

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,513.—VOL. XXX. [Registered as]

SATURDAY, JANUARY 8, 1910.

[a Newspaper.]

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We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1910, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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

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

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

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[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

We thought we would let 'K. C.'s' letter concerning 'A New Way of Life,' which appeared on page 610, December 18th last, soak in the atmosphere of Christmas before taking note of it. It is foolish to sing pretty carols about 'The Prince of Peace' if we do not let his light fall upon the question of war.

'K. C.' asks us for an alternative to the 'calamity' of, say, Germany taking possession of this country and regulating its 'militarism.' One reply is that people who are afraid of ghosts should not indulge in ghost stories: and, for the same reason, people who are afraid of threats should not indulge in them: and, again for the same reason, people who want peace should be peaceable. If I am afraid that my neighbour's dog would attack mine, it might be better for me not to keep one. Perhaps if I kept two (*i.e.*, with reference to his one, a 'two-power standard' in dogs) he might also keep two, and even go on to add others, and of a more ferocious breed. Nothing grows and spreads like the fighting spirit and the accumulation of fighting tackle.

Suppose, for a change, we try taking a few human risks for the sake of moderating ferocity. Or, if one may venture to suggest such a tremendous experiment, suppose we for once tried a little of the spirit and policy of 'The Prince of Peace'? There are people who think that even as the crucified he was the saviour of the world. But is earth as much like hell as we take it to be? Is it always to be the case that we shall think and act as though all the nations of Europe are murderers and thieves, restrained only by the devilry of slaughter? If we are not that, we shall find it out only by running risks. How else shall we know when we have become human?

Perhaps the following quotation from the great Lord Salisbury's Guildhall speech in 1897 may help 'K. C.':—

The federation of Europe is the germ of the only possible political constitution which is capable of preserving civilisation from the desolating effects of a disastrous war. On all sides, instruments of destruction are being multiplied; arms are being heaped up and accumulated more and more; the means of concentration are becoming more powerful; the engines of death more terrible and numerous, and every year adds new perfections to them. The only hope which we have of preventing this rivalry from ending in a terrible explosion and mutual destruction, which would be fatal to civilisation, is to see a gradual *rapprochement* among the Powers, under which all differences which should arise would be settled in a friendly way, while waiting for a union under an international constitution, which, by its power and grandeur, would open a new and marvellous era, in which commerce, delivered from all its limitations, would enjoy unequalled prosperity, and in which peace would reign finally throughout the world.

The Southend vicar's letter, read by the Coroner (see page 12), revealed not so much a horror as an error. The reason he gave for suicide was a bad one, based upon an unhappy mistake, but the mistake was not his so much as society's. He had been made to believe that it was something awful to be an Agnostic, that the Bible is a Revelation which is final, that salvation is the culmination of a long artificial process apart from ordinary life and evolution, and that God is a gigantic person; and the ceasing to believe all this was too awful to bear. What a pity he was not taken in hand by some wise and brave friend who might have congratulated him!

He thought he was a dreadful Agnostic because he 'could not believe in the possibility of the Deity existing except as the great creative principle or First Cause.' But that is not what we mean by an Agnostic. That is, or it might be presented as, a very lofty form of Theism. He would have done infinitely better if he had fought his way through on the lines indicated in his sorrowful lament.

Another reason for his sad ending is unspeakably impressive. He had been preaching what he did not really believe!—a subject which perhaps had better be kept behind the screen.

We have good reasons for believing that the Christian Science crash in the United States is a pretty bad one. The powerful head of The First Church in New York, Mrs. Stetson, has been deposed by the Boston papacy, and the newspaper world is busily writing about 'the new diabolism,' 'Voodooism' and 'witchcraft.'

It appears that Mrs. Stetson has been drawing distinctions between 'mental malpractice' and 'indispensable defence,' distinctions which it is said may carry one to something uncommonly like mental reservation or truth-tight mental compartments. But be that as it may, it seems fairly clear that Christian Scientists all round admit the existence and practice of the power of evil thinking to hurt and even kill: and possibly there is a truth in that. 'Mental malpractice,' says Mrs. Stetson, 'is the influence of one so-called mortal mind over another, and may be either innocent, ignorant or malicious.'

As to 'indispensable defence,' as distinguished from 'mental malpractice,' Mrs. Stetson says:—

If I felt sure that I was being attacked, either ignorantly or maliciously, by any person, I should fill my thought with the qualities of God, truth and love, which alone render one invincible to the entrance of evil in any form—fear, doubt, envy, malice, jealousy, revenge, and whatever proceeds from the carnal mind. From this fortress of defence I should speak to the person, addressing him by name, and should declare God's omnipotence and ever-presence, and that there is no other power or presence. In other words, I should come to him reflecting truth and love, and should declare that he is God's image and likeness, a spiritual being, perfect and immortal. I should then speak to the error which might be operating through the human mind, for which he has been an avenue. I should endeavour to see him, as our leader writes on p. 476 of 'Science and Health': 'Jesus beheld in science the perfect man, who appeared to him where sinning mortal man appears to mortals.' Then I should declare that malicious animal magnetism in all its phases and forms was powerless to work through his human personality, using him

as an avenue to injure me or anyone, or to hinder the progress of Christian Science. This could only bless the corporeal man, and is doing unto others what we would be willing to have others do unto us. It would heal the sick by casting out the evil thoughts which produce mental and physical disease. It is the superiority of spiritual power over material sense, and is not malpractice.

That is as good an example as we have seen of the supposed power and accepted method of Christian Science; but, human nature being what it is, one can quite easily understand how, under the assumption that one is in the right and is confronting 'malicious animal magnetism,' this high-class saintly attitude may soon get the old Adam into it.

The New York 'Tribune' calls it 'the new Witchcraft,' and says:—

The squabbles of saints have never been good for the cause of religion, and Christian Science can hardly fail to suffer at least a temporary setback in its successful career by reason of the revelations that have come from the dispenite in its leading church in this city. 'Malicious animal magnetism,' 'mental assassination,' 'mental self-defence from M. A. M.' and the other extraordinary doctrines and practices brought to light by this quarrel fill the public with amazement. Yet there is no disagreement among the faithful about the potency of 'malicious animal magnetism,' nor about the effectiveness of 'mental assassination.' Both sides assert that such diabolism exists and that its practice is forbidden.

It is something to have the diabolism forbidden, but, as we have suggested, the old Adam of 'the mortal mind' is very insidious and very strong.

The Rev. Charles Voysey, in a recent sermon 'On some Unanswerable Questions,' is very humble, as we all ought to be before the mysteries of Nature and Life; but there is light in his concluding words. God has done well, he says:—

'Why has He not done better still?' so asks one who raises questions which cannot be answered. Our earliest ancestors who had a far worse start than ours never seemed to ask such questions. Possibly this was because they were as good as they could be, while we are not. If answer there be, it is only guessing. God could not do better with the material. He has done His best. But neither you nor I can tell what the issue will be; and on the issue alone does the wisdom or the goodness of the whole scheme depend. Here I, for one, simply say I do not know the issue. I am only certain that the issue will be good. I am only just born. I arrived but yesterday on this wondrous scene, and God Himself has not had time to show me the final end of all His work. But He has endowed my heart with goodness and love, and so I will trust Him to be at least as good and loving in all His purposes as I would be if I had the power. And so believing, I should deem myself a fool if I were not quite willing to wait till I knew more, before hastily condemning His way with us all or casting the thought of Him behind my back. 'He that believeth,' said an old Hebrew Prophet, 'shall not make haste.'

It is recorded that at a certain labour meeting, on a Sunday afternoon, after an address by a liberal-minded minister, a man got up, in response to an offer to answer questions, and said:—

I am a painter by trade. I am married, and we have three children. To-morrow morning when I go to work, the one for whom I am painting will come to me and say: 'Is that white lead? Are you sure that is paint that will last?' I know there is no lead in that paint, or at least very little. Competition is too keen in this town for any boss to give good goods. If I tell the truth, I shall lose my job. If I lie about it, I am not an honest man according to what we have heard this afternoon. If I lose my job my family and myself become dependent and I lose my self-respect. If I lie, I am not honest and lose my self-respect. I would like to ask the minister who has just spoken to us to tell me what he would say to-morrow morning if he were in my place.

The question was a searching one: and, perhaps strange to say, the recorder reports no answer.

That is certainly a novel and beautiful suggestion at the close of Henry George junior's story of his visit to Tolstoy. Bidding him good-bye, Tolstoy (aged 81) stopped at the head of the staircase, held out his hand, and said: 'This is the last time I shall meet you. I shall see your father soon. Is there any commission you would have me take to him?' 'For a moment,' writes Henry George, 'I was lost in wonder at his meaning: but his eyes were quietly waiting for an answer: "Tell my father that I am doing the work." He nodded assent, and I left him.'

A trifle plaintive, but sufficiently sunny, is Theodore C. Williams' beautiful hymn 'Be with me, Lord!'—as good as anything for a New Year's prayer.

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some, who helped me once to do Thy will,
Behold and praise Thee on the Heavenly Shore.

Uphold my strength! My task is not yet done.
Nor let me at the labour cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my king.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet sunrise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts Thy best of saints have had:
With the great joy of Christ my heart endure
To share the whole world's tears and still be glad.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL GATHERING.

On Thursday, the 20th inst., at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C., and at 4 p.m. an opportunity will be given to those present to 'Talk with a Spirit Control,' through the mediumship of Mr. E. W. Wallis. Tea will be served during the afternoon. Admission to this meeting will be confined to Members and Associates. No tickets required.

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, JANUARY 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. C. DESPARD,

ON

'The New Womanhood.'

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:—

- Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'
- Feb. 24.—MR. ANGUS McARTHUR, on 'The Psychic Element in the Greek Testament.'

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

- Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'
 Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'
 Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'
 Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'
 May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

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

CLAIRVOYANCE.—On *Tuesday next*, the 11th inst., and on the 18th, 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.

THOUGHT EXCHANGE.—On *Thursday next*, January 13th, at 4 p.m., Mr. H. Biden Steele will speak on 'Dinghra.' Discussion.

MEDIUMISTIC DEVELOPMENT.—On *Thursday*, the 27th 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 next*, 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.

CONVINCING SPIRIT MANIFESTATIONS.

A recent issue of the 'Journal of the American Society for Psychical Research' gives some interesting experiences of Mr. John T. Trowbridge, dating back to the early years of the Modern Spiritualist movement. He was a frequent guest at the private sésances at the house of Dr. Hayden, of Boston, Mass., while Mrs. Hayden was developing her mediumship, afterwards practised in public, both in America and in England, with excellent results. Many of the incidents related by Mr. Trowbridge are so spontaneous and natural as to be highly convincing of the presence of spirit personalities. Once the word 'sneak' was spelled out for a young man, a stranger to the Haydens, and to all present except a friend who introduced him. He explained that, when he was about nine years old, his pride in a new pair of shoes caused his mother to give him that nickname, of which he had not thought for years, and he considered that the communication must really come, as it purported to do, from his mother.

Mr. Trowbridge further says that when he pointed to the letters on a card, while Mrs. Hayden was reading the newspaper, and in such a position that she could not see the letters, raps came, spelling out words. Several times he got the word 'Father,' and on asking for the name, the raps indicated the letters *Wston*, and then an *e*. It then flashed upon him that 'W. Stone' represented his father's initial and middle name, which had not been in his mind at all. The full name was given at a later sitting. There were other instances in which, Mr. Trowbridge says, 'a mistake was discovered in writing down, thus affording additional proof of the action of a mind independent of my own. That the medium's volition, or cognisance of results, had nothing to do with this,

was absolutely certain.' We must not too hastily assume that the early investigators overlooked the possible influence of the minds of the sitters.

The 'toe-joint' and 'sly-kick' theories were equally kept in view. Dr. and Mrs. Hayden and Mr. Trowbridge were alone with a heavy centre table, when the raps became so unusually loud that the doctor said ironically, 'Can't you knock any louder than that?' Instantly there came so tremendous a blow that Mr. Trowbridge accused the doctor of kicking the table. The doctor then moved his chair back two or three feet; another resounding blow followed, and the table rolled towards him and tilted over him, the leaf resting on his knees. The others also made a clear space for the table, which performed sundry antics, gliding about and tipping over on to Mr. Trowbridge's knees. All this happened in broad daylight.

Another early medium described by Mr. Trowbridge was a Mrs. Newton, wife of an editor in Boston. She was a remarkable psychometrist, and her powers extended even to prevision of future events. Mr. Trowbridge says that in 1853 he had fully arranged a trip to the White Mountains with a dentist, Dr. Harris. A letter from this gentleman was handed to the medium, who, in a state of semi-trance, said: 'You will not take that trip with Dr. Harris. They do not explain why, but'—she gave a shudder—'I see a strange and horrible thing! a man hanging by the neck.' This, she said, denoted something in the way of taking the trip. Two or three days afterwards the papers reported that a dentist had hung himself, and some days later Dr. Harris wrote to say that he would not be able to take the White Mountain trip, because his assistant, whom he had expected to leave in charge of his business, had been summoned to take the place of the dentist who had committed suicide. Mr. Trowbridge says that his impression has always been that the vision was received before the suicide took place.

FUTILE 'EXPLANATIONS.'

M. César de Vesme, in the last number of 'Annales des Sciences Psychiques,' gives a timely hint to those who are all too apt to think that mediumistic phenomena can be explained on this or that theory, which leaves out the 'intelligent operator,' and merely attempts to describe the means by which he transmits his message. Reviewing a book by Professor Marco, of Turin, on 'The Mechanics of Spiritualism,' M. de Vesme says:—

The existence of spirit phenomena is assured by observation, and does not depend on our ability to explain them by any hypothesis as to the material and mechanical processes involved. Professor Marco's theory as to the mechanism of mediumship is interesting, but the cause of this mechanical and material operation, the *mens agitans molem*, is not yet known in all cases; the problem of the Beyond remains still very obscure, in spite of the premature faith of Spiritists on the one hand, and the hasty denials of physiologists on the other. The cause is still obscure, but it is not completely unfathomable, to judge by what we already know of it.

We might add that some scientific 'explanations' are about as valid as would be that of a man who, on receiving a telegram, denied that there was any sender, and maintained that the batteries, wires, and telegraph instruments were sufficient to 'explain' the receipt of the message. True, the receipt of the message, but not the message itself! That could not come unless there was someone to send it!

THE following extract from John Wesley's 'Works,' Vol. IV., pp. 279-286, clearly shows that he was a clairvoyant; he says: 'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas Day, about midnight, I saw him, standing by my bedside, surrounded by a glorious light, and earnestly looking at me. He was wet all over. That night the ship in which he sailed split on a rock, and all the crew were drowned. On April 9th, 1767, I was lying awake, and I saw (another) brother John standing by my bedside. Just at that time he died at Jamaica. I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind . . . but there are numerous arguments beside (apparitions) which abundantly confute their vain imaginations.'

SCIENTIFIC SPECULATIONS.

Mr. Stanley Redgrove, author of 'Matter, Spirit, and the Cosmos' (William Rider and Son, Limited, price 2s. 6d. net), is not afraid to reopen vexed scientific questions, and to probe depths over which the text-books usually glide gently, so that the student is unaware of any pitfalls. For instance, in his opening chapter on the indestructibility of matter, Mr. Redgrove takes up the question of what is meant by the term *mass*. The student is usually told that it denotes the quantity of matter, that the mass of a given body is proportional to, and measured by, its weight, and that it determines the inertia and momentum. But it has been proved that the inertia of a particle may vary according to the electric charge; is it then the weight or the quantity of matter that changes with the change of inertia? In either case the inference is that matter is not so constant as has been claimed, and may be brought into existence and destroyed. Mr. Redgrove, in fact, regards matter as atoms in motion, that is, atoms *plus* energy,* and as variable in quantity because the inter-atomic energy may be converted into outward energy, as when coal is burnt to drive a steam engine. Nor can matter be regarded as reality: it is the self, the spirit, which forms within its consciousness the percept of matter, that is the reality in this connection; but 'the absolutely real world is the world as it exists in the mind of the Divine.'

Dipping into still more abstruse subjects, Mr. Redgrove describes the mathematical conception of infinity, and distinguishes it from that of the Absolute: the latter is an infinity of infinities, as compared with which the mathematical infinity is a mere unit. He says that 'the so-called atheist merely denies this and that view of God: he cannot deny God'; for an absolute Self-Existence is necessarily implied by the existence of the universe. In the author's view—

God ever creates Nature from the substance of His Self by finiting it and partitioning off this from the rest; so that God, while transcending all Creation—all that proceeds from Him—must yet necessarily be immanent in it all, immanent in all that exists; for in essence the whole of being is of the substance of God.

As to the reality of spirit, the author says, 'We have absolute evidence in our own consciousness as regards ourselves as individual spirits,' for 'it is not matter but spirit that we know,' and it is as spirits that we perceive the sensations which we call 'matter.' The nature of our perceptions—of a picture, or a sunset, for example—depends on our mental (and therefore on our spiritual) state. We perceive in each other characteristics which are not those of our material bodies, and thus recognise one another as 'spirits manifested on the material plane.' Telepathy proves that as spirits we can communicate independently of our outward material manifestation, and nearness or distance on the spiritual plane, for the purpose of such communication, depends on mental harmony, not on the spatial distance between our physical bodies. As to communications from the discarnate, the author raises the usual difficulties in the way of definite scientific proof; he deprecates 'Spiritism' and praises the work of the S.P.R. Yet with regard to the 'cross-correspondences' as evidence of survival, he says: 'We may point out that, if the Spiritualistic doctrines are true, these results are just what would be expected from Mr. Myers, who would doubtless adopt some such striking means of convincing psychical investigators of the reality of the spirit world.'

The author is quite clear on the point that life cannot be accounted for on a material basis, or even as akin to physical forces: 'Life is manifested, not as a form of physical energy, but rather as a directive control over the utilisation of physical energy. Matter must be moved from without, while living bodies exhibit spontaneous activity—they are self-active.' Life is associated with consciousness, in the sense that, through evolution, 'life ever tends to manifest itself in more highly conscious forms—ever tries, so to speak, to become more self-

conscious'; and though life may be spiritual in its nature, only a self-conscious being can be called 'a spirit.' The author infers that 'a self-conscious spiritual unit will persist as such eternally,' and that, while matter, or non-individual life-stuff, might exist perpetually, it is the persistence of self-conscious personality that constitutes the immortality of the soul. He thinks that 'life-stuff' that has not become individualised might be worked up again into other forms, but that reincarnation is not possible for man, 'who as a true spiritual unit will persist as such in the world of spirit for eternity. As to the origin of life on this planet, the view is taken that as matter became elaborated and fitted to form material organisms, these again became more highly organised and capable of affording means for the manifestation of correspondingly higher forms of life, until finally the point was reached at which 'life' could be developed as individual 'spirits.' Or, as he puts it:—

On the plane of matter we see the Divine Activity manifesting as 'natural law,' whereby complex and still more complex material organisms are successively produced, *i.e.*, we see it operating as biological evolution. On the plane of life, with the production of more complex protoplasmic systems on the lower plane, we see the life-stuff, surging up into fuller and fuller manifestation, becoming thereby more perfectly differentiated and individualised. At last a self-conscious spiritual unit—an immortal soul—results, and the first man is born.

The closing chapter, on the Supremacy of Love, is quite in line with the Spiritualist view, though here and elsewhere the author regards Swedenborg's teaching as more definite and trustworthy than that of Modern Spiritualism. God creates man with free will, *e.g.*, the power of choosing whether he will love God or not, because God is infinitely loving, and wishes man to find his supreme happiness in voluntarily loving God. In this, as in many other arguments, the reader will find much food for thought, not only as regards the writer's conclusions, but especially as he may discover that they have been arrived at by processes of reasoning which are undoubtedly bold, ingenious, and original.

DIFFICULTIES OF BELIEF.

The 'difficulties' of belief are increasing, and the need of some phenomenal evidence which will give firm foothold for faith, and will withstand 'the wreckful siege of battering days,' becomes more and more urgent as science and rationalism press closer to the citadel of the believer. These difficulties are being felt with increasing force by preachers, many of whom publicly proclaim doctrines and ideas which, in private, they can no longer honestly entertain, explain, or defend. The letter which was recently written to his wife by the Rev. Henry Charles Lang, vicar of All Saints' Church, Southend, before he committed suicide, is a pathetic illustration of the terrible position of a man who, with an agnostic mind, is compelled to teach what he does not really believe. He wrote:—

You will think me mad, but I am not. I cannot make that excuse. Do not think that it was religion. I have taught outwardly, but for some time past have not really believed. I find two principles—science and religion. The Revelation (so-called) is so variously understood—it is mostly hypocrisy—a thing which no man of any creed really acts up to. Science one can understand, and the assertions of religion are not borne out by scientific fact. I am an Agnostic: that is, I do not believe in the possibility of the Deity existing, except as the great creative principle or First Cause. But all the elaborate doctrines of man's recovery seem to be out of harmony with the dealing with the rest of the organised life of the universe.

We feel the deepest sympathy with the writer of this letter and with his wife, and think that if he had had a clear knowledge of the facts and philosophy of Spiritualism he would have been saved from the last desperate but vain attempt to escape from his troubles and perplexities, for experienced Spiritualists know what strength and courage they gain from spirit ministry.

* We incline to the view expressed on p. 507 of 'LIGHT' for 1909, that the atom of matter consists of ether *plus* energy.

REDEMPTION BY REINCARNATION.

A remarkable new work by the Rev. Holden E. Sampson, entitled 'Progressive Redemption,'* has just appeared, forming a sequel to 'Progressive Creation,' by the same author, noticed on page 260 of 'LIGHT' for 1909. In the earlier work it was set forth that, as an effect of the 'Fall' of man, the whole creation on earth fell from its normal state, the laws of evolution were suspended and changed to a law of 'devolution,' until, by the gradual overcoming of the 'abnormal' conditions of human depravity and degeneration, a normal state of affairs should be restored, and evolution resume its interrupted course. This process of 'devolution' is called 'redemption,' and its instrument is 'a chosen and divinely appointed and equipped body of mankind, denominated the "Church," which has existed, in perpetual continuity and succession, from the first days of the "Fall." This is a claim before which 'apostolic succession' must pale and hide its ineffectual head; and, indeed, as commonly understood, it is inadequate, in the author's view, because the real succession is not confined to any one Church, but includes the exponents of true philosophy in every country and in every age.

The author tells us that in the modern churches the mystic truths of universal religion have been perverted, misunderstood, and misapplied; the ceremonies and sacraments of deep spiritual potency have been enacted and exhibited before the gaze of the profane; and that under all the ordinances of religion there lie deep and mystic truths which are not apprehended even by those churches which have most completely preserved the outward semblance. The Church has also neglected one of the greatest and most vital portions of its work, which is, we are told (p. 477), 'to create a pure race, a family of families,' for the restoration of a condition in which elect souls, 'divine, celestial, paradisiacal and holy spirits,' can reincarnate and so restore to man his lost true humanity. For this purpose the Church is to be a 'segregated' body, separated from the world and completely independent of 'the means of life and sustentation obtaining in the world of mammon' (p. 401). 'The man and woman predestinated to the holy bond of marriage are brought together under the pure and guided organisation of the segregated Church, and by hierarchical authority.' Then there will be a 'divine overshadowing,' and the offspring will be reincarnated elect souls (p. 387). It was in this way, according to the author, that Jesus was born, both of his parents being pure Initiates, without inherent evil or corruption. Much is made of the recognition of the newly born Messiah by the Magi from the East, as indicating the continuity of the ancient tradition in the Christian Church. In fact, one of the most pleasing features of this volume is the complete and insistent recognition of the unity of true religion under all diversities of form and name. Thus the author says (p. 95):—

In hidden corners of the earth, nevertheless, beneath the stately heights of the Himalayas, in the vales and deserts of China, Tibet, and the countries under the sway of the Crescent, the Cross, and of the Orient, there are to be found scattered communities holding the truth according to knowledge and devoted to the holy Quest. They worship the Christ under many names, and identify themselves with many creeds. Some acknowledge the name of Buddha, some of Krishna, some of Brahma, some of Tào, some of Confucius, and others of many another nomenclature. But all these names bear with them the unmistakable hall-mark of the 'Christ' as borne by the title peculiar to the Christian Church. All are our brothers.

Within the 'segregated' Church the mysteries are to be taught by a course of initiation, perhaps more complicated than anything recorded by history or described by modern occultists or Theosophists. Some outline of the various steps and stages is given in this work, with a partial explanation of the symbolism employed. The mysticism thus indicated is abstruse to a degree, being the concentrated and combined essence of what may be found in such works as Anna Kings-

ford's 'Perfect Way' and Mr. Waite's 'Church of the Holy Graal'—two books to which the author attaches high value and importance. 'Progressive Creation' and 'Progressive Redemption' together form a storehouse of abstruse speculation which will rejoice the hearts of those attracted in this direction, though they contain little that will please 'Spiritualists pure and simple,' and much with which they may disagree. In one point Mr. Sampson seems to disprove his own case. The Jewish race had, up to the coming of Christianity, represented a form of 'segregation,' so strongly urged by our author. But he says:—

When Jesus inaugurated the wider, world-embracing scope of the Covenant, . . . the 'Seed of Abraham' no longer were reincarnated in one race, but now the house and line of Abraham were to incarnate in the whole world.

Thus 'segregation' of one sort being abolished by the coming of Jesus, the author wishes to revive it in another shape. We consider that our work as a Spiritual Church, or society of workers for Truth, lies in the world, and not apart from it, and that only by making our influence, and through us that of those who have gone before, felt in the world, can we hope to do anything, however slight, to hasten its ultimate evolution, physical, moral, and spiritual. FELIX.

SPIRIT PHOTOGRAPHS AND 'FAKED' PRODUCTIONS.

The January issue of 'The London Magazine' contains a forcible presentation of 'Some Evidence for Spirit Photography,' by Mr. H. Blackwell. It is illustrated with reproductions of a number of spirit photographs, the portrait of Mr. R. Boursnell, and, incidentally, those of Mr. Blackwell, Mr. Andrew Glendinning, and others. This article is followed by one on 'Faked Spirit Photographs,' by Mr. R. Child Bayley, Editor of 'Photography and Focus,' in which Mr. Bayley mentions various methods whereby imitation spirit photographs can be produced, and gives precautionary conditions which, he thinks, are indispensable to eliminate the possibility of fraud. If we may judge by the illustrations which accompany his article, the 'faked' spirit photographs do not resemble those presented by Mr. Blackwell, and are but poor substitutes.

Mr. Bayley's test conditions are that the investigator should himself take the photographs with his own apparatus and develop them himself on his own premises. The investigator should be perfectly open-minded, actively on the lookout for trickery of all kinds, but prepared to accept the evidence of his senses should the test prove successful. The medium should 'confine his services to what he professes to be necessary, namely, his presence in the room, perhaps as sitter, during the exposure.' Such conditions, Mr. Bayley says, have 'never been imposed in a single attested case,' and, he adds, 'Spiritualists themselves contend that they would preclude the "spirit" forms from appearing.'

In closing his article Mr. Bayley says that Mr. Traill Taylor, 'before his death, declared that he was certainly not convinced of the genuineness' of the results which he obtained. We should like to have Mr. Bayley's evidence for this last statement, as it is entirely contrary to an assertion made by Mr. Andrew Glendinning in 'LIGHT' for July 31st, 1909, p. 372.

A KINDLY correspondent, who wishes to help and encourage those who feel lonely, writes: 'When my heart aches, when my spirit is weary, when the world becomes too much with me, I shut it right out for a time—I go into the silence—and am, for the time being, as deep "in the wilderness" as was ever St. Paul. Then I ask that the way shall be made clear to me, that I may understand, and that help shall be sent to me. When I come back to this outer world I do so with the assurance of help, and often with the knowledge that I needed. In this way, too, I have been able greatly to help others. There is no end to the power and knowledge to be acquired when we realise that there is another kingdom, not of this world, a spirit world where love reigns supreme, where, in place of the grey gaunt sorrow that eats into the very soul, there waits for us, in the radiance of joy and bliss, all the love that ever sweetened life—that nothing can separate us from those we love. The Kingdom of Heaven is the realisation of the divinity of love, and it is only by going "out into the wilderness" that we can understand, or grasp, this magnificent truth.'

* 'Progressive Redemption. The Catholic Church, its Functions and Offices in the World. Reviewed in the Light of the Ancient Mysteries and Modern Science.' By the Rev. HOLDEN E. SAMPSON. Robman, Limited, 129, Shaftesbury-avenue, W.C. Price 12s. 6d. net.

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

SATURDAY, JANUARY 8th, 1910.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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.

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THE 'RIDDLE' SUPERSEDED.

Mr. Edward Douglas Fawcett's massive volume, 'The Individual and Reality: An Essay touching the First Principles of Metaphysics' (London: Longmans, Green and Co.) is announced, not as a continuation of his 'Riddle' but as superseding it. It is a work of strenuous originality, and we cannot begin to give an idea of its arguments, but we may usefully suggest a hint of it when we say that it is indirectly a metaphysical analysis of 'God,' but purely tentative and speculative. God, however, is placed speculatively in the future, as a Becoming. What is in the past is 'Mother-stuff' or 'The Ground' which is psychical and sub-conscious, from which all things proceed and come to Centres of real consciousness and progress, onward and onward to the evolution of god-groups or gods, or possibly of a vast God, 'an ocean of spiritual reality,' an ocean which our tributary lives will actually share.

And yet, who knows? In a modest and hesitating closing sentence (on page 449) this writer says:—

All the while that we are thinking to no certain result, God, refulgent with myriad excellences, may be working in His heaven; working towards that far-off event when speculation 'about' shall cease, and direct knowledge shine in its own light.

It is a book with boundless patience, subtilty and modesty in it, not really easy to read, partly because of its purely metaphysical character and partly because of its use of unfamiliar words; but it has a fascination all its own, chiefly because of its gentle but resolute daring in attacking (or, rather, scrutinising) the mightiest problems, but also because of a certain ease and homeliness of style which wonderfully smooths the way.

A profoundly interesting chapter on the survival or remaking of man after death is refreshingly original. It is based upon the fundamental doctrine of man's emergence from 'The Ground' or 'Mother-stuff':—

He is a conscious form of the ACTIVITY OF THE GROUND [Mr. Fawcett's italics and capitals] and as such must somehow persist. . . . The Ground (symbolised as 'Force' by Spencer, by Schopenhauer as 'Will') is, in one aspect, indestructible indeed. And, when it changes into conscious life, it does not become mortal. Its obstinate self-maintenance is expressed in a new form in the history of the individual. . . . There has arisen a power as obstinately active as was the primeval Ground.

Then the argument proceeds something like this: I am rooted in ways of activity, in what we may call a habit, of the universe. Hence, after the taking down of this

form of being, another being or form of being, more or less like and continuous, will appear; and a great deal may be involved in that 'more or less.' Possibly, the new being or form of being may have little or no memory of the past, and be little more than coloured by the activity of the being that was.

The man appears from the psychical activity of Nature or 'The Ground,' as a conscious being, and the history of this being is such that, on its disappearance, it tends to produce another being like and continuous with it. It is a kind of dynamic remaking, for, once that the conscious Centre is set going, a force emerges which makes for a continuity as certain as that of the 'Mother-stuff' or Nature which started it.

Psychical Research is not at all likely to supply all that is wanted as evidence, says Mr. Fawcett, but it has proved two things: that superphysical Nature contains complex organisms, and that some, at least, of these organisms are lit by centres of conscious experience like ourselves—are allied with persons whom we here, for practical convenience, discuss as 'dead.' We do not quarrel with the fact, he says; we only want to get hold of a working theory as to how this comes about.

In arriving at this, he cites Bonnet, 'the Genevan sensationist (1720-1790)' who held that man has an ethereal body here and now. Discussing how memory can be conceived to survive the brain, he said:—

The fact is that the soul does not dwell here in a state of nakedness, but is connected with a garment that covers it, an ethereal body, so that man remains *être mixte*, even when the brain decays and he is not clad in a new body (by reincarnation). This absolutely imperishable ethereal body, which covers the souls of animals, just as it covers the souls of men, serves to explain the fact that although memory is . . . simply a condition of the brain, yet man will have after death a recollection of his former state of existence. This would be inconceivable if it were simply the naked soul that separated itself from the brain. Now, however, we see that it takes with it a body, that, from constant intercourse with the finest fibres of the brain, has absorbed into itself traces of what passed in them.

Bonnet's 'naked soul' is a bit of a curiosity, but his meaning is quite clear, and, as Mr. Fawcett remarks, the hypothesis of an ethereal body

makes it easy to conceive how the 'identity' of the Man who was with the new posthumous being is secured. . . . If, now, my familiar physical body dies, what happens? What, after all, but this? The Centre of intense psychical disturbance, and therewith consciousness, shifts to the ethereal body—no migrating monad or soul being involved—and the likeness and continuity requisite to personal identity are secured. The 'present' of the conscious being who awakes in the ethereal body carries a transformed 'past.' The posthumous Man is different from, and yet the same as, the Man who died.

Amid much that is tryingly subtle in the book, there is a great deal which is as lucid and practically as obvious as this; and, taking it altogether, we can heartily commend it to anyone who wants a good tough, intellectual wrestle with an accomplished athlete who will test his patience and his strength.

An esteemed correspondent says, in a Christmas contribution to a local newspaper: 'It is a remarkable fact that pious and staid Christians who believe that Jonah was swallowed by a fish; that Balaam's ass expostulated with his master; that a spirit loosed St. Peter out of prison; that another informed St. Paul that all in the ship should be saved at Malta; that the Old and New Testaments teem with instances of second sight and clairvoyance; will act like the "blind adder that shutteth her ears," when told of any supernatural occurrence among their own kin or townsmen, or say "It is of the devil," and will deny the possibility, now, of the gifts of the prophets of old; yet they will each Sunday recite the words "The prophets . . . which have been since the world began."'

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.

(Continued from page 6.)

We shall never understand existence or its true purpose until we recognise that all the ends and aims which men place before themselves as working ideals are largely shadowed by failure; while Nature's own purpose never fails, and our failures promote her purpose and secure its inevitable fulfilment. Personally, I have an invincible faith that the one infallible mark of God's, or of Nature's, purpose is that it *cannot* fail, nor be thwarted by man, act as blindly as he may. Purposes that can fail are men's partial purposes, and their complete or partial failure aids, or is the means of carrying out, Nature's own ends.

Looking at it from the religious standpoint, we find the Catechism saying that the chief end of man is 'to glorify God; and enjoy Him for ever.' Few words are needed to show how this end is shadowed by failure. Each religion has its own conception of the Deity. Many teach that the fear of God is the root of the religious life. To fear God is certainly not to enjoy Him; and to fear a God of Love is a contradiction in terms. Many people do not believe in a Deity of any kind, while the growing belief is in a Great Immanent Spirit that cannot be glorified like an earthly potentate.

Then again, Faith is preached as the great saving virtue; but scepticism abounds, and few enter the straight and narrow way, while the broad road to destruction is sadly overcrowded. The more ethically-minded declare that salvation comes of good works, while others denounce the best of good works as mere 'filthy rags' compared with faith. Even if faith were general it would be made up of contradictory beliefs; and high morality largely fails because of defects in our constitution and in our environment. Others proclaim salvation by grace alone, and that all other means are doomed to failure; this to others seems the exaltation of favouritism and the negation of justice.

Leaving religion, with its varied ends and varied failures, let us glance at the ethical aims which touch religion on the one hand and politics on the other. The Greatest Happiness Principle, or some modification of it, is at the root of all human endeavour, and many regard happiness as the real end and purpose of existence.

If happiness be the purpose of this life, then it fails, and fails piteously. Look back over the history of this blood-stained world of ours with its tumult and crime; its widespread misery, its sin, sickness and death—death being pictured as a grinning skeleton with hourglass and scythe. If Divine justice has been offended, then this world is all the Hell, and the only Hell needed for its punishment; and so far from expecting to find a place of eternal torment after this life, a place of eternal compensation for the sorrows of the world is more compatible with Divine justice, and with the attributes of a God of Love.

But hope springs eternal in the human breast, dreams of millennial bliss float like a pillar of fire before advancing humanity. All parties have some panacea for curing all the ills that flesh is heir to; trust them with the means, the power, and all will be well. But accumulated disappointments hurl them from office, and another programme of promises wins power for another party. The tendency of the times is towards a purely material conception of well-being, which inverts so many cherished ideals of home and family ties, parental responsibility, and of religion. All accepted ethical ideals are subjected to destructive criticism tending to anarchy. The sacramental character of marriage is already discredited, and divorce pitifully common.

Glance at the stupendous adventure into which the world is hastening. To the philosophic eye it is manifest that crude Individualism has evoked an extreme reaction in crude Socialism; they both represent the unreason of extremes. The true ideal is the union of the undoubted advantages of both systems. But we are not governed by philosophical ideals; our course is not by direct progress, but by tacking from side to side, typified by the swinging pendulum. Socialism is as prodigal in promises as was the French Revolution with its watchwords of 'Liberty, Equality, and Fraternity,' which words remain written on the walls of Paris as epitaphs of buried hopes and broken promises. Tennyson puts the case with dramatic intensity:—

France had shown a light to all men, preached a gospel, all men's good;
Celtic Demos rose a Demon, shriek'd, and slaked the light in blood.

All the flaming watchwords of reformers serve as banners under which men may march; watchwords which stimulate to intensest activity, and lure men onward with abounding hopes, to be dashed into corresponding depths of disappointment. But while *men's* aims meet with frustration, Nature overrules all to her own ends, and progress results on sounder lines than could have been foreseen by the wit of man. We are all enamoured of short-cuts which prove the longest way round, and we are apt to produce results the opposite of what we aim at; but it is our business to 'Act—act in the living present! Heart within, and God o'erhead,' and leave to an overruling Providence the task of using our acts to further a greater purpose than any we can conceive.

All the ills of suffering humanity are solvable *theoretically* except the one on which happiness or misery most closely depends. Panaceas are preached, and plausible schemes are offered which promise to remove all troubles except those arising from sexual love. The little blind god runs amok through all our plans, refusing to be reduced to law and order. The lower love is truly blind, it is strong and domineering in the young, making imperious choice of *one* out of teeming multitudes. The judgment is overpowered, and unions are formed between utterly inexperienced beings, in which both are bound by promises of life-long loyalty. Love, with some dim reminiscence of its divine birth, throws a strange witchery over the senses, transmuting commonplace mortals into angels of grace and charm, every defect being turned into a special beauty, and life with such an one is pictured as a present paradise. Alas, how often this paradise proves a purgatory! Disillusion follows the inflated hopes, and a critical time comes which may bring disaster, or it may bring the true comradeship, the higher love which grows from more to more, and one can sing with the poet:—

Hand in hand with thee ascending,
I essay the path which, upward tending,
Melts into the spirit's light.

It is customary with novelists to picture the course of true love as running anything but smoothly, the ardour of pursuit being enhanced by difficulties overcome, and all is supposed to end happily with the peal of the marriage bells. Certain primitive peoples have a truer instinct, and they celebrate marriage by shouting, beating of tom-toms, and the firing of guns to show that the *battle of life has just begun!* Then the cross-purposes of love are beyond any conceivable control. A will love B, B will love C, and C will love someone else, and they will plunge each other into poignant misery that may result in wrecked lives, or in suicide or crime. 'Free Love' has been preached as a cure, but the trouble is that it is already too free, and lighteth where it listeth, revolts at coercion, frets in fetters, and is recalcitrant in the face of force.

Then again, the tendency of much of the so-called 'higher intellectual education of women' is to make them lesser men instead of the real 'supermen,' true women. Such intellectual women may make admirable partners in business, with fortune as offspring; but it is open to question whether as wives they may not be failures. Even where the one-sided culture

of the intellect and the business faculties leaves the constitution sound, women may shirk the pangs and glories of motherhood, and leave the propagation of the race to more animal and less desirable mothers. The problems of love and marriage still exercise reformers, and while it is easy to denounce the evils of the present system, it is not so easy to suggest anything better, and women will rightly demand a large share in the work of revision, but no plan can be imagined that will abolish the pains and penalties of love which shadow its joys and ecstasies. So happiness as an end, or the purpose of this stage of existence, is dogged by failure. To pursue happiness as the aim and object of life is to chase a will o' the wisp; it is an ever-receding goal. Happiness is largely a by-product of the pursuit of higher ends; it resides not in the outer world, is not dependent on circumstances, but on attaining the kingdom of heaven within us.

Now, none of these ends and aims, with their attendant failure, possible or actual, have the character of unfailing certainty which would mark any one of them as the real purpose of God, or of Nature. The true value of them all is in their pursuit, with its attendant tragedy or farce, its joys and sorrows, its exaltations and its gloom of failure. All these adventures and experiences bring us *lived knowledge*, enlarge our consciousness of heights and depths of feeling to which we should otherwise have been strangers, and it has been well said that 'it is the quest, not the conquest' which counts!

But, it will be objected, these experiences may be piteously painful, may be the crushing out of hope and energy, the apparent wreckage and degradation of life. All the sunrise of hope and aspiration, the pictured paradises of love and blessedness, may be quenched in gloom and misery. What possible good can come of this misery, this frustration of human hopes and human endeavour? This question takes us right into the heart of the most difficult of problems, the meaning or the purpose of Evil; and the only answer we can get to it comes from the analysis of the nature of consciousness.

Consciousness, as we know it, by its very nature can realise things only by contrast, by antithesis. It is an awakening requiring keen stimulus. Happiness or well-being of which we are not conscious is not happiness or well-being to us; the aching sense of need must precede the joy of satisfaction. Happiness is only known and realised by contrast with its opposite, misery; pleasure contrasted with pain; hence, by the law of contrast alone, all sufferings carry natural compensations in this world or the next. This hints at the purpose of pain and evil, as without them as standards of comparison we could have no consciousness of pleasure, well-being, or happiness; they give the point of dark without which we could have no sense of light, the point of contrast without which we could have no sense of values.

While the pain and misery of this world seem so long and so grievous to be borne, yet compared with our sempiternal existence they form but a moment: eventually they will seem but the purgatory of a bad dream from which we shall rejoice to have awakened. Nor is this all; these evils, or errors, are largely educative, and the sufferings they bring are but the birchings of Dame Nature to make us learn her oft-repeated lessons. Most of these evils are removable by human endeavour, and they are the spur to more strenuous effort.

It is curious to note that the general idea of a happy life is one of material prosperity in which there is neither pain nor sorrow, all wants are met as soon as felt, and all things flow on calmly and sweetly to a peaceful end. Yet such a life, seen from the other world, may seem a most poverty-stricken one, and the soul may be a mere starveling, ignorant and undeveloped, with no character or individuality. While the poor storm-tossed soul, with whom everything in this world seemed to go wrong, whose steps were dogged by misery and want, may enter the next stage of existence a comparative millionaire in experience, and in that soul-wealth which will determine our status there—a wealth subject to no death-duties, and the only property we can take with us.

This view of the purpose of existence throws quite a new and unexpected light upon the ministry of Art. Hitherto re-

garded as a mere pleasure-giving luxury, quite outside the range of utility, it is now seen to be of inestimable value among the higher utilities. Art is the swiftest educator; beauty lures to knowledge, and we learn with delight and no sense of effort. A glance at a picture will tell us more about the appearance of things, places or persons, than pages of description. Strip man of all he has learned in this way, and you will reduce the most opulent of us to beggary. Art brings us vicarious experience in its most alluring shape. In its dramatic form, and in the more popular novel, the whole range of human experience is pictured with arresting force, and with a vividness surpassing reality; so that those whose lives are straitened and narrowed by adverse circumstances may come into contact with kings, wits, and the great of all time; move in scenes of regal splendour, or of highest natural beauty in all parts of the world, and thus vicariously enjoy adventures which thrill or charm. All the secrets of the human heart, all the mysteries of love are laid bare; and god-like heroes and heroines lift and inspire and give a foretaste of what we yet shall be. The attention is sustained by the charms of art, and the interest of the plot; a world of information is conveyed in its most attractive form, and with an emotional accompaniment which is an education in itself. Thus lives may be opulent in imaginatively realised experience that would otherwise have been starved and narrowed by adverse circumstances. Every other phase of Art, from the highest poetical flights through every form of representation down to the unconscious art of the gossip's biographical chatter, each in its own way ministers to man's manifold need—that of enlarging and enriching consciousness.

The ethical aspect of this view of existence opens up many complex and interesting questions which I cannot now touch upon. To regard all actions and experiences, good, bad, and indifferent, as having an eternal value, conflicts with conventional morality, or seems to do so. But we cannot enlarge consciousness without enlarging knowledge, and the knowledge of the inevitable consequences of our actions in this world is the strongest safeguard against wrong-doing; much stronger than the idea that we can escape those consequences through the sufferings of a Saviour, or by a death-bed repentance. I can only add that I regard morality as for Time—education for Eternity.

There is one other aspect of our subject which I must touch on ere I close. It has been beautifully said that consciousness sleeps in the stone, dreams in the plant, awakens in the animal, and becomes self-consciousness in man. Full self-consciousness was a comparatively late product in the history of man; it was the awakening of the philosophic instincts. Now there are indications that we are entering on a stage of consciousness as much higher than self-consciousness as that is above the mere consciousness of the animal and of primitive man. This has been called cosmic consciousness, but it is, at present, as inconceivable to us as a fourth dimension of space, which is postulated by scientific thinkers to account for the seeming miracles of Modern Spiritualism. In various super-normal phenomena, in forms of trance, and under the influence of anæsthetics, people have glimpses of this higher consciousness. Veils are withdrawn, all the limiting illusions of the senses pass, the age-long quest for the truth is attained, and the narrower individuality is transcended. As Tennyson says, when describing his own experience:—

Individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was a laughable impossibility; the loss of personality (if so it were) seeming no extinction but the only true life.

Or as he expresses it in verse:—

No shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as matched with ours
Were sun to spark—unshadowable in words.

These mystic gleams shine through all the writings of the inspired prophets and poets: they came to the mystics, the

saints and martyrs of all time, and brought the feeling of oneness with God, with Christ, or with the Infinite Spirit of the universe, and raised them to a state of ineffable blessedness, or to overpowering ecstasy, which was but a feeble foretaste of what is in store for all of us in this world or the next. As we gradually wear away the fetters of our limiting consciousness our knowledge widens and our happiness increases in the ratio of the sufferings brought by the storm and stress of our earthly pilgrimage; consequently the fuller and more strenuous career, the better our education and training in Time for Eternity. Such, then, I believe to be the true and the irresistible Purpose of Existence, which moves on to its goal with the sureness of fate and tells us once again :—

There's a divinity that shapes our ends,
Rough-hew them how we will.

(*To be continued.*)

THE CHANGED POINT OF VIEW.

'Have you heard that Thomas W. died last night?' asked John T. 'No. You do surprise me. I thought he was good for many years yet.' I heard this as the speakers passed me. Their talk set me thinking. I had known the Thomas W. referred to some years before. He was an ardent, head-strong, but sincere man. Fearless and outspoken, he did not pause to count the cost or to consider how others would interpret his conduct or estimate his motives. If he thought a certain course of action was right, that course he would follow irrespective of consequences. Needless to say, he was frequently misunderstood, and was a much-abused man, but that did not trouble him. He and I had been friends, but his impetuosity and his sense of duty led him into a course which had strained even my loyalty. I felt compelled to differ from him, and had protested strongly, condemning his conduct—not his motives, I am glad to remember—and we each went our separate ways. Latterly I had begun to think that perhaps he was not so blameworthy as I had imagined—that I, too, had been hasty and had not made allowance for his temperament, and in consequence I had hoped to renew our old fraternal relations—but now, alas, it was impossible, he was dead! What a wonderful and far-reaching influence death has. How it alters our point of view and modifies our sense of values.

When I returned to my home I sat and pondered over the startling news which I had so strangely heard. I remembered, and wished that I had acted upon the injunction to 'agree with thine adversary while thou art in the way with him.' It was now too late! I was more deeply moved than I can tell. My opportunity had gone. His singleness of heart and devotion to duty, as *he* saw it, were more apparent to me than ever before. Now that it was too late I felt that I ought to have been less hasty and harsh, and to have sought reconciliation long ago. Why had I so foolishly allowed the mists of my own preconceptions to blind me and bias my judgment? After all, what good had been done by my condemnation—neither of us had been benefited, but on the contrary.

What was the use of the fret and heart-ache, the misunderstanding, and estrangement? Looking backwards and thinking of the exaggerated importance that I had attached to many things which I now realised were trivial, personal, and non-essential—or that, although dreaded and complained about, had proved beneficial—I felt that it would have been well had I possessed my soul in patience and been slow to anger.

Now that he had gone, how different everything seemed. From this new view-point how altered the perspective, how unimportant the cause of our strife. Again and again I asked myself, 'Was it worth while?' and I was fain to confess that it was not. Who was I that I should sit in judgment on the motives or actions of another man and make his difficulties more difficult, because he felt impelled to follow a course of public conduct that did not commend itself to me? Surely the responsibility was his, not mine, and the issue was in

other and higher hands than mine. In face of his death I saw this clearly, and I was as one abased in his own eyes. I cried out in spirit that he, my old-time friend, would remember our friendship and blot from his memory my loss of kindly and patient feeling and be to me as in days of old a trusted comrade and co-worker. And as I prayed a great peace stole over me—it was as though he had spoken in his own breezy way—'Let the dead past bury its dead. It is Christ-mas, let the Christ live in us, and love will triumph over death and hell and make heaven in our hearts and homes.'

ALPHA.

LIGHT VIBRATIONS AS PERCEIVED BY THE BLIND.

Although the heading of this article would seem to imply the impossible, the writer craves patience at the hands of thinking readers, since no attempt will be made to prove a theory, but simply to set forth a few plain facts which are the fruits of earnest study and long personal experience.

One great mistake in the training of a blind child is that, while ear and hand are taught to perform wonders, there is no recognition of a sense which, if known and cultivated, would absorb the light vibrations which are trying to find a new channel whereby to enter the perceptions. Notwithstanding the absence of aid from without, Nature rouses an answering chord in the breast of the child, which leads him unconsciously to follow the inner promptings of a sense to which he can give no name. It is natural that the new channel should prove to be as near as possible to that intended by Nature. Dr. Robert Hill, blind from birth, was wont to remark that he could see many things, but that his eyes were in his forehead, cheeks, and lips. No one who has known the blind will have failed to note that they often know the shapes of things which the hand has not touched and which could not appeal to the ear. Some years ago a gentleman well-known to the writer made some interesting experiments in testing the general appearance of the skin of the forehead, cheek, and lip in blind people. To give results in detail would take more space than the limits of this article will permit, but it is interesting to note that in blind persons the skin was of a finer texture than in others, also that the pores were larger and of a different shape. The writer has met with a few cases where ultra sensitives have actually felt the waves of light striking the forehead, which seems the most sensitive portion. It must not be supposed that facial perceptions can equal perfect sight, but the fact that these perceptions exist, once admitted as a truth, must open a new world to the blind, and make the idea of such vibrations a palpable truth to all mankind. To any objection founded on the well-known fact that a blind man is as much at home in the dark as in the light, I would reply that in the deepest darkness there is light; also it must be remembered that darkness is the blind man's native element, so that the slightest vibration of light, which a seeing man would not perceive at all, would be to him as a star to guide him on his way. He does not listen to the sounds of the noisy street, which would but confuse him the more, but after standing a moment, with head erect, suddenly his face brightens, he turns and walks with confident step in the right direction.

It is not my intention to deal with this subject from a standpoint other than practical, though admitting that what to me is so real a truth may seem but imagination to those who have no need to seek new ways by which to cultivate a sense. One fact worthy of note in this connection is that among those of us who may be said to have consciously sought to cultivate this power, men have taken the lead. This may be partly due to their being deeper thinkers; also that they are braver in putting into practice an idea which they have grasped.

Should this effort cause a few thinking people to give this subject serious thought, it will not have been written in vain. The matter is one in which the seeing and the blind may help each other.

ANNA J. CHAPIN.

HAUNTING PHENOMENA IN WALES.

'The Daily News' of the 1st inst. says:—

The landlady of an inn at Llanarthney was pelted with stones at night while tending cattle in a field, and later her young servant girl, who answered a knock at the front door, was startled to see a candlestick come hurtling through the passage. But no human agency was in evidence. The mystery became deeper when various missiles were dislodged from every quarter of the kitchen. The landlady, who was now terrified, shrieked for assistance. A constable cycled to the scene, and believing that his services were needed in order to arrest a burglar, he made minute search of the inn, and although he is said to have heard the tramping of padded feet on the staircase and in the upper rooms his quest for a burglar proved abortive. Bottles fell at his feet and were smashed, a heavy black-varnished stone ornament jumped off a bedroom mantelpiece and fell close to his head as he was looking under the bed for the 'burglar,' and teapot covers and other things came prancing down, to his great astonishment. The constable's wife, sister-in-law, post office officials, and the occupants of the inn saw a polished box fall from the landlady's waistcoat hanging in the kitchen. At 3.30 in the morning the landlady and her maid sought refuge in the house of a mason employed by Earl Cawdor, who owns the inn; but when they returned the following morning with the constable the mysterious happenings were resumed, and these were witnessed, it is said, by other people, including the vicar and curate of the parish.

JOTTINGS.

Greetings and good wishes come to us 'from over the sea' and from friends at home, many of whom speak in kindly and appreciative terms of 'LIGHT.' A subscriber who resides in San Francisco writes: 'I consider it the most valuable publication that comes to my desk.' We are thankful for this and all similar recognitions of the worth of the work which 'LIGHT' is doing. The support of sympathetic friends is always welcome, especially so just now, when there is urgent need for the calm and temperate presentation of our facts and teaching.

Mrs. Helen T. Brigham's many friends will be pleased to know that she and Miss Cushman are both 'quite well and as busy as B's and C's can be.' Mrs. Brigham says: 'We are very glad to see "LIGHT" coming from the East and to hear good things said of it. We take our papers to the hall and give them to the friends. We especially enjoy the criticisms of books, &c. We unite in sending our best wishes to all friends for a happy New Year.' Madame Montague, writing from Boston, Mass., also wishes a happy and prosperous year to 'LIGHT,' and a special angelic blessing to all her friends.

Miss Lilian Whiting, who has been busy of late writing the biography of Mrs. Louise Chandler Moulton, expects to leave Boston, Mass., on the 15th inst. for Rome. She will shortly publish a new book on Spiritualistic lines entitled 'Life Transfigured.'

Here is another instance of remarkable mediumship in private life. A correspondent informs us that, although he has no knowledge of any language besides English save a little school French, he has recently spoken words (which he has heard clairaudiently and repeated phonetically) that have been recognised as 'Persian, Arabic, Punjabi, Hindu, Pushto, and Sikh.' These utterances have been identified by two witnesses. Sometimes the spirits have visited him when there has been no one present to translate the words, and on those occasions he has written the messages down and, on his next visit, the translator has explained their meaning. Telepathy and sub-conscious mind action seem to be out of court in this case. In addition to the Indian dialects named above, our correspondent says: 'I have had Zulu, Tamil, Greek, Hebrew or Coptic? (not translated), German, Latin, and, in direct voice, Italian.' This correspondent writes: 'I am now absolutely positive—after six years' trial as a septic, anxious to ascertain the truth—that these things come from exterior intelligences, and are not due to "shells" or "sub-conscious" minds.'

Commenting in 'The Occult Review' on an incident with Mrs. Piper, recorded in Sir Oliver Lodge's 'Survival of Man,' Mr. J. Arthur Hill trenchantly points out the inadequacy of the stock theories put forward as 'explanations.' After mentioning that the message given was too precisely applicable

to be explained by any normal knowledge of the circumstances, Mr. Hill says: 'Perhaps telepathy *à distance* may be invoked, but it is doubtfully justifiable. To suppose that Mr. Rich's consciousness subliminally sent a delusive message to its own upper levels *via* a medium whom he had never seen (and of whose existence, even, he was not aware) seems to approach very near absurdity. The *primæ facie* hypothesis of genuine communication from "the other side" is much more rational and scientific, if we could only shake off our old materialistic prejudices and look at evidence in an unbiased way.' The word 'delusive' is quoted from Sir Oliver Lodge's book, and does not indicate that the message was incorrect in substance, but that, according to the supposition in question, it would have been delusively conveyed as a real spirit message.

A correspondent sends us an account of an incident for which she desires an explanation. She says: 'While sitting alone in the house, my husband being away on a journey and not expected home until late, I heard his footsteps coming in, and the dog jumped up from the hearth and began to wag his tail with delight. Then I heard my husband hang his coat up, and the dog again showed expectancy. After a minute I saw the dog standing in a state of wonderment and then he growled fiercely. I went into the hall and no one was there. My husband did not return until the time expected.' Instances of this kind are given in 'Human Personality' and other works dealing with 'phantasms' and 'hallucinations'; Mr. Myers called them 'arrival-cases,' and we remember having read an instance in which a lady said that such an experience was a regular occurrence with her: when she seemed to hear her husband come in, she knew that in a certain number of minutes he would really arrive. It is supposed that such phenomena are due to the person who is on his way thinking strongly of his arrival, or wishing he were already at home. The writer of this note has sometimes been greeted with the words: 'I thought I heard you come in several minutes since,' but this may have been pure coincidence.

The North London Spiritualist Association, which meets at Grovedale Hall, Highgate, has issued a challenge to the Rev. F. Swainson to prove that he is a true believer in the Bible—for instance, in such tests as 'These signs shall follow them that believe,' &c. (Matt. xvi., 17-18); also to prove that such a person as the Devil exists. The signs mentioned as marking out believers include drinking 'any deadly thing' without hurt, 'speaking with new tongues' and the power to cure the sick. Mr. Swainson challenged the local Spiritualists, who in their turn now challenge him. The animated correspondence which has been going on in the local Press indicates that much public interest has been aroused, so that eventually good results may be the outcome of the present strife.

Sir Oliver Lodge calls our attention to the 'Contents' on page 1 of 'LIGHT' for January 1st, which, he says, 'suggests that he himself wrote the semi-laudatory article on page 7,' and requests a correction. Of course, the 'Contents' reference should have been: 'Sir Oliver Lodge on the "Adventures of Life and Death"; but anyone reading the article in question would naturally infer that it was our own summary of a report of his address, and that Sir Oliver is not to be held responsible for either the report or the summary as given in 'LIGHT.'

Archdeacon Colley, in a short note, tells us that he has been very ill, and therefore is not always sure of keeping his conditional appointments with societies. The spirit, he says, is willing but the flesh is weak, and some day 'it will be his ghost in the pulpit to speak or on the platform to lecture.' He promises that when he does go over to the great majority he will try his best to materialise, or to speak as a spirit from the platform, or at least to be seen clairvoyantly. At present, however, the Archdeacon describes himself as 'still lively, very much living,' and as he only confesses to seventy years' occupancy of his 'abode of flesh and bones,' he is comparatively youthful yet, for a Spiritualist.

Mr. John Lobb, in a letter referring to Mr. R. Boursnell, says: 'Of late he felt that the end was near, and so he marked the almanac on the dates of December 10th and 21st, remarking to the members of his family that there would be changes in their surroundings on those dates. Early last year he informed me that Charles Dickens had appeared to him and said, "Three more rounds of the Caravan, and you will come over." It is just nine months since he made that

remark. Since he passed over our dear old friend and his wife have appeared to the writer, holding each other by the hand and looking very happy.

The passage from the Book of Revelation, partly quoted on p. 622 of 'LIGHT' for December 25th, contains a reference to spiritual influence which is often overlooked, and on which some 'modern English' versions have placed quite a different construction. The full passage runs, in the Revised Version (Rev. xix., 10), 'I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.' The angel's words probably end with the injunction 'worship God'; those which follow are added by the writer by way of explanation. 'The testimony of Jesus' is here stated to mean the spirit of prophecy, and those holding (or having) this testimony were those who had the spirit of prophecy. Now the spirit of prophecy means speaking under inspiration, or as mediums. In other places in the New Testament a similar phrase denotes an effect regarded as due to spirit influence: 'a spirit of divination' (Acts xvi., 16); 'a spirit of infirmity' (Luke xiii., 11); and it would appear from this passage that it was believed that the Apostles and other inspirational speakers or mediums spoke forth or 'prophesied' under the influence of the spirit of Jesus himself, who thus constituted them his authorised exponents, so that those through whom he spoke might truly be said to 'hold his testimony' to the reality of their mission. Direct guidance by the spirit of Jesus is recognised in Acts xvi., 7 (Revised Version): 'the spirit of Jesus suffered them not.'

LETTERS TO THE EDITOR.

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

The Wyllie Fund.

SIR,—As far as Scotland is concerned all subscriptions to the Wyllie Fund have been utilised, subscribers' names and addresses given to Mr. Wyllie, all of whom, with the exception of one lady, have had sittings. Mr. J. J. Morse holds all the English subscriptions on behalf of subscribers, who will, in due course, have all the advantages which their generous subscriptions in advance entitle them to.—Yours, &c.,

JAMES COATES.

Remarkable Feats on the Astral Plane.

SIR,—In her lecture delivered before the Members of the London Spiritualist Alliance, on October 21st last, Mrs. Besant stated that 'the Spiritualistic method remains the *only* one that can be used against the materialist' ('LIGHT', p. 523); having read a great deal of theosophical literature this statement surprises me, for in that literature I find records of such remarkable feats performed by members of the Theosophical Society, that to me the wonder is they have not long ago stamped out the last vestiges of materialism, more especially as these feats are performed at will, and are not dependent upon conditions as in the case of Spiritualists.

To take one specific instance: in the December number of 'The Theosophist,' Mr. Leadbeater relates how when he and a friend were travelling in their astral bodies they discovered a lost child, dying of hunger and thirst. Mr. Leadbeater promptly materialises his friend, who conveys water, in his hollowed hands, from a neighbouring stream, to the boy. Mr. Leadbeater then departs in his astral body, to the home of the boy, situated a few miles away, where he dematerialises 'some bread, some cheese, and two fine big apples,' conveys them back to his friend, and re-materialises them; they are then given to the hungry boy, who 'quickly finished every scrap.'

Now, if we are to accept these and similar statements as facts—and they are given as such in the official journal of the T.S.—it must be a very simple matter for Mr. Leadbeater to furnish such evidence as has never been given to the world before; he might, for instance, find Mr. Myers on the astral plane and materialise him at a meeting of the S.P.R., thus doing a service to mankind generally by doing away once and for all with the necessity for those wearisome cross-correspondences; as for such minor tests as conveying a current copy of 'The Times' to India or America, they must be the merest child's play to him.

I write this in no spirit of carping criticism, but as an earnest seeker after truth.—Yours, &c.,

J. J. HERBERT.

Bournemouth.

A Non-Spiritualist's Testimony.

SIR,—As I am not a Spiritualist nor a reader of Spiritualist papers, and am entirely free from any suspicion of superstition, the following statement of facts may be regarded as trustworthy, and may serve as reliable evidence that there is some ground for believing that communications occur between the living and the dead.

Last night my wife's mother died, unexpectedly and peacefully, thirty miles from here: she had been weak for some time, but on Friday was better, and the end was not expected. During last night she came to my wife's bedside and kissed her. I was not aware of any such presence. A similar occurrence took place on the occasion of the death of my sister-in-law during last summer.

I may add that my wife's relations, who were formerly near neighbours of the Rollings family, knew of the case which has been referred to in your columns, and that I have absolute reliance on any statement made by the late Mr. J. O. N. Rutter and by Mrs. Gostling, having known them both many years ago.—Yours, &c.,

1, Narcissus-road, N.W.

December 19th, 1909.

B. GREEN.

An Investigator's Experiences.

SIR,—The term 'Spiritualism' has long been considered by the majority as synonymous with fraud, hypocrisy, and profanation, and until very recently I shared this view, but thinking that I should be doing right to follow the lead of some of our most eminent scientists, I looked into the question with an open-minded desire to ascertain the truth as far as possible, with the result that I have come to conclusions which, if correct, would go far to explain the apparent humbug.

It would be too long a story to recount all my experiences, but one phase of them is that the character of the 'communications' I have received has generally accorded with the mood in which I sought them, and I got frivolous and misleading responses to frivolous and humbugging questions.

Assuming that human beings survive bodily death, many millions have passed from this life in a condition which did not entitle them to 'Heaven' (and it is no longer orthodox to consign them to 'Hell') yet they must exist somewhere in every stage of mental and spiritual growth. Being disembodied, they cannot satisfy their earthly cravings, and are not fitted to progress higher. Spirits in this unsettled condition probably swarm around us, and seize the opportunity when the door of communication is opened to rush in and divert themselves at our expense, and if we try to humbug them, as some persons do, they will return the compliment with interest. This may not be a complete explanation of the perplexing experiences which have to be faced by students in this realm, and the subject is too vast and complex to be summarily disposed of, but I venture to suggest that it goes a long way to account for the 'exposures,' so-called, which are presented to the public from time to time.—Yours, &c.,

Bristol.

INVESTIGATOR.

Dematerialisation Phenomena.

SIR,—The following incident will, doubtless, be appreciated at its full value, not only by the readers of 'LIGHT,' but also by all those interested in psychical phenomena in various parts of the world. I must preface my remarks by stating that at our circle, which is a perfectly private one, where no money in any shape or form changes hands, our medium is often controlled by a little Polynesian girl, who calls herself 'Sūsū.' This Sūsū is very fond of chocolates—strange as that may appear to people with materialistic, or even spiritualistic, views. Recently I took a half-pound box of chocolates to our circle, having previously written a short letter, the purport of which was unknown to anyone save myself, and placed it in the box. The box I wrapped round with brown paper, tied it securely with string, the ends of which I sealed with sealing-wax, bearing the imprint of my crest. The box was placed on the table amongst a number of postcards, each bearing the signature of a sitter.

During the séance Sūsū controlled our medium, and told us she was going to try and take the chocolates. Afterwards, when she had left our medium, raps were given on the table to 'light up.' On our doing so we noticed that two postcards were missing—one being mine and the other belonging to a lady next to me. The light was then put out, a hymn was commenced, and we sat in expectation of receiving messages written on the two cards that had been taken away. On the conclusion of the second verse of the hymn, raps were given on the table and the message spelt out: 'Have got the chocolates. Light up.' On lighting up, we saw the box on the table apparently intact, but, on taking it up, we found

it was empty with the exception of one chocolate, which rattled as we shook the box. *The paper wrapping, string and seal were intact!*

It was suggested to me by the other sitters that I should open the box to see if my letter had been replied to, but I refused to do so, as I was loth to interfere in any way with the wrappings, considering it would destroy the evidence of its intactness. The light was put out, and we no sooner resumed our sitting than there was rapped out 'Open the box. Light up.' With much reluctance I cut the string and removed the paper wrapping. On taking the lid off the box I was astounded to find that my postcard (bearing my full signature on it, as already mentioned) was *inside* the box, with a message by Sūsū written on it. The letter, however, which I had placed in the box was neither in it, nor on the table! In my letter to Sūsū I had expressed the hope that she would give me a chocolate. She wrote thanking me for the chocolates and said she had left me one. It was Sūsū's way of complying with my request, although it was not what I had wanted, as I had hoped she would place it between my lips, as she has done on a previous occasion to some of the sitters. A little later we were again told to 'light up,' and on doing so, the letter which I had placed in the box was found on the table with a short message written on it from Sūsū, saying that my soldier (spirit) friends had liked the chocolates. To summarise the foregoing: We have here half-a-pound of chocolates in a box, securely wrapped up in brown paper, tied with string, the ends sealed, being *dematerialised*, as also the letter which was in the box. In the place of the letter was a postcard taken from off the table and *inserted in the box*, the wrappings, string, and seal being intact! This appears to me most marvellous, and explicable only through spirit agency. We have had many remarkable phenomena at our circle, but these that I have just related transcend everything we have had of that nature. I defy the most expert conjurer in the world to reproduce these phenomena *under similar conditions*.—Yours, &c.,

F. R. BEGBIE, Colonel.
(Late H.M. Indian Army.)

[The sitters at the circle when the above phenomena took place have subscribed their names in testimony of the truth and correctness of the foregoing account, but as the circle is a private one we deem it best not to print them.—*Ed. 'LIGHT.'*]

Pain and Prevision.

SIR,—In 'LIGHT,' of September 4th, 1909, I mentioned, among other prophecies which I had made, one concerning the robbery at Mappin and Webb's, and informed your readers that while making the prophecy I had *felt* the blow which stunned the watchman. This occurred a few days *before* the blow was struck in reality. I have now to record a similar experience. On Monday, December 13th last, I was sitting at dinner, when I felt a sudden blow in the middle of my back which caused me to start violently; this was followed by a burning sensation. I said to the two people who were with me, 'We shall soon read of a man being shot in the back.' At Bombay, on Wednesday, December 22nd, Mr. Jackson, a Government official, was murdered in a theatre, *being shot in the back* by his assailant. Five weeks ago I foresaw the death of King Leopold and the fire at Messrs. Arding and Hobbs'. I did not get names, but descriptions which exactly fitted. In the former case I 'got,' in addition to the bodily description of the King, the *pain* in the heart and the sudden (or quick) death. In the latter, I *felt* the intense heat: it was so great that I likened it to the City fire of a few years ago. I have the signed testimony of four witnesses and could produce two more, but I am not trying to establish my veracity. I wish rather to ask a few questions. Granting that I am telling the truth, *what* is it that causes the pain to be *felt* by me days in advance? This is surely effect *before* cause. I feel the blow before it is struck!

Further: Are the things bound to happen? if so, are we creatures of circumstance? if not, why have some forty predictions come true out of forty-three (in my case)?

I write hoping that someone who knows how it is done will kindly enlighten one who only does it, without volition. It is *far* from being a *pleasure* to do these things; it makes one's heart very sad, and makes one feel guilty, as if one had *caused the disasters oneself*.—Yours, &c.,

VINCENT N. TURVEY.

Bournemouth.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Plaistow Society's Hall, Braemar-road, Plaistow, on Sunday next. At 3 p.m. Miss Fogwill will open a discussion. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, T. Brooks, and M. Clegg.

SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mr. J. W. Boulding delivered an interesting address. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard in an earnest address gave 'The Helpful Message of the New Year.' Solo by Mr. Wittey was enjoyed.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave appreciated spirit messages. Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Leaf spoke on 'Christmas.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams, president, on 'A New Year's Message.' Monday, 7, ladies' circle. Thursday, 8.15, public circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last, Mr. and Mrs. Smith, address on 'Man in his Relationship to the Physical and Spiritual,' and clairvoyant descriptions. Sunday next, Mrs. Ord, address.—H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. R. Abbott spoke on 'What Shall we do with this Year?' Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), clairvoyante.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last 'Wrangler' gave an address, with interesting personal experiences. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. A. D. E. Perryman, address. Saturday, 15th, at 8 p.m., social gathering.—H. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last, after a New Year tea, Mrs. Roberts spoke on 'For What do our Spirit Friends Come Back?' and Mr. Roberts gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Jamrach.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Reid and Mr. F. G. Clarke gave excellent addresses. Mrs. Curry's clairvoyant descriptions were appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis; at 2.45 p.m., Lyceum. Mondays, 8, Wednesdays, 3, clairvoyant descriptions. Thursdays, 8, public circle.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long delivered spirit messages and greetings. In the evening Mrs. Beaurepaire spoke on 'A New Year's Message.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long. January 23rd, twenty-third anniversary services: Mr. W. E. Long.—E. S.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Madame Duverge gave an address on 'The Light of the World,' and Messrs. Stockwell, Brown, Scott, and West related experiences. M. Duverge sang. Sunday next, at 7 p.m., Mr. J. Blackburn, address; Madame Duverge, recitation.—T. C. W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday morning last Mr. Kottnitz spoke, and in the evening Messrs. Tayler Gwinn, Brown, Tilby, and Clegg delivered addresses. Sunday next, at 11 a.m., Mr. Robert Wittey; at 7 p.m., Mr. Robert King; Monday, at 8 p.m., Nurse Graham. Saturday, 15th, members' tea, tickets 6d. each.—N. R.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. F. Fletcher's answers to written questions and solo by Mrs. Petz were highly appreciated. On December 30th, the Lyceum tea and Christmas entertainment were much enjoyed. Sunday next, at 11.30 a.m., psychometry and clairvoyance; at 7 p.m., Mr. Horace Leaf, address and clairvoyant descriptions. Thursday, 13th, Mrs. Petz.—C. J. W.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Miss Violet Burton gave an uplifting address on 'The Open Page of the Year.' Sunday next, Mrs. Harvey. Saturday, 15th, at 7 p.m., opening service, followed by concert, at new address: 84, Stockwell Park-road, Brixton-road, S.W., when a well-known worker will occupy the chair. Tickets can be had from the secretary, A. Brooking, 17, Geneva-road, Brixton, S.W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held; in the evening Mrs. Neville gave an address and clairvoyant descriptions. On December 30th Madame Greeta gave an address and clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Thursday, 7.45, Mr. Kelland; Wednesdays and Fridays, 8, members' circles.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Mr. Abrahall gave an address, and Mrs. Webb clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. Boddington. 16th, Mrs. Flora Northesk Wilson.—S. B.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday last Mr. John Lobb addressed good audiences.—M. T. G.
SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—On Sunday last Mr. Gray spoke on 'Life after Death.'—E. H.
TOTTENHAM.—GLENDALE HALL, ST. ANN'S-ROAD.—On Sunday last Mrs. Webster gave an address and psychometric delineations.—E. B.

SOUTHERN-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Miss Florence Sainsbury gave addresses and clairvoyant descriptions and answered mental questions.
SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an address, 'The Soul's Awakening,' and clairvoyant descriptions.—A. J.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. J. Todd Ferrier spoke on 'The Star of Bethlehem.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Hearne and Mr. Hylton gave addresses, and Mrs. Robinson clairvoyant descriptions.—C. R.

BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.—On Sunday last Miss Jenkins spoke. Mrs. King and Miss Wright gave clairvoyant descriptions and spirit messages.—A. C. O.

WINCHESTER.—MASONIC HALL.—On Sunday last Mr. F. Pearce, of Portsmouth, gave a powerful address on 'How I became a Spiritualist.' Mr. Harvey gave clairvoyant and psychometric readings.—A. W. H.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. John Kelland gave an interesting address on 'Man's Place in the Universe,' and ably answered questions.—W. H. S.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mrs. Lingard delivered addresses on 'Ancient Spiritualism' and 'The Curtain shall be Rent Aside,' and gave psychic readings.—V. M. S.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday morning last Mrs. Cannock held a flower circle, and in the evening gave an address on 'Memories.' On Monday she gave psychometric readings.—D. L.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONEBOARDS, E.—On Sunday last Mr. G. R. Symons gave an eloquent New Year's message to a large audience. On December 29th a convincing public circle was held.—M. C. A.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mr. G. West spoke. In the evening Mr. W. H. Evans gave an address on 'The Divine Image,' and Mrs. Grainger clairvoyant descriptions at both services.—H. L.

SOUTHEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. Mitchell gave touching addresses on 'What is Expected from Spiritualists,' and 'What Spiritualists Can Do for Spiritualism.'—J. W. M.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. F. T. Blake, of Bournemouth, spoke ably on 'Our Responsibilities as Spiritualists' and 'A New Year's Message,' and gave convincing clairvoyant descriptions to good audiences.—G. McF.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last Mr. P. R. Street gave an address, and in the evening he spoke on 'A New Year's Message,' and gave auric drawings. On New Year's Eve Mr. Street spoke at a midnight service.—M. C.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday last, morning and evening, at the dedication services, Mrs. Jessie Crompton, of Bolton, gave addresses and clairvoyant descriptions. On New Year's Eve the president conducted a Watch Night service.—G. E. R.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last, morning and evening, Mr. H. Carpenter spoke on 'Good and Evil' and 'The Golden Key.' Mr. J. Walker gave psychometric readings. On December 30th, Mr. J. J. Herbert gave an address, and Mr. F. T. Blake clairvoyant descriptions.

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