

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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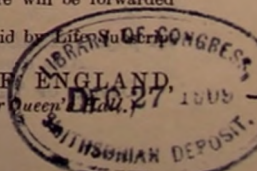
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NOTES BY THE WAY.

'Light of Life: Mystery Unveiled by a Personal Visit of Christ,' by J. W. Evarts (published by the author, Oklahoma City, Okla., U.S.) is a solid volume of four hundred and eighty-five pages, and is, in some respects, a distinctly notable work, with many things in it that are incongruous and likely to excite only wonder and severe criticism; but, for all that, and although we are, in our way, fairly particular, we call it a notable book. Apart from everything else, it is a rousing American life-story with huge contributions of 'local colour,' and big, spreading, generous deposits of fighting homilies on all sorts of burning subjects, and all done with a freedom of thought and expression that would frighten Mrs. Grundy into fits unless the breezy wholesomeness of the man sufficed to save her. The book, too, is crammed with narrations of spirit intercourse, beginning with the most vivid but circumstantial story of a visit from spirit people calling themselves Jesus, Paul and John the Baptist. Of course, everybody will laugh, but the story is wonderfully told, and with inimitable simplicity and healthiness. It is difficult to believe it; but it is impossible to think, 'You are lying.' The scene was in the fresh open air. The man had just eaten himself on a large felled beech tree, had stuck his axe into it, and then taken out his modest dinner which he proceeded to eat. Then, he says, 'Some dozen or so minutes had passed, when suddenly a bright halo of yellowish colour, oval in form and about twenty feet broad, formed in front of me some six or eight paces to the south, obscuring the rays of the sun. Instantly three men appeared in the midst of that halo. They appeared as real as any three men could be.' He thought it was a joke, and he says, 'I mustered my humour in readiness to meet them on that line. . . I saluted them: "Good afternoon, gentlemen."' Then began an introduction and a conversation, all exceedingly curious. The life that followed seems full of experiences on that plane, and on other and incongruous planes.

A very tender and pathetic touch is a kind of dedication to a child of five, with his full-length portrait, a really wonderfully grand face, crowning a baby form, quaintly and prettily standing on a chair and looking over the back of it. Here is the inscription:—

Virgil Homer Evarts, born September 22nd, 1900, died July 26th, 1905, at Oklahoma City. The only child of J. W. and Lulu Evarts. He often came to his parents in tears, inquiring, 'Why did they kill Jesus?'

To the memory of this child of Compassion who died with a full understanding of the doctrine of Immortality, and was loved by all who knew him, with constant prayers for his

eternal consciousness and spiritual welfare, this book, the contents of which he apprehended, is lovingly dedicated. His daily prayer was, 'God bless everybody in the whole world.'

All the same, we really must say that to arrive at a full understanding of the doctrine of Immortality and of the contents of this book, was enough to kill any child of five. Poor little Virgil Homer!

Did we not mention Thomas Dreier, of 'The Nautilus,' and his handsome young face, the other day? Here he is again, in the same place, with a spirited Paper on 'Where to get Men?' and a most original prayer. He says:—

The work of the world will be done to-morrow by the young men of to-day. See that you help these young men to do better work to-morrow than you are doing to-day. Help men develop themselves. Encourage them to become leaders. Get into your organisation men who see great visions but who are not visionary. Get men who dare to tell the truth. Seek for men who desire to serve. You can hire a boy to burn incense before you for fifty cents a day, but more than wages must be paid to men to serve.

And then follows this strange young man's strange but gallant prayer:—

Dear Lord, grant unto me my prayer for an enemy. Give unto me this day one who will hate me. Send unto me one who will see in me my imperfections and who will make known his discoveries to the world. I would that this enemy watch me by day when the sun is shining and at night when the stars glitter in the heavens.

I would have his baneful eye upon me always.

Never would I be free from him.

I pray thee, dear Lord, grant unto me this enemy who will make me do what I can—who will compel me to play the game of life fairly and squarely and frankly and without fear. Dear Lord, I crave of you this day, that Thou wilt give unto me one who will protect me from my friends—one who will see the evil in me as they see in me only that which is good.

Give this enemy unto me, O Lord, that I may walk wisely upon this earth and thus find upon it that heaven which men call happiness.

On taking up 'Poems and Ballads,' by A. G. Hales (London: Erskine Macdonald, Surrey-street, W.C.) we did so with our customary sigh over unknown books of modern poetry, and by persons whose names do not at once gain recognition. In ten minutes we were roused and in twenty minutes we felt sure there had at last arrived a sane and natural poet, without artifices and stilts. Then we began to look for something in Preface or Introduction, for a clue, and there, sure enough, we found a 'Foreword' by the Rev. R. J. Campbell, introducing us, of course, to a well-known war correspondent. Mr. Campbell says in this introduction precisely what we felt—that we have here 'a spontaneous and expressive utterance of a warm heart and a gracious humanity.'

We do not respond to everything in the book. No brilliant war correspondent could be quite free from smell of fire and stain of blood, though he hates both: but the big flow of this man's human emotion and fervour is like the sweep of a breeze from the hills. We cannot, of course, embark on an attempt to prove it, but we must give just a taste or two. Here is part of a poem on the subject that chiefly interests us:—

As children dread the hour when darkness falls,
Peering with wonder-laden eyes into the night,
When every old familiar sound appals,
And sets them yearning for the vanished light;
So we grown children stand and gaze at death,
Probing the mystery with affrighted eyes,
Forgetful of the hidden, higher life,
Where nothing dies.

Be of good cheer, the clouds will roll away,
Your spirit friends are nearer than before,
They stand and smile on you to-day,
God's honoured guests who wait you at the door.
They move beside you in the busy street,
They gaze upon you at the ingle-side,
They have but left you for a little while.
Who say they died?

But there is not much on this subject in the book.
Most of it is more in the Kipling vein or manner, and like
this:—

THE PATRIOT.

When you hear his voice above the din
Look out or he will take you in.
He will not bleed himself for country's sake,
But bleed the country and make no mistake.
He'll shed the last drop of your blood with glee,
He's such a devil of a fellow, and so deuced free
With other people's blood, though not his own;
He'll let you do the dying, and he'll groan.
The same with cash; he'll spend yours like a lord,
But curse you like a trooper if you touch his hoard.

This, on the man who introduces him, is 'a caution':—

THE REV. R. J. CAMPBELL.

He puts a golden gloss on common things,
And makes each homely thought a household idol,
As an old wife dresses some ill-shaped maid,
In shimmering silk on the morn of her bridal.

A certain Rev. Frederick Lynch, speaking at a Peace Conference at Lake Mohonk (U.S.), took very high ground in his advocacy of peace principles; took, in fact, the high ground on which Jesus Christ once stood, and declared that the attitude of Germany and England was 'a travesty of Christianity.' He is in favour of telling the 'Christian nations' that they are disloyal hypocrites.

'The Literary Digest,' in reporting him, says:—

It is his opinion that we have brought over into our Christianity a lot of pagan ethics, and that often the pagan over-shadows the Christian. 'The world, through its prophets, like Nietzsche, openly declares itself a follower of the pagan ideal and ridicules the Christian principle of love. The Church still calls itself Christian, and yet turns its back on the whole Christ-teaching at this point, and continues the pagan practice of considering men of other nations foreigners, and of destruction, killing, and relying on brute power.' He goes on to mention the monuments set up in cathedrals, ten to one of which are in memory of men who have killed somebody. The churches of this country, he continues, in the published report of his address, 'went wild at the return of a great admiral from the Philippines, who had killed several hundred miserable Spaniards who had not the slightest idea what it was all about.' He asserts that 'When the Christian Church once gets Jesus' conception of the worth and sacredness of a human soul it can no more take part in wars than it can in slave-holding or prostitution.'

It is the shame of the age, declares Mr. Lynch, that 'every church in England, Germany and America is not protesting against these great, pagan, overwhelming armaments.' But, he adds: 'It is of no use whatever expecting much help from the Church in the cause of the brotherhood of man or nations till it learns the mind of Christ in its ethics, and with clear, uncompromising Christian certitude says, "Man-killing has no part or place in Christianity and must stop." The whole teaching of Jesus is so plain on this point that every child knows it, and it is not till we go to juggling with his words and quibbling over plain meanings and twisting sentences that are straight, that we by any means can get away from them. The Sermon on the Mount is the simplest, plainest sermon ever preached, and when the Church believes and practises even half of it, she will have no more part in wars.'

We have been reading reports of speeches at a 'Minister's only' Lunch, in Chicago. We hope it ought to be 'Ministers' only'—a lunch only for ministers, not the only lunch a poor minister ever had.

The special subject which arrested our attention was 'The New Religion and the Spiritual Realm: Naturalism and its effect upon Religion.' Amongst the speakers we note, as notable, Dr. E. G. Hirsch, who said:—

I must confess I do not quite grasp the antithesis between Naturalism and Religion. We are creating constantly such oppositions in the use of our terms, where the deeper thought only can be of importance.

This division between Naturalism and Religiousness I hold is yet a legacy of the ancient days when, in consequence of certain dogmatic fears, the view was held that Nature was corrupt; that therefore in this corrupt Nature God had no part and could have no part. On the other hand, this opposition which we artificially create between the natural and the religious is due to the idea that we have inherited from cruder forms of religion which personified the divine and then placed the divine, as it were, in personal or anthropomorphic guise somewhere out of the universe. And so we have the idea that God, in order to be God, and Nature must be distinct and separate. Most of us have come to the view that God is in Nature, though Nature does not retain all that there is of God. The possibilities of the divine are certainly larger than any sphere of our knowledge of the things that are. As the Talmud has said, the human soul is like unto God; for, as God is not exhausted by the world but is in the world and still, whatever be the content of the world, it does not exhaust the totality of the divine, so the soul in man is not merely the sum total of all the functions of the body and of the mind, but is something much larger.

Now we find that there is a point where even a religion that recognises Nature as one of the sources of divine manifestation, can go beyond the merely natural, using that term in the value in which it is used in our loose speaking. As man is a potentiality always larger than the actuality, and as the divine is something exceedingly larger and deeper than anything which we have visible knowledge of, or with which we have come into actual relation, so then through the religion that brings out this larger and greater thing which man is potentially created for and which still is unknown and not unveiled in the natural, so religion can come and awaken in the man this sense of something beyond and higher into which he must grow and into which he can grow. This is the spiritual side of this 'new religion,' which is not new.

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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).

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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.

STARTLING SPONTANEOUS PSYCHIC PHENOMENA.

[Lady Muir Mackenzie, writing from India, says that she recently noticed in 'LIGHT' an account of a house in Bradford, Yorkshire, catching fire in a mysterious fashion, and she sends us the following remarkable narrative of physical manifestations and similar fire outbreaks, written, at her request, for 'LIGHT' by a member of a distinguished Mahometan family. The writer's name is withheld from publication, but Lady Muir Mackenzie informs us that she knows various members of his family, and that at least one of them has attained to a high official position.—ED. 'LIGHT:']

On more than one occasion I have had personal experience of strange phenomena which I have utterly failed to assign to an intelligible cause. My first experience was some four years ago, when I was staying with my family at a small country house of mine. It was a mysterious case of stone-throwing. One evening, soon after dusk, a female servant who happened to be at work in one of the rooms was startled by some stones falling near the spot where she was. Her impression was that they had come through a small grated window on the west side of the house. On being informed of it, I at once went to the spot and saw the stones on the floor, and noticed that the direction in which they had spread was from the small window already mentioned towards a door on the opposite side. The conclusion that they had been thrown through the window into the room, with the intention of frightening the people inside, was inevitable; and this intention I attributed to the servants, who might possibly have devised that means to make us go back to the city.

With this thought in my mind, I went to watch the window from outside. I was soon satisfied that its situation made it practically impossible for anyone to approach it without being seen, and that if a person did succeed in doing so, it would be extremely difficult, if not impossible, for him to escape detection when retreating; because he would have to traverse a distance of some twenty yards to get to the only opening in the hedge through which ingress or egress was possible. I was also satisfied that it would be almost a physical impossibility for anyone to throw a handful of small stones or pebbles through a space of more than twenty yards, in such a way as to send them in one mass, and to direct them through the small window without any of them striking the window-frame or the iron bars. I myself, by way of experiment, threw some from various distances in the manner I have mentioned; but I could neither make them travel in a mass nor could I get them through the window without striking it. Hence I concluded that in order to throw them into the room with success it was absolutely necessary to go close up to the window. And this I knew would be impossible for anyone to do while the window was being watched.

I continued the watch outside, and asked a relation of mine whom I could trust to stand within the room and to call out if any stones came again. After a short time he informed me that some stones had fallen, but he could not tell where they had come from. I next ordered a lamp to be placed in the window through which the stones were supposed to come, so as to be able to see if they really came that way. And in order to ascertain whether they would be visible while passing over the light, I myself threw some slowly and carefully through the bars, and could see them go over distinctly. After that I waited for some time but nothing happened. Then I had the little window closed, and also the door on the opposite side of the room, towards which the stones had previously fallen; I stationed the person already mentioned in a doorway leading into another small room, and ordered all the outer doors and windows of the latter to be carefully fastened. It was impossible now for any human being to

throw anything into either of those rooms from outside; and I was certain that the person I had placed inside would neither tell a falsehood nor throw stones himself. Great was my surprise, therefore, when, after a short while, he informed me that some stones had come again, and that this time they seemed to have fallen in the other room, towards which he had his back while watching. On examining the floor of that room we found some stones there. Although it seemed hopeless now to unravel the mystery, I continued my evening watch for some days, taking care to keep all the suspected servants out of the way. The performance was repeated on several evenings, but I was never able to find out how it was done. The time chosen was generally from dusk till about nine or ten o'clock at night.

The following year my family would not think of going to the place where they had been so frightened, but the year after that, in December, 1907, I prevailed upon them to go as I wanted a change badly. After a few quiet days, the old performance was repeated, and this time some new features were added to it; for instance, sounds like people walking on the tiled roof, of doors opening and closing by themselves, of bolts being drawn violently. The duration also increased, instead of two or three hours in the evening it continued sometimes through the night. All possible ways of investigation were adopted, but without the least success. We had, at last, to leave the place, as it became impossible for the ladies to get an hour's sleep during the night. I may here mention that between the visits of my family to that little country house, I went and stayed there several times by myself, and occupied the very room in which those things had happened. Very often in the middle of the night I got up and went through the house all alone, but not once did I experience anything that could be called uncanny. It was only when my people were there that the events which I have related occurred.

In November last year there were similar occurrences in our house in town. One evening somebody noticed some shot lying on the floor along the wall in one of the bedrooms. The thing was mentioned to me and I went and saw it with my own eyes. As I had shot like that (No. 6) in the house, and had ordered my servants that very morning to bring out and clean the guns, and to put the ammunition out in the sun, it was natural for me to suppose that some boy in the house had managed to get a handful of shot and had thrown it in that room. The shot lying there was removed, but soon after it was there again. Again it was removed, but in a few minutes it reappeared. This was repeated several times in a most mysterious manner. As the room was being watched the whole time, it seemed impossible for anyone to throw it there unperceived. During the night some of the ladies of the house found shot in their beds, which they declared they had not noticed when retiring. The mystery of the shot was never explained.

(To be continued.)

LIFE ON OTHER PLANETS.

In the second part of the report of 'Tien's' 'Answers to Questions,' published in 'LIGHT' of December 4th, appeared an inquiry as to whether material organisms exist on the other planets, a question which was answered in the affirmative. Curiously enough, within a few days after the appearance of the reply, the following account of recent discoveries pointing to the existence of organic life on other planets was given in a London daily paper. It offers a suggestive commentary on 'Tien's' remarks:—

Following the discovery of oxygen and water vapour in the atmosphere of our neighbour Mars, there comes the news that flowers and green foliage must be present on the planets Jupiter and Saturn, and more particularly on Uranus and Neptune.

The discovery has been made quite independently, according to the German journal 'Weltall,' by two scientists, one a Russian named Timiriázew, the other a Dutch botanist, Beyrinck. In examining the spectro-photographs of these planets published by Professor Lowell, and taken by the well-known astronomer Mr. Slipher, these scientists have discovered certain bands and lines which correspond to the spectra of chlorophyll (to which the greenness of green foliage is due) and the red and blue colouring matter of flowers.

As the conditions necessary for vegetable life exist in Mars, it is possible that the existence of flowering plants may be traced there also.

PRECIPITATED PICTURES.

I desire to say a few final words on the subject of the coloured pictures that appear in the presence of the Bangs Sisters at Chicago, and which are referred to on pp. 111, 173, 267, 326, 394, 405, 417, 483 of this year's 'LIGHT.'

Since the publication of the alleged proceedings in the police-court at Chicago in July, summarised in your issue of August 31st last from 'The Progressive Thinker,' I have made every effort possible to discover (1) the facts of what really happened in court; (2) the opinions of prominent Spiritists in the United States who are well acquainted with the Bangs Sisters; and (3) the alleged means by which investigators in this country, and anti-Spiritists, consider the principal phenomena that occur in their presence might be performed by trickery.

As to (1), three months ago I received a long letter from the Bangs Sisters denying the accuracy of the reports in the 'Inter-Ocean,' 'Daily Tribune,' and 'Progressive Thinker,' and last Sunday the 'Open Letter,' or 'Manifesto,' setting forth, in full, May Bangs' account and enclosing letters from her attorney, Elmer D. Brothers, and a letter from the Hon. Ed. H. Taylor, Assistant State Attorney, who conducted the prosecution.

As to (2), I have letters from the veteran Dr. J. M. Peebles; Mr. Henry Clay Hodges, editor of 'The Stellar Ray'; Rev. B. F. Austin, D.D., editor of 'Reason' and pastor of Plymouth Spiritualist Church, Rochester, N.Y.; Mr. Francis, editor of 'The Progressive Thinker'; and others.

As to (3), I have discussed the matter with Miss Bates, whom we all know for her unflinching desire to elicit the truth, and Mr. William Marriott, the well-known conjurer, whose *métier* it is to denounce all Spiritistic phenomena, and to endeavour to prove by actual experiment that investigators who believe in the action of discarnate spirits are all deceived by their senses and predilections.

I digress here to say that, in my opinion, Mr. Marriott is the Spiritist's best friend. I have seen so much evil caused by the uncontrolled imagination of some Spiritists that I am a firm believer in the assistance which can be afforded by a clever conjurer who is willing to place his services at the disposal of those who have investigated, and who desire to spoil their tests if it is possible to spoil them—who, in short, want to get at the root of the matter. What we all want is the truth; we naturally hate to be deceived. What better friend can we have than a gentleman who gives up his time and energies to attempt to prove that we have been cajoled? If he is successful, well! If he fails, is it not also well? After our fair presentment of a case and his equally fair denial of our deductions, accompanied by experiments to show how deluded we are, we can judge for ourselves. We thus learn the worst that can be said against our case.

To resume the psychic analogy. Here I have (a) my personal investigations in Chicago; (b) the newspaper reports of May Bangs' alleged exposure and denial of her mediumship; (c) the testimony of experienced investigators in the States; (d) the indignant repudiation by the Bangs Sisters of the accuracy of the newspaper reports, supported by vouchers of both prosecuting and defending attorneys; (e) the discussions and experiments with the able conjurer who is, admittedly, the best exponent of the theory of fraud in Spiritism in this country.

After carefully considering all the evidence, I am of the same opinion as I was when I wrote to you from America in February, viz., that the phenomena which appear in the presence of the Bangs Sisters are due to the action of discarnate spirits.

I must make a reservation. If it can be proved that the letters of Elmer D. Brothers and of Ed. Taylor, the prosecuting attorney, are forgeries, I renounce the Bangs and all their works.

Mr. Marriott has taught me many tricks that I hope to put to good use in future investigations. He has also shown conclusively that a rough picture made with similar, if not identical, materials to my own pictures can be produced within one

hour and a half from the time he gets the photograph of the person required into his possession. On December 3rd he did his best, for which I heartily thank him, to demonstrate at St. George's Hall (kindly lent by Messrs. Maskelyne and Devant) that the two principal phenomena which occur in the presence of the Bangs Sisters are the result of trickery on their part. The measure of his success is better told by his other guests than by me, who may be suspected of bias. All I consider myself entitled to say is that I enjoyed a very amusing two hours, and that I learnt the worst that can be alleged against the Bangs by a conjurer on his own selected platform. Mr. Marriott is far too straightforward to declare that platform performances decide anything against séances in a small closed room.

Referring to the third paragraph of my article on page 336 of 'LIGHT,' it is an indisputable fact that a picture made with materials similar to those used at the Bangs' séances cannot be prepared by chemical agency in such a way as to be invisible when first put up in a window. Substitution of a third canvas and a deft disappearance of the canvas furthest from the sitter is the only known means of fraud.

In conclusion, I wish to remark that I think it is a matter for great regret that the editor of 'The Progressive Thinker,' of Chicago, trusted the reports of other papers for the account of what took place in the police-court. The impression he gave by his article was that he, an experienced investigator, believed May Bangs to be guilty of cheating, and this misled us all. He was simply indignant at their alleged apostasy. His letter to me leaves not a shadow of a doubt as to his own conviction of the Spiritistic origin of their pictures.

W. USBORNE MOORE,
Vice-Admiral.

8, Western Parade, Southsea.

SPIRITUALISTS' MORAL CODE.

The Rev. Dr. B. F. Austin, editor of 'Reason,' speaking on Sunday evening, November 14th, in Plymouth Spiritual Church, Rochester, N.Y., of which he is pastor, took for his subject 'The Code of Conduct as Taught by Spiritualism.' As reported by the 'Rochester Democrat and Chronicle,' he said that a great many people who believed in the value of spirit phenomena and in the truth of Spiritualist philosophy were afraid to identify themselves with Spiritualist organisations because of the unfounded impression that Spiritualism is destitute of a code of morality, and continued:—

To be a Spiritualist is, in the opinion of many, to cut loose from all the moral commandments and wise restraints of past days and to give rein to all vicious inclinations of human nature. The idea that the old views of the Decalogue and of the precepts of Christianity, and the old view of a judgment and of everlasting punishment, are necessary to keep people from rushing hellward has perceptibly weakened in our day, but it is still too prevalent in certain quarters. The supposition that orthodoxy in matters of belief is necessary 'to keep the lid on' is based on ignorance of the newer teachings of to-day.

Those who suspect that Spiritualists are without a standard of conduct have evidently not made themselves familiar with the teachings of the seers and prophets within their ranks, or scanned her literature, or considered the weighty motives which the teachings of Spiritualism present to men for doing the best that in them lies, both for themselves and their fellow men.

Spiritualists claim a code of morality that is eclectic, practical and progressive, embracing all the precepts and teachings of the past that have commended themselves to the reason and moral sense of mankind as good, beautiful and true, or necessary to the well-being of the individual or of the State. They believe it is every man's duty to live up to his highest ideals of truth and right to-day and seek for more light with which to improve his conduct to-morrow.

They are accused of rejecting the Bible and Christianity. And so they do, as final or absolute authorities: but this by no means indicates the rejection of all biblical and Christian teaching, a large portion of which Spiritualists accept, reverence and obey.

If to accept the Ten Commandments one must believe that they are the voice of God and a perfect moral code for men,

then Spiritualists may be said to reject them, because they believe the Mosaic code to have been inspired by the teachings of the spirit world through the mediumship of Moses. But this does not imply a rejection of the commands 'Thou shalt not kill' and 'Thou shalt not steal.'

Spiritualists do not believe the world has any perfect or divinely authoritative code of morals. They hold that men must learn to shape their conduct to what is good, true and useful even as they learn how to walk, swim, talk, or perform any other functions in life.

They regard the Decalogue as a string of prohibitions necessary in the age in which they were given, but not as constituting a perfect code of morality for to-day. In the teachings of Jesus, which are practical and spiritualising, they find a great advance over the Mosaic code, especially in his two great laws of supreme love to God and equal love to man.

Unfortunately, they have to part company with many Christian moralists who have so interpreted these laws as to justify war, slavery, intemperance, the opium trade, wage slavery, child labour, monopoly of Nature's bounties, oppression of minorities, &c.

Spiritualists reject utterly Paul's views of marriage and of woman's inferiority and subjection, and assert the equality of right and privilege for all men and women without regard to colour or clime or sex.

Spiritualists find their standards of conduct not in any 'thus saith the Lord,' or in any alleged divine command, or in any claim of sacred writ, but in the law written in the heart, in the inherent truth and goodness of the act enjoined and in its usefulness and value to the individual and to society. If an act is inherently beautiful and good, it does not need the thunderings of Sinai or the beatitudes of the holy mount to make it sacred and binding upon mankind.

The code of conduct taught by Spiritualism is a progressive one, implying a greater obligation on those who are more fully unfolded and who possess the greater knowledge. Spiritualism is helping the world to a higher morality, and humanity to loftier character by asserting the inherent goodness and greatness of each human soul. This conduces to the more charitable view of our fellows, to better mutual treatment and to human happiness.

The doctrine that men are inherently good acts as a constant suggestion to men—and suggestion is one of the most potent factors in character building: and thus appealing to and calling out the latent good in men.

Spiritualism, through its inspired messages and teachings, is pouring a flood of light on human conduct, and showing the good and the ill effect on future happiness of the various lines of human conduct here. This furnishes a constant call to men to live nobler lives here that they may possess the greater joy hereafter.

By asserting the doctrine of universal law and denying the dogma of human forgiveness, Spiritualism offers the mightiest motives to do good and to shun evil. Lastly, the messages and teachings from the spirit side of life are a constant and eloquent appeal to right living.

THE 'WHO'S WHO' SERIES of invaluable works of reference, published by Messrs. Adam and Charles Black, has now made its appearance for 1910, and consists, in the first place, of 'Who's Who' (10s. net), now enlarged to a thick volume of 2,200 closely printed pages, containing all that one really needs to know about the position and careers of about 23,000 of the world's most prominent personages in every department of public life. A correspondent recently asked us about the exact name and title of the President of the British Association. He is Sir Joseph John Thomson (not Thompson), and a list of his degrees, honours, and publications occupies nearly forty lines of print. The late Lord Kelvin was also named Thomson, and under the two spellings of the name we have such a galaxy of distinguished men that reference to this accurate and authoritative work becomes a frequent necessity in order to avoid confusion. Tabular information is supplied in 'The Who's Who Year-Book' (1s. net), which gives lists of members of all sorts of bodies whose composition has any interest for the public, particulars of learned societies, lists of missionary bishops, retired Academicians, cricket captains, and titled Americans. 'The Writers' and Artists' Year-Book' (1s. net) gives similarly complete information regarding literary and artistic channels, including journals and magazines, publishers, literary agents, illustrators, and hints on turning out saleable manuscript. 'The Englishwoman's Year-Book' (2s. 6d. net) is an encyclopædia in itself of all that relates to branches of useful activity in which the fair sex have made their influence felt, and the variety and completeness of the information render it invaluable to every woman who has to think about a career.

MR. ANDREW LANG'S CONFESSION.

Reviewing Sir Oliver Lodge's new book, in 'T. P.'s Weekly', Mr. Andrew Lang pays a high tribute to the author. He says:—

Sir Oliver Lodge has shown much moral courage in relation to these subjects. I have no scientific reputation to take care of; he has, and he speaks his mind as freely as if he had none. His book cannot be dismissed with a sneer, and I would ask people who write on it to read it with care, and, when they quote from it, to quote accurately.

Describing telepathy, Mr. Lang says:—

It may be stretched to include the non-normal knowledge, by A, of facts once known, though perhaps now forgotten, by any living person. This last process is not *proved* to occur, but is invented to evade the notion that the spirits of the dead may communicate with the living.

Now it is plain that, if telepathy may exist to this extent, any persistent spirit of a dead man, who possesses in any degree or by any method the power of communicating with the living, has almost insuperable difficulty in proving his own identity.

Mr. Lang cites the case of the 'Hodgson' manifestations, as reported by Professor W. James, and says that if telepathy is stretched until it is cracked—

there is no proof that Hodgson is communicating: yet something unexpected and unexplained is going on, something which Mr. James does not pretend to interpret. . . . The most of the activity is assigned to 'the subliminal self,' the unconscious stratum of our nature, or in the nature of some of us; a perfectly mysterious entity. . . . When it gives itself out to be a dead man, as Dr. Hodgson, or a person who may be a mere dream-creation, it personates them very cleverly. Mr. Myers says things, through Mrs. Verrall's automatic writing, so Myers-like that perhaps the cleverest conscious parodist could not invent them.

With reference to the 'Myers' messages through Mrs. Piper, Mr. Lang says:—

Being cognisant of the facts, I am not quite sure that the communicator knows things that have never been known to a person present, but he knows a world of things that Mrs. Piper certainly never knew. . . . Meanwhile, the bad English of well-educated men is accounted for, I understand, by the amount of the normal self of Mrs. Piper, which stains that queer subliminal self of hers, that knows things apparently quite outside her normal knowledge. In fact, this subliminal self which personates Mr. Myers, who really existed, and other people who cannot be proved to have existed, is the puzzle, and much more perplexing to me than a dead man's surviving spirit. Indeed, as Mrs. Piper might say, 'I have no use for her' as a dealer with the dead.

As regards the communications which 'Mrs. Forbes and Mrs. Verrall both received from the son of Mrs. Forbes, who fell in the Boer war, containing facts that were unknown to Mrs. Verrall, Mr. Lang says:—

These facts look to me as if either the young soldier were 'communicating' or as if 'Mrs. Forbes's' subliminal self not only pretended to be her son, but also, with deliberate intent to prove this fiction, inspired Mrs. Verrall to write as she did.

Dealing with the 'cross-correspondences' which have been so frequently referred to in these columns, Mr. Lang writes:—

Many facts impress me so strongly that (setting aside collusion, as I do) I can frame only two hypotheses to account for the facts: (1) Mr. Myers is inspiring the automatists, or (2) something which we call 'the subconscious self' of Mrs. Verrall, personating Mr. Myers, has invented the whole scheme, without Mrs. Verrall's knowledge. . . . This second theory is more startling to my mind than the first, for what is this subliminal self that can work such marvels, 'and the same with intent to deceive'? Is it the Father of Lies, that old serpent, the Devil? Observe that, if it be the subliminal self, it is a cunning and deliberately fraudulent self, attempting to produce belief in the survival of death by the spirit of Mr. Myers.

After all this Mr. Lang rather lamely concludes that he is convinced 'that there are things not dreamed of in our philosophy.' Probably he will ere long enlarge his philosophy to include these things. It would appear that he is not far from the Kingdom.

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FIVE MINUTES AFTER DEATH.

In a book reviewed by us, on p. 498 of 'LIGHT,' 'The Genesis and Evolution of the Individual Soul,' by the Rev. J. O. Bevan, just at the end of the Preface, and apparently dropped incidentally from the pen, there occurs the phrase 'the first five minutes after death.' It started thoughts, and, on reading the book, it seemed to us that it would not have been a bad title for it, as it is rather more concerned with ultimates than with beginnings.

The point is: What constitutes a Soul, or that part of man which is not Body? It is a very old misery that the earthly man in Christendom had such a poor notion of the soul, that he had to stick to the idea that the body would have to be raised to give it personality and solidity. But Christendom is being emancipated from that dismal old foolishness, thanks to the poets, the mystics, and the Spiritualists. 'Being emancipated': only 'being'; the work is not yet fully done, for so many, even of the enlightened, seem unable to grasp the great truth of the spirit-world as a world of supreme substances (in the deep sense of the word) and of the spirit-people who no more need matter to help them than God needs a 'great white throne' to sit upon.

Mr. Bevan himself, though so alert, bright and competent, potters a little over it. He mentions, as desirable, the getting rid of 'the difficulty of supposing that, at the moment of death, the special creation was necessitated of a new body, or "locus," for the "persona." The difficulty may be another's and not his, but he dallies with it. And again he says:—

This Soul is sometimes defined as a spiritual substance—simple and indivisible—a primary principle of animal, of human, life; perhaps existing *per se*, independently of union with Matter. It is not clear that one could really go as far as this, since it is only fair to say that, from present experience, we can form no conception of spirit apart from body.

But why this hesitation? What if spirit is the true *substantia*? the reality of realities, the supreme, the enduring? Mr. Bevan is largely illuminated, but he probably needs a course of Swedenborg.

Elsewhere, however, he is suggestive if not definite or positive. For instance, when apparently hesitating about the necessity of a new body, or 'locus,' for the 'persona' at the moment of death, he suggests the passage of four-dimensional bodies through three-dimensional space, as a means of getting rid of the difficulty; and, further on, he attains greater freedom and speculates boldly after this fashion:—

So it may come to pass at the time of our dissolution, that a phase might appear whereby the visible atoms of the mortal body might be so transformed and transfigured (even as trans-

formations of a lower order occur in the vegetable and animal worlds) as to furnish a new nexus whereby the soul might exercise its functions, and that, too, on a higher plane and scale of being.

As has been said, during its earthly existence the body is cramped in dimensional space, in limited time, in senses limited both in number and degree. *E.g.*, there are *light* vibrations beyond both the violet and the red rays of the spectrum, to which our eye and our general sensation are irresponsive. In the same manner there are *sound* vibrations (both of higher and lower intensity) which are alike beyond our powers of hearing.

What a wonderful future would be assured if we could be translated into space of four or five or even 'n' dimensions; if the number of senses could be multiplied and their range increased; if additional penetrative powers of vision were granted similar to those furnished by the X-ray apparatus with which we are becoming familiar.

Postulating that Matter is the result of a strain in the Ether, and that we have now to reckon only with centres of force, Mr. Bevan acutely enough suggests that the New Body may be scientifically regarded as a modification and development of the original congeries of centres of force, and that this New Body would be suited to new conditions, with larger powers and intensified senses. This change might, in his opinion, be effected at the moment of dissolution 'by a Divine Energy.' Why, by a Divine Energy? Would it not suffice to say 'naturally'? How difficult it seems to be, to get rid of miracles and divine interpositions in this matter of 'dying' and awaking! Substituting 'naturally' for 'a Divine Energy,' Mr. Bevan is quite suggestive here in a sentence which, thus altered, would read:—

Upon the vortex theory, indicating the existence, not so much of concrete material atoms, as of centres of force, it may well be believed that there would naturally be immediately constituted a new body which would include such essential elements of the original as would suffice to maintain the outward semblance of personality, though with its senses multiplied in number and intensified in degree; thus furnishing a fitting instrument for a spirit refined and re-invigorated.

With the alteration embodied in this passage, we have here presented the cherished belief of every Spiritualist: and even the phrase 'constituted by a Divine Energy' would find us prepared for agreement, if dissociated from arbitrary or special interference. All Energy is Divine, both that which controls birth and that which guides what we call 'death.' All is Divine, and all is natural. In that is our chief hope. Nothing can happen to us that is not already provided for: and everything will make for progress. What we call 'death' is not a catastrophe; it is an unfolding; and all that will govern the process exists at this very moment in the real self.

It is this central truth which will make an end—which is very rapidly making an end—of the grotesque old notion of a sleep in the grave and a miraculous resurrection at the tragical ending of the world. That is not God's way. By slow, steady and orderly stages, all His creatures and their advancements are achieved. By slow, steady and orderly stages, He evolved Man from lower forms of animal life, and by similar stages He will secure the great new birth of the spiritual from the animal; the first stages of which are already accomplished in the creation of a conscious intellectual and spiritual personality. The next stage will be the lifting of that personality into spirit-life 'five minutes after death.'

'THERE is no such sudden break in the condition of existence as may have been anticipated, and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character, and affection, all these, and, to a certain extent, tastes and interests, for better, for worse, are retained.'—SIR OLIVER LODGE.

THE PLACE AND PURPOSE OF RITUAL.

On Thursday evening, the 2nd inst., Mr. Stanley Jast delivered an address on 'The Place and Purpose of Ritual in the Spiritual Life' to the Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East.

In opening the proceedings, THE CHAIRMAN, MR. H. WITTHALL, referred to the fact that Spiritualism teaches that somehow, somewhere, or sometime each individual has to get into sympathetic relationship with the All-Good. Whether saints, sinners, or belonging to the great class who are something of both, this change *must* take place, and we must alter our lives so as consciously to realise our spiritual union with the Infinite. The Churches call this changed condition the state of being 'saved'; they attribute it to an outside agency by which they believe that it is effected. But while Spiritualists believe that every earnest aspiration and true motive is recognised and responded to by those on the other side, still the initiative has to be taken by the individual himself. Priests in olden times, and many at the present time, felt that in order to bring spiritual truths down to the level of the understanding of the people, it was necessary to embody them in rites, ceremonies and symbols, and he (the chairman) felt that so long as they were of service they might be retained, but when they lost their power they should be dropped. He had pleasure in again welcoming Mr. Stanley Jast to the Alliance platform. His former lecture on 'Symbols' would be remembered as a very instructive one, and he had no doubt his present address would be equally profitable.

MR. JAST, who was received with applause, said that he felt that students of religion must be struck by the fundamental fact that in all religions rituals are found, and from this it appeared that real worship was impossible without ritual in some form. It was merely a question of degree. The fact that rituals are well-nigh universal he regarded as an evidence that they answer to some deep-seated need in the human heart, and to some facts in Nature, however veiled and secret. He would therefore endeavour to show in what way ritual helps and deepens spiritual life—not to study any one ritual, but to lay down certain principles of interpretation which could be applied to all rituals, for the fundamental ideas are practically the same in all systems and in all ages. Without a knowledge of certain preliminary ideas it was impossible to understand the significance and value of ritual. Thus it was necessary to affirm the existence of worlds beyond the physical senses, each containing matter of a particular type, coming down by gradations from the extremely subtle to this world of gross matter. 'The point where physical matter ceases is where the next, the astral, begins. The fact is, consciousness needs matter as a vehicle for its expression. Consciousness is a mode of motion; what moves is matter. When we think of an object and see it before our eyes as a mental image, we are using astral matter; when we think of abstract ideas, we are using matter of a still higher grade.' The next preliminary idea was the recognition of hierarchies of intelligent beings who inhabit the worlds referred to. These intelligences, of various grades of being—some greater, some less than man—'form a great chain reaching from the highest Gods, and ending in the lowliest forms of physical life; or, a stairway leading up from the darkest matter to the most glorious forms which clothe in imperishable splendour the Shining Ones, who are, as it were, *His* bodyguard.'

Another fundamental idea was the fact that man is a little world—a microcosm—within the greater world; everything outside was also in man. 'Sun, moon, and constellations, as Paracelsus said, are all in man. In every world man has a body composed of the matter of that world, which serves him as a vehicle for that world. The physical is the lowest, the highest bodies exist in germ only, the object of Evolution being the bringing of these subtle bodies into full development, so that man may consciously function on all planes.'

The next fact to be recognised was the great law of corre-

spondences, the understanding of which was of vital importance in the study and comprehension of ritual. Briefly, every object in the physical world was related to its corresponding object in other and higher worlds. The *real* object was the thing in the world of spirit where *ideas* are things. 'Every object in all worlds is thrilling with the life of the universe; there cannot be an *inorganic* object. To the mystic the whole physical universe is but a symbol—a shadow of the spiritual world. All ritual,' said the speaker, 'is based on these fundamental ideas.'

Continuing his explanation, Mr. Jast pointed out that 'ritual is essentially dramatic, and is intended to show forth, by means of symbolism in action, the truths of the spiritual world to those whose spiritual eyes are not yet open. All ritual of power is designed with regard to the effects it produces on the subtle bodies of those who are within the ritualistic field. All forms of symbolism flow into ritual. So sounds, colours, images, symbols, and perfumes form one great harmony of symbol.'

'Rituals are of three kinds, occult, semi-occult and exoteric. Occult ritual,' said Mr. Jast, 'is ritual of great power and is concerned with the experiences of the candidate on the path—a term well understood by all students of occultism. It aims to call inner powers into activity and to establish real correspondence with the hierarchies of beings who affect and are affected by man. Semi-occult ritual is more general, has less power, and is intended for less developed bodies. The pictorial side is subordinated. Examples may be found in all the great world faiths—as for instance the seven sacraments of the Romish Church. The purely exoteric ritual is almost entirely symbolical—containing, however, teachings of immense importance. It should be borne in mind that ceremonials are only means to an end—the real magician is the man himself, he is greater than any ceremonial. The real object of ritual is to provide conditions for the liberation of spiritual forces, to arouse and direct imagination and steady the mind, and thus enable those who are watching the drama to rise with the least difficulty to the spiritual plane. He who imagines creates. The elements of ritual are many, prominent among them being Sound, the spoken word being the most spiritual and powerful of all. "In the beginning was the word," the uttered thought, the expressed purpose. Ceremonial music is usually monotonous, the object being to still, to subdue and harmonise the lower bodies. In all rituals there are words of power, or Mantras, which, when uttered, have a particular effect on the subtle bodies of the utterer, bringing them into harmony, killing discords and serving as vehicles of spiritual force. Latin is employed in the ritual of the Roman Catholic Church, so that but one language may be used when addressing the Most High, and because, as living languages are constantly changing, it fixes the ritual. Of course the bases of all ritual go far back beyond the Church of Rome, and the essential unity of all the world's faiths is revealed by a study of their rituals. The occult reason for the use of Latin is that the words of power would lose their effect if translated into any other tongue, and become mere words.'

'Symbols and colours, as elements of ritual, when rightly employed, act as centres on which the mind can fix itself, shutting out everything else and thus enabling the user to get into touch with the forces to which they correspond. Particular thoughts express themselves naturally in certain forms. A thought of the *Logos* may express itself in astral matter as the interlaced triangles. Devotion expresses itself in beautiful flower forms. Thought acts on the form, and the form acts on the life. Appropriate thought-forms are given by symbols.'

'To image the form associated with the thought tends to create and establish the thought. Will can make these forms vehicles of living force. Hence images play an important part in ritual. Every life needs a form for its expression. If you would be a recipient of a spiritual force, you might conceive a mental picture of the intelligence with whom you wish to relate yourself, and images give forms to persons who would be unable to build up a definite thought-form for themselves, or so high a form as that shown to them in statue

or picture. We cannot see the Gods as they are, and since the extent of the revelation is conditioned by the nature of the form, it is well that the most glorious conceptions of spiritual beauty and splendour of the greatest sculptors and painters are at the service of the humblest worshipper, to image Christ, to bring him near to you, and call out your devotion, as a mere abstract idea, however beautiful, could not do. Nay, is not a painting or a statue holy in itself as a footstool from whence the soul, weighted with the dross of earth, may rise to His world, and, mayhap, touch the garment of the living Christ?

'Particular actions are associated with particular states of mind, and in themselves tend to produce corresponding mental states. If you set into action the muscles associated with laughter, the emotion of laughter will come into the mind. The mere act of bowing the head will tend to produce a feeling of reverence, just as the act of kneeling arouses the spirit of devotion. The act *per se* is nothing—but the doing of it helps to bring a corresponding state of consciousness into being; it is therefore a means to a spiritual end. Thus postures, in conjunction with appropriate sounds and colours, may bring into action a particular kind of subtle spiritual force. There are axes of forces as there are axes of crystals. A bar of iron held in the "magnetic dip" will become magnetised; why, then, may not the priest in the act and attitude of blessing be a channel for a spiritual force of blessing?

'Incense represents prayer or devotion, and is a symbol of the unseen element, of the universal ether. Light represents fire, flowers represent air, bread and wine represent earth and water, while spirit is represented by incense. Further, incense acts as an astral disinfectant. Each person has his or her own astral odour, which attracts or repels others. Odour is finely divided matter, and incense fills the air with this matter. Odours are etheric, some are probably astral, and these serve as a nexus, or point of contact between the beings of the two planes. A sudden strengthening or emphasis of the odour means that some spirit being is present.

(To be continued.)

THE SET OF THE TIDE OF THOUGHT.

Reviewing in the 'Daily News' three books that deal with psychical subjects, Mr. R. A. Bray says that all evidence goes to show that thoughtful men are turning towards, not away from, the proofs of a life beyond the grave:—

Here and there, it is true, may be found some pessimist who may rejoice that 'the grave's most holy peace is ever sure,' and that we may pass to it 'without the fear of waking after death.' But the author of 'The City of Dreadful Night' has not many followers; and even the beauty of his verse attracts few readers.

With reference to Mr. Podmore's recent work on 'Telepathic Hallucinations,' he says: 'The final outcome of his examination, after the removal of all possible error, proves that mind can communicate with mind over wide distances of space through channels hitherto unrecognised by science.'

Mr. Bray also says:—

The Rev. C. L. Tweedale, in his book on 'Man's Survival after Death,' pursues the same line of investigation, though with larger faith in the significance of the results. He, like the late Mr. F. W. H. Myers, is confident that we have direct proof, founded on irrefutable evidence, of man's survival after death.

Now whether we adopt the wider or the narrower view one fact of final importance remains: mind can communicate with mind without the paraphernalia of the senses or even of the nerve cells. Now one of the chief objections from the scientific point of view to all theories of survival after death has lain in the generally accepted assertion that we have no experience of mind or soul except as attached to a body. The two appeared inseparably joined, and apparently must stand or fall together. The results of psychical research have conclusively disproved that assumption.

DREAM OR VISION, WHICH?

A 'clear dream or solemn vision' came to me lately concerning the passing over of a near relative, and being another instance of spirit communication on the verge of dissolution from the body, I venture to send you this account of my experience.

In the early hours of October 15th, 1908, I dreamed that I saw an uncle of mine who had been suffering for some months from a fatal disease (cancer of the throat and tongue) which had gradually made his speech entirely inarticulate. He seemed to come to me in my dream and spoke quite clearly, saying, 'I am quite cured and happy!' I asked, 'Do you really mean this?' to which he replied, 'Yes, look at my throat; the swelling has gone away, I am cured and happy.' He then kissed me, which he had not done for years on account of the dangerously infectious illness, and even in my dream, I felt nervous of the consequences. The time must have been between 6.30 and 7 o'clock, but I was not much impressed by the startling nature of my dream-message until about three hours later, when I told a cousin who was staying in the same hotel with me, and then I asserted, almost involuntarily, that my uncle had passed over. I was only staying away from home that night, but spent the day in London with a friend (to whom I also told my experience), and on arriving at my own house that evening I found a telegram awaiting me confirming the truth of the presentiment. One hour after I had left the hotel, my cousin (to whom I had told the dream) also received a wire informing her of the fact.

The next day I went to my mother, who lived in the country near the house where my uncle spent his last days, and she told me the following details, but not until I had related my own story. It appears she had been summoned by telephone soon after 7 o'clock on the morning of the 15th, as the nurse noticed a change in my uncle's condition; on reaching the house she found him still alive, but unconscious, and at about 10 o'clock he passed away without regaining consciousness. Strangely enough, my mother remarked that the swelling of the throat had considerably decreased. The significant facts of the case are these:—

1. The time of the dream coincided with the hour at which the nurse noticed 'the change,' when, it would seem, the spirit had already detached itself from the suffering body, though dissolution did not occur until about four hours later.

2. There was no special sympathy between the sender of the message (my uncle) and myself, the receiver. My mother was his devoted sister, and I have often been told I am a sensitive, but have never practised mediumship.

3. There had been no preparation by thought or environment to produce a receptive condition; the night previous to my dream I enjoyed a happy evening with friends at a play, as I had no reason to think my uncle was any worse.

4. Such telepathic messages are usually sent and received at the moment immediately preceding death; in this case it was several hours earlier. Although unconscious *in extremis*, the poor body seemed to suffer much, whereas the message assured me of freedom from pain and complete peace and happiness.

Dream or vision, the message was full of blessed reassurance. 'The rest is silence.'

C. FARMAR.

MRS. BESANT, in 'The Theosophist' for December, refers to the address she delivered to the London Spiritualist Alliance in the following terms: 'The last English lecture was given on October 21st to the Spiritualist Alliance, and the Suffolk-street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ, for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen worlds.'

HEAVEN BROUGHT UP TO DATE.*

In his new amusing satire, entitled 'Extract from Captain Stormfield's Visit to Heaven' (noticed on page 593), Mark Twain embodies very much that is familiar to Spiritualists but which, while it will strike the ordinary 'believer' as being very unorthodox, will afford him much material for unaccustomed and thoughtful reflection. The conceit that this world is all important is made to look very small. When Stormfield reaches heaven and is asked where he is from he finds it immensely difficult to explain. He says at last, 'The world, of course.' The busy clerk replies, 'The world, h'm! there's billions of them! . . . Next!' After a great deal of searching and examination of a huge map the clerk finds our solar system and when he discovers our earth he informs Stormfield that it is called 'the Wart.'

Stormfield gets to the wrong place and feels homesick and lonesome and discovers that 'a man's got to be in his own heaven to be happy.' He is transported by *wishing*. When he received his wings, halo, and harp, he discovered that he could not fly, could not play the harp, and that other people who were as incapable as himself dumped these useless articles by the wayside and left them there. He was afterwards informed that 'nothing that's harmless and reasonable is refused a body here, if he asks it in the right spirit,' but 'heaven is the very last place to come to rest in . . . you have got to earn a thing, square and honest, before you enjoy it. . . Here you can choose your own occupation and all the powers of heaven will be put forth to help you make a success of it, if you do your level best. The shoemaker on earth who had the soul of a poet in him won't have to make shoes here.'

When Captain Stormfield began to talk of 'no more pain, no more suffering' he was stopped: 'Oh, hold on; there's plenty of pain here—but it don't kill. There's plenty of suffering here, but it doesn't last. You see, happiness ain't a thing in itself—it's only a contrast with something that ain't pleasant. . . . As soon as the novelty is over and the force of the contrast dulled it ain't happiness any longer, and you have to get something fresh. Well, there's plenty of pain and suffering in heaven—consequently, there's plenty of contrasts, and just no end of happiness.'

Here is another point. 'Down below,' says Stormfield, 'I always had an idea that in heaven we would all be young, and bright, and spry.' He was told that he could be young if he wanted to, he had only to wish, and that all people did wish, but they soon tired of the change, because they were not used to it. His informant, a man of seventy-two, had tried it for two weeks, had wished himself twenty-five, but was glad to get back to his normal age—he was too lonesome among the young folk: full of the knowledge and experience of his seventy-two years, he found it pitiful to hear them argue. Hungry for the ways and sober talk he was used to, he tried to go among the older folk, but they would not have him; they considered him a conceited young upstart—so he was glad to get back his bald head, his pipe, and his drowsy reflections in the shade of a rock or a tree. He did not seem to grow older bodily, but his mind got older, stronger, better seasoned, and more satisfactory. The young people, however, did not stay young, they aged in appearance as they changed in thoughts and likings, in knowledge, power and wisdom. So, too, with babies, they grew. 'Just think of the idea of standing still in heaven! . . . Think of the dull sameness of a society made up of people all of one age and one set of looks, habits, tastes and feelings.' Stormfield exclaims: 'You are making heaven pretty comfortable in one way, but you are playing the mischief with it in another.'

There is a very pathetic illustration of the ill-effects of the ordinary misconceptions regarding the state and condition of children in the other world. While the Captain and his comrade are talking a middle-aged woman, with grizzled hair, walks slowly past them. Her head is bent down, her wings

hang limply upon her, she looks tired, and the tears run down her face as she goes by. Twenty-seven years before she was a young mother, blooming and lovely and sweet, all her heart and soul wrapped up in her child, a little two-year-old girl. When it died she went wild with grief. Her only comfort during all the long, dreary years was the thought that she would meet her child again in heaven—'never more to part.' She kept the thought of her baby in her mind 'just the same as it was when she jounced it in her arms, a little chubby thing.' But in heaven the baby 'didn't elect to stay a child,' she grew up, she 'learned all the deep, scientific learning there is to learn,' and devoted herself to study; just learning and discussing problems with people like herself. Stormfield, don't you see,' says his friend: 'Her mother knows *cranberries*, how to tend them, pick them, put them up and market them, and not another blamed thing! Her and her daughter can't be any more company for each other now than mud turtle and bird o' paradise. Poor thing, she looked for a baby to jounce: I think she's struck a disappointment.' Stormfield asks: 'What will they do—stay unhappy for ever in heaven?' 'No,' is the reply, 'they'll come together and get adjusted by-and-by. But not this year and not next. By-and-by!'

We are confident that this is not all the truth, but it will bear a lot of thinking about. Mark Twain has left out of consideration the natural love which keeps mother and daughter in touch, even though 'one's on earth and one in heaven.'

MR. MORSE'S ANSWERS TO QUESTIONS.

As an old-fashioned Spiritualist, I have had quite a refreshing time in reading the 'Answers to Questions,' given through Mr. Morse, as reported in recent issues of 'LIGHT.' All is so clear and, to my mind, so rational and so analogous to the life lived here, that it seems as if the controlling intelligence wished to impress us with the fact that the other life is truly natural and that, as Milton put it, 'Earth is but a shadow of heaven.'

It was an able setting forth of the Spiritualism which gladdened the hearts of those early apostles, the Halls, and the Howitts, Robert Chambers, Gerald Massey, and so many others, before the confused speculations of Theosophy came upon the scene to perplex the mystical type of mind. The people in that other life are all human, according to the wise mind who expressed his thought so clearly through the instrument. The churches even have been shaking themselves free of late, and it cannot be considered a march forward to supersede the mystical devil and his imps by the doctrine of sub-humans with all the powers formerly attributed to the old enemy of mankind. We have had too many attempts to link pure speculations on to Spiritualism, speculations for which not the slightest evidence has ever been offered. Mahatmas and Chelas and Adepts, those alleged custodians of the highest wisdom, have somehow of late taken a back seat and 'Koot Hoomi,' that 'Master' of spiritual knowledge, who once made such a mess of parts of Professor Kiddle's speech, has evidently gone into exile like the deities of Greece and Rome, and now we have to live our lives without the help of this, as alleged, 'most gifted of mortals.'

The light which has been shed through Mr. Morse should have a tendency to dissipate the recrudescence of ancient theories which have been foisted upon the world and which might have been allowed to sleep, for, as Goethe says, 'Nothing is more injurious to a new truth than an ancient error.' Those who have listened to Mr. Morse for years have no doubt as to the personality and wisdom of his chief inspirer, who has ever presented a consistent and rational story. It is not, in this instance, a case of speaking through frosted glass and dictating to an obtuse secretary, but it is a clear-ringing, intelligent message, one that all who run may read. It is to be hoped that the London Spiritualist Alliance will present more and more of this direct spirit teaching to its members, and if the words are reported as sympathetically as has been done in the present instance many will feel that after all it is the spirit people who are our best instructors on spiritual matters.

JAS. ROBERTSON.

* 'Extract from Captain Stormfield's Visit to Heaven.' By MARK TWAIN. Cloth, 120 pages, Harper and Brothers, 45, Albemarle-street, London, W. Price 2s. 6d.

A HUMAN DOCUMENT.

'The Tear and the Smile,' edited by M. Charles, and issued by the Theosophical Publishing Society, 161, New Bond-street, W., price 2s. 6d., is a diary written, we are told, by a lady who has 'recently passed over.' The editor speaks of it as a 'sketch of a life in tatters,' and says: 'The student can take it as a curious little study in psychology. The disciple's heart may perhaps warm to my cousin a little ere the last page is turned. . . She had a gay courage under bitter circumstances. . . But chiefly she had that rather rare thing in these days, a great and serene dignity and aloofness, combined with a childlike love and zest for adventure and fun not to be equalled. The two blended in a way not easy to imagine or describe.' That is just it; it is difficult to describe. We have read these pages with ever-growing sympathy and admiration for the brave spirit that triumphed in spite of physical weakness and weariness. The book is rightly named; it is, like April weather, compounded of tears and smiles, sudden changes and surprises. The writer gives us a rare mixture of shrewdness and simplicity; joy of life and fun, insight and daintiness under the grey shadow of disease and approaching death. Imaginative, impressionable, psychometric, thoughtful and human, her character shines out in her graphic self-revealings and pathetic meditations as recorded in her diary; and while we admire her bright young spirit, we close the book with a sigh, and exclaim: 'the pity of it!' and yet—and yet, feeling that death has given her her heart's desire, and that she is now united to the one she loved, we can feel, as does the editor, 'glad that she slipped away unshattered and largely unspoilt.'

JOTTINGS.

Preachers are denouncing Spiritualism in Africa, Australia, America, and New Zealand as well as in England. We do not mind that—it only shows how prejudiced and ignorant as to the facts they really are. For their own sakes we wish that they were better informed; they would be so much better able to arouse and maintain the interest of their hearers—to comfort the mourners, encourage the weak, heal the sick, and convince the unbeliever in a future life if they realised the fact that the encompassing, witnessing spirits are able to 'minister' to their loved ones on earth and in real spiritual communion, as well as by personal intercourse, uplift and bless them. Preachers will yet find that the affirmative position is far stronger for good than denial.

We believe that in one of last week's 'Jottings' we made an erroneous ascription of the phrase 'built like a rifle,' but this only affords us another opportunity of illustrating the point we had in view. The Remington factory in the United States, which gained celebrity through its deadly repeating rifle, has for years been turning out an equally celebrated typewriter, and the typewriter, as a means of facilitating intercommunication by correspondence, must certainly rank as an instrument of peace, since illegible manuscripts have sometimes given rise to international complications, such as every right-minded man seeks to avoid.

Referring to Eusapia Paladino, and the remarkable phenomena which occur in her presence, the Rev. B. F. Austin, as reported in 'The Sunflower,' recently, said: 'Credulity produces many illusions but incredulity also brings many in its train. He who believes without sufficient evidence is indeed foolish, but the man who refuses such testimony as the world now has as to physical mediumship—accounting it a bag of tricks—shows greater credulity than the man who to-day accepts it. The man who can believe that a simple, childish peasant-woman can, for over a score of years, in test séances in the light, deceive scores of level-headed scientific men, nearly all of them prejudiced against the reality of the phenomena and hostile to Spiritualism, and including conjurers and detectives, shows not the faith that moves mountains but the credulity that swallows them. Of the two theories advanced to explain these occurrences—the one assigning the control of the forces to the medium's subconscious mind, and the other to spirit intelligence, the latter is the only one which will explain the artistic ability, the knowledge of foreign languages and the information of a personal character which manifest so abundantly in her remarkable séances.'

The following account of a remarkable premonitory dream is from the 'Birmingham Mail': 'A Birmingham professional gentleman was recently expecting to be transferred from this city to the east coast, and naturally notified his wife of the prospective change. One night she saw in an unusually vivid dream a pretty little cottage surrounded by great clumps of Pampas grass, and situated amid delightful surroundings. She thought nothing of the matter, and the following morning her husband received a telegram from his head office transferring him to the Isle of Wight instead of to the east coast. In due course the gentleman and his wife visited the Isle of Wight in search of a house, and there they came across the identical cottage which the lady had seen in her dream. It was complete in every detail, even to the clumps of Pampas grass and the beauty of the surrounding landscape. They finally became tenants of the cottage. The strangeness of this premonition is emphasised by the fact that neither the lady nor her husband had any idea that they might be transferred to the Isle of Wight, and certainly had never before seen the cottage which is now their home.'

The following extract, which we have been permitted to make from a private letter written by a lady who is clairvoyant, may please those of our readers who are interested in the question of the survival and psychic faculties of animals, for it illustrates both points. Our friend writes: 'My kitten doesn't mind "ghosts" [referring to visits from spirit people] so long as his adored mistress is with him. His mother does, and up go her fur and tail. One day lately a "ghost" doggie came into the yard, and up went the cat's back and her tail the size of two. The maid called my attention to her, and said she must be daft; but I saw the doggie person.'

From interesting details of Mrs. Besant's American tour, given in 'The Theosophist,' we learn that she has a short and effective way of disposing of cranks. A certain 'Mother Alice' had written several letters bidding Mrs. Besant go and see her; as she did not do so, 'Mother Alice' came to Mrs. Besant, who, in describing this remarkable interview, says: 'I greeted her politely, and she responded by raising her left hand high in the air, and "fixing me with her glittering eye." I offered her a chair and inquired what she wanted; the second arm went up like the first, and she stood motionless, glaring at me, with arms upraised, and spake no word. It became monotonous, so I gently suggested that I was a busy woman, and that perhaps if she had nothing to say she would excuse me. Then she sat down and, producing pencil and paper, wrote that she had not spoken for seven years. That seemed awkward for a messenger, and I suggested that we might part. Then she wrote that she had a great message for me, but that I was not ready for it. I agreed with her, and she departed, picking up some formidable parcels which I presume contained her message.' Another would-be monitor was even more quickly dismissed. 'A kindly lady came to take me to the house of the one I was seeking. I sent a message of thanks, saying that I was not seeking anyone, and she departed sadly, saying that she was "sorry for Mrs. Besant."'

LETTERS TO THE EDITOR.

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

'A New Way of Life.'

SIR,—I have been a soldier for nearly sixty years, and having seen much active service—thank God not on these shores—I can speak of its horrors with greater authority than the Leader writer in your issue of the 4th inst. Notwithstanding this horror I assert that a powerful army and navy—even universal preparation—are absolutely essential for peace in our own land.

The idea of the foreign lion lying down by the British lion would be delightful were it not for the certainty that the position of the latter would soon be inside the former. 'Militarism' as this may appear to be, it is surely better to be under the militarism of our own country, which we can regulate than under that of the first Power which feels strong enough to impose its authority upon us. Will your utopian writer suggest an alternative to obviate such a calamity? His is exemplary, but its results would be disastrous: ruin and desolation overrunning our country.—Yours, &c.,

Cork.

K. C.

Mr. A. V. Peters in Holland.

SIR,—After a very successful tour through Belgium, on which long articles appeared in the daily papers, Mr. A. V. Peters, the well-known psychometrist and clairvoyant, visited Holland on behalf of some persons who, on a former occasion, had no opportunity to have a séance with him. Besides satisfying these people, Mr. Peters also gave some public séances, at the cordial invitation of the Hague and Amsterdam branches of the 'Harmonia' Spiritualist Society. The newspapers published favourable reports of these séances, and indeed those who attended them will remember them with the utmost satisfaction. Mr. Peters described the spirit people, with whom he came in contact through psychometry, or whom he discerned clairvoyantly, in such a convincing manner, giving full particulars about their character, taste, qualities, outward appearance, cause of death, &c., that no other explanation of these descriptions seemed possible, than that Mr. Peters actually saw and heard the spirit beings whom he described. He gave many a consoling message from the other sphere, and much advice in an indirect way, the meaning always being clear to the persons addressed. His remarkable gift revealed itself so clearly, so vividly, but above all so correctly that his success was great.

I will mention one case, which is noteworthy because it shows clearly that his gift not only extends to dead or living persons, but also to discerning the scenery which is, so to say, retained by each object from its surroundings, and which Professor William Denton so justly called 'the soul of things.' Amongst the objects handed to him to psychometrize was a curious kind of filigree work, quite worn and blackened by time. It most resembled a bird's nest, and excited Mr. Peters' curiosity in a high degree. Taking it in his hand, he declared that no personal influence seemed to cling to this object, but that he got the impression of open air, of a mountainous landscape; a sheet of water was at his feet, whether a lake or a river he could not see; the opposite shore was undulating, then came hills, and in the far distance mountains. Then he felt the influence of a person, whether a man or a woman he could not see. This person he described, and then referred again to the landscape, which seemed to fascinate him by its beauty. Still he declared that he feared his impressions had nothing to do with the object he had taken in his hand; but to the astonishment of the public, and not less to the satisfaction of Mr. Peters, the owner of this piece of filigree-silver declared that what was said was quite clear to him. The object had been the crown of a statuette of the Virgin Mary, which had stood years ago in a chapel on the road near Hornau, in a landscape just the same as was described. This chapel had become ruinous and had to be demolished, and the owner's grandfather, who was then mayor of the village, had taken this little silver crown as a keepsake. He added, that the particulars given by Mr. Peters about the person whom he had seen but dimly, strongly reminded him of the said grandfather.

It seems to me this is a most curious fact of psychometry. Is it not as if this little crown has somehow preserved the impression of that water, that shore, those hills and mountains; as if this lovely scenery still lingered in its psychic atmosphere, which only the sensitive faculty of a psychist like Mr. Peters is able to discern?

Anyhow Mr. Peters' work in Holland has been most successful and was highly appreciated by the initiated Spiritualists as well as by the intelligent laymen. It has done good not only to the persons whom his psychometric and clairvoyant impressions more immediately concerned, but also to those who attended the meetings, and in the propagation of Spiritualism generally. May he be thankful for the gift God has bestowed upon him. The Dutch Spiritualists thank him for what he did for them and on their behalf.—Yours, &c.,

H. N. DE FREMERY.

Spiritualism and Theosophy.

SIR,—Your correspondent, L. A. Bosman, offers us, as proof of reincarnation, a psychometric experience in which he in all probability 'sensed' a spirit's influence, or was it a 'sensing' of the thoughts of the person to whom he spoke? Surely he cannot seriously suggest that it is either evidence or proof! He admits, further, that practically 'we do not know' anything about Devas. I quite agree with Colonel Hand that testimony should be accepted with caution and discrimination—that is just why I am so cautious about believing in non-human Devas and reincarnation after a previous life of which I have now no knowledge. I am thankful to Mrs. Gaskell for her suggestion that I should study the 'why of things,' because that is just what I am trying to do.—Yours, &c.,

NET A DEVA.

Numerical Symbolism.

SIR,—Theosophists take themselves so seriously that I sometimes wonder if they have any sense of humour. As the funny side of things appeals to me first, and I am always grateful for a good hearty laugh, permit me to thank your contributors for the merriment which has brightened my life these last few weeks; and what could be funnier than the numerical symbolical nightmare which seems to obsess certain minds? I have tried, with eyes shut tight, to imagine, visualise, or sense the meaning, magnitude, or moral of the seven great rounds, with their seven great root-races, each root-race with its seven sub-races—but woe is me, all that my puny mind could 'contact' was the merry quip as to the journey to St. Ives and the man with seven wives, each wife having a sack in which were cats and kits, but with all these sevens there was only one going to St. Ives, and he was the only one who knew where he was going.

Then the seven greater or lesser waves, with their three phases, or periods, or caterpillar, chrysalis and butterfly stages of concentration, incubation and transmutation, interested me greatly—or was it less so?—and so I studied the threefold scale of sound, form and colour, by which I saw the when, the how, and the what—the beginning, middle, and end, or thought that I did, until I remembered that there is neither beginning, middle, nor end. Then I was fairly stumped; was it middle stump, on, or off stump?—well, bowled out, or was it caught? Anyway, I began to feel that I had accumulated so much wisdom that I had better retire to the astral plane to digest it, and enjoy a 'heavenly sleep' in Devachan until it had been assimilated ready for my next period, round, phase, or incubation—pardon, incarnation. However, I did not feel inclined to slumber just yet because the 'wheels' in my head (or are they lotus-blossoms—peculiar 'organs' anyway) revolved and were 'lucent.' Then the sixteen 'spokes' of the wheel in my throat got across the twelve 'petals' of the lotus in my heart, and these were mixed up with the ten fronds of the fern in my stomach, and the fifth and sixth wheels in my abdomen revolved angrily because they had no petals at all and were at a disadvantage as compared with the sixteen blossoms—no, spokes—in my throat. I began to feel that my 'careless and perfunctory manner' would lead to trouble, either with the eight-petalled functions of my soul that had been developed in past ages, or with the eight spokes that had got out of the control of my will, so I concluded that I would initiate myself into the mystery of the 'twelve-stringed, circular-shaped lyre' and learn how to 'sit upon the lotus of my system' until all is blue—in a blue temple, I mean, not a blue funk.

Then, perhaps, a Deva will 'harmonise my vibrations' and introduce me 'into the buddhic consciousness along these lines,' or circles, so that my subliminal inner self will visualise the seventh root-race, and, dispensing with 'mere words,' will by meditation, concentration, and visualisation experience a metamorphosis and turn inside out, as 'for example, a dodecahedron becomes an icosahedron' or some other 'mere word,' and in 'the intense glow of the causal bodies' react upon the mental vehicles and even affect the brain until it, too, turns, and, in the crimson of the yellow temple, is 'vivified into the highest activity by a stupendous down-rush of divine power' and erupts 'rose-coloured thought-forms' which will 'bombard the surrounding country with thoughts of love,' and twelve-stringed lyre music, 'until the whole atmosphere is filled' with wheels resembling fire—and then if I 'should hear illogical thought expressed,' I can 'silently set it straight' and 'constrain the whirlpool' in my own mind, and not allow timidity or scepticism to prevent clear-cut luminous mere words from lulling me to sleep 'in heavenly Devachan.' I wonder what it all means—is it a dream?—Yours, &c.,

NEMO.

National Fund of Benevolence.

SIR,—I am pleased to report the result of the second National Benevolent Sunday Collection as far as results are to hand. The total amount received up to November 30th was £48 8s. 9d., and there are a few societies who have not yet been able to forward their donations as promised, so the amount, when completed, should realise £50. This is very gratifying; yet, on the other hand, when only about sixty societies, out of over two hundred and fifty advertised meeting places, respond to an appeal for such a worthy object, it shows what could be done if all would practise what they preach.

The individual donations for the month of November are: Mr. J. Owen, 1s.; Mrs. S. M. Corbet, 2s. 6d.; 'Emma,' £3 15s. 4d.; Mrs. Stell's circle, 5s.; Mrs. Entwistle, 3s.; Mr. W. Walker, 2s. 6d.; Mr. Crowcroft, 1s.; Mr. A. E. Sutcliffe,

2s. 6d.; Miss Read, 2s. 6d.; Mr. J. Fraser Hewes, £1 1s.; Collyhurst Sketch Party, per Miss Jeffries, 2s. 6d.; Mr. Gainsley's circle, 1s.; total, £5 19s. 10d.

I am extremely grateful to all those friends who have so consistently supported the Fund during the year, and I hope, now the winter is upon us and more food and warmth are necessary, especially for the aged, that during the festive season many others will give what they can spare.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Sec.

An Inquiry.

SIR,—I much wish to make the acquaintance of a chemist who is psychic and an occultist. No doubt there are many, and on hearing from anyone in reply I shall be pleased to pay him a visit to his benefit.—Yours, &c., M. H.

[Letters may be sent to 'M. H.' care of office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.—ED. 'LIGHT.']

Dream Faces.

SIR,—In 'LIGHT' of May 8th, 'T. G. M.' writes about dream faces. I wish to say that I see faces in a similar manner. I just close my eyes and they are there. They don't often seem to see me, but sometimes a face looks into mine so closely that I draw back startled. Then I see flowers, sometimes they are white; I see a great multitude of people all going in one direction, sometimes beautiful buildings and trees and lovely green grass, sometimes funerals, sometimes weddings. I should like to know if these have any meaning.

My sister and I became Spiritualists through a friend lending us copies of 'LIGHT,' and we have had great comfort from it for the last two years.—Yours, &c.,

BLANCHE GREEN.

South Africa.

HEALERS, ANCIENT AND MODERN.

On Monday, the 6th inst., Princess Karadja lectured before the Psycho-Therapeutic Society, at Caxton Hall, Westminster, on 'The Ancient Therapists.' She said that in ancient times mental wealth was the privilege of the initiate. The evolution of the heart preceded that of the brain, giving harmonious development of all the faculties; the divine germ was able to bud, blossom and carry fruit. To most men in our days the welfare of the body and physical health, for the enjoyment of the pleasures of earth, were the all-important considerations. Happily a reaction was taking place. Healers had begun silently to reconstruct the Temple of Health on hallowed ground. The Psycho-Therapeutic Society had performed admirable work and had achieved magnificent results, through the unselfishness and patience of its workers, who devoted their time and strength to the relief of suffering. The healer used a working method which had been known from time immemorial and could be submitted to no change. He bestowed upon his fellow creatures a share of his own vitality. He was a living channel through which force and grace streamed down to suffering humanity from the spiritual and celestial planes. The Princess described the religious communities existing more than fifteen centuries ago, and dealt particularly with the Ancient Brotherhood of Healers—the Therapeutics, a community of Jewish ascetics, and the Essenes, one of the three great sects into which the Jews were divided at the time of Christ. She remarked that the Essenes were not mentioned in the New Testament, which could only be explained by the assumption that the writers were themselves Essenes. This assertion might at first appear rather startling, but the analogy between the doctrines of Jesus and those of the Brotherhood of Healers was so great that it must bring conviction to every unbiassed mind. When the great Christos-Mysteries, celebrated by the Brotherhood of Healers, were profaned and vulgarised, the true initiates retired in silence to their inaccessible retreats in the desert. Ostensibly the Essenes ceased to exist, and the very name of the Therapeutics fell almost into oblivion, but they eluded their persecutors and preserved intact the sacred deposit of ancient wisdom. No more was heard of the healers, but the sect of the Bannaim or Builders could be traced to a much later period. The Builders still existed in Palestine when the Crusaders invaded the Holy Land. All our modern secret societies, Rosicrucians, Martinists, Illuminati, and last, but not least, the Freemasons, were descended from those Palestine mystics, the Bannaim or Builders, who preserved all through the ages the heritage left by the Ancient Healers.

SOCIETY WORK.

SPECIAL NOTICE.

Owing to the Christmas Holidays, 'Light' must be sent to press next week earlier than usual, and we shall therefore be unable to print reports of Society Work in our next issue.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Miss McCreadie's successful clairvoyant descriptions interested a large audience, including many inquirers. Mr. Fred Spriggs presided.—Percy Hall.—On the 6th inst. Mr. Leigh Hunt gave excellent clairvoyant descriptions, &c. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. P. E. Beard gave an earnest address on 'Life's Opportunities.' Solo by Mr. Stanley Beard.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Janet Ord gave a thoughtful address on 'Old Pictures in New Settings.' Sunday next, see advt.—A. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Annie Boddington gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Symons, address.—H. B.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Mrs. Harvey spoke on 'What Think Ye of Christ?' and gave clairvoyant descriptions and auric readings. Sunday next, Mr. and Mrs. Webb. 26th, Mr. Symons.—A. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville gave an interesting address on 'Love' and excellent psychometrical delineations. Sunday next, Mr. and Mrs. F. W. Smith, address and clairvoyance.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. D. J. Davis gave an address on 'Jesus Wept.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Gould, address.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Abbott gave an uplifting address on 'Our Responsibilities.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. J. Kelland. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. Percy Smythe gave an address on 'The Spiritual Life,' and Madame Duverge a recitation. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), clairvoyante; Madame Duverge will recite.—T. C. W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Roberts spoke earnestly on 'Spiritualism and its Advantages over Orthodox Christianity,' and Mr. Roberts gave clairvoyant descriptions. Sunday next, Mr. Robt. King, address; silver collection in aid of the funds.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last spirit messages were given. In the evening Mr. W. E. Long spoke instructively on 'The Birth of Christ.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long on 'The Birth of Christ.' 31st, at 8 p.m., social gathering; tickets 1s. each.—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Mr. J. Blackburn gave an address. On December 8th Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle and discussion. In the evening Mr. J. Abrahall will reply to Rev. F. Swainson. Questions invited.—S. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave excellent addresses and well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Reid. Mondays 8, Wednesdays 3, clairvoyant descriptions. Thursday, 8.15 p.m., and Christmas Day, 11.15 a.m., Mr. Christensen, public circles.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. H. Boddington gave an address on 'What do we Want?' Solo by Mrs. Dupé. On the 9th Mrs. Beaurepaire gave an address and clairvoyant descriptions. Sunday next, at 11.30 a.m., circle; at 7 p.m., members' experience meeting. 23rd, no meeting. 26th, Mr. Marsh. 30th, Lyceum tea and entertainment.—C. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Kelland conducted a circle and in the evening gave an address. Miss Evans and Mrs. Heller sang a duet. On December 9th Miss Sainsbury gave psychometric delineations. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Atkins. December 23rd, Mrs. Podmore; Wednesdays and Fridays, 8, members' circles.—L.