'

Evidently Emerson recognised that money challenges are worse than useless as methods of ascertaining the truth.

HOUSEKEEPERS who complain of slow ovens may take comfort from an American book, sold in England by Messrs. L. N. Fowler and Co. (price 4s. 6d. net), entitled 'Scientific Living for Prolonging the Term of Human Life,' by Laura Nettleton Brown. It describes 'the new domestic science—cooking to simplify living and retain the life elements in food.' The principle set forth is that cooking at a temperature some degrees below the boiling point effects all the essential changes which render foodstuffs easily digestible, while the nucleus or germ of each food-cell is not killed; a higher temperature renders the food lifeless, and liable to clog the system instead of nourishing it. When the cooking is done in a double boiler, with a vent for the steam, or in a slow oven, or one in which evaporation is going on, the food is cooked evenly at a moderate temperature, and the living element of the cell is retained for tissue-building. Much information is given as to the relative value of foods, and a number of practical recipes and 'exact methods' by which these principles may be carried into effect. It is also claimed that the flavour of food thus treated is greatly enhanced, and there is therefore no need for loading it with condiments.

DR. PEEBLES, in his new book, 'Spirit Mates, their Origin and Destiny' (price 6s., post free, from the author, Battle Creek, Mich., U.S.A.), discusses the problems of marriage and divorce. As usual, he has pretty definite opinions, and does not hesitate to express them with force and freedom. He holds 'in profound esteem the right, the justice, and the purity of marriage,' and, perhaps for that very reason, he believes in divorce, for good and sufficient reasons, as a means of remedying mistakes which, if perpetuated, would ruin the lives of those who have a right to conjugal happiness. He goes deeply into the evolution of man and his spiritual nature, and quotes various opinions, derived through mediumship, to the effect that man's complete nature is dual, male-female, and that if not here, in the hereafter the separated souls will be reunited in the realm of spirit. He holds that inharmonious marriages arrest development, and that the sanctity of marriage depends entirely upon its harmoniousness. Nothing can be more beautiful than true marriage—'marriage based upon principle rather than passion or any mercenary motive.' The subject of this book is one which requires cautious and discreet treatment, lest one's meaning be misconstrued, and we confess we shrink from the use of the terms 'twin-soul,' 'affinity,' and 'spirit-mates,' because they have been employed to give countenance to ideas and practices which all right-minded Spiritualists, Dr. Peebles included, strongly oppose.

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'A NEW WAY OF LIFE.'

Spiritualism is spiritually valueless if it does not insist, in season and out of season, that spiritual forces, spiritual interests and spiritual ideals are supreme: and if it does not also insist that the ever new way of life is away from the cave and the fight for the bone, and onward towards the way of self-restraint and the way of peace. And this, we hold, Spiritualists should put almost in the supreme place.

That consideration led us to turn with peculiar interest to a little book by J. St. Loe Strachey, editor of 'The Spectator,' on 'A New Way of Life' (London: Macmillan and Co.): but, to our surprise, we find it is a passionate plea for a very old way of life—the way of the cave and the jungle, the Goth and the Vandal, the way of the Hooligan and the Czar: for it is entirely a call to arms, on the assumption that reliance upon honour, civilisation and goodwill is folly, and that international piracy, theft and murder are only prevented by the daily standing in adequate battle array.

The Spiritualist who does not see that this assails his inmost citadel does not understand his *raison d'être* and the inspiration of his life. Let us, then, look into this matter, and to at least see what this 'new way of life' is to this curious Christian.

We have, however, a preliminary grace before meat said by our teacher. He recognises 'the need of higher moral ideals,' and forthwith proceeds as the commercial traveller did who said almost in one breath, 'For what we are about to receive the Lord make us truly thankful . . . What! cold mutton again!' So Mr. Strachey, after his upturned gaze to 'higher moral ideals,' says that 'Universal peace does not breed worthier men and women,' and that 'a certain fearfulness among many good people that there is something of wickedness in all preparation for war' is a strange and disquieting symptom. From which reflection he proceeds to assure us that 'wars must continue and battles remain the last argument of nations,' 'the argument of proved superiority in physical force,' and that 'war is the law of the civilised world quite as much as of the uncivilised'; and then comes an outburst of contempt which we are afraid reveals a deep under-current of animus; 'If men are ever taught that, come what may, they can eat, drink and be merry and go about the world in swinish equanimity, secure that their sty will never be disturbed, they will become the most hateful and demoralised of human beings.' Why 'swinish'?

and why 'sty'? Why not *peaceable* and *home*? There is an incentive here and a suggestion which we feel to be very lowering and provocative.

But this is still more evident when we find the writer pushing with all his might for the use of arms as our only hope of being left alone with our 'sty.' The resort to arms and practice in the use of them should, we are told, become a continuing mental habit possessing us at all times and appropriately influencing our actions: and, if we plead for concord and a good understanding with our neighbours, we, the tenants of the 'sty,' are told that 'we have stayed already too long among the meadows and by the reed-fringed streams': and then we are fully instructed in the 'new way of life,' which it becomes every good Spiritualist to ponder.

That new way of life is, we are told, impossible unless we are all trained to the use of arms, women and all, if we understand Mr. Strachey aright. We require a new 'hardness of outlook,' facing 'a world of blood and iron,' controlled by people 'who do not take what they would call a Sunday School view of the world,' but hold that 'man is still a wild beast': and we must act upon that view, it seems, in order to get 'a new way of life'! But that is as old as the jungle and the club—and the devil. We must not take too seriously 'the fine phrases of "international amity,"' we are told, but assume that where men are not ravening as 'wild beasts' they are attempting to cheat us with lies. The nation must be shaken from its sleep, and be driven from its 'emasculating food,' and kicked from its 'sty,' and 'braced for the great and patriotic struggle to which, in all human probability, it will be exposed in the course of the next ten or fifteen years, if not before.' Spiritualists, who know the meaning and the power of suggestion, will know how dangerous all this is, especially when pushed home with pleas for 'patriotism' and cunning references to duty and even to 'the will of God.'

Mr. Strachey returns to the charge again and again. 'Prepare, Prepare, and again Prepare,' he says. 'Preparation is the need of the moment.' 'The plunderer' is preparing, let us outdo him in preparation. He is determined to outstrip us. Let us resolve to outstrip him. It is the new way and the only way, we are assured. But what sickening old-world folly it is! and what an insult to our knowledge and understanding it is to call it 'new'!

What would really be new would be so great an advance on human lines as to make men content to take risks in great experiments of confidence in human nature and the possibility of winning goodwill by assuming it: and, still further, even at the risk of being laughed at as utopian, we venture to say that it would really be something 'new' if men generally began to try the religion of Jesus which they have all along professed to accept but never have ventured to trust. We do indeed want 'a new way of life,' but this writer is more provocative than helpful in his paradoxical and cynical exposition of what that new way is.

We cannot, consistently with our sense of duty, refrain from pointing out a very ugly cloven foot in this appeal for universal training for military service. This and other writers usually urge it only for home defence, but we here find the suggestion that if we once get 'a nation in arms,' our young Englishmen may be ready for foreign service—in India, for instance, should there happen to be trouble there. 'We might have to ask for half a million Volunteers,' says Mr. Strachey. What will India think of that? We need not add another word. Let all who wish well to this old cradle of freedom and civilisation, and especially let all good Spiritualists, set their faces like our cliffs against these attempts to drag us back to the jungle and the cave.

ANSWERS TO QUESTIONS.

At a meeting of the London Spiritualist Alliance, held in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday evening, November 18th, Mr. J. J. Morse demonstrated the resources of trance mediumship by answering written questions addressed to him by inquirers in the large audience.

(Continued from page 573.)

QUESTION: 'How can one discriminate between natural (or acquired) depravity and obsession?'

The reply to this question covered, in part at least, the same ground as the preceding answer. The control objected to the term 'natural depravity,' because he did not believe in it, and also because he found no evidence of it. He found plenty of evidence in favour of inherited and congenital depravity, 'plenty of evidence that man's physical nature degenerates, and that some of you are born with a degenerate physical nature—but that is all.' As to the 'discrimination' to which the questioner referred, this could be easily accomplished. Every man and woman knew his or her pet and peculiar weakness. When there was obsession that was the point of attack. But there was a sense we called 'intuition' which, if attended to, would usually convey some fairly clear idea of the situation, and assist in detecting 'the presence of the outer personality, the personality *extra* to yourself,' and then, 'if you are psychically sensitive, the recognition of that fact is the danger signal.' Another indication was shown in the fact that 'every time you find this pet sin of yours becoming active you will begin to notice its increased activity—that it comes with an activity greater in proportion after an interval than was the case before.' It might happen even that the obsessed person heard voices and saw faces and other appearances. If the victim mentioned this to his friends he would probably learn from them that he was going mad. They would also, no doubt, call in a doctor, and possibly in the end the unfortunate patient would find himself in a lunatic asylum, where he would have ample opportunity to cultivate his morbid tendencies and become worse. 'Really, friends,' said the speaker in concluding this reply, 'we cannot see very much difference between the cry of the man, "An evil spirit told me to do this," and the cry of the other man who said, "The Devil tempted me and I fell." What each requires, of course, is cultivation in self-reliance, and if you will only stand firm all kinds of devils will get behind you if you only tell them so to do.'

Dealing with the next question as to the difference between guardian spirits and spirit guides, 'Tien' said that a guardian spirit was one who particularly interested himself or herself in protecting the individual from possible dangers; that guardianship, however, was only successful along certain lines which it could best control. A spirit guide was a person in the other world whose purpose it was to direct the life, actions, and mental and spiritual development of some individual in this, especially when that individual was called upon to bear public service, not only in Spiritualism but in other movements. These spirit guides endeavoured to devise methods to cultivate the powers of those in whose lives they were interested, so that the highest possible results could be attained. The leaders of the world's thought derived much of their inspiration from the spirit side of life, although they might not be conscious of the fact themselves. That inspiration came from the particular guide or guides associated with them in the work they endeavoured to accomplish.

QUESTION: 'Do you know anything of astral bodies? If so, is it true that they drift about on the other side until they are galvanised into a semblance of life by coming into contact with sensitives here?'

In the course of his reply, the control said: 'Certain psychical emanations proceed from all dead bodies after the Ego—if it is a human being—has been released from the organisation. There is a species of residuum—if we may use the phrase. And in some cases—not in all—this residuum assumes a fragmentary, phantasmal shape, and may occa-

sionally be discovered floating in the psychical atmosphere, and it is this which has given rise in Eastern countries to the idea of "astral bodies," "shells"—fragments, so to speak, of dead humanity. To galvanise such emanations into some semblance of life may be, and on occasion has been, the pastime of certain experimenters on the spirit side, but to galvanise them into conscious life would be beyond the ability of the greatest magicians. Therefore we can only say that the psychical residuum of the human being may and sometimes does assume this phantom shape, but it is impossible to galvanise it into continued existence.'

The next question turned on the problem of pre-existence. Did the spirit prior to earthly embodiment 'exist as a conscious, rational, intelligent being?' In reply, the control said he had found no evidence of any pre-existent individualised consciousness of man. But that which is the man and which ultimately became conscious and individualised had, of course, a latent existence prior to embodiment. As the basis of all being was the Divine Spirit and the ultimate of all being was the individualisation of that Divine Spirit in conscious and intelligent mankind, therefore God was being made manifest in the flesh, and as that flesh rose to higher and grander planes of development, beauty and possibility, so in this world more and more of God would be manifested.

To the question, 'Do spirits "die" when passing from one sphere to another? If so, what becomes of their bodies—are these buried, cremated or dispersed?' 'Tien' replied that spirits might be said to 'die' if the word were taken as simply denoting a passage from a lower to a higher condition of existence. Swedenborg had described the process, to which he gave the term 'vastation.' Death in this world consisted in throwing off a material body for which the spirit had no further use. When in the next world a spirit had, by growth in wisdom and goodness, exhausted the possibilities of the sphere in which he found himself, he was ready for transition to a higher and better state. But as he could not take with him into that superior degree of existence the objectivity associated with him in the lower degree, he passed through what was really the analogue of physical death. But in these cases there was no question of burying, cremating, or even 'dispensing' a body, because what was left behind was rather an atmosphere than a reality or solidity. This 'death' translated the spirit to a higher condition, where he passed beyond the desire to return to earth to communicate with its people.

QUESTION: 'Do any material organisms live on the surface of the other planets? Have any of them intelligence equal to ourselves, and are they human in form and appearance? If so, were they developed from lower forms of life, and how was that possible under the exceedingly diverse conditions of temperature, gravitative force, atmospheric pressure, &c., of the different planets?'

'Tien' replied that it followed quite naturally that whichever planets possessed human beings, those human beings must in all respects conform to the conditions of the planet on which they lived. That was a mere truism. There were, however, certain universal principles which would apply to all planets. Without entering into a discussion on the nature of life, he would refer to what he had stated in a previous answer, viz., that the Divine Spirit was the basis of all existence. Therefore the Divine Spirit would be the basis of each and every world and the creatures upon it. But there were infinite varieties of method whereby that Divine Spirit worked, and it would be a bold intellect that would assert that there were no superior beings in the universe except those which dwelt on this tiny earth. Intelligent beings dwelling on the other planets would be organised exactly according to the prevailing laws, but the basis of them in every case would be the divine consciousness. It was, however, of little use speculating on these lines, because of the difficulty of suggesting to the minds of people on earth the appearance presented by the inhabitants of Jupiter, for instance, or Mars and Uranus. The peoples of those planets lived under such diverse conditions as compared with our own that we could hardly put ourselves mentally into a condition to compre-

hend these strange entities. Equally it would be difficult for them to understand the state of the people of the earth. 'Suffice it,' said the control, 'that intelligent beings do people the other worlds not only of this universe but of all space. They are each playing their part in the great drama of universal existence, and each reaching upwards, as you are, to the divine. And in due course they and you will reach levels of mental, moral and spiritual development far transcending your most exalted ideals at the present time. The great universe itself, with all the children it has produced, will come together in some indescribable and almost unimaginable state yet to be, and in that infinitely remote future there will indeed be established an absolute community of consciousness between all God's children and the Almighty Father.'

Dealing with a question relating to genius (especially in the case of infant prodigies), the speaker said that he attributed genius to a mixture of psychical and brain conditions—abnormal, of course—which allowed the particular faculty concerned exceptional opportunities of manifestation. It was almost invariably exercised at the expense of the other faculties of the individual. The genius was, therefore, to be pitied rather than praised, for the abnormal development entailed mental and other penalties. The orderly cultivation and exercise of all faculties was of far greater service to mankind at large than the flash-light of genius which illumined the skies for a moment only to leave them darker than before.

In the course of replies to questions relating to the condition of the lower animals in spirit life, the control said that the animal had not a self-conscious, individualised existence. Its part in the economy of the universe was to work up the material of the world for the evolution of higher forms. The fact that animals could dream showed the possession of some slight psychical possibilities; but having no separate spiritual existence their souls could not (as suggested by one of the questions) 'travel' during sleep. In the case of those people who loved dogs, horses and other creatures, as pet animals, these animals might be, so to speak, so saturated with human aura, so loaded down with human affection, that at death they lived as thought-forms within the sphere of the man or woman to whom they had been attached, and so long as the affections of such persons continued to be expended on an animal its form would continue.

In course of time, however, when the interest began to wane and the source of sustentation diminished, then, little by little, these psychical animal forms dwindled and disappeared. Strictly speaking, the law was that animals did not survive after death, and were therefore not found on the spirit side of life.

Questioned as to whether we were, as a race and nation, progressing or becoming decadent, the control deprecated pessimism and optimism alike. Both represented extremes of sentiment, and extremes were always dangerous. The truth lay between them. 'Now, unhesitatingly, we affirm our solemn conviction,' said 'Tien,' 'that the world as a whole was never so good as it is to-day, but it is not so good to-day as it will be to-morrow. It is good to-day by contrast with what it was yesterday, and it is *only* good to-day by contrast with what it was yesterday. There never was a time in the history of the world when the general average—not the special development—of intellectual, moral, and spiritual consciousness was equal to what it is to-day. Mark what we say—the general average. There never was a time when the general average of human life was as healthy, as happy, and as useful as it is to-day. . . . You may contradict us by urging that crime, vice, insanity, and poverty were never more conspicuous. Party politicians may tell you these things to serve their own purposes. But, taking the world as it is, never was the voice of man raised more vigorously for virtue, justice, right, truth, and honesty than to-day. In every land where there is a revolution, in every land where the cry of "Sedition!" is raised against those who are striving to lighten the burdens of others, where men are railing against what they conceive to be evils that oppress them—in all and each of these cases you have the evidence that something is

alive in these men, something is stirring in them, something has lifted them beyond the dead level of their surroundings, infecting them with a noble ambition for progress.'

The cry that the world is growing worse merely meant that men were growing clearer-sighted regarding the evils that still prevailed. It meant that they were beginning to realise what must be done if the uplift in human conditions was to be maintained. 'Let the world go on protesting, let man claim that the fight must go on, no matter what order is overturned, no matter what State is reconstituted. In the end you will have achieved a higher life and a nobler life for mankind at large.' (Applause.)

The proceedings closed with the usual vote of thanks.

[NOTE.—It should be observed that several of the questions sent up to the Chairman, but not submitted to the Control, are replied to indirectly in the answers given above.]

SPIRIT THE TRUE REALITY.

It is very interesting to note the different impressions that spiritual phenomena make on different minds. The prevailing scientific idea is: 'We must try to find a normal explanation before considering the super-normal.' But what is normal, and what is super-normal? To the unbiassed inquirer it appears that spirit is a far more potent and universal thing than its mere reflection, matter. 'But,' says the scientist, 'what do you know of spirit, and how does it enter into the normal and everyday experience of men?' The spiritual philosopher replies: 'I know spirit imperfectly, but it appears that you do not know matter as a reality at all. The former is power and intelligence, the latter merely supposed revolutions of minute particles in the ether, which no one has ever seen. Is it not the case that matter is to all of us merely sense impressions? We have no means of telling whether the images within us correspond to any reality without.'

As Berkeley and Descartes showed, we are confined wholly to these images within us, and have never really seen anything outside us. Nevertheless, these mental images serve us very well as a guide in our ordinary life and conduct.

To the spiritual thinker it appears quite natural, reasonable and normal, to see or hear a spiritual being; first, because he is himself a spirit; and, secondly, because as spirit is force, plus intelligence, it naturally appeals to the intelligence and force within us. But matter, being a mere reflection, is quite abnormal, being always seen as a vision or pictured image in the mind. We call matter tangible, but that is a mere mental sensation, and so are weight, size, colour. The evidence afforded by several people seeing a thing at the same time and gratuitously supposing they see it of the same size, colour, &c., is no evidence at all to the spiritual philosopher. He knows that the universal mind is the power in each individual, and therefore he expects similar results in different minds. He goes further than the material scientist, who regards all spiritual phenomena as telepathy. He sees that the whole universe is the thought-images projected by the universal mind, and that all sense impression is telepathy from the universal mind to ours.

The more we think of it, the stronger will be our conviction that, as Emerson says, 'Spirit is reality; matter is appearance.'

We want a new science that begins with spirit as its foundation, and logically proceeds to consider all things as the outcome of spirit: its manifestations in the visible universe; its gifts to men of thought, wisdom, memory, imagination; its revelation of itself as the universal power seeking to manifest itself wherever it may; always, like light, heat, and electricity, requiring a *medium* through which to manifest itself. It chooses a sympathetic atmosphere, just as the electric current finds its media in the surcharged moisture of the air, in metals, and in living bodies.

Life is all spirit, and yet some notable, if not wise, men would exclude spirit from all phenomena of life and being. Their position is so gratuitously illogical, that it is only fair to assume that they are obsessed by some evil influence.

INITIATION AND ITS RESULTS.

[The following review, kindly sent to us from America by Mr. W. J. Colville, was in type in readiness for 'LIGHT' of November 27th, but it was crowded out at the last moment.—Ed. 'LIGHT'.]

The valuable treatise by Dr. Rudolf Steiner entitled 'The Way of Initiation,' which recently secured wide and serious attention, has been followed by an English translation of another work by the same author, entitled 'Initiation and its Results.*' The author says:—

It is one of the essential principles of genuine Occultism that he who devotes himself to a study of it should only do so with a complete understanding, should neither undertake nor practise anything of which he does not realise the results. An occult teacher giving a person either instruction or counsel will invariably begin with an explanation of the effects in body, in soul, in spirit, which will occur to him who seeks for the higher knowledge. . . . All experimenting in the dark is strongly discouraged.

Clearly this means that we must fare forth on the 'way of initiation,' to a definite goal, never allowing ourselves to be blindly led, we know not whither. A pregnant passage reads 'He who will not undergo, with open eyes, the period of schooling may become a medium, but all such efforts cannot bring him to clairvoyance as it is understood by the Occultist.' Clairvoyance proper is a result of more than average individual development, while clairvoyant mediumship, equally with all other phases, is simply a result of more than ordinary sensitiveness. There is no justification for assuming that mediumship is other than genuine and useful because those who determine to walk in the way of conscious initiation resolve to transcend the mediumistic condition in their own experience, at least those phases of it usually denominated 'unconscious.' One who is clairvoyant in his own right, not merely a channel for the clairvoyance of another, is capable of discerning the human aura to the extent of perceiving its colour and density, being thereby in possession of a large fund of information entirely beyond the grasp of any who are solely dependent upon extraneous testimony.

Dr. Steiner frequently uses the good word 'super-physical,' an excellent term open to none of the objections often brought against 'supernatural.' To attain to knowledge of superphysical conditions the astral body, or 'organism of the soul,' must undergo certain definite developments, and it is the purpose of wise initiatory practices to bring about such changes in this astral body as serve to render it more pliant or flexible than in the ordinary untrained woman or man. During recent years so much has been published concerning differing grades of human aura that the well-read person of to-day is scarcely surprised when told that the shape, colour and texture of one's aura are all subject to constant alteration in consequence of fluctuating feelings, thoughts and tempers; but Dr. Steiner tells us that we have also certain partially developed organs which can gradually be fully unfolded by treading in the path of initiation marked out by experienced adepts who have themselves gone thoroughly over the same ground. The further a student advances in genuine psychic development the more thoroughly organised does his astral body become. The astral bodies of those who live ill-balanced and almost undirected lives are in so confused a condition that the exercise of well-defined clairvoyance is impossible, but when firm self-direction commences and a student seriously resolves to 'make a man of himself,' latent organs begin to expand and the 'lotus flowers' within him increase the number of their petals.

Some of Dr. Steiner's declarations with reference to these 'lotus blossoms' are so unfamiliar to general readers that we shall refer to them exactly as he describes them, condensing his expanded sentences into paragraphs of our own, and thus whet the inquirer's appetite for the book which

elaborately describes these 'organs,' which properly pertain to the astral rather than to the physical organism. There are six of these peculiar organs, sometimes called 'wheels' (in Oriental language *chakras*), situated in the following sections of the body: The first between the eyes, the second at the larynx, the third in the region of the heart, the fourth in the pit of the stomach, the fifth and sixth in the abdomen. These 'lotus flowers' are present even in undeveloped persons, but as seen by clairvoyants they are dark in colour and inert. In a well-developed clairvoyant they appear bright and active. In a medium they are active in a somewhat different manner. As soon as a student of Occultism begins to practise the required exercises the 'lotus flowers' become lucent, and at a later stage they begin to revolve. These are the sense-organs of the soul, and their revolutions make manifest the fact that one is able to perceive the superphysical world. The sense-organ in the vicinity of the larynx enables one to perceive the *thoughts* of others, and its development brings increased insight into the laws governing natural phenomena; that near the heart permits one to become acquainted with the *sentiments* of others; the one in the pit of the stomach furnishes information regarding the talents and capacities of others, and serves to relate its possessor to the inner life of animals, to the essences of the mineral kingdom, and to an understanding of atmospheric phenomena. The organ at the larynx has sixteen 'spokes' or 'petals,' that in the region of the heart has twelve; that in the pit of the stomach has ten. Half this number of 'petals' have been developed during bygone ages of human evolution and are now instinctively operative; the remaining half it is for us to develop by force of our own volition.

(To be continued.)

JOTTINGS.

Reference has often been made to the fact that the Japanese carry even into their public ceremonies the idea that the departed are alive, present, and aware of what is taking place. According to a report in the Kobe 'Herald,' Count Okuma, the Japanese statesman, was unable to attend a memorial service to a man who many years ago had attempted to assassinate him, and had committed suicide in consequence of his failure. The Count consequently wrote an address to the soul of his former assailant, and it was duly read at the memorial service. We hope that it would conduce to the spiritual progress of the departed.

'All Hallows Eve was observed as a day of thanksgiving for all of ours who have departed this life in God's faith and fear,' says the Rev. A. M. Mitchell, M.A., vicar of Burton Wood, in his 'Parish Monthly' for November. The church was well filled at all services, and it is intended to make the observance an annual one. The Vicar says: 'Our religious life is greatly wanting because of an absence of touch between ourselves and the discarnate. Until *oneness of life* between ourselves and the faithful departed is accepted as being the great fact it is, our spirituality must be of the feeblest type. "All live unto Him," and the faithful departed are not dead, but "passed over" to newness of life.'

Charles Dickens' 'Story of Richard Doubledick,' given in 'Pears' Annual' for the coming Christmas, closes with a remarkable reference to the possibility of spirit influence, in the form of an apostrophe by the hero of the tale: 'Spirit of my departed friend, is it through thee these better thoughts are rising in my mind? Is it thou who hast shown me, all the way I have been drawn to meet this man, the blessings of the altered time? Is it thou who hast sent my stricken mother to me to stay my angry hand? Is it from thee the whisper comes that this man did his duty as thou didst—and as I did, through thy guidance, which has wholly saved me here on earth—and that he did no more?'

The Rev. J. Arthur Pearson, preaching at Finchley recently on 'Is There a Life to Come?' is reported in the 'Finchley Press' to have said, after referring to certain occurrences at Spiritualist sances: 'He was not prepared to discountenance such evidence because he himself could not perceive it. From their own observation many people could recollect Spiritualists in whose homes was gentle charity and in whose

* 'Initiation and its Results.' A Sequel to 'The Way of Initiation,' By RUDOLF STEINER, Ph.D. Translated by CLIFFORD BAX. Max Gysi, 5, Belsize-lane, N.W. Price 3s. 6d., post free 3s. 9d., from Office of 'LIGHT.'

lives there was a peacefulness missing from the lives of many other Christians. Because he did not know or realise what they professed to know, he (the speaker) was not prepared to condemn them. The evidence they had adduced simply did not commend itself to others. They had perceived what others had not perceived, and he thought the same respect should be meted out to them that others would ask, neither more nor less. That is all we ask—but that is just what the Rev. F. Swainson and others are not prepared to accord to us.

Judging from the recent outburst of antagonism to Spiritualism, and the denunciations which have been hurled at Spiritualists in various quarters, it appears that we are somewhat over-sanguine when we think that the world has outgrown many of its old prejudices and errors. 'Mark Twain' says: 'It took several thousand years to convince our fine race—including every splendid intellect in it—that there is no such thing as a witch; it has taken several thousand years to convince that same fine race—including every splendid intellect in it—that there is no such person as Satan; it has taken several centuries to remove perdition from the Protestant Church's programme of post-mortem entertainments; it has taken a weary, long time to persuade American Presbyterians to give up infant damnation and try to bear their loss the best they can.' Evidently 'Mark Twain' is in advance of many anti-Spiritualists, for belief in witches, Satan, perdition, and even infant damnation still survives in many minds.

Mr. Fred. E. Williams, writing in the 'Daily Mirror' with quite charming freshness and cocksureness, says: 'Bible teaching concerning the condition of the dead is simplicity itself. Life and death are placed in antithesis throughout the Bible. "There is a time to be born and a time to die"—that is, to be and to cease to be. When Christ spoke to His hearers about the death of Lazarus He said in unmistakable language: "Lazarus is dead." Resurrection from the dead is the grand teaching of the Bible, an event which takes place at the return of Christ to earth.' Now we know! Consequently, all the hosts of dead folk are dead, and will remain dead until 'The Resurrection Day'—a day that was expected to arrive before the Apostles could visit all the cities of Israel, but which is indefinitely postponed. We are told that the belief in human conscious survival after bodily death is 'Pagan,' but what if the Pagans were right? Spiritualism being true, as we know it is, they were right, on this point at least.

The Rev. Alexander Loudon, in an address on 'Dreams,' which was reported in the 'Falkirk Mail' of November 27th, claimed that the subject 'should be treated in the light of Spiritualism,' which, he said, 'had come to be regarded as resting on a stable basis, and had gone far to make real the existence of another world. That valuable revelations had come by this means they could not doubt; the accumulated records of the last twenty-four years were as scientific and as certain as the conclusions and results of Newton's "Principia." People laughed because the senses held them, and they never had a spiritual experience in their lives except the fear of hell. But from this source had come proofs, accepted by some of the most trusted scientific thinkers of the age, that we were lying constantly on a great reservoir of life that could be tapped by the pure in heart who saw their God. And it was significant that the approaches to that life were for those who could shut off the world in dreams, and dip down to the spiritual sources of being. Mediums slept or passed into a state like a sleep, and then there came trooping figures and thoughts that shaped themselves in realistic outline, which proved that the higher life was acting and speaking through them.'

Those who are interested in haunted houses and local apparitions should certainly go to Tenby, which, to judge from an article by Mr. Reginald B. Span in this month's 'Occult Review,' has more than its share of such manifestations. One of the houses there is haunted by a servant girl, who is seen carrying tea-things upstairs on a tray, which, after the manner of her kind, she lets fall, uttering at the same time a piercing scream. Perhaps she sees another ghost! At other houses men are seen, who pass through locked doors and presently vanish. Two houses are said to be haunted by horrible 'elemental vampires,' but we are not fanciers of this breed. Apparitions of children are also described, and one in particular, it is said, 'has been seen by many people, and is too well authenticated to be treated as an idle legend.' Mr. Span thinks that such manifestations are not without a purpose and a mission, if they lead us to investigate the truth and aid in solving the great puzzle of life.

LETTERS TO THE EDITOR.

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

The Survival of Man.

SIR,—I notice in 'LIGHT' of November 27th, a front-page advertisement of my new book in which a subsequently superseded sentence on the original publisher's 'wrapper' is included, to the effect that one section of the book deals with *physical phenomena*. This is not the case, and I think it only fair to your readers to explain that the part of the subject dealt with in this volume concerns the more purely psychological aspects only, in accordance with the 'Contents' specified in the same advertisement. The parts relating to 'physical phenomena,' and also an attempted theoretical purview, were found to be too long to treat as merely a section, and are reserved for another volume—to appear next year.

I should like to take this opportunity of thanking you for your kindly review in your Editorial article on November 20th under the heading 'A Welcome Book.'—Yours, &c.,

OLIVER LODGE.

Spiritualism and Theosophy.

SIR,—May I offer a few brief comments on the letter of Colonel Hudson Hand in 'LIGHT' of November 27th? While Colonel Hand admirably presents the theosophical standpoint on the matters with which he deals, I would remark that 'Tien's' 'Answers to Questions,' which you are now publishing, are highly representative of Spiritualistic ideas, and that, on the question of astral bodies, 'Tien' has given an explanation of the subject that (to Spiritualists at least) lies nearer to probability and the natural order than the theosophical interpretation. The difficulties of intercourse between the two worlds are quite sufficient to explain the cloudy and apparently half-conscious condition of some of the spirit communicators at séances, however strongly this may seem to support the idea of 'shells.'

As regards the 'Devas,' if, as Colonel Hand maintains, these beings have yet to pass through the human stage, what becomes of their alleged superior status as 'gods'?

In my experience, that which lies nearest to Nature lies nearest to truth, and although we may all be at times baffled and perplexed by the complexity of the laws we are investigating, yet, while we follow the principles of Nature, as we see them in the universe, we are not likely to go far astray.—Yours, &c.,

D. GOW.

SIR,—Spiritualists are somewhat weary of the *ipse dixit* method of advocacy not infrequently adopted by teachers of Theosophy. To say, as Mr. F. S. Snell does on page 563, that Spiritualists criticise Theosophy from the outside is out of harmony with the history of Spiritualistic investigations, and the particular facts of the case. Spiritualists are fairly well acquainted with the leading works on Theosophy, and for years past have given thoughtful and constant attention to the efforts of Theosophists, but they long ago discovered that nearly all the compassable and verifiable statements in theosophic teachings relating to man's nature, gifts, and future destiny are common to the philosophy of Spiritualism itself. For the rest the magnificent mental outlook with its stupendous haziness (a characteristic of many of the utterances and writings of Theosophists) has not enlisted the active sympathy of Spiritualists, who are by their own principles bound to accept light on spiritual questions from whatever truth-proving quarter it may emanate. Spiritualists do not claim to possess higher intelligence or psychic endowments than the Theosophists, but they have wisely concentrated their energies on a smaller scale of work, and seek to fill their storehouses of advanced knowledge with verifiable facts and unanswerable arguments.

It is scarcely necessary for your correspondent to counsel Spiritualists, as he does by implication, to 'discriminate between external reality and subjective imagination,' as they have been compelled to exercise that faculty from the first commencement of their investigations.—Yours, &c.,

J. W. MAHONY.

1, Bishopton-road, Bearwood, Birmingham.

SIR,—In 'The Mysteries of the Heart Doctrine,' by Mrs. Katherine Tingley and her pupils, it is stated that 'Theosophy was intended to stem the tide of materialism and also that of Spiritualistic phenomena and the worship of the dead' (p. 139). Imagine anyone accusing Spiritualists of worshipping the dead, when their chief glory is in proving that there are

no dead! And on p. 83 it is written: 'Hence it was said by one of the great helpers of humanity, over twenty years ago, that Karma and reincarnation are the two great truths which the world specially needs for its salvation.'

If Karma and reincarnation be truths, they are laws or principles of action in Nature, and we must be living under their influence, whether we know it or not; how, then, can the world 'specially need' them for its salvation?

How can Theosophy expect to attain and retain the support of thinking people when it presents its teaching in such slovenly fashion? And who can have much faith in *great helpers* whose thinking is so muddled?—Yours, &c.,

A. K. VENNING.

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

SIR,—As to the theosophical high-horse riders, I was a member of that society in its early days, and even after Dr. Wyld and Mr. C. C. Massey left it. But I feel like asking who are the Masters of authority who would lord it over the Spiritualists? I never could find out anything, except that they were planetary rounders. Madame Blavatsky looked up to 'John King' as her authority for some time, until going to India she came in contact with Buddhist and Indian religious theories on reincarnation, &c. At one time Koot Humi and other 'Masters' were regarded as authorities in theosophical circles, but 'John King' emphatically repudiated their lordship over him, and he and his spirit attendants ridiculed the doctrine of 'shells'—shells, coffins, &c.—most amusingly.

As to the 'three degrees of man' from the earth standpoint to the astral and spirit planes, as set forth of late—to me they are insufficient for proof of reincarnation theories, which to my mind are like castles built in the air.—Yours, &c.,

WM. YEATES.

SIR,—As there seems to be much misunderstanding with regard to the views of theosophical students upon the question of communication with the so-called dead, permit me to state that all Theosophists believe in communication with those who have 'passed over,' and know that in many cases the actual entities themselves *do* communicate. They are aware also that frequently 'astral shells' are used at séances. Many of us agree that for the purpose of proof the séance room is useful, but we claim that after that proof has been obtained it is better to leave phenomena severely alone. We think it better to develop ourselves and 'lift ourselves up' to those who have passed on instead of hindering their progress by 'bringing them back' to material conditions.

In closing, permit me to remind you of Madame Blavatsky's own words: 'I proclaim myself a true Spiritualist, because my belief is built upon a *firm ground*, and that no exposure of mediums, no social scandal affecting them or others, no materialistic deductions of exact science, or sneers and denunciations of scientists, can shake it.'—Yours, &c.,

L. A. BOSMAN.

SIR,—It is pleasing to note that Mrs. Besant, though at one time a hostile critic, has now candidly acknowledged what the world owes to Spiritualism. As Spiritualists we have countless experiences but little code, and doubtless there is much in Theosophy which, with the aid of spirit advice, we might profitably sift, and thus help to bridge the small gulf between two powerful bodies of advanced thought. It seems that one stumbling block is the doctrine of reincarnation, but it has been my privilege for a considerable time to receive from the other side, by automatic writing, teachings of a high order, including emphatic testimony to the truth of reincarnation. If I could not accept these oft-repeated and earnest assertions, the whole fabric of my belief in Spiritualism would be endangered, if not shattered. My spirit teachers have been so consistent, and their instruction has been so entirely in harmony with that imparted by such controls as 'Imperator,' that I could not do otherwise than make a special study of the doctrine, and the result has been to confirm and consolidate my belief. Spiritualists may ask why 'Imperator' did not instruct Mr. Stainton Moses in regard to this doctrine. The former had not, however, anything to say against it, and the probability is that the time was not considered ripe and that the medium had been told as much as he could then grasp, for readers of 'Spirit Teachings' will have noticed what a difficult task 'Imperator' had in ultimately convincing this orthodox and keenly logical clergyman of the A B C of Spiritualism.

Probably he considered that he had furnished enough information to keep Mr. Moses going for a time, and that if he were to advance this doctrine at a time when he could not accept it, his other revelations would lose in their power of conviction. It may be that from less prominent sources rein-

carnation has been actually denied by spirits, but all the controls of Allan Kardec, author of 'Livre des Mediums,' teach or imply reincarnation, and it must be remembered that ignorance and superstition are not extinct in spirit-land, and it is only those who have proved themselves highly intellectual and consistent guides, and who are combined with pure and conscientious mediums, who can be depended upon for such important testimony.—Yours, &c.,

AURA.

Toronto, Canada.

The Pulpit and Spiritualism.

SIR,—Referring to the pulpit utterances of the Rev. F. Swainson and others condemning Spiritualism as an unadulterated evil, it is curious that these gentlemen base their objections on the Old Testament, as if the particular part they quote were the whole of the Bible. They pass over the fact that under the new dispensation in the New Testament many things were allowed which were certainly not good for the less highly developed people living centuries before that time, and that only degraded and harmful practices were disallowed, even in those early days.

Further, we have clear evidence that our Lord himself held communion with two spirits who had left this world a great many years, and who were also visible to his disciples. Angels came to announce his birth, being heard and seen by several at the same time. Angels ministered to him in his sufferings, and after his death he appeared to many, spoke to Paul, and guided him in his work ('the spirit of Jesus suffered them not,' Acts xvi. 7, Revised Version). Let the clergy realise that in condemning Spiritualism *in toto* they are criticising their Lord and Master.

Returning to the old dispensation, angels in the form of men appeared many times, as agents of God, to Abraham and others. An angel wrestled with Jacob, chariots and horses appeared in the sky to Elijah and Elisha, Ezekiel held séances, which are described just as they are held in the present day, and yet we hear of no condemnation except for the terrible and dangerous 'black magic,' of which the true Spiritualist has a horror certainly as deep as any of the clergy.—Yours, &c.,

J. S. S.

Plymouth.

Eusebius.

SIR,—It may interest 'Wrangler' (LIGHT, p. 557) to learn that at a private circle on Thursday, November 25th, the sitters were inquiring of their spirit friends who their respective guides were. Answers were rapped out through the table. One of the sitters got the answer 'Eusebius.' This uncommon name led to the sitters questioning among themselves as to who 'Eusebius' could have been, but none of us could supply the necessary information. I, however, was able to say that I had come across the name in a recent issue of 'LIGHT,' but could not remember details. There was, therefore, no telepathy in this case. On my return home I looked up 'LIGHT' to see what had been written about 'Eusebius,' and found the details in 'Wrangler's' communication, 'A Vision Experience,' p. 557. Possibly 'Eusebius' is 'Wrangler's' guide as well as that of the sitter at our circle.—Yours, &c.,

F. R. B.

P.S.—You are welcome to give my name to 'Wrangler,' should he wish it, in proof as to the genuineness of this communication.

Good Results in Home Circles.

SIR,—I am glad to see in 'LIGHT,' page 562, that you recommend the forming of home circles, and perhaps my experience may interest your readers. Two years ago I commenced a family circle, which gradually settled down to some half dozen earnest regular sitters. One lady, Mrs. G., had never heard of Spiritualism until I lent her some books, but after sitting for three months she was controlled by a Hindu doctor, who proved to be an admirable and a high-minded spirit.

The medium is the wife of a working man, and was for years a member of the Wesleyan Church. One good result came of her being a trance medium. Her control, by magnetising her at the circle when she was entranced, succeeded in curing her of an ailment that had defied the doctors for *seventeen years*. It is not to be wondered at, therefore, that she goes about with a smiling face, and that she is a puzzle to her old Methodist friends, who, of course, do not understand her 'beliefs.' This lady has also developed clairvoyance, and altogether is a remarkable sensitive. Nearly every time we sit some new 'control' expresses his or her delight at being able to give us a message.

If Mrs. G., who was a perfect stranger to Spiritualism, can develop in such a remarkable manner in three months time,

is it not reasonable to suppose that there are many others who possess equal 'gifts,' who only require developing in home circles to be instrumental in blessing many?

The success of this first circle was so complete that I was asked to start a second circle. We have now sat about eight times. A gentleman was entranced the fourth time he sat. He was controlled by a man who was well known in this town, and who stammered very badly. This impediment in his speech was reproduced through the medium, who, by the way, when normal, is a more than usually deliberate speaker. I heartily echo your advice that as many home circles should be commenced as possible, but they should be on spiritual lines—opened with singing and prayer—so as to attract a band of helpful friends on the other side, and doubtless good mediums for the cause will be the result.—Yours, &c., THOS. BROWN.

Kingston-on-Thames.

For Spiritualism.

SIR,—Kindly permit me to make a last appeal for donations towards our fund for the distribution of Spiritualistic literature in the neighbourhood. Owing to the strong attitude we have taken, the Rev. Frank Swainson, who calls Spiritualists 'insane, infidel, and immoral,' has had to take a less militant attitude. Our appeal in the Press for £10 has so far only resulted in one donation of £1. Will those who can do so kindly help us, no matter how small the amount?—Yours, &c., W. D. SANTOS-BROWN,

President, North London Spiritualist Association.
35, Alwyne-villas, Canonbury, N.

'John King' in the Spirit Circle.

SIR,—As the need for physical demonstrations of spirit presence seems as great as in the earlier period of the history of Modern Spiritualism, the following automatically written message, recently given at a family circle, may prove interesting to readers of 'LIGHT':—

'I have something more to say before you break up. John King is going to take a more active interest in the work than he has for some years past, as there are many indications of his sphere of work being needed. He does not forget his old-time friends. After a time you will all wonder that these things were a source of doubt, and it will be a common experience instead of one peculiar to the few. Good-night, and God bless you, friends.'

Another member of the circle has spoken under the characteristic influence of 'John King,' and possibly other circles may be in a position to report the operations of that famous spirit worker. The manner and style of speaking, although the medium has never seen or heard 'John King,' are very markedly reminiscent of this spirit as remembered by me upwards of forty years ago. Other equally well-known spirit friends and workers have indicated their presence and interest in the circle, one being 'Florrie Corner' (Florrie Cook), the celebrated medium, whose friendship with my family is of long standing. I am hopeful, therefore, of some interesting and instructive developments which may prove an incitement to others to establish family fireside circles.—Yours, &c.,

Durie Dene, Bibbworth-road, THOMAS BLYTON.
Church End, Finchley, N.

For a Library at Southend.

SIR,—Permit me to ask if the readers of 'LIGHT' who have spare copies of books which would be of interest to inquirers and Spiritualists will kindly forward them to me for the Southend Society of Spiritualists, the parent society in this town, which holds its meetings at the Spiritualist Hall, Milton-street. We have a small library, but it is not half large enough to meet our requirements, especially just now as we are being attacked from the pulpit, and need good books to put into the hands of intelligent persons whose interest has been aroused. Parcels may be addressed to me at 10, Victoria-road, Southend-on-Sea, on which I will gladly pay the carriage.—Yours, &c., (Miss) N. CUMINGS,

Hon. Sec.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Church-road (corner of Third Avenue), Manor Park, on Sunday next, December 5th. At 3 p.m. Mr. G. T. Brown will read a paper for discussion. Tea at 5 p.m. for visitors. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, G. T. Brown and M. Clegg.—G. F. T.

SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Miss Florence Morse gave well-recognised clairvoyant descriptions and spirit messages. Mr. Fred. Spriggs presided.—Percy Hall.—On November 22nd 'Parma' gave successful clairvoyant descriptions and helpful messages. Sunday next, see advt.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. P. E. Beard gave a helpful, spiritual address on 'New Lamps for Old.' Sunday next, Mr. E. W. Wallis on 'Spiritualism: is it Condemned by the Bible?'—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard gave an earnest address on 'What are we Here for?' Sunday next, Mr. E. W. Wallis on 'The Essentials of Spiritual Religion.' (See advt.)

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Simpson spoke on 'The Other Side.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Horace Leaf.—C. C.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Mr. Punter gave an address on 'Let your Light so Shine,' and clairvoyant descriptions. Sunday next, Miss V. Burton and Mr. Punter. 12th, Mrs. Harvey. 26th, Mr. Symons; all welcome.—A. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. R. Symons spoke on 'Spiritual Gifts.' Solo by Mr. Taylor. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. John Adams, address; Mrs. Wesley Adams, clairvoyante. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. D. J. Davis gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday at 8.15 p.m., Mrs. Boddington. Wednesdays, 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mrs. Webb related experiences, and gave clairvoyant descriptions; strangers much interested. Sunday next, at 7 p.m., Mr. J. Osborne, address and psychometric delineations.—T. C. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday morning last Mrs. Smith gave clairvoyant descriptions. In the evening Mrs. Neville spoke. On Saturday evening the anniversary tea and concert were much enjoyed. Sunday next, at 7 p.m., Mr. T. O. Todd.—H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Atkins gave psychometric delineations. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Webster. Thursday, 7.45, Miss Sainsbury. Wednesdays and Fridays, 8, members' circles.—J. J. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Osborn gave an address on 'The Sower,' and psychometric delineations. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. H. Boddington, address. Thursday, 8.15 p.m., public circle.—H. B.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last papers and pamphlets on Spiritualism were distributed. In the evening Mr. H. G. Swift trenchantly criticised the Rev. F. Swainson's declarations. Sunday next, Mr. Harold Carpenter. Wednesday, Mrs. Imison (Nurse Graham).—S. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Miss Violet Burton gave an address on 'The Refining Fires of Spirit Life,' and answered questions. Sunday next, at 7 p.m., Mrs. Imison, clairvoyant descriptions. Saturday, December 4th, 7 to 10 p.m., social evening and sale of work. Miss Sainsbury, psychometry, &c.—N. R.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. J. Huxley gave an address and answered questions. In the afternoon an open session of the Lyceum was held. In the evening Mr. P. Smythe spoke on 'The Light of Spiritualism.' On November 25th Mrs. Ord gave a good address. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. G. R. Symons. Thursday, Mrs. Beaurepaire, address and clairvoyant descriptions. 12th, Mr. H. Boddington.—C. J. W.

SOUTHEND-ON-SEA.—14, HARCOURT-AVENUE.—On Sunday last Mr. W. Millard spoke on 'Daily Demands on Spiritual Life.'

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last Mr. Street gave addresses, in the evening on 'Worship of God,' and auric drawings. On Monday he spoke and gave clairvoyant descriptions.—M. C.