

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,514.—VOL. XXX. [Registered as] SATURDAY, JANUARY 15, 1910.

[A Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

We are pleased to see in 'The Dominion,' a New Zealand paper, a three column report of a lecture by Mr. W. M'Lean, President of the Wellington Association of Spiritualists, in reply to a Dr. Gibb who, in a Presbyterian Church, had denounced Spiritualism as an anti-Christian religion. Dr. Gibb, it appears, no longer denies the facts; he only attacks Spiritualism as a religion, and contrasts its teachings with the teachings of Christianity. But what are those teachings? Is Presbyterianism the only valid vehicle for them? Asking this question, Mr M'Lean administers a merciless blow. Dr. Gibb, it seems, is not exactly an old-fashioned Calvinist, is, in fact, touched with the modern mercifulness: and so he is the recipient of the following facer:—

As further evidence that Dr. Gibb does not preach that which he is paid to unfold, let me gently remind him that from the larger and shorter catechism of the Presbyterian Church, I find that 'By the decree of God for the manifestation of His glory some men and angels are predestined unto everlasting life, and others foredoomed to everlasting death.' Further, these angels and men thus predestined and foredoomed are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. At the Day of Judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the Devil and his angels forever. (The Larger Catechism, p. 219.) Does our friend preach these horrible dogmas now, and if not, why not?

We are inclined to think that the worthy man had better leave Mr. M'Lean alone.

'The Harbinger of Light' gives a short account of a successful attempt to demonstrate the power of cohesion of atoms by mechanical means. It says:—

At the recent meeting of the Academy of Sciences of Paris, M. Carpentier, the learned mechanical engineer, demonstrated this force by exhibiting a series of test surfaces absolutely plane and parallel, executed by a Swedish mechanic, M. Johansson. It is the wonderful perfection of these plane surfaces, almost amounting to absolute exactitude, which has enabled the power of molecular attraction to be seen. It had hitherto been difficult to obtain absolutely plane surfaces. It only needed a few slight inequalities, invisible even to the eye, to prevent the two surfaces from adhering when brought into contact, and to keep their molecules at a distance, one from the other.

The surfaces obtained by M. Johansson were so perfectly polished that a complete adhesion was manifested between two of these plane surfaces when placed together. Two of these pieces of steel, even several, may thus be said to have formed only one piece. When held vertically the pieces of steel did not come apart, yet no electro-magnetic current was passing through them. These heavy pieces of steel were no longer obedient to the laws of gravity.

'This,' says M. Carpentier, 'is because the force of attraction between the molecular atoms which touch each other owing to the perfect contact of the two surfaces, is superior to that of gravitation.'

The pieces of steel remained united. This adherence increased with the duration of the contact. Two pieces having a surface of half a square inch in area, placed one upon the other for several minutes, could not be separated by a tractive force of eighty pounds applied for forty minutes. At the end of a longer period the molecular cohesion is so strong that the joined pieces form a solid block and become inseparable.

'The Harbinger of Light' thinks that if this were followed up it would be seen to have important bearings upon 'certain mediumistic phenomena—particularly the "apports," and the "materialisations" and "dematerialisations" of human forms.'

An observant minister in the United States draws attention to the silent and semi-secret growth of certain ethical and social organisations not entirely unlike the Adult classes, the P.S.A., and the Fellowship groups in this country, all of which seem to have quietly sprung up with curious spontaneity and with very little official intention or help. He thinks these bodies are 'developing into great unifying, constructive forces in the religious world,' 'consciously or unconsciously working out many of the deep and perplexing problems of life along the lines of the two great commandments emphasised by the lowly Nazarene.'

These fraternal orders, he says, win the allegiance of many worthy and reverent-minded men who, although devout believers in God, refuse to have their minds and consciences bound by the dogmas of the Church, and in their anxiety to work with others to make this a better world, they turn to some one or more of the fraternal orders and join hands with those they find there doing, in many cases, just the things that many of the great prophets and religious leaders of the past approved and urged.

Although they have never professed to be distinctly religious organisations, those great orders have, in the ways indicated and unconsciously, perhaps, been doing a great constructive work in the religious realm. Disposed in some cases to over-emphasise the matter of the loaves and fishes, they have a great deal to learn from the Church; and the Church, over-emphasising the matter of dogma and ritual, thus splitting humanity up into distrustful and contending sects, can learn from these orders lessons that will help to make it an uplifting, transforming, irresistible power in the world.

G. P. Putnam's Sons (London) send us a little book by James Allen on the very familiar subject of 'The Mastery of Destiny.' There are ten simple Essays on 'The Science of Self-Control,' 'Mind-Building and Life-Building,' 'Cultivation of Concentration,' 'The Power of Purpose,' &c., all entirely sensible; but anyone who does not know it all ought to be a little ashamed of himself. Though that does not entirely stave off the reply that these things need to be said, and to be as nicely printed as they are here.

Dr. W. C. Gannett, writing of a group of liberal religionists who have helped to broaden 'orthodoxy' intellectually, recently pointed out a new and higher mission for them. He said:—



Five specific tasks in religion, prepared by the nineteenth century, are waiting to be done by the twentieth century—all of them processes in the 'spiritualisation' of religion. During the last century Science has revealed a new universe: it must be interpreted in terms of the spirit. Who is to be the interpreter? This last century history and criticism have shown that every faith of the past is truth in the process of evolution: then the truths in the old dogmas of Christendom—those crude dogmas against which our fathers protested—are to be drawn out, restated, displayed as the laws of the life of the soul. Reinterpretation in terms of the spirit is the twentieth century method of refutation.

Our readers have already discovered that we have taken this mission as our own—of course, not to the exclusion of others, but we are definitely committed to it. 'Reinterpretation in terms of the spirit' precisely expresses it.

The editor of 'Unity' (U.S.) has been extolling the city as 'the highest culmination of civilisation': and one of his readers has been taking him to task in a way that rather appeals to us. Here is a portion of the critic's indictment of the city:—

The life of the city is not normal. It is artificial, superficial, inimical to meditation and serenity. The life of the city, excepting during some great crisis like the San Francisco disaster, makes men and women as dumb, as unresponsive, as unsympathetic as a herd of cattle. They meet, touch elbows, look each other in the eyes, and feel as little concern as though these human beings were so many ants. The loneliness of the city, its sham joys and pretences of happiness make one who has known the real friendships and simple joys of village life despair, almost, of his kind. I know that there are high, noble men and women in the cities. I know that beautiful lives are lived there. But it is only the exceptional man, the exceptional woman, who can rise above the constant temptations to artificiality, superficiality, pretence, sham, and live worthily. The crowd, the rush, the noise, the confusion, the impure air—all the abnormal and unnatural conditions that are part and parcel of the city, without which it would not be a city—these all tend to tear down and disintegrate the best part of our natures. We are a money-mad people. We are crazy in our desire for commercial supremacy. We have exalted things, and the money that will buy things, above every idea and ideal, above every feeling or emotion or aspiration. And the city, first, last, and always, panders to our mammon worship and offers its highest honour and glory to the most conspicuous devotees at the shrine of the god of gold.

I do not despair of the race. I believe that the Eternal Goodness governs, here, now, in the cities as in the country. It is in strict accordance with the good laws of God that the city should be just what it is. Some day, some day I hope and believe, men will grow wise enough to read the good laws of God aright, to recognise that the wrongs of the city exist because the city is wrong, because such massing of men together is wrong, because the greed for gain which builds the city is wrong. Then men and women and little children will go back to the land, to good mother earth, to the fresh air and freedom and simple joys of village life and country lanes.

#### SPIRITUAL PRAYERS

(From many Shrines.)

O Thou infinitely Holy One, from the unrest of our lives, from the cares and anxieties that beset us and weary us, from the temptations that try us, yea, and from ourselves, we come unto Thee. From the storms of life we seek shelter and rest under the shadow of Thy wings. The noises of the world, the conflicting voices and disputes of men, so confuse and tire us, that with longing desire we open our ears to that still small voice which is ever the same from generation to generation. From this quiet haven would we send out our thoughts, to Thee, O holy and merciful Father! Hungering for the bread of life, we seek it from Thee. Thirsting for the water of life, that our souls may live, we would take it from the well of salvation fed by Thee, which is free for every soul that, feeling its need, desires to drink of it. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON SOCIAL GATHERING.

On Thursday next, 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 18th inst., Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. Mrs. Podmore on January 25th and February 1st.

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 21st 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.

### JOAN OF ARC AS A MEDIUM.

It will no doubt have occurred to many of those who heard or read Mr. J. W. Boulding's interesting address, given before the London Spiritualist Alliance in February last, on 'Joan of Arc, the Great Spiritualist Martyr,' that the time was ripe for a searching and comprehensive examination, in the light of modern Spiritualism, of the phenomena so fully and completely recorded in contemporary documents. This critical study has been undertaken by M. Léon Denis, one of the most ardent propagandists of spiritual ideas in France, and his conclusions are embodied in a valuable work which has just appeared.\* A few phrases from the Introduction, published in advance in the 'Revue Spirite,' were quoted on page 562 of the last volume of 'LIGHT,' and the author develops his theme in a long chapter of over sixty pages on 'The Mediumship of Joan of Arc.' He also makes separate reference to special phases, such as the military genius displayed in the conduct of the campaign by the Maid—or rather by her inspirers.

Before summarising the author's views on these subjects, it may be well to note the curious changes in the general opinion concerning Joan and her title to respect and admiration. After the successive inquiries, extending from 1450 to 1456, which ended in the 'rehabilitation' of Joan, she was regarded with the veneration accorded to the mysterious—to the undeniable, yet incomprehensible. Not until the present century, when the desire to do justice to the Maid culminated in proceedings for her beatification, did the voice of carping criticism and detraction arise. The reason, we think, is to be found in the hostility, which has lately become accentuated in France, to everything that savours of ecclesiasticism in public affairs. As soon as the Church showed any desire to do special honour to the national heroine, the latter was marked as a prey for destructive criticism of all kinds. She was rejected as a myth, diagnosed as a neurotic degenerate, her 'voices' explained away as 'conscience,' and her heroic deeds reduced to a very ordinary level. 'Exalted by the Catholics, she was belittled by the Freethinkers less from hate than from the spirit of contradiction and opposition to the Church.' The true key to the situation, knowledge of mediumship, was not in the hands either of her adherents or of her opponents, and it is time that it was brought forward.

Visions and voices, though recorded as the experience of many, have always been treated as mysterious and inexplicable, except on the supposition of direct divine intervention, in opposition to the ordinary laws and processes of Nature. Science denies the possibility of such intervention, and therefore discredits the reports, while Spiritualism steps in and shows that the phenomena are neither incredible nor contrary to Nature. As M. Léon Denis says:—

Mediumship has always existed, for man has always been a spirit, and this spirit has in every age pierced for itself an opening into that world which is inaccessible to our ordinary senses. These manifestations have been constant, permanent; they have taken place in all surroundings and under every form, from the most ordinary to the most delicate and sublime, such as ecstasy and lofty inspiration, according to the degree of advancement of the intelligences which manifest.

In proving his case, M. Denis lays much stress on the practical and obvious results of the Maid's mediumship: not merely her effect on the morals of the army, not only her supernatural knowledge and the accomplishment of her pre-

dictions, but the fact of the genius displayed in her military tactics. It would be one thing to rush blindly into battle without concerted plan of operations, and to trust to the mere fury of the attack to carry the day, and quite another to marshal an army so as to obtain a reasonable chance of success when the operations are examined in the light of military strategy. From her own time until the present day, military critics have agreed that Joan's campaign was conducted with an ability and technical skill not to be ascribed to the unaided faculties of a country girl; the inference drawn is that the knowledge displayed was that of her inspirers in the spirit world: 'Except by the intervention of occult causes, there is no explanation to be found for the combination, in this girl, of aptitude for war and of technical knowledge only to be obtained by experience and long practice of the profession of arms.' Again, the author asks: 'Was it not to the inspiration of her guides that Joan owed the eminent qualities which make the great general: the knowledge of strategy, the ability in the use of artillery, a thing quite new at that time?' Her guides had gained her confidence and love by their efficient counsel, their constant support, their wise instruction, and she regarded them, in her simple piety, as sent from Heaven to enable her to perform her work—to save her country.

The question naturally arises, who were those guides? and the author regards the names given as symbolical rather than real. 'Invisible intelligences are obliged to enter into the mentality of those to whom they manifest, to borrow the forms and the names of illustrious personages known to the latter, in order to impress them, to inspire confidence, and to prepare them for the part they have to play.' The Archangel Michael and Saints Catherine and Margaret were familiar to the Maid, for statues of the two saints were in the church to which she went daily for prayer, although these canonised personages are believed by good authorities never to have really existed. Names, however, are of little importance in the spirit world; those given are symbolical of power and purity, corresponding to the characters of 'the living realities, the radiant beings' who were able to make Joan of Arc their agent on earth. Such a possibility implies greatness of character in the medium also: a brave, devout, constant soul, who could render implicit obedience without questioning the possibility of the task, or of the results to be achieved. The life of Joan of Arc is perhaps an unparalleled instance of faith in the unseen inspirers who directed and encouraged her, who led her to so many triumphs and kept her undaunted to the last. Perhaps of all her many qualities, ably and touchingly set forth in the chapter on the 'Portrait and Character' of the heroine, that which strikes us most is her humility, based on the firm assurance that what she did was no work of her own; or, in her own pious phrase, 'But for the grace of God, I could do nothing.' Even to her cruel judges she rendered good for evil, sparing them what might have been a public exposure. The Bishop of Beauvais asked whether her voices spoke about her judges. 'They often tell me things about you, Monseigneur,' she replied. 'What do they say?' 'I will tell you privately'—thus recalling her persecutor to a sense of dignity.

The book closes with an account of the homage paid to the memory of the great Spiritualist martyr by writers in other countries, and the fact is gracefully recognised that England has shown great enthusiasm on all occasions of festivities in her honour, and that many English writers have paid eloquent tributes to her memory.

WE were pleased on Thursday, the 6th inst., to hear the Rev. T. Rhondda Williams say that he had been a reader of 'LIGHT' for years, and wish that we could induce every clergyman and minister in Great Britain to do likewise. If we could only reach those persons to whom 'LIGHT' would be a welcome visitor, our circulation would go up with a bound, and our usefulness would be correspondingly increased. The kindly assistance of our readers in this direction will be much appreciated.

\* 'Jeanne d'Arc, Médium: Ses voix, ses visions, ses prémonitions.' Paris: Librairie Lemerre, 42, Rue St. Jacques. Price 2fr. 50c.



## 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 17.)

From what has been said it will be seen that if I have not ventured to give you the needed Working Hypothesis of Life, I have offered some hints towards it. The idea we have to grasp is, to use a colloquial expression, that we do not run the world, the world largely runs us; the best we can do is to discern the Divine plan and co-operate with it, and attain freedom through obedience. All pessimistic whinings are shallow and short-sighted; God has not lost His grip of the world; His purpose is not frustrated, and things are going as He intended. Even when starting from the scientific or the philosophic standpoints, we are, if honest and brave enough, driven forward to something strongly analogous to the old religious notion of an over-ruling Providence, but on a grander scale. Even the upward trend of organic evolution points to something of the kind, and when we survey it in its whole stupendous range through the human and the spiritual worlds we cannot escape the notion of an over-ruling Power, working, not on petty personal lines, but with cosmic methods, and we must judge by cosmic standards.

This life, as Longfellow says, is a battle and a march, and I do not believe that, as the first of an endless series of ascending lives, it was ever intended to be anything else. This is the first stage of our endless education, the A B C form, and we have to learn our letters or suffer the birchings of School-Dame Nature. And as we bless, in after life, the wise severity of our early training, however harsh we thought it at the time, so from the next life we shall bless the severity of our discipline here.

It is our business to form the highest ideals we can of our duties, our mission in life, and then strive strenuously to carry them out. We should never fret over failures, they are educative, and if our personal aims fail, be sure our actions subserve a higher end than our own, and sooner or later we shall have our reward.

The scheme of things, at which I have been feebly hinting, is a vast scheme of compensation for disturbance: compensation for all our failures, sorrows, and sufferings, and we should throw in our well-intentioned actions, and leave results to the Higher Powers. But while, as I believe, this stage of existence will always be a strenuous disciplinary struggle, the turmoil and leap of living waters, never the stagnant death-pool of satisfied desires, yet there is always a harbour of refuge in which we may enjoy well-earned rest after the heat of conflict.

The Master tells us that the Kingdom of Heaven is within us, and some hint of that inner blessedness is given in that beautiful descriptive phrase: 'The Peace of God which passeth all understanding.' Now, it is a great mistake to suppose that this inner peace comes only through religion. Various degrees of it can be obtained through many of the intellectual pursuits and by the cultivation of the higher faculties. Professor Clifford, frankly a materialist, spoke of the stirring joy of scientific discovery, producing what he called 'Cosmic Emotion.' This was evidently a foretaste of that inner happiness. The pursuit of the 'sweets of sweet philosophy' may also bring the inner peace, as it enables one to live in an intellectual realm high above the vicissitudes of the outer world. Philosophy is a compendium of all knowledge; it gives the highest thoughts of the highest minds, and these are the stepping stones to heaven. Philosophy re-creates the world anew in the mind, and the joy of this creative activity hints the beatitude of the Supreme Creator in forming His stupendous cosmos.

The pursuit of art is another highway to the Kingdom of Heaven within, provided the artist has a genuine call and follows art because of the inner compulsion of genius, and with the highest motives. Purity of aim will bring purity of pleasure. The true poet, wedding winged thoughts to winged words, laves in the eternal fount of inspiration and revels in the God-like joys of fetterless creation. Work for any good cause, indeed, any pursuit which takes us beyond the self, will bring some form of the inner peace, provided we do not worry about results. Worry in all its forms is the arch-enemy; it is the prolific parent of disease, the poisoner of our joys, and the multiplier of our sorrows.

One of the surest paths to the inner peace is open to those who have the high privilege of holding the glorious faith of Modern Spiritualism, which is a Trinity in Unity of Science, Philosophy, and Religion. It is the most beautiful and consoling of all systems of thought, for it regards death, not as a grizzly skeleton, but as the one friend who will never fail us, who brings us assured promotion and conducts us through the heavenly portals to one of the 'many mansions' which we have prepared for ourselves by our activities here, and which will be glorious in the ratio of troubles endured, as the deepest sufferings inspire the sweetest song. This conception, and the sense of nearness to those gone before, are sources of blessedness in themselves.

If I might venture a hint to Spiritualists, I should say it is better to leave the séance room largely for inquirers, to rely less on objective communications which come through others, and to cultivate that inner mediumship which brings us into closer touch with the spiritual realities than anything coming from without: then all the knowledge we need and can assimilate will flow into the open mind. This is the best path to the Kingdom of Heaven within and to that blessedness which 'the world can neither give nor take away.'

With this inner refuge we can play our part in the battle of life, and regard its sorrows and sufferings, however inevitable or undeserved, as the birth-pangs of the higher life, with the comforting assurance that all will carry the fullest compensation, not by the Will of an arbitrary God, but by a law involved in the very nature of things, the object of it all being to wear away the veils which hide the immensities of our own being.

As Sons of God, or as parts of the Infinite Spirit, we are partakers in all its potentialities and powers, in its boundless stores of knowledge, and in the ocean of its love. To realise these ineffable glories in full consciousness is assuredly the great Purpose of Existence. (Loud applause.)

At the conclusion, after several questions had been answered by Mr. Cook, and some critical points dealt with, which were raised by members of the audience, a hearty vote of thanks was accorded to him for his able and instructive Address.

## HAUNTING PHENOMENA IN WALES.

We have received a copy of a South Wales paper confirming the accounts of mysterious phenomena at Llanarthney, referred to on p. 18 of 'LIGHT.' The 'ghost,' it is stated, has now 'ceased operations,' but 'the fact remains that something very extraordinary has been happening' at the inn, and a neighbour testified that when he was in the room behind the bar, the doors and windows being closed, he felt a large stone whizzing past him. Immediately afterwards some hot coals fell, scattering on the table and about the room. He picked one up, and, he says, 'there could be no question about it being hot. I went outside and called in a neighbour; as soon as we came back into the room a bottle dropped at our feet and was smashed into a thousand pieces, while stones from various directions whizzed past us.' The burglary theory and the suggestion of practical joking had to be abandoned, first, because the constables 'surrounded the house with some trusty villagers' before going inside in the expectation of effecting a capture; and, secondly, because 'what happened could not be the work of one human being, unless he were a veritable Briareus, blessed with a hundred arms to scatter bottles and stones and household utensils in various directions at the same time.' Nor was it possible for anyone to be concealed in the house.

It would be interesting to know what a clairvoyant could discover, or what communications could be obtained by an automatic writer, an impersonating medium, or by means of table movements.



## WHAT PLANCHETTE SAYS.

The article on 'Automatic Writing,' contributed to the 'Contemporary Review' by Mr. J. Arthur Hill, is of a more popular character than we are accustomed to associate with the leading reviews, and its title does not give an exact idea of its contents, for it is almost entirely devoted to a description of results obtained by the use of the planchette. This instrument may be regarded as one means of registering 'motor automatism,' but technically 'automatic writing' denotes the faculty which is summarily described in a single paragraph—the ability 'to write automatically with a pencil held in the ordinary way.' With regard to this, Mr. Hill says:—

Several people of position, both in the educational and social worlds, have lately developed this power, and are investigating the results in conjunction with the officials of the Society for Psychical Research. One of these automatists is a Newnham Classical Lecturer, known to scholars as a translator of Pausanias. Through this lady, and through three others, some interesting results have been obtained, results, indeed, which stretch the telepathic hypothesis almost to breaking-point, and which seem to indicate the occasional agency of disembodied minds. But it is too early yet to form definite conclusions, though it is abundantly clear to those who are studying the evidence, that we are on the eve of great things in this department of science.

This admission that the telepathic theory is strained almost to breaking point comes as a saving grace after the rest of the article, in which telepathy is stretched pretty far in order to account, on supposedly rational lines, for the messages received through 'planchette.' Mr. Hill describes several experiences of his own with the capricious little board, and shows that the replies written could not have originated in the conscious minds of the sitters, because they were frequently erroneous, and quite contrary to the 'automatists' personal knowledge, while sometimes they stated true facts which the operator never knew. In the former case Mr. Hill ascribes the writing to the automatist's subliminal mind, in the latter to telepathy of the unlimited yet selective 'fishing' order which is regarded by the more cautious scientific investigators as entirely unproved. Let us quote an instance or two.

Mr. Hill does not tell us if he made any attempt to ascertain whether 'Minnie Murdoch' had really died at Balloch in 1896 or 1897, aged fifty, as planchette stated, but he notes that she wished the operators 'enough money and a Merry Christmas' when it was only October. Then came 'John Murray,' who 'said that he died in 1796, but who strenuously denied that King George III. was reigning at the time.' Mr. Hill suggests that 'John's memory must be failing him,' or perhaps he was a Jacobite—or was he an American? Yet he thinks that 'these good folks were probably dream-creations of my co-planchettist's subliminal consciousness.' But, why should the subliminal consciousness be such an inveterate romancer, so forgetful, or so generally perverse? It is usually assumed that the subliminal consciousness receives its impressions from the normal sensations, and stores them up as memory, having, indeed, on occasion, the power of reproducing with marvellous exactitude things which the conscious mind had believed to be forgotten beyond all chance of recovery. In short, the sub-consciousness is held to be at once entirely trustworthy and utterly untrustworthy. While a spirit, who left earth life some centuries ago, may be forgiven for being a little confused in its dates, we should expect it to be more correct in regard to facts or circumstances of a more general nature, and this is exemplified in an interesting case mentioned by Mr. Hill:—

A friend of mine, Dr. Thornton, planchetting with his daughter, more for fun than anything else, made the acquaintance of a 'spirit' who said he had been a soldier (a pikeman), and had been killed at Flodden Field. Dr. Thornton asked the date of the battle. Answer: '1640.' Both the automatists knew perfectly well that the correct date was 1513. Dr. T.: 'Who commanded the English army?' Answer: 'Sir Edward Stanley.' This astonished Dr. Thornton still more; for he was expecting 'Earl of Surrey' to be written. On looking it up, however, he found that Sir Edward Stanley did command the left wing of the English forces, and that this part is

specially mentioned as having been composed largely of pikemen.

Although, as Mr. Hill points out, Dr. Thornton and his daughter might have remembered passages in 'Marmion,' and in the notes to the poem, in which Stanley is mentioned, it is curious to find in this instance that the asserted 'sub-conscious stratum of the mind' gave one statement wrongly which was correctly known to the same person's conscious mind, and another correctly which was not then present to the conscious mind. This peculiarity of the sub-conscious mind, knowing at the same time more and less than the normal mind, has aroused remark on previous occasions, as being a paradox which seems to make the 'subliminal' theory harder to accept than the 'spirit hypothesis'; especially when, as Mr. Hill admits, there are cases on record in which facts entirely unknown to the automatist were revealed by automatic writing; for instance, the place in which stolen property was hidden, in which case the subliminal theory would involve a kind of telepathy by which the subliminal mind can first find the thief and then read the facts locked in his memory!

Mr. Hill winds up with the warning that while automatic writing is not dangerous for well-balanced minds, it is best left alone by the physically weak, and by the very emotional, credulous and impressionable. But the last word arouses a question, is there danger in receiving impressions from one's own sub-conscious mind? What a bogey it is, to be sure!

## SATAN AGAINST HIMSELF.

Señor J. R. Ballesteros contributes to the 'Revista de Estudios Psíquicos,' of Valparaíso, an article on 'Satan,' showing that the dogma which attributes immense power to the adversary of mankind, and which is used by the Catholic Church as one of its chief means of maintaining its influence, has no real foundation in Scripture. The 'serpent' that tempted Eve is not stated to have been inspired by a demon, and yet on that story the Church has built up a Devil armed with powers scarcely inferior to those of God. In the Gospels the word 'devil' or demon, simply signifies a spirit, though frequently an unevolved and ignorant one. The idealisation of Good and Evil, as two powers eternally in conflict, is a reminiscence of the dualistic conception of Zoroastrianism: it is a bit of the Zend-Avesta which has taken its place alongside the teachings of the canonical books. 'The real devil, or Satan, consists in our own passions, our vices, our pride, our egotism, in a word, our evil inclinations. The writer proceeds:—

With regard to the supposed intervention of the Devil in spiritistic phenomena, a little consideration will show that, even if this enemy of God and adversary of man had an objective existence, it certainly would not be he who would produce them, or who would foist Spiritualism on the world as a delusion. Modern Spiritualism came at a time when religious belief was fast disappearing, when materialism was gaining ground, and the existence of God and the immortality of the soul were being freely denied. The spiritual conception of the universe and its laws was almost extinct, and Satan had thus apparently triumphed, through materialism, over spiritual belief, which is his worst enemy. A prebendary of the Church, Don José Ramón Saavedra, gives the following, among other reasons, for denying that proofs of the immortality of the soul can be due to diabolical agency: 'If modern evocations were the work of an evil spirit, that spirit would be working for the glory of God and the salvation of souls. The denial of the supernatural has been overcome by these facts, because they are evidently due to a supernatural agency. Is it probable that Satan would teach men to believe in the supernatural, and thus prepare them for heaven?' Señor Saavedra here uses the word supernatural for super-physical or supernormal.

Logic, the writer concludes, is the essential basis of all doctrine, and it is contrary to logic to suppose that God created a being in eternal opposition to Himself, or that He created some angels perfect, incapable of sinning, and others eternally given over to evil and incapable of doing right. Evil is the correlative of progress; it is that which we leave behind in our evolution towards the Good.



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## TRANSMIGRATION AND METEMPSYCHOSIS.

We return to Professor Bertholet's work on 'The Transmigration of Souls' for the purpose of gleaning after the 'carrying' of a few weeks ago ('LIGHT,' 1909, p. 510). We left ungathered, for instance, the Professor's acute reference to the underlying instinct which makes for the play of imagination in relation to reincarnation. There is, in human nature, he says, an instinct which leads all men, whether they live under an Eastern or a Western sky, to the conclusion that they are not complete, and that one life is not enough for the reaching of that perfection to which the inner self ever urges. The fulfilment of this desire, he says, is shattered by death, and so consolation is found in the thought of reappearance, both for purgatorial and progressive purposes; this thought being largely rooted in the feeling that man is a part of the world's total life, and that, as he is indebted to it, he should contribute something towards its great progressive evolution.

This faith and expectation are, of course, likely to be strongest where the faith and expectation of a spirit-life beyond bodily death is weakest: and we find, therefore, that it is strongest in India, its native soil. But where there is a definite belief in the persistence of the liberated spirit, in a spirit-world, reincarnation in earth-life is not only unnecessary but distasteful also, and bewildering. All that is necessary for retribution, progress and readjustment is then inferentially found in that spirit-world, so that return to earthly states is manifestly a hindrance rather than a help.

The object of an enlightened study of spiritual conditions should be to liberate man from earth-binding and not to confirm him in it. Reincarnation is rooted in what the Professor calls 'the superstitious theory of the world, the so-called "animism" maintained by primitive man.' We should encourage the advance to the University and not plead for a return to the Kindergarten or the Elementary School. We are on pilgrimage to the Universal, and should deprecate both the possibility of and the necessity for lingering upon this planet. 'Though we are enclosed within the limits of our short earthly life, we aspire to the infinite,' says Professor Bertholet, 'because an eternal flame is burning in our hearts. In letters of fire it seems to proclaim that we must in some way rise beyond the limits of ourselves.'

The code of Manu and, indeed, nearly all doctrines of reincarnation pushed to extremes, teach that retribution is secured by incarnation in animals answering to the condition of the previous human life. Thus the Manu code asserts that a certain kind of thief will reappear as a rat or a dog; that one addicted to forbidden drinks will return as a carrion-eating bird, &c. The cruel will become flesh-eating animals. As to this, the Professor aptly quotes Herder, who says:—

How lightly does the cruel man suffer for his cruelty, if his soul enters the body of a tiger! The former tiger in human shape now becomes the reality, untroubled by conscience or the sense of duty which pricked him at times in his former state. Now he may range and mangle as hunger, thirst and appetite bid him, at the promptings of an instinct which only now can be satiated. Such was the desire of the human tiger. Instead of punishment, he receives reward.

There is surely much worth thinking about in that.

Swedenborg, curiously enough, got his reincarnation, if we may call it that, in spirit-life. He held that in spirit-life the human being appeared in the hells in the form of his own evil. 'The interiors and exteriors,' he said, 'act in unity, and the interiors are visibly exhibited in the exteriors.' Thus 'those who possess bestial natures, who are for instance, sly as foxes, afterwards appear in the actual form of these animals.' But Swedenborg did not carry out this as thoroughly as this statement suggests.

The great religions of the world, says the Professor, Islam and Christianity, have no official place for the reception of metempsychosis. Certain Islamic sects have adopted it, and certain Christian sects once hovered around it: but the great 'Fathers' of the Church, such as Tertullian, Irenæus, Origen and Augustine, were against it. In any case, the Bible gives the slightest possible foothold for the reincarnationist. A belief in metempsychosis is extorted from extravagant interpretations of Biblical texts, says the Professor. One of these, and almost the only one that is constantly clung to, is that well-worn question concerning the blind man (John ix. 2), 'Who did sin, this man, or his parents, that he was born blind?' a question which, in a muddled kind of way, does half suggest retribution for prenatal sin: but such a question does not necessarily establish a fact or a truth: and, in any case, Jesus at once brushed away the inference of retribution. Besides, although it is said by the evangelist that the man had been blind from his birth, it does not appear that the disciples knew that, so that their question may really have been—Has this man become blind because of his sins, or was he born blind because of his parents' sin? But it is certainly hazardous to hang so huge a tonnage on so small a nail.

'OF THE DOCTRINE OF TRANSMIGRATION there is not a trace in the earlier Veda. The circle round the pyre sang with the firm assurance that their friend went direct to a state of blessedness and re-union with the loved ones who had gone before. "Do thou conduct us to heaven (O Lord), let us be with our wives and children." (Atharva Veda, XII., 317.) "In heaven, where our friends dwell in bliss, having left behind the infirmities of the body, free from lameness, free from crookedness of limb, there let us behold our parents and our children." (Atharva Veda, VI., 120, 3.) "The wife also is to be united with her husband." (Atharva Veda, IX., 5, 27.) "Place me, O Pare One, in that everlasting and unchanging world, where light and glory are found. Make me immortal in the world in which joys, delights and happiness abide, where the desires are obtained." "O, deceased, pass swiftly by the side of the two dogs, each of whom has four eyes and who are marked with different colours, and then go through a good path to those learned ancestors, who spend their days eternally and merrily with Yama."—Rig Veda, Mandal 10, Sukta 14.—(From Hunter's 'Rural Bengal'.)



## TOWARDS UNITY.

BY THE REV. T. RHONDDA WILLIAMS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, January 6th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

THE REV. T. RHONDDA WILLIAMS, who was received with loud applause, said: Everywhere you find that there is an ultimate need for unity in our conceptions of life and the Cosmos. Even the Pluralists must conceive their pluralities in some kind of relation, and the conception of relation is in the end the conception of a higher unity. Indeed, the Pluralist himself transcends his pluralism in his own person. It is true that multiplicity is the apparent fact, and that to reduce this multiplicity to reality often appears as the utmost we can hope for. Yet to find the unity is the great business of life. Every movement towards that goal is progress.

Think of Mind and Matter. Here is an apparent duality which has been a long-standing puzzle. The materialist tried for unity in one way, the Spiritualist in another. Those who claimed reality for both had often a chasm between. The prevailing thought to-day is that what we call Mind and what we call Matter are only two modes of manifestation of One Being. The modern thinker is celebrating the marriage of Mind and Matter.

Think in the same way of the Ideal and the Actual, or of Faith and Fact. Here is an old contradiction which has caused much pain in the world, and causes much pain still. It is the pain of the battle between good and evil. There can be no satisfaction or rest until we find a higher synthesis in which the good establishes itself as the ultimate meaning even of the evil, and in which the evil becomes the servant of the good in such a way as to leave no ultimate contradiction on our hands.

Or, think again of Body and Soul. How often have these been supposed to be enemies! Yet what an enigma is life if this be so. What could be the meaning of a Creator that put in such close relations two fatally antagonistic forces? We are ceasing to believe in this antagonism as an ultimate thing and getting to see that the apparent antagonism is simply the soul's opportunity for developing personality. The body is the spirit's domain, to be used and cultivated by the spirit, presenting certain difficulties only in order that the spirit may develop itself by overcoming them, just as the difficulties of a journey are not at all the enemies of the traveller but only his opportunities for developing hardihood and endurance that he may reach his goal a greater and a stronger man. In this thought lies the union of Body and Soul. Indeed, we might say that the predominant endeavour of the modern world in science, in philosophy, and in religion is to establish unity; in other words we are present, to use an old figure, at a marriage feast. It is a great task. The diversity seems endless, and at the very least duality seems to be unavoidable, and yet this cry for unity is persistent, nor is there any rest without it. How can we get it? There are many ways of approaching it and many helps, but, I think, there is only one way of getting it.

This marriage feast cannot be consummated, cannot find its completeness in joy if it be left to the scientist as scientist, or to the philosopher as philosopher, or even to the ordinary religious experience. At a certain point the wine in all those vessels runs short, and the crucial thing then is to realise the presence of the Master of the feast. It is only this realisation that will turn the water into wine.

Let us make no grudging acknowledgment of the work of the scientist. He has, indeed, done splendid service in helping us to realise the unity of that world with which he deals; the elements of Nature are no longer in conflict, the old horror of capricious powers has disappeared and all Nature is one vast harmony. But when we rise to look for unity in a higher realm the wine of science fails.

At that point the philosopher takes up the task and carries it further. The business of philosophy is to reflect upon life and try to find its meaning, the meaning of its passions, faiths, doubts, prayers, and, if possible, the unity of all these. It is a worthy aim, and the quest has often been worthily conducted. Nor is it without success, though the success is not complete. I think any philosopher would admit that the wine runs short, and that satisfaction for the soul of man is not to be found through philosophy.

Religious experience on its ordinary level carries us further, and gives us at least the clue to the solution; but in vast numbers of lives there is no progress beyond what one might call the rudiments of religious experience, and though any religious experience, any awareness of the presence of the reconciling God puts us at the marriage feast, yet the wine of strength, and comfort, and joy, and peace often fails because that experience is not developed. This is the point at which we must turn to Jesus.

And how will Jesus help us? He tells us to look deeper into ourselves until we discover the essence of our being, that Eternal Spirit which is in us, and trust that. Indeed, the meaning of the failure we come to along one line of research after another, when properly understood, will be seen to be a Divine Urge to a higher plane of consciousness. And this will only be to continue the upwardness of our history.

We began our life with the animals on the sense-plane. There was a time when the life of the senses was everything to us, as we suppose it is to the animals. But then there emerged out of the dim unknown the first glimmerings of mind. A new world opened to us in mental activity, which brought with it its own work and pleasure. We rose to the life of conscious reason; we knew ourselves in a realm first above the animal, and then above the lower or primitive human. Great, indeed, has been the work of mind, glorious the achievements of reason. But greater than these, still, is the reality of life and of the world. There is a point at which the mind is baffled and reason is dumb—their wine fails.

A great many people to-day have not got beyond that stage. They are living on the intellectual plane, conscious of mind but scarcely conscious of soul. They cannot, for instance, realise soul-life in such a way as to believe it possible apart from a nervous organisation. Herbert Spencer is a notable illustration of that. On the intellectual plane the illustrious author of the Synthetic Philosophy accomplished distinguished work, but he failed to the end to realise the soul and could not believe in its continuance after the dissolution of the body. Thousands of intellectual men are at that point of view still. They feel like the man who said he was walking a narrow plank, that reached out into the mist. He could not see its end, he could only go on step by step into the darkness, and almost any day, nobody knew when, he would step over the end of it into—nobody knew what.

Some time ago it was my painful experience to sit in a room talking with a man whose wife in another room was dying. 'For thirty years,' he said, 'we have walked the common way together, now we are at the parting,' and the parting to him was the end.

He could not realise that she was a soul to survive the body. Why could he not realise it? Because, as he said, he was built on rationalist lines: 'I must have chapter and verse for everything,' he said.

Now what is this but a man confining life within the gauge of intellectual vision, and finding himself against the blank wall of death? He knew that other people said they had experiences, visions, faith, and what not. He knew the history of religion, he knew the story of the mystics, he had read about the cosmic consciousness, but to him all these things were mere theories and superstitions. His so-called Reason was to him the measure of reality. The wine failed, the marriage feast was broken.

Friends, it is a poor, cheerless world when it comes to that. And all the while there was in that man's own being a power that would have lifted him to light if he had not so



ruthlessly kept it in prison, under the lock and key of what he called Reason.

He wanted chapter and verse. He could have got them by the opening of another eye. The evidence that comes to the seeing soul has a certainty about it that never pertains to intellectual conclusions, and never belongs to the products which you hammer out on the anvil of Reason. And, if only we understand it, the point at which Reason fails is the point at which the voice of the Maker calls us to a higher plane of consciousness, to the gateway higher up the hill, which opens upon the broader table-lands, where God Himself is moon and sun.

There are those who know that they inhabit their bodies, know it as certainly as they know that their bodies walk the earth: and they know, therefore, that when their earthly house of this tabernacle is dissolved, they are not dissolved. They know that behind the body and deeper than the mind is the *I*, the *Ego*, which persists. They are from, and of, and belong to, Eternal Being. They are aware not only of being able to think, but of being souls. At first this awareness was but a glimmer just as, at one time, the awareness of mind was but a glimmer. But they cherished the one as they had cherished the other, and have therefore grown a soul-consciousness as well as a mental consciousness.

Now, this soul-consciousness gives a man a world beyond the world of mental conceptions and intellectual conclusions. The man who has entered it can never be persuaded that it is not a real world; much more real indeed than the other, and those who have not entered it cannot judge it; their pronouncement that it is mere superstition is of no more value than if a blind man denied the beauty of colour.

Jesus constantly sought to lead men into this soul-world. It was immeasurably worthful as compared with the world of the sense. 'What shall it profit a man if he gain the whole world and lose his own soul?' What would be the use of possessing all the kingdoms of the earth and their glory if man abased his soul? To Jesus the world of mind was, no doubt, precious, but the world of soul transcended it. He was great on the innermost things. In the soul-sanctuary he found the Shekina-light shining. It was by waking the soul that Jesus would change the world for men, turn the common into the heavenly, the water into wine.

Everything is different to the man who realises the soul. All values are changed, all things are put in a new scale, fall into a new perspective, appear in a different light. Fill the vessels at the command of Christ, and then draw, and you will find that the water has become wine.

Now this soul-consciousness reaches its climax in what is known as the cosmic consciousness, in which the individual soul feels its identification with the whole in such a way that the barriers have all gone down. The life which pervades the universe is his life, the spirit which is everywhere dwells in him, the great prayer of Christ is then realised in his experience, 'As Thou, Father, art in me and I in Thee, that they may be one in us.' That was the goal towards which Jesus would lead men, and it is from that point of view he speaks of his joy being in them, and of their joy being full, and of giving them his peace, not as the world giveth. That is what the Hindus called 'Brahmic splendour.' This was Jacob Boehme's illumination, and Swedenborg's heaven; this was Paul's third heaven—yea, this was his Christ.

When Walt Whitman had it, he said, 'I cannot be awake, for nothing looks to me as it did before, or else I am awake for the first time, and all before has been a mean sleep.'

Yes, everything is different. Men and women are different, for you never look at their actual without also looking beneath it with a love that beareth all things and endureth all things. Circumstances are different, difficulties are only regarded as opportunities, hardships as a sphere for heroism; sorrow brings a lamp in her hand to show new paths to God, the wilderness is full of voices and angelic presences, the great Uplifter is always at hand, and death is a door opening upon a shining land. Nothing can be ordinary after this; life is transfigured, the water is turned to wine, the marriage feast of the soul is consummated in perfect union with God.

Just as the man on the mental plane is not understood by the man on the sense-plane, so the man on the mental plane looks with a doubtful eye on the wider soul life, and even the man who has realised the soul may still be far from the cosmic consciousness, and may wonder whether it be not superstition. Yet this last is our goal as truly as that the noontide follows the dawn, and the way to it is to cherish its beginnings, to take intimations as prophecies. Cease to believe that your intellectual measurements can compass reality. The range of spirit is vastly larger than that of sense or reasoning. Do not be afraid to trust it to its own enterprise.

'The spirit,' as Miss Swetenham says, 'is the very essence of personality. . . . In the majority of mankind the spirit slumbers, while its throne is usurped by the senses or the intellect; and not until it is aroused and reinstated can the march of personality towards its real destination begin.' There are many signs to-day of renewed recognition of this truth. We have been laboriously gathering knowledge through science and through reason. That has been precious work, and the gains are great: but many of those who know them best feel, like Romanes, that without religion life is a vacuum after all. Many have reached the point at which they turn to the Master and say: 'The wine runs short.' Yes, the sciences and philosophies of the world leave us with an unquenched thirst, and we feel that if something more is not forthcoming the marriage feast of life cannot reach its consummation. The cry of the soul is for perfect union, for complete harmony, for a lift above the plane of suffering and sorrow, for a vision of the majesty of the good that swallows up all evil, of the life that sings its song of victory over death and the grave.

Mrs. Gestefeld quotes Balzac's 'Seraphitus' who, standing on the mountain top, says to his companions, 'Do you feel something in you deeper far than mind, grander than enthusiasm, of greater energy than will? Are you not conscious of emotions whose interpretation is no longer in us? Do you not feel your pinions? Let us pray.' 'Truly,' says Mrs. Gestefeld, 'when growing realisation of the nature of our own being has brought us nearer and nearer to its source—brought us away from externals that are indrawn as we take our upward flight, the time comes when our wings, governed by the impulse which cannot cease, once it is established, seek to bear us to the very presence of the Omnipotent I Am, that Presence which is reached only through the absolute monarchy of the Higher Love.'

In our best moments, in moments of profoundest emotion, in moments of tenderest prayer, it is the deeper spirit that is putting forth its wings for the higher flight. Too often, alas, the sensuous man and the intellectual man utter their distrust and push their interests, and the spirit is abashed. Rather than do so, encourage, cultivate, cherish the first effort, and the spiritual will grow in strength within you, and become bolder for the higher flight. Some day it will come to its great baptism, the heavens will open above it, and the wealth of God will clothe it with an unconquering sense of sonship, divinity will descend upon the earth, and God will abide with you.

(To be continued.)

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PASSED TO THE HIGHER LIFE, suddenly, after a short illness, on January 4th, 1910, William Haddon Beeby, F.L.S., of Hildasay, Thames Ditton, only son of the late William John and Elizabeth K. Beeby, aged sixty.

SPIRITUALISM IN GREECE.—It is always encouraging to find that Spiritualist periodicals are being started in countries where none have previously appeared, as evidence that our principles are spreading and creating a demand for Spiritualist literature. We have just received the first number, dated December, 1909, of a monthly periodical in Greek, called 'Psyche,' and described as 'a scientific review of Spiritism,' edited by M. B. Landos, and published at 58a, Rue Solomos, Athens. It contains introductory articles on Spiritualism as leading towards universal truth, on the perispit ('peripneuma'), on Lombroso and his work, and some spirit communications on Love. The magazine is well printed, and we hope that its promoters will be supported in their efforts for the propagation of spiritual truth.



## INCREDULITY AND 'HALLUCINATION.'

When no other argument against the genuineness of psychical phenomena will serve, it is the unfailing resource of 'critical' investigators to put them down to fraud or hallucination, or a combination of both, for in most cases it would need a powerful and far-reaching hallucination to prevent the alleged fraud from being instantly discovered. Mr. Hereward Carrington has recently replied, in the 'Journal of the American S.P.R.', to the articles by Count Solovovo and Miss Johnson in the 'Proceedings' of the English Society, wherein it was assumed that many of the effects witnessed might safely be ascribed to hallucination of the sitters, under the effects of suggestion from the medium. Mr. Carrington has a theory of his own in explanation of the apparent difference in visibility of, say, a semi-materialised hand as seen by various sitters. He thinks that it is due to a difference in perceptive power—that is, that a partially clairvoyant person will see such a hand more distinctly than a person devoid of psychic faculty. He also shows that it is incorrect to compare the perceptions of a person who is wide awake with the hallucinations induced by suggestion under hypnosis. He further charges the 'scientific' investigators with basing their objections on pure assumption. For instance, he says:—

I think that Count Solovovo sums up the whole argument, when he says that none of Home's phenomena were ever *proved* to be hallucinatory; all that has been done by the discussion is to show that some of them *might possibly* have been so. And there is a great difference between the two. There is a natural tendency in many minds to assume and take for granted that, because a given phenomenon might possibly have been produced by fraud, it was unquestionably produced in that manner. That is quite an unwarranted supposition, and fraud should be clearly *proved* in every given instance before a medium is charged with trickery.

Similarly, the superficial appearance of participation in the phenomena, caused by a simultaneous action of the medium's muscles, is frequently regarded as indicating fraud, even when such activity is confined to gestures with a hand which is nowhere near the object actually moved. A curious instance of this muscular mimicry of the effect produced elsewhere is given in another article in the same issue ('Journal of the American S.P.R.', December, 1909), in which a remarkable performance is described, being apparently whistling and singing with the 'direct voice.' During the singing the medium's larynx could be felt to vibrate 'in sympathy with the deep contralto tones produced in the trumpet several feet away. In whistling, the lips were slightly drawn and pursed, and the tongue muscles contracted as if imitating the movement in the execution of the trumpet's phenomenon'; but in neither case could sounds be heard issuing from her mouth, though both the singing and whistling were clear and loud, and they went on uninterruptedly when a handkerchief was tied over the medium's mouth. In these experiments, moreover, the investigator's hand was guided to the end of the trumpet, and there a throat and vibrating larynx could be felt, which were certainly not those of any person known to be in the room. The medical man who made these observations quotes a statement made through the trumpet by an intelligence, who said: 'The psychic's throat and organs are used, but she does not do the singing and whistling. We use her and build up from her.' Similar explanations have been given in different words by the controls of other mediums, and we are glad to record the doctor's shrewd comment: 'Is it not possible that this explanation is full of scientific meaning, and is worth pondering over?' We think it is.

AN APPEAL TO MEDIUMS.—A correspondent states that Mrs. Weedemeyer, of 27, Brett-road, Hackney, N., who is lying very ill, suffering from dropsy, will be thankful to mediums who will kindly render her helpful service by carrying on her meetings on Mondays and Thursdays until she is well enough to conduct them again herself.

## OUR ELDER BROTHER.

A little book by Miss H. A. Dallas, published at one shilling by the Priory Press, Hampstead, and entitled 'Like Unto His Brethren,' being a separate re-issue of a section of 'Gospel Records,' will be welcomed by those who desire to harmonise the facts of the life of the Founder of Christianity, as recorded in the Gospels, with the more modern experiences of spiritual enlightenment. The chapters on 'The Spiritual Consciousness of Jesus' bring home to us clearly that Jesus, as Renan said of him, 'lived in communication with God at every moment,' and possessed 'the highest consciousness of God that ever existed in the bosom of humanity.' With regard to the nature and effects of this spiritual awakening, Miss Dallas says:—

There have been moments (too rare and too brief) in the history of every growing soul when contact with spiritual reality has become a living experience. They have produced an intense sense of assurance; they have been like an ascension to a mountain top; earth's troubles, even its terrible problems of struggle and sin, are not seen in the same perspective in which they usually appear. At such moments of epiphany the soul is still and in peace; not in the peace of indifference, but in the peace of an abounding and triumphant confidence; it knows that all is well. This assurance comes as a direct consciousness, not as a reasoned belief.

It is this confident assurance, Miss Dallas tells us, that we find so pre-eminently in the life-experience of Jesus of Nazareth, being in fact the 'secret' of his strength and of his mission. Those who have learned of him have exhibited the same confidence; 'they, too, astound the world by their assurance,' from Stephen and Paul to the most recent examples of the sustaining power of an intense spiritual conviction of the triumph of truth and love.

Dependence and self-reliance, as the author shows, are not really contradictory, but are 'absolutely related,' because 'true self-reliance only comes in proportion as dependence is realised'; but this dependence is reliance upon spiritual strength and contact with reality; and this is no vague and theoretical reliance, but one which brings us into 'loving relation with men,' for 'it is absolutely impossible for any one of us to be in conscious, true relation with the infinite life of the Over-soul and to be out of true relation with the same life under the limitations of humanity.' What we love in all men is the divine life which animates all alike, and 'we love all because we can discern something of God in all.'

Over-emphasis of the divinity of Christ has obscured the sense of the humanity of Jesus. As Miss Dallas says, there is a feeling that 'he is not human enough to be helpful'—'his actions are incomprehensible,' but the narratives of the life of Jesus imply growth in knowledge, human limitations, temptations, and perplexities, involving a continual struggle. 'It is these correspondences between the experience of Jesus and the inner life of every man who strives and aspires, which constitute both their best evidence and their highest value.' The same sense of divine sonship, the conviction 'that every man is a spirit, divine in origin, in capacity, and in destiny,' will give us strength in our daily warfare, both inward and outward. The struggle here is part of our spiritual training, for, as Miss Dallas well says:—

It cannot be too emphatically insisted upon that the event called death does not create spirituality, does not alter the real state of the soul. If a man is earthly in his tastes, mundane in his interests, blind to the eternal cause working through secondary agencies before that change befalls him in which he slips off the sheath of flesh, he will find himself equally sense-bound and equally blind when the organism which here relates him to the physical environment is discarded. It is not change of condition, but growth of faculty, which relates the spirit of man to the spiritual environment which is his true home.

If all were in the habit of looking upon the spirit as man's true self, and the spiritual environment as his true home, many perplexities would fall away, and difficulties would be faced with serene courage, born of that complete assurance so admirably indicated in this inspiring little book.



## A MOTHER'S CLAIRVOYANCE.

A correspondent sends us some interesting statements, which he received years ago from the Vicar of a country parish, and which were related substantially as follows:—

'My two brothers emigrated to Australia, but except one letter announcing their safe voyage, my mother received no other news from them for many years, and often grieved over them. One morning she said to her sister, with whom she lived: "I have seen John; he was clinging to a great rock in the sea, with great waves all round him. I fear he is drowned." Some months later she received a letter from John himself, stating that finding they could not make their way in Australia, they had gone to America; that he had become a "super-cargo" on a trading ship between the United States and Newfoundland, which, on the night of my mother's "second sight," had been totally wrecked off Cape Race, but that he and others had been saved by clinging to the rocks till daylight; that they had decided not to write home until they could attain some settled position, but that his escape from drowning had made him decide to communicate with his mother, and that his brother was "somewhere" in the States. Several more years passed by and no news was received about my other brother. But at the date of the war between the United States and Mexico, my mother one morning said to my aunt, "I have seen P—; he was in an officer's uniform, and I am sure he is killed in this war."

'Many months afterwards my mother received a communication from London from the War Office, enclosing another official letter from the War Office of the United States, in which was further enclosed a very old-dated letter from herself to my brother P—. It was bloodstained, and had a bullet hole through it. The account from the United States office was that at the siege of Mexico City, volunteers were called for for the final assault, and that Colonel— (he had enlisted under an assumed name), who had risen from the ranks for conspicuous ability, had volunteered to command the storming party, and that he had been shot through the heart at the moment of victory, when leading his troops on to the breach.'

1909-1910.

Ah Time, old Time! why need'st thou mow  
The innocent blossoms down?  
With thy rude scythe why shear away  
The Summer's regal crown?

But he smiled, and said, 'It is little that thou  
Of me or my work canst know;  
For the flowers thou mournest had lived their life  
Or ever I laid them low.  
And therefore only my scythe I swing,  
That a path may be made for the feet of Spring.'

Oh Night, black Night! why need'st thou throw  
Thy veil across the sky?  
How fair the radiant heavens beamed  
Ere thou cam'st nigh.

But she smiled, and said, 'Thou art far astray  
In thy judgment of me and mine;  
For to eyes that had known nor rest nor sleep,  
Vainly the sun would shine.  
From the still silence of my peace  
All life awakes new-born.  
And though ye call me Night, I am  
The mother of the Morn.'

Oh Death, stern Death! thy cruel hand  
Hath wrought me many a woe!  
Once I had friends on every side,  
But thou hast laid them low.

But he smiled, and said, 'Thine eyes are dim,  
Thou seest not my way;  
That which is mortal needs must die,  
And 'tis not I who slay.

'Tis I who raise the immortal soul  
From Earth's tumultuous strife.  
Why dost thou call me Death? I am  
The janitor of life.'

## LETTERS TO THE EDITOR.

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

## The Purpose of Existence.

SIR,—Although, on the whole, I admire Mr. Wake Cook's address on 'The Purpose of Existence,' I think his remarks respecting the 'failure of intellectual women as wives' are quite wrong. Facts prove that the majority of clever women make ideal wives. I can mention five: Charlotte Brontë, Mrs. Maxwell (Miss Braddon), John Strange Winter (Mrs. Stannard), Elizabeth B. Browning, and Mrs. Humphrey Ward. The same cannot be said for literary men. As a rule, they get dolls and find saw-dust. Love may be a little blind god and marriage an eye-opener, but disillusion attends all creation, so why should love be an exception? I think passion is often mistaken for love. God is Love. Consequently something higher, nobler and purer than we can conceive is worthy of the name. 'LIGHT' is exceptionally good this week.—Yours, &c.,

E. P. PRENTICE.

York Cottage, Sutton.

## Dematerialisation Phenomena.

SIR,—Colonel Begbie's letter, on page 19, though interesting, appears to me to lack evidential value, considering that so much of the incident named happened in total darkness. The ends of the paper do not appear to have been sealed up, but only one seal on the ends of the string, which would fasten the string to the paper at that point, and it could be easily slipped off one end of the parcel and replaced without destroying the seal—I have done it with a similar box—so that if a sitter chose, he could produce, in two minutes, under cover of darkness and singing, all that happened, and not even an expert conjurer would be necessary. Of course, I may be wrong in assuming the conditions permitted this being done, and the Colonel may be perfectly satisfied of the *bona fides* of the medium and the sitters, but outsiders cannot be expected to be so, unless he can furnish more explicit details, such as, if it were possible for any person to enter or leave the room unobserved; the time from the first period of darkness up to the time of the message, 'Have got the chocolates. Light up,' and if he saw the box every time the light was up.—Yours, &c.,

S. B. MCCALLUM.

46, Connaught-avenue,  
Mutley, Plymouth.

## Christian Science and Mrs. Stetson.

SIR,—Permit me to say, quite emphatically, with reference to the Note in your issue of the 8th inst., that there is no Christian Science 'crash' in the United States, and consequently that it cannot be a bad one. The facts with regard to Mrs. Stetson are these.

Mrs. Stetson was not the head of any church in New York; as a matter of fact, no church in New York or anywhere else has any head, beyond the fact that Mrs. Eddy is the leader of the entire movement. The 'readers' in the Christian Science churches, who occupy to some extent the position of pastors, are only elected for a maximum period of three years, and at the end of that time become once more ordinary members of the congregation. Mrs. Stetson, like thousands of other Christian Scientists, had been and had ceased to be a reader. She was, however, one of a great number of Christian Scientists who hold certificates as teachers from the Massachusetts Metaphysical College in Boston. When, consequently, she was found to be teaching as Christian Science something repugnant from the spirit and contrary to the letter of Christian Science, her name was temporarily removed from the list of teachers. Later on she adopted a course of action which made it necessary to remove her name from the roll of membership of the Christian Science Church. Mrs. Stetson's influence has never extended beyond the church to which she belonged in New York, and even there never beyond anything but a limited number of the enrolled members of that one church.

These are the simple facts, as you can easily satisfy yourself, and they can hardly be said to amount to a crash, much less to a bad crash, within the movement.—Yours, &c.,

FREDERICK DIXON.



## Spirit Photographs.

SIR,—Some time since I saw by an advertisement in 'LIGHT' that the collection of spirit photographs made by the late M. Riko, of the Hague, Holland, was for sale, and I took advantage of the opportunity offered by the advertiser and inspected them, but not having seen anything further I am wondering if they have been sold. If they have not yet been disposed of permit me to suggest that they should be secured by, or for, the London Spiritualist Alliance. It seems to me that it would be a great mistake to let them pass into private hands and, possibly, be lost to the movement, when for a few pounds they could be preserved for future reference. I feel sure that by and bye they will be of immense interest and value to investigators and students in psychical science.—Yours, &c., W. M. F.

## Evidences of Spirit Presence.

SIR,—During his recent visit to the Hague (see 'LIGHT,' December 18th, p. 611), Mr. A. V. Peters gave a number of good evidences of spirit presence at the séances held in my home, and I think that the following are worthy of being placed on record.

A lady was present whose beloved son-in-law was found dead by the wayside in India, a pistol lying near him and his horse bound to a tree. This lady brought something that had belonged to the young man, and gave it to Mr. Peters, who at once said that he felt as though he was in a warm country, that the man to whom the article had belonged was dead; had died in India. That he was first on horseback, near a river, on some hills, that he dismounted, and an Indian set upon him suddenly, shot him, and put the pistol near to let it seem that he had committed suicide. Someone found him and took him to a hospital, where he died without being able to speak. The mother-in-law was greatly relieved, and exclaimed, 'I am so happy to know that it was not suicide.' Mr. Peters answered in a voice quite different from his own, and in good Dutch, although he cannot speak the language normally: 'Neen, geen zelfmoord, geen zelfmoord!' (no, not suicide, not suicide). The family are extremely grateful for this revelation. The death of their loved one is still a terrible blow, but it gives them much relief to know that the verdict of 'death by suicide' was a mistake. The young widow had felt desperate, her married life had been so happy that she could not believe that her husband would take his own life and leave her and their two children to misery.

A gentleman who had lost a dear friend gave his photograph to Mr. Peters, who described his person and his manners exactly, but he added, 'The spirit speaks French, or rather everybody around him is speaking French, and such a funny sort of French.' 'That cannot be,' answered the gentleman, 'for my friend doesn't know French.' 'But it is true what I said,' answered Mr. Peters; 'I see many pictures, such beautiful ones, and I hear French spoken!' Then the gentleman remembered that his friend died at Antwerp, in a house where there were many beautiful pictures, and in that city both Flemish and French are spoken. Was this not a beautiful test? Mr. Peters has consoled many persons here, given them more hope for the future, more strength to live wisely, and proofs, real facts, of the life after this. Death does not seem so terrible to many when they know that it is only the step into another life; but, on the other hand, it is a very serious warning for those who, thinking that life is finished when they die, live here as if there were no consequences to be faced hereafter.—Yours, &c.,

MRS. J. L. G. DUMON-GREGORY.

## Spiritualism and Poverty.

SIR,—As a student of Spiritualism, having recently been brought into touch with what is the most sane and beautiful religious belief I have yet found, permit me to record some of the impressions I have received at the few Spiritualist gatherings I have attended, and in doing so I hope that any want of knowledge I may show will not be misunderstood as a lack of sympathy. One feature of Spiritualism that attracts me strongly is the absence of creeds, as it allows healthy differences of opinion amongst its adherents, even on such a vital subject as the existence and nature of God. I have been surprised, however, to find that some of those who conduct the services, and even those who speak under spirit control, seem to take it for granted that the circumstances of our lives are chosen for us by divine power for our spiritual good, but, as this is, perhaps, one of the things that prove the 'humanness' of Spiritualism and of the spirits, I should be the last to condemn it on that account. If, however, to err is human, it is equally human to reach towards higher knowledge by which we may know more about God and His dealings with us, and my object is to show that evil in every form

affecting man is unnatural, while good in all its forms is natural, and is man's rightful inheritance.

Argument is not needed now-a-days to prove that ill-health is unnatural, *i.e.*, that it is the unavoidable penalty of attempted contravention of Nature's laws governing our bodies, sometimes on the part of the sufferer himself, and sometimes on the part of others, living or dead. When we learn to conform to Nature's requirement, in diet, sanitation, exercise and so on, we shall be healthy, and probably live long; therefore we should not attribute man-made sicknesses to the will of God. But when we come to social evils it is not so easy to see that these also are man-made, and therefore unnatural, although it is no less true, as careful investigation will show. Let us look, for example, at poverty, with all the degradation and crime that result from it. Are we to believe that the Creator deliberately intends that, for our spiritual good, some of us shall be hungry and naked, while others reach the same results through more pleasant channels? or can it be that through some awful miscalculation God did not provide sufficient sustenance for all the mouths He sends into the world? If either view be the true one, I cannot think of the Creator as a loving and bountiful heavenly Father, and, it seems to me, the ways of God to man cannot even be justified. But, happily, it is not necessary that we should believe anything so horrible.

Poverty and the results of poverty, like physical disease, are man-made, are contrary to Nature, and we degrade our own intelligence and insult the Almighty when we attempt to make Him responsible for the results of our own folly and ignorance. To realise this truth it is only necessary to remember that all wealth (using the term wealth as including everything we eat, wear, and use) comes from the land by the application of labour, and to consider the fact that in the United Kingdom alone there are nearly twenty-six millions of acres of land unused, or only partly used, while perhaps at the present time we have a million of our population unemployed—idle land and idle men. Poverty could only become unavoidable and natural if all the usable land in the world were put to use, and only then if the utmost resources of invention and science applied to the methods of production had been exhausted. That the world will ever reach such a condition is unthinkable, especially when we remember that if the total population of the earth were taken to the United States of America, there would be less than five hundred persons to the square mile, and that the natural resources of America alone are so abundant that it could feed and clothe all existing mankind. We must look, then, for the root causes of poverty in whatever hinders men from applying their labour to idle land, and not lay the blame upon God for a state of things which is directly traceable to man in his dealings with his fellow-man. This is why I wish to protest against the idea that the circumstances of our lives, our troubles and sufferings, are under the control of God, or chosen by Him for us all for our spiritual good.

It seems to me that Spiritualists, above all religious people, ought to give serious attention to this question, and to bear their part in the grand work of securing to all God's children their rightful inheritance—the opportunity to live such a life on this earth as will enable them to fit themselves for the higher things that await them 'over the border.'—Yours, &c.,

ARTHUR HEBDEN.

## The 'Sanctity' of the Dead?

SIR,—The 'Spectator,' of November 6th last, uses the phrase, 'The sanctity of the dead,' as a headline, in criticising recent developments in the psychic world. But up-to-date knowledge on the subject of life and its various manifestations shows that there are *no dead*; that the change to other planes of being of less material but not the less substantial quality than the present is an unbroken, continuous journey. Therefore, as life is a steady, uninterrupted unfolding, those who have fared forth to another phase of existence are no more necessarily saints than they were whilst here. Beings of all classes of moral development, the great majority of whom are intensely ignorant and more or less degraded, corrupt, or at best unprogressed, are continually passing over. The saints forming a very limited minority. The talk, then, of the *sanctity of the dead*, or as others express it, the *sanctity of the grave*, is abject nonsense without any meaning; a good example of conventional prejudice masquerading as wisdom, and limited by the old-fashioned theological teaching that man is instantaneously transformed into a saint upon death of the physical body.

Is a brute who while here ill-treated those dependent upon him and indulged his animal passions, to be regarded as a saint because he happens to have passed on to another sphere of existence; or is the grave of his mortal body entitled to



any respect? Surely not amongst thinking people. Respect and reverence are due to character alone!

It is the human element in true religion, without which no religious system can be effective and vital, which Spiritualism emphasises; and it is this human element, with its various grades of development, or undevelopment, so peculiar to humanity, which narrow-minded people seize upon as Satanic.—Yours, &c.,  
A. K. VENNING.

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

#### To Prevent Premature Burial.

SIR,—The Society for the Prevention of Premature Burial has tried for a considerable time to get the subject considered at Church Congresses, but without success. At the recent Congress at Swansea subjects of comparative unimportance were dealt with to the persistent exclusion of weightier matters affecting the safety and well-being of the community.

Owing to the laxity of our laws and customs, living persons are not infrequently treated, and sometimes medically certified, as dead, and it is often by the merest chance that life is detected before the funeral takes place. Undoubtedly there must be cases where the victims of death-like trance, and other forms of suspended animation, who are apparently dead but really alive, are consigned to the grave. To endeavour to prevent such catastrophes is surely the bounden duty of every humane and benevolent citizen, yet but few realise their responsibility, and the movement, founded in 1896, consequently drags on from year to year without the obvious and necessary reforms in death certification, and the resuscitative methods of treatment of the supposed dead, being carried out. May I venture earnestly to appeal to your readers, especially to members of the Church of England and all ministers of religion, to study the facts and assist our Association to remove the peril of premature burial? I shall be pleased to forward literature on the subject to all who send a stamped addressed envelope.—Yours, &c.,  
JAS. R. WILLIAMSON.

100, Chedington-road,  
Upper Edmonton, N.

#### INQUIRIES.

WEST WICKHAM, KENT.—Mrs. F. T., who has recently removed to West Wickham, Kent, would be pleased to meet with Spiritualists or earnest inquirers who would join her private home circle. Letters may be sent to 'F. T.,' c/o 'LIGHT,' 110, St. Martin's-lane, London, W.C.

ST. IVES, CORNWALL.—'J. S.,' of St. Ives, Cornwall, is deeply interested in psychic subjects, and would be pleased to meet with other residents in St. Ives, Cornwall, with a view to careful investigation. Letters may be sent c/o 'LIGHT.'

GIBRALTAR.—Miss D., who has recently become a Spiritualist, and has gone to Gibraltar, would be pleased to meet with Spiritualists or inquirers there. Letters c/o 'LIGHT.'

To meet the wishes of our readers, inquiries similar to the above will be published in this column at the nominal charge of 1s. 6d. each.

#### SPIRITUALISM AT THETFORD.

On Wednesday, January 5th, in the Town Hall, Thetford, a lecture was given by Mr. C. F. Luck, on 'The History of Modern Spiritualism.' Mr. Wentworth Jones occupied the chair, and considerable interest was evinced. Although the meeting was materialistic in feeling, some of the questions put at the close of the lecture showed that there were some deep thinking men in the audience. One idea seemed to predominate, viz., that the orthodox teachings of a future life were neither attractive nor had they sufficient inducement to influence a man to lead a good life for that alone. The idea of universal brotherhood and desire for the upliftment of our fellow men was the main trend of the meeting. The order and close attention during the long lecture argued well for the interest aroused. As the lecturer had been informed it was the first time that Spiritualism had been brought before the Thetford public, his opening remarks contained a general synopsis of the history of Spiritualism both ancient and modern, including the occult features of the old religions, Egyptian, Chinese, Brahmin, &c., references to the mediumship of Christ, St. Paul, Joan of Arc and Swedenborg, the life of Andrew Jackson Davis, as confirmed by Dr. George Bush, the Fox Sisters, the remarkable mediumship of D. D. Home, and the eminent sceptics who were convinced by him and other mediums. In conclusion, the lecturer dwelt upon the promises held out by Spiritualism and the spiritual upliftment attendant upon the following out of its higher aspects as a philosophy and a religion.—A. R. N.

#### 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. Aaron Wilkinson gave successful clairvoyant descriptions to a large and appreciative audience. Mr. F. Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave an interesting address on 'Auras and their Potentialities.' Sunday next, Mr. P. E. Beard, trance address.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard delivered an earnest and spiritual address on 'Peace, be Still.' On the 5th inst. Miss F. Sainsbury gave excellent clairvoyant descriptions. Sunday next, Mrs. Fairclough Smith, trance address and clairvoyant descriptions.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mrs. Jamrach gave an address on 'Christ, the Divinity in Man,' and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Ord.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. J. Blackburn gave an address on 'Spiritual Gifts.' M. and Mme. Duverge gave recitations and solos. Sunday next, at 7 p.m., Mrs. Jamrach.—T. C. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. Imison delivered his presidential address, and Mrs. Imison gave clairvoyant descriptions. Sunday next, at 7 p.m., Nurse Graham, clairvoyante.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Abrahall gave an address on 'The Law of the Higher Life.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Symons, address. Saturday, 15th, at 8 p.m., social gathering.—H. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams spoke on 'A New Year's Message' and gave clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Harry Pye, address: clairvoyant descriptions. Monday, 7, ladies' circle; Thursday, 8.15, public circle.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall, and in the evening Mr. R. Boddington gave addresses. Sunday next, at 7 p.m., Mrs. F. Northesk Wilson. 19th, Mrs. Podmore, clairvoyance. 23rd, Dr. Stenson J. Hooker on 'Yoga.'—S. B.

BRIXTON.—84, STOCKWELL PARK-ROAD, S.W.—On Sunday last Mrs. Harvey gave an address on 'Go out into the Highways and Preach the Gospel,' clairvoyant descriptions, &c. Sunday next, at 11 a.m. and 7 p.m., opening addresses in new hall; at 3 p.m., Lyceum.—A. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert King gave an address on 'Spirit Guides,' and answered questions. Sunday next, at 11 a.m., Mr. Kottnitz; at 7 p.m., Mr. H. Leaf, trance address and clairvoyant descriptions. Monday, 8, Mr. H. Leaf, clairvoyance; 15th, members' tea.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Podmore gave an address and clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., address on 'The Picture Invisible.' Thursday, 7.45, Mr. Symons. Wednesday and Friday, 8, members' circles.—J. J. L.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening. Mr. E. W. Wallis delivered interesting addresses. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Reid and Mr. Clarke, addresses; Mrs. Curry, clairvoyant descriptions; Mondays, 8, Wednesday, 3, clairvoyant descriptions. Thursday, 8, circle.—A. M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last, morning and evening, Mr. W. E. Long spoke on 'Individuality Surviving Death' and 'Human Evolution, from Instinct to Intellect and Intuition.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long. 23rd, at 11 a.m. and 6.30 p.m., twenty-third Anniversary Services, Mr. W. E. Long. All welcome.—E. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a large circle was held. In the evening Mr. Horace Leaf gave an address and clairvoyant descriptions. On the 6th Mrs. Irwin gave psychometric delineations. Sunday next, at 11.30 a.m., Mr. Winbow; at 3 p.m., Lyceum, open session; at 7 p.m., Mr. W. R. Stebbens. Thursday, usual meeting. 23rd, Mr. G. Tayler (Gwinn).—C. J. W.



**STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.**—On Sunday last Mr. George F. Tilby reviewed the progress of the movement, and urged the need for greater efforts. Mr. W. H. Shaddick presided. Sunday next, Mr. G. Tayler Gwinn.

**EXETER.—MARLBOROUGH HALL.**—On Sunday last Mr. Elvin Frankish spoke on 'The New Spirit.'—E. F.

**KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.**—On Sunday last Mrs. Petz gave an interesting address on 'Our Dwelling for Eternity.'—J. A. P.

**PORTSMOUTH.—VICTORIA-ROAD, SOUTH.**—On Sunday good addresses on 'Spirit' and 'Knocks,' and convincing clairvoyant descriptions, also on the 5th inst.—G. McF.

**SOUTHSEA.—LESSER VICTORIA HALL.**—On Sunday last Mr. Osborne gave addresses, in the evening on 'Where are our Dead?' and psychometric delineations.—J. W. M.

**SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.**—On Sunday last Captain Greenaway gave a splendid address on 'Liberty.'—E. A. H.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—On Sunday last Mr. Harold Carpenter spoke well on 'The Golden Master Key.' Mr. Rundle gave psychometrical readings.—A. J.

**LINCOLN.—ARCADE, UPPER ROOM.**—On Sunday last Mrs. Harvey gave addresses on 'The Light and the Way' and 'The Love of God'; also clairvoyant descriptions.—C. R.

**WINCHESTER.—MASONIC HALL.**—On Sunday last Mrs. Letheren, of Exeter, gave an address and clairvoyant descriptions.—A. W. H.

**SOUTHEND-ON-SEA.—MILTON-STREET.**—On Sunday last, morning and evening, at the fourth anniversary services, Mrs. Boddington gave encouraging addresses and clairvoyant descriptions.

**SOUTHPORT.—HAWKSHEAD HALL.**—On Sunday last Mr. Rooke delivered profound addresses on 'By their Fruits ye Shall Know Them' and 'The Difficulties of Religious Belief.' On Monday last Mrs. Dixon gave psychometric readings.

**READING.—NEW HALL, BLAGRAVE-STREET.**—On Sunday last Mr. P. R. Street gave addresses, in the evening on 'Realisation,' and clairvoyant descriptions. On the 3rd inst. he gave an address and auric drawings.—M. S.

**CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.**—On Sunday last Miss Florence Sainsbury gave a good address on 'Spiritualism, its Use and Abuse' and clairvoyant descriptions.—C. B.

**LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.**—On Sunday last Mr. John Jackson gave an address on 'Spiritualism.' On the 5th inst. a public circle was largely attended.—M. C. A.

**PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.**—On Sunday evening last Mrs. Davies gave an address and clairvoyant descriptions, and on Monday she spoke, and gave psychometric readings.—G. E. R.

**EXETER.—MARKET HALL, FORE-STREET.**—On Sunday last, morning and evening, Mr. J. Evans addressed large audiences on 'Spiritualism in Relation to Modern Thought' and 'The Quest after Truth.' Mrs. Lane gave clairvoyant descriptions.—H. L.

**WALLASEY, CHESHIRE.**—On New Year's Day the second annual 'hot-pot,' organised by Mr. and Mrs. James Beattie, was given to a thousand poor children, being 300 more than last year. Mr. Copland, a blind medium, rendered some of his own songs.

**BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.**—On Sunday morning last, public circle; in the evening Mr. John Walker spoke on 'Seeking and Finding God,' and gave clairvoyant descriptions. On the 6th Mr. Walker spoke, and Mr. F. T. Blake gave clairvoyant descriptions.—M. D.

**SEVEN KINGS, ILFORD.—5, SPENSER-ROAD.**—On Tuesday, the 4th inst., Mr. J. Coote spoke on 'Faith,' and gave psychometrical readings. A developing circle has been formed, and a library is being started: gifts of books or literature on Spiritualism would be welcomed.—W. M. J.

**BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.**—On Sunday last, morning and evening, Mr. Edmund Spencer, of Nantwich, spoke on 'Kindness' and 'Lay Up Treasures in Heaven.' Miss Ross rendered sacred solos. On Monday a concert was held, when Mr. and Mrs. Spencer gave Shakespearean and other recitals, and vocal and instrumental selections were rendered.—D. L.

**MANOR PARK.—CORNER OF SHREWSBURY AND STRONEBOARDS, E.**—On Sunday last Mr. H. Boddington gave an interesting address. On the 6th inst. Mrs. Podmore gave spirit delineations. At the annual meeting on January 5th a satisfactory statement of affairs was made, showing a small favourable balance. The retiring secretary, Mr. Sarfas, was heartily thanked for his assiduous services during nearly six years, and he was elected a vice-president. The new secretaries are Mr. C. W. Turner, 145, Ruskin-avenue, Manor-park, E., and Mr. Fuller.—C. W. T.

## NEW PUBLICATIONS RECEIVED.

'Like unto his Brethren.' By H. A. DALLAS. Priory Press, Hampstead. 1s. net.

'Science Year-book and Summary, 1910.' King, Sell, and Olding, Limited, 27, Chancery-lane, W.C. 5s. net.

'Spiritualism and the Doctrine of Immortality.' By DUDLEY WRIGHT. A.P.S. Co., Limited, 110, St. Martin's-lane, W.C. Price 1d.

MONTHLY MAGAZINES.—'Occult Review' (7d.), 'Modern Astrology' (6d.), 'Theosophist' (1s.), 'Nautilus' (10 cents), 'Hindu Spiritual Magazine' (1s.), 'Swastika' (10 cents), 'Journal of American S.P.R.' (50 cents).

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