

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,512.—VOL. XXX. [Registered as]

SATURDAY, JANUARY 1, 1910.

[a Newspaper.]

PRICE TWOPENCE.

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

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

Programme of Meetings for the Coming Week.

THURSDAY, January 6th, at 7.30 p.m.—

Admission, 1s. Members and Associates Free, by Ticket.

Address at Suffolk-street ... REV. T. RHONDDA WILLIAMS.

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

Spiritual Healing ... MR. A. REX.

For further particulars see p. 2.

Subscription to December 31st, 1910—

MEMBERS, One Guinea.

ASSOCIATES, Half-a-Guinea.

THE SPIRITUAL MISSION,

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

Sunday next, at 7 p.m. ... MR. E. W. BEARD.

Trance Address, 'The Message of the New Year.'

Vocalist, MR. R. WITTEY.

67, GEORGE STREET, BAKER STREET, W.

Sunday next, 11 a.m. ... MR. P. E. BEARD.

Spiritual Messages.

Wednesday, Jan. 5th, at 7.45 p.m. ... MISS F. SAINSBURY.

Clairvoyance.

Doors closed 10 minutes after the commencement of each service.

MARYLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.

(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,

MR. J. W. BOULDING,

ADDRESS.

January 9th, Mr. Aaron Wilkinson, Clairvoyance.

CREMATION IN GREAT BRITAIN.

A full and interesting Account of the
Movement, with Illustrations and
Description of every Crematorium.

*The most complete and up-to-date handbook
on the subject.*

Contains:—An account of the Cremation movement.
Reasons for Cremation. Brief history and description of
the British Crematoria, with tables of fees, &c. Epitome of
the law relating to disposal after Death, and directions for
arranging for Cremation, &c., together with the Cremation
Act of 1902 and the Statutory Regulations made thereunder
by the Home Secretary. Illustrated with numerous views.

96 pages. Price 4d. post free.

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

Lady recommends most comfortable home,
Terms from 25s. weekly, week ends 12s. 6d.—Madame Platon, 105,
Earl's Court-road, London, S.W.

An ideal Private Hotel for visitors, heart of
West End (between Bond-street and Marble Arch); two minutes
from tube; excellent cuisine; from 31s. 6d. Tel. 3708, Mayfair.—
'Harlem House,' 12, Granville-place, Portman-square, W.

Visitors to London

WILL FIND GOOD ACCOMMODATION AT

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

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

Only London Address.

PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.

By V. C. DESERTIS,

With Introductory Note by Alfred Russel Wallace, D.C.L.,
LL.D., F.R.S., O.M.

CONTENTS.—The Basis of Experimental Fact, Physical
Phenomena, or Outward Facts, The Evidence of the Senses,
The Inner or Subjective Facts; Mediumship, The Morality
of Spiritualism, Theory and Inferences, Matter and Ether,
The Orders of Existence, The Gate of Death, Body—the
Means of Action, Soul—the Forming Power, Spirit, The
Directing Will, The Human Family, The True Romance, &c.

New Edition. Cloth gilt, 421 pages. 4s. 10d. post free.

'A most helpful and thoughtful book. Everyone should read it.'—
'LIGHT.'

'The finest and best book on Psychic Philosophy ever written. I
heartily recommend it.'—E. DAWSON ROGERS.

'The tone of the book is throughout sympathetic and elevated. It
is full of suggestive ideas and high moral teachings, and it is well
calculated to raise the ethical standard of public life, and thus assist in
the development of a higher civilisation. I have much pleasure in
repeating my high appreciation of his work.'—ALFRED RUSSEL
WALLACE, F.R.S.

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

AFTER DEATH—WHAT?

SPIRITISTIC PHENOMENA AND THEIR INTERPRETATION.

By CESARE LOMBROSO.

Illustrated by 56 Photographs, Diagrams, &c.

Chapters on: Hypnotic Phenomena, Experiments with Eusapia
Paladino, Experiments with Accurate Scientific Instruments, The
Power and Action of Mediums, Mediums and Magicians in Savage
Tribes, Limitations of the Power of the Medium, Phantasms and
Apparitions of the Dead, Belief in the Spirits of the Dead among
Savages and among Ancient Peoples, Identity, Doubles, Transcendental
Photographs and Plastiques, Haunted Houses, Tricks, Telepathy, The
Unconscious, &c., Biology of the Spirits. Index.

Amongst the fifty-six illustrations are: Eusapia Paladino, Complete
Levitator of Table by Eusapia, Mediumistic Sculptures, Mediumistic
Designs, Experiment with String and Knots, Kaffir Priestess,
Luminous Bands as Seen at Seances, Phantasmal Portrait of Katie
King, Yolande and the Phantom of Yolande, and Madame d'Espérance
Spirit Photographs, Madame d'Espérance Enveloped by the Net, &c.

This book is a treasure-house of facts relating to Spiritistic phe-
nomena and apparitions of the dead, interpreted by a scientist who has
been won over from the ranks of extreme scepticism on the subject to
the side of a belief in the reality and genuineness of the phenomena
in question.

Cloth, 364 pages, price 10s. 6d. post free.

To order from—

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

SALON OF THE GOLDEN KEY.

14, LEXHAM GARDENS, EARL'S COURT.

January 14th, 8.15 for 8.30.

Admission 1s. to Members L.S.A. and Cosmos (subscribers
'Two Worlds').

EVENING RECEPTION. MUSIC. REFRESHMENTS.

OPEN DEBATE - 'SUBCONSCIOUS MIND.'

Mrs. Northesk Wilson and Mr. Hugo Ames send greetings to their
many kind friends. Happy New Year to all.

LIBRARY OF CONGRESS
JAN 12 1910

A REMARKABLE OFFER!

To every reader of 'LIGHT.'

To every purchaser of a copy of the Fourth Edition of

'EVERYBODY'S ASTROLOGY,'By **ALAN LEO,**

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

'EVERYBODY'S ASTROLOGY' is the first and most popular of the Shilling Series of Astrological Manuals, and consists of a Complete Series of Delineations of the 144 Distinct and Separate Types of Persons born each year. In short, it contains, in the small compass of a pocket-book, a key to the characters of all with whom one has to deal in daily life. (Cloth, 64 by 43, 102 pp.)

The following particulars should be given:—

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

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

SEND TO L., OFFICE OF—

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

A NEW SPIRIT COMMUNICATOR PLANCHETTE.

ALPHA

(Blakley's Patent)

The latest Spirit Speller.

The new instrument is considered by students of psychic phenomena to be the readiest means of obtaining communications from the unseen. It will assist in development of mediumship in the home circle, and is the most up-to-date appliance for spelling out messages.

Size, 14in. by 14in. Well finished, packed in box with full instructions for use.

Price 5/6 post free in United Kingdom.

Weight when packed under 4lb.

PRICE INCLUDING FOREIGN POSTAGE: To Australia and United States of America, 7/6; to India and Continent, 7/-; Cape Colony and Natal, 8/-; Transvaal, 9/- post free.

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

THE SURVIVAL OF MAN

A STUDY IN UNRECOGNISED HUMAN FACULTY

BY

SIR OLIVER LODGE, F.R.S.

IN this book Sir Oliver Lodge gives an account of many of his investigations into matters connected with supernormal psychology during the last quarter of a century; with an abridgment of contemporary records. Apparitions are discussed in the light of our knowledge of telepathy, and attention is paid to some of the most recent results of the Society for Psychical Research, especially those in which the author has himself been engaged. The section of the book which treats of automatic writing, trance speech, and other instances of clairvoyant lucidity is probably the most important, for here is to be found some of the scientific evidence for survival, posthumous activity and continued personal existence.

SOME OF THE CONTENTS:

Aims and Objects of Psychical Research—Experimental Telepathy or Thought-Transference—Spontaneous Telepathy and Clairvoyance—Automatism and Lucidity—Automatic Writing and Trance Speech—Personal Identity—Professor William James's Early Testimony—The Author's First Report on Mrs. Piper—Extracts and Discussion of Piper's Sittings—Recent Piper Sittings—The Myers and Hodgson Controls in Recent Piper Sittings—Summary of other Experiences and Comments—In Memory of Myers.

For Sir Oliver Lodge's new book we cannot be sufficiently grateful. As a book for the day, and for the man of to-day, it is, in some respects better than Mr. Myers' great work. It is shorter: it is livelier: it goes over ground more suited to the habits and the pace of the average man. No better service could be done in our direction than to make it known and to push it in every possible way. Let every Spiritualist who can afford it buy from one to fifty copies and use them as Christmas presents or gift books for the New Year. It is a handsomely printed and handsomely bound volume of three hundred and sixty-seven pages, and costs 7s. 10d. net post free. The book covers a great deal of ground and in an entirely workmanlike and attractive way.—'LIGHT,' Nov. 20th.

Cloth, Second Edition, 357 pages, 7/10 net, post free.

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

THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN.BY **JOHN H. INGRAM.**

Illustrated by Seventeen full page plates.

THE STANDARD AND BEST BOOK ON THIS SUBJECT.

641 pages. Handsomely bound in cloth. Published at 7s. 6d.
New copies now offered at 4s. 4d. post free.

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

**TEACHINGS.
AUTOMATIC WRITINGS.**

EDITED BY

Sir Lawrence Jones, Bart.

SOME OF THE CONTENTS.—Angels, A Lost Child, Christ, Difficulty of Communications, Death, Lives and Communication with Departed, Destiny, Dreams, Fate, Friends, Future, Helpers, Influences, Life Beyond, Value of a Short Life, Message of the Master, Presences and Powers, Recognition, Reincarnation, Sebastian, Visible Signs, Sorrow, Soul Body, Spiritual Knowledge, Laws, Self, World, Thought, &c.

New and enlarged edition, cloth, 3s. net post free.

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

SPIRIT TEACHINGS

Through the Mediumship of William Stainton Moses (M.A., Oxon.),

By *Automatic or Passive Writing.*

WITH A BIOGRAPHY BY CHARLTON T. SPEER

And Two Full-page Portraits.

SIXTH EDITION.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo.
price 3s. 6d. net, or post free, 3s. 10d.

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

NEW EDITION.

TWO BOOKS COMPLETE IN ONE VOLUME:

SPIRIT IDENTITY

AND

HIGHER ASPECTS OF SPIRITUALISM.By **WM. STAINTON MOSES ('M.A., OXON.')****SPIRIT IDENTITY:**

An argument for the reality of the return of departed human spirits, illustrated by many narratives from personal experience; together with a discussion of some of the difficulties that beset the inquirer. Contains strong evidence that some of the Spirits who communicate through mediumship are the departed individuals they say they are.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

The TWO BOOKS—'Spirit Identity' and 'Higher Aspects of Spiritualism'—now issued in one volume: Handsomely bound in cloth gilt, 224 pp., demy 8vo., price 3s. 6d. net, or post free, 3s. 10d.

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

SPIRITUALISM:

The Open Door to the Unseen Universe.

Being thirty years of Personal Observation
and Experience concerning Intercourse
between the Material and Spiritual Worlds

BY

JAMES ROBERTSON.

Crown 8vo., cloth, 413 pages. Price 5s. 4d. post free.

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

A Wonderful Opal, traced by Psychometrists and Clairvoyants from pre-historic to modern, and which has been used in the ancient worship of Egypt and India, for sale.—Address, 'G,' c/o Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

NO. 1,512.—VOL. XXX. [Registered as]

SATURDAY, JANUARY 1, 1910.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	1	The Breakdown of Materialism..	7
L. S. A. Notices	2	The 'Adventures' of Life and	
Eusapia Rehabilitated	3	Death. By Sir Oliver Lodge ..	7
Farewell! and Welcome!.....	4	Transition: Mr. R. A. Boursnell	7
The Purpose of Life. An Address		Jottings	8
by Mr. E. Wake Cook	5	The Need for Seriousness	8

NOTES BY THE WAY.

To all, old friends and new, united in our venture to spread the Light, we send the greeting of the hour—the kindly wish for a year of light. That is the main thing. Happiness is very elusive: Blessedness, as Carlyle long ago affirmed, is better. The Beatitudes of Jesus include conditions which seem incompatible with Happiness; and yet they are not, for Happiness, after all, nestles at the heart of Blessedness. There is, in truth, no joy like the deep and placid joy of heart content which is promised to the mourner and the persecuted, as well as to the merciful, the peacemakers and the pure in heart. That joy be with us all!

With special significance we put on record here our cherished timely wish for all whom we reach, and for England, the honoured of us all. What the year has in store for her, none can tell: and what would be best for her, no one could be absolutely sure, for a grave error might be best for her, in the sense that the right road may require the discipline of wandering in order to make it sure and clear. The desert may be necessary before 'The Promised Land.'

Heaven send us all A YEAR OF LIGHT!

'Current Literature' has some useful notices of the late Professor Lombroso's personality and his book on Spiritualism. After citing his courageous resolve to 'enter the lists for this desperate cause, the most hotly contested and perhaps the most persistently mocked-at idea of the times,' it says:—

Perhaps the true explanation of Lombroso's acceptance of Spiritism, suggests the 'Revue Scientifique' (Paris), is to be found 'in the essential simplicity, not to say child-like candour, of the man's nature.' A most intimate revelation of him from this standpoint was recently made by his daughter, wife of the illustrious Professor Ferrero. 'Having passed through many hardships,' she wrote, 'my father has remained extraordinarily young in candour, freshness and youthful vivacity; and this not only because of an unchanging faculty for obtaining joy through very small things, but through a flexible humour and a complete inexperience of the world which causes him to be treated by all with more love than formal respect.' Lombroso had the heart of a child 'beating in tune with the brain of a scientist,' as the Paris 'Revue Psychologique' says. One of the last acts of his career was the giving of a pledge to his friends at Turin to communicate with them through the famous 'medium' Eusapia Paladino.

The enemy may take advantage of this to suggest that this child-like philosopher might have been easily 'taken in.' We regard it differently. It is this delightful 'child-like candour' which is characteristic of nearly all discoverers. Jesus understood it, and there was profound wisdom and

knowledge of human life in his shrewd saying, 'Except ye become as little children ye cannot enter into the kingdom': and that is everywhere true.

The following, from the famous old book, 'Religio Medici,' by Sir Thomas Browne, is commended to our critics who scent demons and only demons:—

Therefore, for spirits, I am so far from denying their existence that I could easily believe that not only whole countries, but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the course and actions of a man's life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution.

Mr. Henry Wood, in his latest work, speculates concerning 'living indefinitely' here upon earth. He thinks we have too readily given in to the superstition that there is an 'allotted time' for human life. He calls it a 'man-made law,' and grimly says that the expected conditions keep their appointment. There will come a time, he thinks, when the human body will be gradually spiritualised, and when therefore 'there will be no gross residuum to give back to earth.' He advises us to cherish that idea, as it will tend to realise itself by thought and faith. Possibly, a spiritualisation of our supplies and of our social adjustments will keep pace with the spiritualisation of the body. If not, the consequences might be awful. We are apt to reckon as a gain the growing rate of population, but, under present conditions, the prolongation of life, what Mr. Wood calls 'living indefinitely,' might be anything but a gain. It might even make necessary some process analogous to what we now know as retirement from the Council by rotation.

If a weird and subtle plot, knowing craft of story-telling and clever phrasing can make a book acceptable to novel readers, 'The Column of Dust,' by Evelyn Underhill (London: Methuen and Co.) should be very acceptable, especially to Spiritualists who may be even keenly interested in the story of a woman who was interlocked with a spirit who had been caught in the meshes of earth life, imprisoned in 'a column of dust'—a queer notion. But we cannot pursue the subject, and will cast the responsibility upon the publisher by quoting his description of this uncanny work:—

Like the same author's 'Grey World,' this story deals with supernatural realities in a setting of modern London life. It tells how an immortal spirit, passionately curious concerning earthly existence, is enabled through an occult experiment to enter space and time, and nest within the mind of a woman, whence he watches and tries to understand humanity. The adventures of this woman and the Watcher, her friendships, struggles and temptations, the amazing discovery she makes in the Westmorland Hills and the events which result, are relieved by sketches of life in a bookseller's shop, and of the group of pseudo-mystics with whom the heroine is thrown.

'True Hinduism. Part the first. First steps in the Yoga of Action,' by Rama Prasad, M.A., is an India printed book, 'Printed by Annie Besant, at the Vasanta

Press, Adyar, Madras, S. India,' and procurable, we suppose, at the Theosophical Society Book Room in London. It is a learned work, requiring a real interest in the subject and some knowledge of it in order to carry the average reader through its two hundred and fifty-nine pages.

A well-known Boston (U.S.) writer has been on forage among the queer people who hover around the 'New Thoughtists' and their kinsfolk, chiefly in the notorious Huntington Chambers which shelter about sixteen of these doves and birds of prey on Sundays. The writer, W. B. Conant, says:—

The stranger who enters Huntington Chambers on a Sunday afternoon is bewildered by the array of placards set up on either side of the entrance. Here is one that allures to the study of 'how to live forever' (physically), with the added attraction of solos by an accomplished vocalist. Another placard invites to the contemplation of the 'ego' and its infinite possibilities. Another advertises the 'First Temple of Divine Wisdom of Eternity (room 158; take the elevator),' of which a woman is named as 'high priestess.' Another parlour invites to the veneration of 'Emerson, with music.' Socialists and card-readers, Theosophists and Christadelphians, New Thoughtists and phrenologists, vie with one another in enticing the stranger within this religious Babel. The visitor hesitates at the appalling array. If he were to 'go the rounds,' there is no knowing what might happen to his mental equilibrium.

He gives us a few results of his tastings. First there is 'The Temple of Divine Wisdom,' with a Sibyl or High Priestess, in white robes; her black hair adorned with a fillet and some gaudy jewellery, giving forth her wisdom 'in a lofty, grandiloquent, honeyed style,' with many 'O my peoples!' and 'Dear hearts!' At another shrine there are curiosities, such as new versions of well-known Scriptures. 'The Lord is my shepherd' becomes 'Truth is my banner'; and 'I shall dwell in the house of the Lord' becomes 'I shall dwell in a mansion of truth.' Papers follow on such topics as 'The development of self,' or 'The infinite power of the Ego.' 'One accustomed to the careful restraint with which Christian truth is usually presented is struck with the arrogant assumptions of the speakers; the wading beyond depths, and the large words and larger propositions they imply which meet with violence in their arguments.'

These meetings of 'the flotsam and jetsam of the religious and intellectual world' seem to us to be very pathetic, and possibly a little or a great deal dangerous. But they indicate hunger, and so far they have hope in them. The shady side of it all is that they open the door for all kinds of ignorant enthusiasts, or sharks out for prey. There are, as yet, no Huntington Chambers in London, but 'the flotsam and jetsam' are being beckoned.

SPIRITUAL PRAYERS.

(From many Shrines).

A PRAYER FOR THE NEW YEAR.

Guide and Light of my life, at the opening of this year I concentrate upon the thought of Thee all the powers of my inner being—my love, my longing, my imagination and my will. I would have them consecrated, refreshed, and devoted to Thy service. I know not what lies before me—what joys and sorrows, what comradeships and isolations, what successes and defeats. I know not, least of all, whether I shall remain on these familiar ways at all. Dear Master! I want to leave all to Thee. I want to be used by Thee, here or elsewhere, as may seem good to Thee. Only help me to be patient and trustful; to face all that comes, with a steadfast mind and will, and with full confidence that in the end all will be well, and that every winter will change to spring. Help me to see and hear Thee everywhere; Thy harmony at the heart of all discord; Thy beauty enfolded in all unloveliness; Thy joy working through all sorrow, to sanctify and end it. Take me, my Light and Guide! and lead me to the end! Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, JANUARY 6TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. T. RHONDDA WILLIAMS,

ON

'TOWARDS UNITY.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, the 11th inst., Mr. Ronald Brailey will give clairvoyant descriptions illustrated with drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, the 6th inst., at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On Friday, the 14th inst., at 3 o'clock prompt, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

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

EUSAPIA REHABILITATED.

To burn what one used to adore, and to adore what one formerly burnt, is a French phrase for a complete change of opinion: and the past year has been notable for public admissions of such changes with regard to two remarkable mediums; first the beatification of Joan of Arc, and secondly the recognition by the Society for Psychical Research of the genuineness of Eusapia Paladino's mediumship. This latter change of front is attested by two recent publications: Part LIX. of the 'Proceedings of the S.P.R.', containing the report of the investigations conducted at Naples by Messrs. Feilding, Baggally, and Carrington, in November and December, 1908, and a book by Mr. Hereward Carrington, describing the same series of sittings.

The general results of these experiments have already been given in connection with Mr. Feilding's verbal report to the members of the S.P.R. ('LIGHT,' 1909, pp. 305, 355), and the detailed notes of the séances are chiefly valuable as a record of precise conditions. The commentary by the investigators, conjointly and individually, is more interesting as literature, and it begins with the admission that the judgment passed on Eusapia at Cambridge in 1895 was more hasty than just:—

She had been dropped by the Society as a fraudulent medium, notwithstanding the fact that there appeared to be a few phenomena, even in the Cambridge sittings, for which the ascertained fraud could not account, to say nothing of the previous observations of Sir Oliver Lodge at the Ile Roubaud, and by numbers of other qualified experimenters. Continental observers were by no means satisfied that the Cambridge report could cover the whole ground of Eusapia's case, and they renewed their investigations with increased energy. As a result, the opinion of practically all the scientific men and others (apart from the Cambridge investigators) who have given any attention by personal experiment to the subject, is that, after making every allowance for such fraud as she may occasionally permit herself to indulge in, Eusapia is nevertheless possessed of faculties of some supernatural kind.

In short, the Cambridge séances were regarded by Continental investigators as more compromising to the methods pursued by the S.P.R. than to the mediumship of Mme. Paladino, and it was time that something should be done to efface the unfavourable impression. The Council accordingly, as stated in a brief prefatory note to the Report, 'came to the conclusion that as we do not maintain an obstinate attitude of incredulity, we should again make an attempt to collect material with a view to forming an independent judgment on the phenomena Eusapia presents.' Or, as some might phrase it, after maintaining an attitude of obstinate incredulity for thirteen years, during which time others had collected an immense mass of material on which judgment could safely be formed, the Society considered that it was time to come down from its high horse and fall into line. The resolve to collect independent evidence did, however, lead to one especially notable result: the breaking down of the plea that darkness, relative or complete, is necessary for the production of Eusapia's phenomena, thus substantiating the position which 'LIGHT' has maintained for many years, that darkness is not an essential condition for physical phenomena, for the same results can be obtained in the light if mediums and sitters think so and exercise the requisite perseverance. We are not opposed to physical manifestations, far from it, we desire them, but we are anxious that they should be obtained under such conditions as shall render them of real value as unmistakable evidence of spirit agency.

By a curious coincidence, this very point of the necessity for darkness is discussed in the same number of 'Proceedings' by Count Solovovo, who in a brief postscript congratulates the three experimenters on having removed a serious difficulty from the path of future investigators. The light seems to have been kept as high as was compatible with the production of phenomena, and, as a result, the success of the séances was found to depend, not on the light, nor on the test precautions taken, but entirely upon the medium's personal condition at the time. The experimenters say:—

It was on the nights when she was in the best humour,

and consequently when our precautions were most complete and the light the strongest, that the phenomena were the most numerous. When she seemed in bad health, or was in a bad humour, or indisposed for the séance, she appeared to try to evade our control, she asked for the light to be reduced, and her movements were furtive and hard to follow. The phenomena on these occasions were rarer and of small account, and we did not find that the reduction of light, and the consequent increased facility for fraud, had any effect in stimulating them.

The reality of the phenomena being regarded as proved, there remains the question as to how they are produced. The joint report admits the existence of 'some hitherto unascertained force liberated in the medium's presence,' and that is, no doubt, as far as the three investigators can agree to go. Mr. Carrington, in his own book*, which will probably soon be obtainable in England, is, of course, free to state his own personal conclusions without reserve. His confession of faith is all the more remarkable because his previous attitude, founded on the experience he had had up to that time, was one of entire disbelief in all physical phenomena; or, more precisely, as he himself expresses it (p. 154), 'Until I attended my first séance with Eusapia, I had never seen one single manifestation of the physical order which I could consider genuine,' although he had sat with many mediums. After giving a pretty full outline of Eusapia's career and of the results of the many series of experiments that have been made with her, Mr. Carrington describes in detail his own experiences at Naples, and then proceeds to review the various theories put forward as attempts to explain the phenomena. Having disposed of hallucination and fraud as insufficient to explain many of the facts, he shows that all theories of 'forces' which issue from the body of the medium, whatever fancy names be given to such forces, only indicate a portion of the problem. There is undoubted evidence of force of some kind, but there is also evidence of will and intelligence, which control the manifestations, sometimes in opposition to the expressed desire of the medium and sitters; in this respect 'Spiritism is the only rational explanation.' Intelligence, however, requires an intermediary in order to act upon inert matter. Mind can act on the nervous tissue of the brain, but probably through some sort of etheric medium, which Mr. Carrington seems to regard alternately as a vital force and as a semi-material constituent of the human body. He says of it (p. 297):—

Now if we grant that this vitality is a separate force, capable of controlling the nervous mechanism under certain conditions, and acting as intermediary between it and mind, it is evident that this vital force is more detachable from the organism—more a thing, an entity—than we have been in the habit of supposing. It might be transferable, under certain conditions, from one organism to another, and this would account for mesmeric phenomena and some so-called miraculous cures. . . . Granting, then, that a spiritual intelligence is active, it cannot directly effect changes in the material world. The intermediary is the nervous, vital force of the medium, externalised by her beyond her body, and utilised by the manifesting spirit for the purposes of its manifestation. We might conceive that this vital energy is utilised by the manifesting intelligence, who imbibes and clothes itself with it, as it were—creating a sort of temporary fluidic body by which it can manifest, can come in contact with the material world, move material objects, be seen, felt, and even photographed.

Apart from the apparent confusion between a force and its semi-physical, 'fluidic,' or 'etheric,' medium, this pronouncement of Mr. Carrington's is welcome if only as indicating a means whereby he and others can be reconciled to the idea of mediumship, with all that it implies—namely, the manifestation of conscious, surviving personality across the apparent severance occasioned by what we call death. The various links in the chain of logical proof have been supplied by different observations and experiments, but Mr. Carrington stretches out the chain to its full length, and shows that it is capable of reaching all the way to that other state of existence of which some seem to fear even the knowledge that is within their reach.

* 'Eusapia Paladino and her Phenomena.' By HERWARD CARRINGTON. New York: B. W. Dodge, and Co. Price 2dol. net.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 1st, 1910.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 85 centimes. To Germany, 11 marks 25pf.

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

FAREWELL! AND WELCOME!

Standing between the departing and the arriving guests, is it not the privilege of a valiant and gracious soul to part tenderly with the one and hopefully to welcome the other? It is a moment which gives a great opportunity for gratitude and faith, for memory and hope. We wish one another 'A Happy New Year,' and it is a human wish, but, in a sense, not quite the wisest. Why not look back and wish, for the truly beloved, a serene contemplation of the Old! The wish should depend upon what Fate has brought or seems to promise. 'May the dead past bury its dead,' might, for some, be the best wish of all. Poor soul! remember:—

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors led yesterday cover,—
Yesterday's wounds which smarted and bled.

Every day is a fresh beginning,
Listen, O soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again!

For many, the kindly wish for 'A Happy New Year' will only deepen a haunting grief, since the Old Year threatens to be more with them than the New, for wounded love and memory's sake: and it seems half a sacrilege to talk of 'A Happy Year.' But why not? Did not old Seneca write noble sense when he set down this?—

Do I grieve for my friend's sake or for my own? Why should I afflict myself for the loss of him that is either happy, or not at all in being? In the one case, 'tis envy; in the other, madness. We are apt to say: 'What would I give to see him again, and to enjoy his conversation! I was never sad in his company: my heart leapt whenever I met him. I want him wherever I go.' All that is to be said is: 'The greater the loss, the greater is the virtue to overcome it.' If grieving will do no good, 'tis an idle thing to grieve; and if that which has befallen one remains to all, it is as unjust to complain. The whole world is on the march to the same point: why do we not cry for ourselves that are to follow, as well as for him who has gone first? He is not gone but sent before: and as there are many things that he has lost, so there are many things that now he does not fear.

The argument has the sternness of the Stoic in it, but it also has in it the clearness and veracity of a reasonable being, and the germ of the trustfulness of a saint: and, after all, what is there better for a man than the clear discernment of the inevitable, and noble submission to it? That is at once a remedy for past grief and a sure fortress against all assaults of Fate. As wise Seneca again says:—

There is no defence in walls and engines against the power of Fortune. We must provide ourselves within; and, when we are safe there, we are invincible. We may be battered, but not taken.

The best of it is that if a man cannot mend his fortune he may yet mend his manners, and put himself so far out of her reach, that whether she gives or takes, it shall be all one to him.

When Zeno was told that all his goods were drowned, 'Why then,' said he, 'Fortune has a mind to make me a philosopher.' 'Tis a great matter for a man to advance his mind above her threats or promises, for he that has once got the better of her is safe for ever.

It is, to be sure, a counsel of perfection; and it takes indeed a philosopher to compass it, or even to understand it, but it is the way of salvation, and has in it the substance of that heavenly promise of the divine philosopher, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls, for my yoke is easy and my burden is light.' This is the philosophy of the soul's mastery of Fate, and its superiority to the lacerations and luxuries of sense and time.

He will play a wise and noble part, then, who will turn to the future with quiet valour, not forgetful of the past but not fettered to it; not over lingering amid its failures, yet not too anxious to escape from contact with them, for they may have much to teach. The safe and sober-minded man of business takes account of everything, bad debts and all, even though they be written off; for they are teachers if not gains; and they remind him of how much is in his own power, and where the way of safety lies, and the haven of a quiet mind.

Two things, also, will be like guardian angels to him:—the knowledge of how much deep enjoyment may be got out of the struggle; and the discovery that the true meaning of the struggle is, after all, an education in the schoolhouse of the soul. How much, even of happiness, turns upon whether we think of ourselves as voyagers towards a Holy Land or as blinded horses trudging round a mush of clay! If there is no 'far-off, divine event': if life is for us only the emergence of a bubble on the swirling stream of time; and if the end is only its ignominious collapse, the wish for 'A Happy New Year' has in it more of mockery than of hope: but if life here is only a minute portion of it—just one glimpse of a splendid infinity of progressive being—then the whole struggle has interest and meaning: we can weave the past into the present, watch the pattern grow, and, by faith, trace it into regions where it will be perfected. There is vast significance, then, in the poorest and least potent life: and hope for all.

Let no one, in accepting the wish for happiness, permit reservations concerning what we call 'death.' That also may be part of the happiness—and the best part. At any rate, let there be calm and courage. Remember the valiant saying of that splendid 'Pagan,' Marcus Aurelius: 'What means all this? Thou hast made the voyage, thou art come to shore. Get out! If indeed to another life, the gods are also there.'

In one of his recent sermons the Rev. R. J. Campbell said that someone whom he knew recently heard two successful business men discussing the question of the future life, and found, to his astonishment, that neither of them wanted to live after death. They did not want to go on living—if they could only see their families well provided for they would welcome dissolution and an eternal sleep. Mr. Campbell suggested that the reason for this was that they were disappointed—they had discovered that even a fair measure of material success did not compensate for the baffled yearnings of the soul—the world's disappointments were legion and its rewards a hollow sham. But, he said, what is at the back of that feeling of the unsatisfactoriness of life is not really a longing for death—but for a fuller, truer, wiser, better life, the real fruit of life in the eternal realm of the spirit.

THE PURPOSE OF EXISTENCE.

BY MR. E. WAKE COOK.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, December 16th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

MR. WAKE COOK said: Modern Spiritualism is essentially scientific in its methods, although it has one great advantage over science. The fundamental facts of Spiritualism are accompanied by intelligence which gives their explanation, while science gropes amid a chaos of seemingly disconnected facts until a flash of insight gives the clue, the theory which brings creation from chaos, and the facts range themselves in proper order and reveal their purpose and significance. Such a theory forms a working hypothesis, by which further discoveries are made, and its own truth or falsehood is made manifest. Such a working hypothesis we urgently need, not only for the right ordering of life, but also for our thoughts about life. We must have some notion of the purpose of existence before we can determine the value of anything, or of any action. The real purpose of existence is a fundamental question; until it is answered, provisionally at least, religion, philosophy and ethics are without foundation, as the answer determines the whole range of ethical values and the value of religion itself.

The first question of religion is, What is the nature of the Infinite Existent, the Soul, or the moving Power of the Cosmos? If conceived as an Omnipotent Being, what is His nature, and what His purpose in creating man at all? If with the Agnostic we set aside all anthropomorphic conceptions, the same logical necessity for question and answer remains, although it may take a different form. The sceptic will decline to see any purpose in life, and he will declare that the talk of a purpose is a groundless assumption; and all the old arguments against Teleology will be marshalled in dialectical array to demolish it. But while the old arguments for design or purpose must be modified to suit a larger, a less personal conception of God, or the moving Power of the Universe, those arguments remain substantially sound. Throughout the whole range of Nature there is something analogous to design, purpose, or plan; all things are informed with intention, beauty, and adaptation of means to ends. To deny this is a confession of wilful blindness; it is demonstrable in small matters, why not also in the greater?

Assuming, then, that there is a purpose in existence, what is this purpose? In a sense, all religions, philosophies and systems of ethics are indirect answers to this question. But the question, so far as I know, is not directly raised. When we ask, What is the chief end of man? we propound an ethical and personal problem, asking what he should do, what are his duties, rather than the larger question as to why he is here at all.

The first question in the Shorter Catechism is: 'What is the chief end of man?' The answer is, 'Man's chief end is to glorify God, and to enjoy Him for ever.' This is coloured by the idea of the glorification and adulation bestowed on an Eastern despot; and the second part of the answer is ambiguous, and unhappily put. Ruskin, dealing with the same question, says: 'The chief end and purpose of man is to witness the glory of God, and to increase that glory by his reasonable obedience.' This is better, but inadequate, leaving man a mere spectator, rather than a co-worker and co-creator.

Let us ask the question as to God's purpose in creating man, in a less personal form, and see what answer we get from the whole scheme implied in Christian theology, not from any recondite standpoint, but from that of the man in the pew.

The Creator, endowed with omnipotence and omniscience, makes man in His own image and likeness, bestows on him the doubtful boon of free will, places him in the presence of temptations which prove too strong for him. The woman,

tempted by the serpent, falls a victim to his wiles; and man, in his turn, and more excusably, succumbs to the more charming temptress, woman. They fall from their high estate, and the whole human race is involved in their fall. The one act of disobedience of these inexperienced ancestors of ours involves countless myriads in the liability to eternal misery, from which only a minority are saved; and for the last two thousand years these have only been saved through the virtue and the vicarious sufferings and death of the Saviour. Formerly it was believed that all those outside of Christianity were hopelessly lost, and while this idea has been largely repudiated by the more enlightened Christians, it still underlies all the costly missionary efforts to convert the 'heathen.'

Now, however much these crude ideas of 'popular' theology may be refined and idealised, or even sublimed into a glorious allegory, the fact remains that even among Christians, not to mention the 'heathen,' the majority go the broad and easy way to destruction, while the few alone take the straight and narrow path to Paradise.

Take the fate of the lost as pictured by two of the greatest mouthpieces of humanity, Dante and Shakespeare. Think of the graduated chambers of horrors in which Dante places the suffering sinners, portraying with potent and ruthless pen every ingenuity of torture with terrible realism. Our own Shakespeare is no better, except that he hints the horrors, and avoids the sickening details of the earlier poet. He pictures the spirit of a good king, who had been murdered by his wicked brother, returning to his son, Hamlet, and addressing him in these terrifying words:—

But that I am forbid

To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine:
But this eternal blazon must not be
To ears of flesh and blood.

The net result, then, from the theologian's standpoint, is that men are sent into this world of tumult and crime to enjoy little and to suffer much, and have to look forward to the dreadful possibility of being among the lost; the few only being awarded just compensation in eternal bliss.

Theologians must regard this awful preponderance of misery over happiness as God's foreseen purpose; or as a frustration of His intentions. In either case He must have foreseen the dire possibilities involved, and to create man in such circumstances could certainly not be the work of Omnipotence, Omniscience, or a God of Love.

Thus the old theological system totters to its fall as an explanation of the purpose of existence. The Christian conscience revolts against such a conception. Christians now feel that they could not be happy in 'heaven' while the majority of their brothers and sisters were suffering unspeakable misery. They begin to see that the whole idea represents, not God's purpose, but man's inhumanity to man, and his vindictive resentment against those differing from himself. The spirit of Christianity enlightened by Spiritualism is already soaring towards higher and more adequate conceptions, or is idealising the old ones out of all knowledge.

Christian theology having failed to give us a satisfactory answer as to the purpose of existence, we shall ask in vain for more satisfying answers from other religions, as they confine themselves to pointing the way to salvation, without explaining why we need salvation, or rather, why we were created at all if it involves the awful possibility of the majority of us being lost. Nearly all religions represent the powers of good and evil as in conflict, the purpose of the good deity being partially frustrated by a devil. The learned Gnostics held that the present world was the result of a catastrophe in which the Spirit fell under the power of Matter. Even the beautiful religion of the Buddha seems to regard personal existence as some sort of mistake, something to be escaped from as soon as possible into a non-personal existence an absorption in Nirvana.

The question then is, What answer does the philosophy of Spiritualism supply? The best is given in the 'Great Harmonial Philosophy,' by the greatest of all Seers, Dr. Andrew Jackson Davis, who says that the purpose is the individualisation of spirit, the developing and perfecting of a human soul or a human character. If the full meaning of this pregnant sentence and all its implications were deduced and developed, as in 'The Great Harmonia,' we should get our answer; but as five great volumes cannot be condensed into an Address, I propose to endeavour to answer it from a different standpoint, and to show that the spiritual purpose of existence is to develop and enlarge consciousness, to awaken us into full knowledge and realisation of the wonders, the glories, of our own being as parts of the stupendous whole. To draw out the full meaning and significance of this would require volumes, so to simplify matters I will try to outline my personal impressions. How these views have come to me I really do not know; it is not so much that I hold them, as that they hold me! In adopting the simplest form of statement I hope I shall not be thought to be dogmatising; I have only time to throw out hints and suggestions, and I think it better to endeavour to stimulate your own thought than to try to impose my ideas on you by the tyranny of logical coercion.

Consciousness is all in all to us: blot out consciousness, and for us existence is blotted out; the multitudinous universe becomes a nonentity. But while consciousness is all in all to us, it is limited and limiting, hiding from us infinitely more than it reveals. The limitations of our consciousness make us regard ourselves as comparatively isolated or independent individuals; hence egotism overshadows our whole outlook; and here we have the source of that *narrow selfishness which is the root of all evil*. As consciousness—which includes all knowledge and experience—enlarges, primitive man begins to realise his relationship with others, and his dependence on them for his happiness or well-being. These his very selfishness urges him to preserve and cherish for his own ends. As his perception grows he becomes conscious of wider relationships, and his sympathies extend to the family, then to the tribe, and finally to the nation. The progressive enlargement of his consciousness shows him that he is the sport of powers both adverse and friendly; he tries to propitiate them, and religion is born.

Consciousness having grown large enough to embrace the nation, patriotism emerges; a feeling, a sentiment which has still much useful work to do in the world, despite the antagonism it engenders. Consciousness, still growing, tends to 'cosmopolitanism,' which as yet extends little beyond a man's own race and colour. I believe that in the order of development racial antagonisms will gradually supplant national antagonisms; thus ending wars between races of the same colour, as unity will be needed to resist the pressure of other races. This will enlarge the areas and the periods of peace; as the interests involved, and the powers opposed, will be so colossal that war will be all but impossible, and it will have done its stern task of organisation and discipline among the peoples, without which they would decay through sloth or luxury. Our subject is so all-embracing that it easily leads us into the heart of all the great questions.

Let us glance at it from another standpoint. Consciousness has been well likened to the solar spectrum. We see only the middle range of the rainbow colours, which represent different rates of vibration, some being too slow to affect our sense of sight, and others too rapid. Beyond the lower end of the scale, represented by the red, are powerful vibrations which we discover by other means; while beyond the upper end of the visible scale are powerful chemical vibrations too rapid for the eye to perceive. This shows the limitations of our senses on which consciousness so largely depends; it shows, too, how much greater are our spirits than our bodily senses, and how they prompt us to supplement our senses by experiment, and thus enlarge the bounds of our knowledge.

In the spectrum of consciousness the higher vibrations give us the super-conscious; while the lower are the subliminal, or the sub-conscious region. The latter has been well

called the stored-up racial experience; but it must be something more than that. It is the body-builder and repairer; and whether we regard it as a sub-creator, or a something which focusses the Divine creative energies which build up a man with a distinct individuality, and maintains that individuality through all the vicissitudes of the battle of life, whichever way we regard it the wonder of it is equally great. It represents powers, skill, and knowledge far beyond the sum possessed by the whole circle of our arts and sciences. This sub-conscious self of ours must order all those myriads of energetic molecules and atoms to their appointed task of building up God's grandest Temple, the human form divine. Think of all the artistic, plastic, chemical and electrical forces it co-ordinates to the given end! The marvel and mystery of it all beggar comprehension; yet we take it all as a matter of course. All these wondrous creative energies are outside the range of our ordinary consciousness, and it is by reason, investigation, and experiment that we gain a knowledge of them and their significance.

The super-conscious region, that of the inflowing thought, and the higher spiritual activities, is even more wonderful; and while the smaller results flow into our consciousness, the why, the wherefore and the whence are all beyond our present range. We are surrounded by infinitudes of miracle and mystery which overwhelm our limited faculties the moment we try to grasp them. Thus we see what a universe of poetry, of art, science and religion lies about us waiting for our consciousness to grow large enough to take it all in.

It will be seen that the word knowledge nearly covers the field; but consciousness is the larger term, including all kinds of knowledge—and of feeling, emotion, sentiment and aspiration that enrich and vitalise knowledge. This may be called *lived knowledge*, personal knowledge which has come to us with an emotional accompaniment. This is termed experience; but it means something more than that wisdom of experience which is full of wise saws and modern instances; so it is better expressed by what we call *experiences*, which make up the vital facts of life.

This garnering of lived and other knowledge, experience and experiences, I firmly believe to be the main purpose of life: that is, the unconscious or semi-conscious purpose for which Nature overrides all our conscious purposes and ideals. Life may be regarded as a series of adventures, spiritual, mental and bodily; and the after-life as another series of adventures on a higher plane. Such is the natural prompting to adventures that men risk life and limb in their pursuit, and the rest of the world never tires of reading and hearing of them, and going through them vicariously in imagination. The significance of all this has been strangely overlooked.

The gaining of knowledge and experience will seem a sadly inadequate account of the purpose of existence, until we see what is implied in it; and we shall then see that it is the one purpose which Nature puts before all others, and secures its success though all others fail.

(To be continued.)

'THE TAROT OF THE BOHEMIANS,' a fascinating, if somewhat fanciful account, by 'Papus,' of the strange set of symbols called by some the 'Book of Thoth' and 'the most ancient book in the world,' has been translated into English and is published by Messrs. Wm. Rider and Son, Limited, 164, Aldersgate-street, E.C., price 6s. net. An introduction has been written by Mr. Waite, who has also revised the translation in order to secure accuracy in the use of occult terms. The origin of the Tarot cards, as of many other curious and interesting things, is veiled in mystery; we first hear of them in the fourteenth century, and their assumed Egyptian origin is probably based on the fact that they have long been in the possession of the Gypsies, whose name denotes that they were supposed to be Egyptians. Numerical symbolism may lend itself to almost anything, and the mere facts that the number of 'major arcanae' in the Tarot is the same as that of the letters in the Hebrew alphabet, and that there is a suit for every letter in the Tetragrammaton or Sacred Name, form the foundation for a bewildering array of symbolical correspondences, such as are set forth in this book, which also contains some lessons in the application of the Tarot to divination, and altogether is probably the most complete exposition of the whole subject that can be obtained in the English language.

THE BREAKDOWN OF MATERIALISM.

In an address delivered last month to a branch of the Progressive League, and reported in full in the 'Christian Commonwealth,' the Rev. Dr. Orchard said that scientific materialism had broken down, and that 'matter,' which had been regarded as the universal basis, doing away with all mystery, had turned out to be the most mysterious thing existing. Religion had failed to realise the opportunity of taking a truer hold on life and material things by showing that they were capable of a spiritual interpretation. Meanwhile:—

Science had deigned to turn its attention to those superstitions which have been found in every age, and to investigate occult phenomena, with the result that the human mind is discovered to be far greater than was dreamed, to be based on an unconscious mind that seems, in the perfection of its memory, the power of its intuitions, and its emancipation from the barriers of time and space, almost to partake of the character of the Infinite. Science only enables us to describe, not to explain, value, or give an ultimate answer to the problems of mind.

Science regards man as an outcome of Nature, and his moral and religious hopes as responses to something in Nature, so that he has within himself the clue to what is outside him and 'will prove herself the friend and helper of all that is noblest and best in human faith.' The lecturer went on to say that religion is being freed from traditional dogmatic theology, and is becoming an experience; the only purpose of theology will be to make clear to men what religion is, and thus open their hearts to its experience.

THE 'ADVENTURES' OF LIFE AND DEATH.

Sir Oliver Lodge has at various times exemplified the tendency of the wider outlooks of science to extend far in the direction of a reasonable religion, and has done much to combine both into an outline of a comprehensive and hopeful philosophy of existence, the details of which can be filled in later. Speaking at the P. S. A. anniversary recently, at the Moseley-road Congregational Church, Birmingham, he considered existence as having neither end nor beginning. Birth was an adventure, death was an adventure; life went on beyond death, and there was some truth in pre-existence, though it was not easy to formulate it. He did not suggest re-incarnation, or transmigration, which he regarded as fanciful. He thought that we were fragments of the great reservoir of life, of spirit; we were mind-fragments individualised and incarnated at birth. There were some with more of the soul incarnated than others; men of genius had inklings and inspirations from a part of themselves not incarnate, and therefore they saw things beyond the commonplace power of humanity. We were here to become worthy of our origin, to realise our Divine connection, to develop a character and a will, to become ripe for freedom. The stage at which we gained the power to choose between right and wrong was a momentous one in evolution: it was called the 'fall of man.' Why not the rise of man? Both names were true, because man misused the power, and was slowly learning to use it aright. We were led, but not forced, and if we asked for help we were helped in many ways, and the whole human race had been helped, by an agency not even yet fully and completely recognised. As to the Incarnation, Sir Oliver said:—

A Divine helper actually took flesh and dwelt among us. We are all sons of God in a sense, but a Son of God, in the supreme sense, took pity on the race, laid aside His majesty, made Himself of no reputation, took the form of a servant, entered into our flesh, and lived on the planet as a peasant, a teacher, a reformer, a missionary. This literally happened. I have been led to perceive the possibility of it by investigation. By scientific investigation I have come gradually to perceive that the churches have got hold of a great truth. All they say about it need not be true, but there is a truth in it much better than anything they have yet said.

Summing up the moral teaching of this doctrine, Sir Oliver Lodge said: 'Only get the human will in harmony with the Divine will; let the will of God be done on earth as it is done in heaven, and the kingdom has come.' As regards a future state, referring to the belief that hereafter there would

only be enjoyment and idleness, he said that to sit and do nothing would get monotonous after a few thousand years. That was not his ideal of the future. As they rose in the scale of existence they would learn that work for others, maybe suffering for others, could be willingly undertaken. Existence was not a placid stream. There came a time when sacrifice was demanded, when there was an urgent call upon our nature, and when a man felt that he must respond.

MR. ROBERT A. BOURSNELL.

BORN OCTOBER 8TH, 1832. PASSED ON DECEMBER 21ST, 1909.

Spiritualism has just suffered a great loss in the transition of one who, for the past fifteen years, has held a unique position in the movement. Mr. R. A. Bournsell has during that period been the only medium in Europe through whom those on the other side could, with any degree of certainty, manifest their presence on the photographic sensitive plate, and probably through his mediumship over ten thousand spirit portraits have been obtained.

How much consolation and comfort has been brought and how many hearts have been made glad on both sides of the veil, by the work of this kindly, sincere, and unsophisticated old man will never be known. Judging by the many letters from grateful sitters which I have perused, his record in this respect has been an enviable one. On the other hand, the very rarity of his gift unfortunately exposed him to the attacks of many prejudiced and jealous critics, who discovered that the easiest solution to a psychic problem was to suggest fraud. Although these accusations were often hard to bear, yet content in his own uprightness and single-minded desire to do what was right, he loyally and faithfully carried out the work which had been given him to do.

Mr. Bournsell first obtained psychic effects as far back as 1851, but not understanding their significance and being blamed by his partner for spoiling the plates, he gave up that branch of the business. About the year 1894 his mediumship became developed, and since then he has been under the charge of four guides at different periods. The sweet faces of 'Tulip' and 'Sister Therese' are well known, as they have been photographed in many poses. The last spirit helper was a venerable looking man who was appropriately named 'Malachi.' A purse of gold was presented to him by a few of his friends in October, 1903, with a testimonial which was signed by upwards of a hundred Spiritualists, including Mr. A. Glendinning, Mr. Thos. Everitt, Mr. C. Lacey, and Mrs. Lydia Manks.

During the past ten years it has been my privilege to have many sittings with Mr. Bournsell, and in all our conversations I have been particularly struck by the charity and kindness he invariably displayed in speaking of others, even including his persecutors. He was emphatically a lovable old man, and being no respecter of persons, except for their real worth, a poor, but sympathetic, sitter received more attention than a duchess. He was a fine clairvoyant and clairaudient, and also occasionally received automatic writings. It is only right to point out that Mr. Bournsell had to decline by far the greater number of his would-be sitters, and the fact that he did so was evidence of his perfect straightforwardness.

Like Swedenborg, Mr. Bournsell had intimations that his call was near, and about two months ago, though then in fairly good health, he actually prepaid his funeral expenses. His little almanack was specially marked at December 21st, as he had been told that that date would bring a great change in his life. The prophecy, like others he had received, proved correct, for during that evening, after a short illness owing to an attack of pneumonia, he passed on to the higher life. His mortal form was interred on Friday, December 24th, at Hanwell Cemetery, in the presence of a number of relatives and friends, near to that of his wife, who passed away about a year ago.

Doubtless he received a joyous welcome from hundreds of his spirit friends, and heard the glad words so richly earned: 'Well done, thou good and faithful servant.'

H. BLACKWELL.

P.S.—A further notice of Mr. Bournsell, with his portrait and a dozen spirit photographs, appears in the January number of 'The London Magazine.'

JOTTINGS.

'A Happy New Year': such is the greeting on all lips to-day. Doubtless, in the majority of cases, the wish is sincere, the aspiration heartfelt. It is a good thing that we can all find time—if only once a year—to think and speak encouragingly to each other, because happiness is a state of mind and feeling which we can foster. It grows stronger the more attentively we direct our thoughts and interest in the right channels in the right spirit. To be happy we must be happy—that is, kindly, appreciative, hopeful, bright, and of good cheer. If we 'face the sunshine,' hope for the best and resolutely make the best of the present hour, then we 'keep smiling,' banish fear-thought, and are as happy as we know how to be. We wish you, friendly reader, a happy year of pleasant thoughts, harmonious feelings, and brave, earnest deeds—but above all a calm, serene, and courageous spirit that will enable you to both *be* good and *do* good, and thus get good every day.

As will be seen by the announcements on page 2, the London Spiritualist Alliance meetings will recommence on the 6th inst., when the Rev. T. Rhondda Williams will give an address on 'Towards Unity.' Mr. Williams is now stationed at Brighton, and preaches from the pulpit formerly occupied by the Rev. R. J. Campbell. He is also an active worker in the Progressive League, a frequent contributor to 'The Christian Commonwealth,' and an eloquent and spiritually-minded speaker. We expect that there will be a large gathering in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday next to welcome Mr. Williams. His subject is one that cannot fail to interest all who are in sympathy with advanced spiritual movements.

In a kindly letter Dr. D. Stearns White, of Chicago, U.S.A., writes: "'LIGHT' is a clean, pure, spiritual paper of a high order, and I like it very much." He also says: "I live four blocks from the Bangs Sisters, and in my opinion Mrs. May Bangs is as fine a born medium as I ever met. She is perfectly honest, as anyone can test for himself. I have seen the Sisters get pictures where none existed, and the recipients were more than willing to pay thirty-five dollars for them—no one pays unless satisfied." Referring to the Bangs Sisters, the Editor of 'The Progressive Thinker,' in his paper for December 11th last, says: "We have always believed their artistic work to be genuine spirit productions, and will give one hundred dollars to anyone who can prove otherwise. We offered that amount ten years ago."

A case of premonition of death by a spirit is given in 'Revista de Estudios Psiquicos.' Noises were heard in a country house near Santiago (Chile), and thinking that they were caused by robbers, a young man went to investigate. He returned looking very pale, and afterwards told a favourite sister that he had seen his deceased mother, who said to him: "Prepare yourself, for in three months you will be with me." The day was noted—it was March 4th of last year—and on June 4th the young man died of an illness which came on subsequently to the prediction.

From South Africa we learn that on November 20th the Durban Spiritualist Society gave a cordial welcome to Mrs. Millicent Thompson, who has gone out from England to conduct a twelve months' mission under the auspices of that society, which is looked upon as representative of the movement in South Africa. At the same time portraits were unveiled of Miss Pearson, a local worker, who has passed on, and of Mr. Utton, the founder of the society, who has transferred his services to Canada. The evening was then devoted to music and social intercourse.

Professor W. F. Barrett, of Dublin, one of the Spiritualist founders of the S.P.R., lectured at the City Temple Hall on December 16th on 'Some Results of Psychical Research.' He said that science was slowly and steadily pushing back the boundary of the supernatural, and quoted Berkeley as saying: "Our notion of what is natural grows with greater knowledge"; and St. Augustine, who said that 'Miracles are not supernatural but extra-ordinary events.' Every phenomenon, or appearance, said Professor Barrett, is some aspect of the creative thought of God; hence the supernatural, in its true meaning, is the Divine indwelling, a consciousness of God, such as can never be a matter of scientific inquiry or demonstration. In concluding his address he dealt with the evidence for the reality of hypnotism, clairvoyance, water finding by the divining-rod, and other phenomena. Early in March he will lecture on the evidence relating to the survival of personality or the existence of intelligence in the unseen.

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.

Spirit Photographs Wanted.

SIR,—My committee desire me to inquire, through 'LIGHT,' if any of your readers have genuine spirit photographs that they would dispose of, either by gift or at a nominal price, the object being to have them suitably framed for hanging up in the hall here. We shall feel grateful for help in this matter.

—Yours, &c.,
(MRS.) A. JORDAN,
Secretary, Spiritualists' Association.
Séance Hall, Broadway, Southend-on-Sea.

The Rev. W. Stainton Moses.

SIR,—In the issue of 'LIGHT' for December 1st, 1906, several letters with reference to communications from its former editor, Mr. W. Stainton Moses, were published. I shall be glad if anyone can say whether he has recently manifested in any way.—Yours, &c.,
E. P.

An Explanation Desired.

SIR,—In 'LIGHT' of December 18th, p. 605, Dr. B. F. Austin uses the phrase, 'the dogma of human forgiveness,' and says that this dogma is denied by Spiritualism. Will he please tell us what this dogma is?—Yours, &c.,

A. S. H.

[The phrase is probably an abbreviated form of denial that people can escape the 'judgment' and 'punishment,' referred to in the first paragraph quoted, by having their sins 'forgiven'; for the working of 'universal law' excludes any special exemption in individual cases. Perhaps, however, Dr. Austin will reply for our correspondent's benefit.—ED. 'LIGHT.']

The Need for Seriousness.

SIR,—I can positively vouch for the truth of the following incident. Nearly forty years ago, several ladies and gentlemen were enjoying a social evening in Medford, five miles from Boston, Mass. One of the persons present was the Rev. C. H. L., now deceased. The young people were amusing themselves with planchette. After two or three ladies had experimented with some success—the writing being of a light and frivolous character—the clergyman was requested to place his hands on the lively little board. With some reluctance he did so; and after preliminary scrawls, the following was written: "Go to h—."

Whenever psychical experiments are tried, it should be done with a sincere desire to learn the truth; and it is a good practice to open the circle with the Lord's Prayer.—Yours, &c.,
Lahaina, Hawaii.
(REV.) A. B. WEYMOUTH.

NEW PUBLICATIONS RECEIVED.

- 'Proofs of Spirit Identity.' By J. C. F. GRUMBINE. Boston, Mass.
- 'Eusapia Palladino and her Phenomena.' By HERWARD CARRINGTON. New York: B. W. Dodge & Co. Price 2dol. net.
- 'Your Character. A Birthday Book.' ELIZABETH TOWNE and C. S. TWING. E. Towne, Holyoke, Mass. Price 75 cents.
- 'A Great Thinker.' By M. W. HASELTINE. 'Swedenborg's Psychical States.' By JOHN WHITEHEAD. Boston, Mass.: 16, Arlington-street.
- MONTHLY MAGAZINES.—'The Theosophist' (1s.), 'Ultra' (1s.), 'Review of Reviews' (6d.), 'Hindu Spiritual Magazine' (1s.).

TO CORRESPONDENTS.—A number of communications intended for this number of 'LIGHT' are unavoidably held over until next week.

MARRIAGE.—The 'China Critic,' of December 7th last, reports the marriage, at Tientsin, North China, on December 6th, of 'Hector Rumford, eldest son of S. Roden-Rumford, Esq., of London, England, and Charlotte Ellen, daughter of Samuel Brearley, Esq., of Nottingham, England.' Mr. Rumford was at one time an active worker for Spiritualism in London, and we are sure that their many friends in this country will send them fraternal congratulations and sincere good wishes for their health, happiness and prosperity.

SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday, December 19th, an inspiring address by Mr. E. W. Wallis on 'Is the Battle Won? or What we have Lost and Gained,' was much appreciated. Mr. George Spriggs presided.—*Percy Hall*.—On December 20th Miss MacCreadie gave clairvoyant descriptions and spirit messages. Sunday next, Mr. J. W. Boulding. (See advertisement.)—D. N.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday, December 19th, Mrs. Jones spoke on 'Worry and its Effects,' urging the cultivation of cheerfulness and hope. No further meetings until the third or fourth Sunday in January.—A. J.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday, December 19th, Mrs. A. Boddington gave an interesting address and clairvoyant descriptions. Sunday next, at 6.30 p.m., Mr. W. E. Long.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Madame French and Mr. Kelland spoke. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Neville. Thursday, 7.30 p.m., Social at Grove Hall, Hammersmith. Tickets, 6d. each.—J. J. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Annie Boddington gave an address and successful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., address by 'Wrangler.' Friday, at 8 p.m., supper and midnight circle.—H. B.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. Marsh gave an address on 'Of what use is the Knowledge of a Future Life?' Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. Frederic Fletcher. Thursday, Mrs. Irwin, psychometry. 9th, Mr. H. Leaf, address and clairvoyant descriptions.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. H. Boddington spoke. On Christmas morning a good circle was held. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Curry, Miss Reid and Mr. F. G. Clarke. Mondays and Thursdays, 8, Wednesdays, 3, public circles.—A. C.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—On Sunday last Mr. Howell spoke from Isaiah xi. 6. Mrs. Harvey gave clairvoyant descriptions.—E. A. H.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last a public circle was held. In the evening Mr. F. T. Blake spoke on 'Looking Backward,' and gave well recognised clairvoyant descriptions.

BRISTOL.—28, BATH-BUILDINGS, MONTEPELIER.—On Sunday last, at the Christmas service, Mr. A. C. Osborne spoke. Mrs. King, Mrs. Wright, and Mr. A. G. Taylor gave clairvoyant descriptions and spirit messages.—A. C. O.

GLASGOW.—KINGSTON.—On Sunday last Mr. Ralph Stewart delivered inspirational addresses on 'The Origin of Christmas' and 'Ministering Angels,' and named the infant daughter of Mr. and Mrs. Gow.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On December 17th, after the annual meeting, at which all the officers were re-elected, a concert was given by talented artistes, including Mrs. Ross, the Misses Dolly and Beckie Pinnack, Miss Ross, Miss Alice Ross, Miss Attwood, Mr. Willie Manders, Mr. Stanley Smith, and Master Clarence Pratt. On Sunday, December 19th, Mrs. Place-Veary gave trance addresses and clairvoyant descriptions. Miss Attwood rendered sacred solos. On Monday Mr. John Lobb addressed a crowded audience on 'More Experiences with the Risen Dead'; Mrs. Place-Veary gave psychometric readings; and friends rendered solos.

BAZAAR AT BRIGHTON.

The bazaar and sale of work held by the Brighton Spiritualist Mission at their hall in Manchester-street, on December 16th and 17th, was a grand success financially and otherwise. On Thursday it was opened by Mrs. Weeks in a few happily-chosen words, and on Friday by Mrs. Stephens in a neat little speech. The stalls were artistically decorated and daintily arranged by the holders, Mrs. Maltby, Mrs. Philipps, Mrs. Cripps, Mrs. Severn, Miss Moreton (Lyceum). Miss Reid supplied and ably managed the refreshments, Mr. F. G. Clarke the literature.

Character readings were given, astrologically, by Miss Reid; phrenologically, by Mrs. Severn, psychological clairvoyance by Mrs. Curry. The thanks of the society are due to the various artistes for their gratuitous and efficient services, especially to Miss Hilda Stephens and to Miss Weeks for their clever dancing, singing, reciting, &c., and to all the kind friends who have helped so generously with gifts and in other ways.

A. M. SEVERN,

Hon. Sec.

BOOKS AT CLEARANCE PRICES.

Many Quite New Copies.

For Sale, in good condition, except otherwise stated. One copy only of each of the following Books is for Sale. To secure them an early application must be made, accompanied by remittance. Books cannot be sent unless remittance accompanies order. Post Free at prices quoted.

Many Books at less than a quarter of the published price.

Call at the Book Room and inspect the Book Bargains. We cannot describe them fully.

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

The Next World. Fifty-six Communications from Eminent Historians, Authors, Legislators, &c., now in Spirit Life. Through the mediumship of Mrs. Susan G. Horn. Cloth, 252 pages, 2s. 10d.

Modern American Spiritualism; or Twenty Years' Record of the Communion between Earth and the World of Spirits. By Emma Hardinge (Britten). 17 illustrations, title page only missing. Cloth, 565 pages, scarce, 9s. 6d.

Nineteenth Century Miracles, or Spirits and their Work in every Country of the Earth. A complete Historical Compendium of Modern Spiritualism. By Emma Hardinge Britten. With many portraits of noted mediums and Spiritualists, &c. Cloth, good copy, 555 pages, 11s. 6d.

Letters from the Spirit World By the late Lord Carlingford. Paper cover, 84 pages, very scarce, 3s.

The Conjugal Relationships as regards Personal Health and Hereditary Well-Being Practically Treated. By Augustus K. Gardner, M.D. Fifth English edition. Cloth, 230 pages, new copy, 2s. 10d.

Christian Science Instructor. An Exposition of Evangelical Christian Science Teaching, with Rules, Formulas and Instructions. By Oliver G. Sabini. Cloth, 350 pages, new copy, 4s. 6d.

The Individual and Reality. An Essay touching the First Principles of Metaphysics. By Edward Douglas Fawcett. Just published at 12s. 6d. net. Cloth, 449 pages, new copy, 7s. 6d.

The Birth and Growth of Toleration, and Other Essays. By the Rev. J. O. Bevan, M.A., F.G.S., Rector of Chillenden, Dover. Cloth, new copy, 349 pages, just published, 3s. 6d.

Joan of Arc. By Arthur Whetnall. With 16 full-page illustrations. Cloth, new copy, just published, 2s. 4d.

Ghostly Visitors. A Series of Authentic Narratives. By 'Spectre Stricken.' With an Introduction by 'M.A., Oxon' (Wm. Stainton Moses). Cloth, very scarce, 3s. 3d.

Parker's Edition of Eland's Tutor to Astrologie, 1704. Fine copy of a rare old work, 4s. 9d.

Wanderer in Spirit Lands and Strange Story of Abrinzman. Two volumes, cloth, in new condition, 7s. 6d.

Wanderer in Spirit Lands. Cloth, the out of print, rare, illustrated edition, 5s. 10d.

A Dreamer in Paris. By Wm. Jasper Nicolls. With many illustrations by Frank H. Taylor. Cloth, 229 pages, new copy, 1s. 9d.

Living Paris and France. A Guide to Manners, Monuments, Institutions, the Life of the People. By Alb. Also Paris Social. A Sketch of Everyday Life in the French Metropolis. By Lt-Colonel H. R. Addison. Illustrated, cloth, 1s. 9d. the two volumes.

Across the Channel: Life and Art in London. From the French of Gabriel Mourey. Dealing with the Pre-Raphaelites; Renaissance of Industrial Art, Turner, Whistler, and Swinburne. Cloth, 208 pages, 1s. 6d.

How we are Born. A Letter to Parents for their Children. By Mrs. N. J. With Preface by J. H. Badley. Cloth, new copy, 1s. 9d.

The Land of Darkness; along with some further chapters in the experiences of the Little Pilgrim. By Mrs. Oliphant. Cloth, new copy, 2s. 6d.

Thoughts on Natural Philosophy and the Origin of Life. By A. Biddlecombe. Cloth, 1s.

Dante and Collected Verse. By Professor G. Lansing Raymond. Cloth, new copy, 329 pages, 1s. 6d.

The Lovers' World. A Wheel of Life. By Alice B. Stockham, M.D. Teaches the training, mastery and transmutation of creative energy. Cloth, 482 pages, clean as new, 6s. 9d.

My Paris Note Book. By Albert de Vandam. Cloth, 384 pages, 1s. 10d.

The Origin and Development of Religious Belief. By S. Baring Gould, M.A. Cloth, 422 pages, 2s. 10d.

The Rationale of Mesmerism. A Treatise on the Occult Laws of Nature Governing Mesmeric Phenomena. By A. P. Sinnet. Cloth, new copy, 163 pages, 2s. 3d.

The Dark Way of Love. By Charles Le Goffic. A Story of Breton life. Cloth, new copy, 10d.

Florence and its Environs. By C. B. Black. A descriptive guide to the historical and art treasures, with many portraits of noted men. Cloth, 1s.

The Divine Pedigree of Man; or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomson Jay Hudson, LL.D. Cloth, 3s. 4d.

The Buddhist Praying Wheel. A Collection of Material Bearing upon the Symbolism of the Wheel and Circular Movements in Custom and Religious Ritual. By William Simpson. Cloth, many illustrations, 303 pages, 6s. 6d.

MAN'S SURVIVAL AFTER DEATH

OR,

THE OTHER SIDE OF LIFE

In the Light of Human Experience and Modern Research.

BY

REV. CHARLES L. TWEEDALE, F.R.A.S., &c.
(VICAR OF WESTON, OTLEY).

With an Introduction by the Rev. Arthur Chambers.

Cloth, 277 pages. Price, 6/4 nett, post free.

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

HIGHER LIFE HANDBOOKS.

The Law of the Rhythmic Breath: Teaching the Generation, Conservation and Control of Vital Force. By Ella A. Fletcher. Cloth, 372 pages. 4/10 nett, post free.

Through Silence to Realisation, or the Human Awakening. By Floyd B. Wilson. Cloth, 190 pages. 3/10 nett, post free.

The Discovery of the Soul. Out of Mysticism, Light, and Progress. By Floyd B. Wilson. Cloth, 247 pages, 4/10 nett, post free.

Paths to Power. By Floyd B. Wilson. Cloth, 229 pages. 4/10 nett, post free.

Life and Power from Within. By W. J. Colville. New and Revised Edition. Contents: The Spiritual Man. His Powers and Privileges—The Threefold Man—Full Development and Right Use of all Functions, Faculties, and Powers—The Ideal Life, Conscience, Intuition, and Interior Illumination—Sleep, Dreams, and Visions, How we may gain the most from them—Mental Suggestion—The Human Aura—How we may Attract the Highest Influences from the Seen and Unseen sides of Life—The Attractive Power of Thought. How we may use it effectively—Influence of the Mind in moulding the every-day conditions of life—Destructive Influence of Fear and Worry—Body Building—Success—Compelling Influence of Faith and Courage, Influence of the Mind upon the Body—The Science of Health and What it Signifies—Becoming one's own physician, and thereby physician to others—Finding the Christ Within—The New Life—Realising the Atonement. Cloth, 189 pages, 2/10 nett, post free.

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

A COURSE OF

Practical Psychic Instruction.

Personal Magnetism, Self-control, and the Development of Character. The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical Instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

Price 5/4 nett, post free. Foreign postage 4d. extra.

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

Psychical Science and Christianity.

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

This new book is not written from the point of view of an 'expert,' discoursing upon the Higher Criticism or the so-called New Theology. It is written primarily for that large and increasing class of intelligent readers who may not air their opinions in the 'Hibbert Journal' or other organs of advanced Theological Thought, but who have, nevertheless, given many hours of anxious reflection to the present imminent and critical times of readjustment and reconstruction.

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

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

REINCARNATION AND CHRISTIANITY.

By a Clergyman of the Church of England.

Price 1s. 2d. nett post free.

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

SPIRIT COMMUNICATIONS,

GIVEN THROUGH MEDIUMS BY

Automatic Writing and Trance or Inspirational Speaking.

SPIRIT TEACHINGS.

Through the Mediumship of Wm. Stainton Moses ('M.A., Oxon'). Cloth, 3s. 10d., post free.

HAFED, PRINCE OF PERSIA.

His Experiences in Earth Life and Spirit Life. Through the Mediumship of David Duguid. With an Appendix containing Communications from the Spirit Artists, Ruksdal and Steen. Illustrated by facsimiles of Drawings and Writings. Cloth, 4s., post free.

TRUTHS FROM THE SPIRIT WORLD.

Dictated by Azra to M. Hoey. Cloth, 2s. 9d. nett, post free.

A WANDERER IN SPIRIT LANDS.

By Franchezzo. Transcribed by A. Farnese. Cloth, 4s. 10d.

THE STRANGE STORY OF AHRINZIMAN.

By A. F. S. With a Preface by F. W. Thurstan, M.A. Cloth, 3s. 10d. Paper covers, 2s. 10d., post free.

TEACHINGS. AUTOMATIC WRITINGS.

Edited by Sir Lawrence Jones, Bart. Cloth, 3s. nett, post free.

A SPIRIT'S CREED AND OTHER

TEACHINGS.

Through the Mediumship of Wm. Stainton Moses ('M.A., Oxon'). Price 1/4d., post free, or 1s. dozen, or 6s. per 100, post free.

SPIRITUALISM EXPLAINED

In Seven Trance Addresses, through the Mediumship of E. W. Wallis. Cloth, 1s. 8d., or paper covers, 1s. 1/4d., post free.

DEATH AND THE BEYOND.

A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis. Price 2/4d., post free.

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

SOME OF THE BEST BOOKS.

- Spirit Teachings. By 'M.A. (Oxon).' 3/10.
 Spirit Identity and Higher Aspects of Spiritualism. By 'M.A. (Oxon).' 3/10.
 Guide to Mediumship. E. W. and M. H. WALLIS. 4/4.
 Gift of the Spirit. PRENTICE MULFORD. 3/10.
 Gift of Understanding. PRENTICE MULFORD. 3/10.
 Talks with the Dead. JOHN LOBB. 2/10.
 Hafed, Prince of Persia. 4/-.
 Life's Borderland and Beyond. R. PIKE. 2/6.
 Christianity and Spiritualism. LEON DENIS. 3/10.
 Here and Hereafter. LEON DENIS. 3/10.
 Outlines of Spiritualism. A. KITSON. 2/3.
 Through the Mists. R. J. LEES. 3/10.
 Life Elysian. R. J. LEES. 3/10.
 Strange Story of Ahrinziman. 3/10.
 In Tune with the Infinite. R. W. TRINE. 3/9.
 Wanderer in Spirit Lands. 4/10.
 Proofs of Life after Death. R. J. THOMPSON. 7/10.
 Truths from the Spirit World. 2/9.
 Colloquies with an Unseen Friend. LADY PAGET. 3/10.
 Future Life in the Light of Ancient Wisdom. ELBE. 6/4.
 Seen and Unseen. E. KATHARINE BATES. 1/3.
 Enigmas of Psychical Research. DR. JAMES H. HYSLOP. 6/-.
 Science and a Future Life. DR. JAMES H. HYSLOP. 6/-.
 Borderland of Psychical Research. DR. JAMES H. HYSLOP. 6/-.
 Living by the Spirit. H. W. DRESSER. 2/8.
 Law of Psychic Phenomena. DR. THOMSON J. HUDSON. 6/-.
 Scientific Demonstration of the Future Life. DR. THOMSON J. HUDSON. 6/-.
 Spiritualism: The Open Door to the Unseen Universe. J. ROBERTSON. 5/4.
 Psychical Science and Christianity. E. K. BATES. 6/-.
 Man's Survival after Death. REV. C. L. TWEEDALE. 6/4.
 Psychic Philosophy. V. C. DESERTIS. 4/10.
 After Death, What? PROF. LOMBROSO. 10/6.
 The Survival of Man. SIR OLIVER LODGE. 7/10.
 Life and Power from Within. W. J. COLVILLE. 2/10.

All the above books are handsomely bound in cloth bindings, and are most suitable for gifts. They are a few of the most popular books on psychical subjects.

POST FREE AT PRICES QUOTED.

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

AN ASTRAL BRIDEGROOM.

A Reincarnation Study.

By ROBT. JAS. LEES.

(Author of 'Through the Mists,' 'The Life Elysian,' &c.)

Cloth, 408 pages, handsomely bound, 3s. 10d. nett, post free.

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