

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,532.—VOL. XXX. [Registered as]

SATURDAY, MAY 21, 1910.

[a Newspaper.]

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For further particulars see p. 238.

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MORNING, AT 11 A.M.

When a Paper will be read by MR. T. OLMAN TODD.
Subject: 'Spiritualism the Need of the Age,' to be followed by discussion.

AFTERNOON SESSION, AT 3 P.M.

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MASS MEETING 7 p.m.

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SATURDAY, MAY 21, 1910.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

We have received from Wellington (New Zealand) copies of letters printed in the 'New Zealand Times' concerning Dr. W. Tudor Jones' rather ardent attacks upon Spiritualism in general and upon a good Spiritualist, Mr. W. McLean, in particular. Dr. Jones, it appears, published a report of a séance in which he referred to Professor Hyslop, with the suggestion that the Professor had backed out of Spiritualism. On being appealed to, the Professor declared this to be 'wholly false.' Other statements made by Dr. Jones, especially in relation to Dr. Minot Savage and Lombroso, were, to put it mildly, unkind, but Mr. McLean was set on fire by them, and Dr. Jones, who was leaving to return to England, was duly warmed up.

We refer to the matter because Dr. Jones, who is in this country as a recognised minister, may have something to say about the matter. We shall be glad to see him, especially as the name of one of our prominent friends in London occurs twice in the letters we have received. In this country we Spiritualists very highly value caution, accuracy and charity.

A 'bad memory,' like stuttering, can be cured, and very much in the same way. In fact, what we call 'a bad memory' is a kind of mental stuttering—a lack of grip, a state of uncertainty. The cure for stuttering is steady perseverance in committing sentences to memory and in patient and simple enunciation of them at a regulated pace. The cure for 'a bad memory' is attention and repetition of the thing to be remembered, chiefly attention at the moment of first reception, something like opening a drawer to put a thing away, followed by the definite act of deliberately noticing that it was put there. The secret of remembering is in that act of deliberate attention—*noticing the thing and noticing that you notice.*

But, after all, are we not just a trifle too apt to worry about remembering? Would it not be wise to enlarge and regularise the use of memoranda slips? 'The Nautilus' had a shot at this the other day, and aimed well, thus:—

As life grows more and more complex we must roll more things off our minds onto 'memory ticklers' of divers and sundry fashion.

It is out of the question to know everything or to remember everything. It is enough to *remember where to find* needed information. It is enough to remember the things that *cannot* be systematised.

The man whose mind is his only memory tickler is too

worried to fletcherise the new things that are eternally coming up to be remembered.

The man who gets onto a memo the thing he remembers *now* that must be done later, is free to think of something more important or more interesting.

The things we must *try* to remember are the vampires that sap our mental forces.

The mind harnessed with 'musts,' with things to remember, becomes a drudge.

The creative mind is the free mind, with no past to nag, no future to urge.

And yet these little things *must* be done, and done at the right time—the lives of a train load of people depend upon it sometimes. Always and ever the success of business, the comfort of home, hangs upon countless little rememberings.

Mark Twain, with all his humour, was essentially a serious-minded man. That is to say, he had serious opinions about serious things, and was interested in them. A letter of his on vivisection is now being recalled by its opponents. It was sent to the 'Animals' Guardian':—

I believe I am not interested to know whether vivisection produces results that are profitable to the human race or does not. To know that the results are profitable to the human race would not remove my hostility to it. The pains which it inflicts upon unconsenting animals is the basis of my enmity towards it, and it is to me sufficient justification of the enmity without looking further. It is so distinctly a matter of feeling with me, and is so strong and so deeply rooted in my make and constitution, that I am sure I could not even see a vivisector vivisected with anything more than a sort of qualified satisfaction. I do not say I should not go and look on; I only mean that I should almost surely fail to get out of it the degree of contentment which it ought, of course, to be expected to furnish.

That last savage-looking touch was not altogether humour. It was Mark's way of exaggerating his indignation and scorn: but exaggeration was the secret of a great deal of his humour.

We note with satisfaction that Sir Francis Vane has separated himself from the Baden-Powell Scout organisation, frankly on the ground that it has gone too far in the military direction. Sir Francis Vane has issued a Manifesto explaining his own ideal as the founder of the 'British Boy Scouts.' He says, of his new association:—

The Scout movement, as directed by this association, has for its objects to offer to the young citizens a thorough training in civil discipline, to stimulate a desire for learning, to inculcate the principles of chivalry, and to create in them a sense of their responsibilities towards their neighbours, their country, and the world.

We wish them to learn to scout, but to scout to *do good*, to be of assistance, to save life, to relieve the downtrodden and the oppressed.

We hold that there is as much adventure to be found, as many risks to be run, in saving as in destroying, and we know that a boy may as easily be trained to become a knight-errant as to become a brigand, and we depend on the young enthusiasm of our comrades to carry out these ideals of public service.

We want them to be patriots, but to be inspired by no narrow patriotism, to revere all that is noble and of good repute in the traditions of our country, and to forward these, while at the same time respecting other races and their traditions.

We want them to regard the world, not as a series of

warring entities, but rather as a collection of races, all striving under God's direction towards a common and beneficent end.

We are glad to hear that the membership has already mounted up to forty thousand. May it go on and prosper! The Manifesto dates from Toynbee Hall, London, E.

'Progressive Thought' is true to its name in the following blithe outburst of confidence:—

Mentally see yourself at your prime at eighty. Think of yourself constantly as being a young man of ninety. Mentally see yourself growing stronger in body and more brilliant in mind all along the years. Look forward to such a future, and give conscious thought, every hour, to the expectation of such a future. Believe that you will stay young. Believe that you will grow stronger, more vigorous, more capable and more virile in body. Believe that you will grow in mental power, mental capacity, mental efficiency and mental brilliancy. Believe that you will improve and advance in every way, in every manner and in every state of your being. Mentally see yourself moving with the spirit of progress, and see nothing but progress in yourself, in your life, in your work, in everything contained in your world all along the way. You will thus train all the forces of your system, conscious and subconscious, to build for you that splendid future of mind and body that you have in view; and when everything that is in you is building for such a future, it is such a future that you will have. Nothing could be simpler, nothing could be truer, and nothing could be more beautiful if, at the same time, you give up those deteriorating habits of modern life that lead to disease and old age.

This, by C. N. Pace, is a timely thought for May. It is entitled 'A Hyacinth':—

An ugly bulb,
A fireburnt urn,
A scoop of dirt,
And what return?

A sprout of green,
A spike of bloom,
Dainty colour
And sweet perfume.

A workman, God—
The Perfect One—
Wrought with His tools
Of soil and sun.

SPIRITUAL PRAYERS (From many Shrines.)

Lord, we thank Thee for appointing us to work, and for endowing us with energy that demands the privilege of working, and makes right work easy and agreeable. Grant us Thy guidance, that our labour be not misspent and vain. Ennoble our daily toil with Thy companionship, that we may work with right aim, wise method, and a light heart. Keep us from saying or doing foolish things; from yielding to mere whim, or distempered passion; from squandering energy on work which Thou hast not appointed for us. Keep us from labouring for self, at the call of pride, or vanity, or low ambition. We would live and work for Thee, in all we think and plan and do. Day and night we would be Thine,—Thine in our inmost thought, in every feeling, in every purpose, in every word and act. And thus grant us the joy and power of a well-spent life, of fruitful toil, and a share in the triumphs of Thy Kingdom. Amen.

'We not only believe in the ministry of angels, but believe that its existence and advantages are demonstrable to all who candidly seek and willingly choose the responsibilities that seeking incurs: and we hail it as the hope of humanity, and the dawn of its brightest day.'—REV. JESSE B. FERGUSON.

DEATH, AN ENTRANCE INTO LIFE.—'Sleep was one of the apostolic names for death, full of tenderness and peace, but it must not be understood to mean inaction. It is rest from the weariness and harassment of the present life, it is the entrance into the freedom and buoyancy of the life to come.'—JOHN WATSON.

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

The Rev. Susanna Harris, State Missionary of Ohio, U.S.A., having kindly offered to give her services for the benefit of the National Fund of Benevolence, arrangements have been made for a séance at which she will give illustrations of clairvoyance on Tuesday next, the 24th inst., at 3 p.m. prompt, at 110, St. Martin's-lane, W.C. Admission for Members, Associates and friends, 2s. each.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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.

SPIRITUALISM: ITS ADVANTAGES.

We have received a copy of the 'Calumet Weekly Index,' Chicago, Ill., U.S.A., for April 9th, which, under the heading 'Spiritualism: What Does It Mean?' contains a verbatim report of a fine address delivered by Mrs. Cora L. V. Richmond on Easter Sunday in the Roseneath Church, formerly used by Presbyterians, but recently purchased by Spiritualists. The address, it is said, 'was delivered without notes or manuscript, and without previous preparation.' The following extracts will doubtless give pleasure to Mrs. Richmond's many friends among the readers of 'LIGHT':—

Spiritualism is simply the intelligent knowledge of the message between the two worlds—of the fact of communion between those on earth and those who have passed beyond the change called death. The 'mediums' are simply message bearers, the instruments, some of them more perfect than others, some of them less perfect. They are all human beings, subject to human feelings. But one messenger who brings to any human being the knowledge of the existence of friends that have been supposed to be dead, is worth more than all theories, and that knowledge is beyond all question of belief.

The fact that Spiritualism has been in the world sixty-two years, and is not as universally and generally adopted as steam, electricity, and some other of the scientific appliances of the world, is because it runs counter to already existing religious prejudices; because people do not understand that it is a part of their religion; because they do not realise that it is another great awakening of spiritual impulse from the realm unseen, and from the Most High. When Jesus walked the earth ministering and teaching and bestowing spiritual gifts, and when aware of being put to death he said: 'If I go away I will send you the Comforter, even the Spirit of Truth, who will reveal all things.' 'Many things I cannot tell you now because you cannot receive them.' He did appear to his disciples afterwards in form, during the time they were in the 'little upper room,' without opening the closed doors; also to Paul on the road to Damascus, and, notably, first to the three Marys at the sepulchre; but that was not the great fulfilment. The Great Fulfilment was to be when the people were ready to receive the Spirit of Truth; so, it seems to me, that whenever and wherever this Spirit of Truth can find the opportunity of expression and of manifestation, there is this Comforter.

Certain it is, in all of the two thousand years since Christianity came, many of those spiritual gifts that Paul enumerates have disappeared. Gradually they were lost sight of in the Roman Catholic Church. People were put to death for possessing them, who afterwards were canonised as Saints, and one of the latest of the canonisations was Joan of Arc, who, under spiritual endowment, bore forward the armies of France to victory, and then was put to death, and then, tardily, they claimed her.

Responding to the great need that existed in the nineteenth century, this new impetus came. When you consider the state of public life fifty or sixty years ago, when Darwin was disintegrating the established theology of the day with the theory of evolution, you will realise that there was great unrest about religious thought; the Church of England was divided

into two great sections. The Broad Church was headed by Dean Stanley and Bishop Colenso, and they led the people of the Church into broader views. Dean Stanley was asked if he did not think some people were insane in their belief, and he said, 'Why?' He was told they believed in spirit communications and in messages from departed friends. He said: 'If to believe in ministering spirits and communing with them is evidence of insanity, then all the Church of England ought to be declared insane, for we distinctly every Sunday say, "I believe in the communion of saints,"' so that question was settled.

The joy of knowing about the other world is that you know what you are preparing for. It is a matter of growth. You have been told to 'lay up your treasures in heaven,' but you did not exactly know what they were; you did not know they are good deeds, loving thoughts, and the great spirit of God's love that shall be alive in your hearts; and all that time you have been told that you had to make preparation for the other world, but you did not know what to do. Yet if the spirit is to live beyond the change called death, and is to be an intelligent, acting, living entity, then the kind of preparation you make must be for spiritual riches and spiritual treasures. Not only all the intelligence you can possess; not only all the knowledge that is necessary here and now, but that which will enable you to lay aside the material body and take up successfully the spiritual existence that will follow.

There is no discovery of human science that has not been known to minds in the spiritual kingdom for ages, and those beings are waiting for you to grow, waiting for human beings to become more intelligent, waiting until there is someone on earth ready, as Edison was, or, in fact, all of the great inventors, to give forth this knowledge to the world. Edison said once to the one standing before you, 'I do not invent these things; they are mostly given to me in my sleep.' And that knowledge comes in the realm where all these things are given. So does the thought wait for every human being; there is a divine workshop, a divine place where all these things are known. Sometimes you pass that way in your sleep; sometimes you dream dreams that are of that realm; sometimes in your waking hours a sudden thought comes into your mind, uplifting, strengthening, and inspiring you. The ministering spirit passes by, the minister of light draws near, and you do not know it, but you feel strengthened and comforted and uplifted, and have greater knowledge.

It is well to believe, but it is infinitely better to have knowledge, and we think the highest interpretation of Paul's definition of *Faith is Knowledge*. Faith is the evidence, the substance, the actuality of things hoped for, the evidence of things not seen. When you do not see these things your spiritual vision is blind. Usually the human senses are not attuned to feel the quickening power and to receive the illumination. It comes often to those who are uplifted and exalted in their spiritual inspiration; but here is knowledge that has to come to you in the silence of your home, or wherever may be seen the messengers of this great realm of spirit. It is a very interesting realm. Think of it. It is not like the former thought of it away beyond the clouds, beyond the stars, but only just beyond this little barrier of the senses, only just beyond this little cloud of earthliness, and this realm is there, just as much as the oxygen is there that you do not see; just as much as the electricity is there which you do not recognise until it is called into demonstration.

This spiritual realm is a great inner room. Sir Oliver Lodge, one of the greatest scientific men of the day, said, 'I am convinced that the further we get away from this so-called "matter," the nearer we are to the sublime realities of the universe'—he means the farther you are from this coarse substance, this external form. Are your thoughts not greater than your body? Are they not greater than the brain physiologically? Are they not greater than the material forces of the world? And yet, by and by, when the subtle powers of science are brought into requisition, it will be possible for the scientists to come into this room and photograph what you are thinking about, and then you will be careful what you think when you know that people will see your thoughts and know what you think; and the time will come when people, instead of being blind and deaf to these messages, will listen to them, and your senses of perception will be spiritually opened, and it will be just as easy for you to talk with mother or father or sister or husband or wife who are in the realm of spirit, as to talk to the friends at your side.

'What advantage or benefit is it?' the questioner asks. What advantage is it not? You know your life purpose then. Instead of death you know there is some foundation for the faith that is in the world. You know that these ministering ones are as much a part of existence as you are, and you grow to have knowledge of the ones interested in you. When the Rev. Dr. Thomas, of Chicago, was talking upon this subject,

he said, 'Why, there isn't another life; there is simply *life*, this is life, and this higher life is merely a continuance of life.'

Oh, the knowledge that it brings, and above all, the comfort that it brings. We have known of many a mother's heart that has been well-nigh breaking; many a mother's mind that has been well-nigh unbalanced because her darling, her child had passed from her sight, and she did not know: she thought she believed, she thought she had comfort, she thought there was the knowledge of Jesus the Christ, and of the future life, but when it came to standing by the tomb, she did not know; and when this knowledge came, and the beautiful light and love of her darling came to her, it was indeed to her a resurrection morn.

So the advantage and benefit is that *it is true*. The advantage is that it is comfort. The advantage is that it does not wipe out any other truth in the universe; that it is a part of all the truth in the universe. It does not ask for priceless gifts. It does not seek to enforce belief, it simply says this knowledge is yours, you can have it if you wish, you can be blessed by it if you desire. The door of this other realm has been unlocked for you, the messengers are around and about you.

But why should we always talk about the advantage of this and the advantage of that. People seem to look upon the future life, and upon religion, and upon truth as if they were some kind of investment in stocks and bonds, and say, 'Well, if I believe this, what advantage will I gain?'

The Kingdom of Heaven, the realm of the Spirit is not a stock exchange; you are not investing in something that will repay you in some pecuniary way. The 'advantage' of knowing the sun shines is that it shines; and the advantage of having fresh air is that you breathe, and breathe freer; and the advantage of knowing that the next life is the continuation of this is that you are not all the time afraid of death; and the advantage of knowing that truth is truth is that naught of error can frighten or alarm. Some of us were asked at one of the large summer meetings if there was such a thing as a devil in Spiritualism. 'Oh, yes,' we said, 'every time a bad man or woman looks into a mirror that one sees the picture of his Satanic majesty, and that devil is here more than any in the other world.'

You know it is said that during the time that Jesus' body laid in the sepulchre, 'He went and visited the spirits in prison,' and does not that prove that spirits can do that also? When this great awakening comes, it will give you knowledge of that which is called obsession, which is always being feared; therefore I say you need not fear. There is a law of spirit that 'like attracts like,' and those whom you invite to you will come to you; if you are good, no evil spirit can approach you except to be aided.

The world is better, humanity is better, the spirit is nearer God for the knowledge that the angel world is everywhere, and the whole question of human life, and human death, and human immortality is being solved by the voices that come from the upper air.

LONDON SPIRITUALIST ALLIANCE.

Mr. Edmund E. Fournier d'Albe, B.Sc., addressed the Members and Associates of the London Spiritualist Alliance on Thursday, the 12th inst., at the Royal Society of British Artists, Suffolk-street, Pall Mall, on the important subject of 'Pre-existence and Survival; or, the Origin and Fate of the Individual Spirit.' His address, which aroused considerable interest, will appear in full in 'LIGHT,' commencing next week.

LIFE has become so serious that many have lost the sense of joy and buoyancy which characterise the normal human animal. We have lived under an exaggerated thought of our responsibilities. No wonder that the land is filled with nervous invalids. The only medicine that many need is the vibration of a gladsome mirth, a frank and hearty laughter, and less thought of personal salvation.—CHARLES B. NEWCOMBE.

AUTOMATIC COMMUNICATIONS.—Baroness Adelmá Vay, of Gonobitz (Styria), has just published another volume of communications received by automatic writing entitled 'Geister-Kundgebungen,' and obtainable from the authoress, price 4s. The messages received are from a large number of personalities, several of whom give highly distinguished names, and write in styles which are said to be characteristic of their utterances when on earth. We hope to return to this book later. The Baroness will this year celebrate her golden wedding, and as her activity for Spiritualism has been practically as long as her married life, we send hearty good wishes as well as congratulations.

A SYMPOSIUM ON THE AFTER LIFE.

Americans, it would appear, are rather fond of settling vexed questions by gathering the opinions of well-known writers on any point that may be submitted to them. Messrs. Harper and Brothers have recently issued a series, quite remarkable in its way, of opinions on the question of survival, entitled 'In After Days: Thoughts on the Future Life,' by such eminent and well-known writers as W. D. Howells, Henry James, John Bigelow, T. W. Higginson, Henry M. Alden, William Hanna Thomson, Guglielmo Ferrero, Julia Ward Howe, and Elizabeth Stuart Phelps. Many of these persons are already near or past the allotted span of life, and one at least has gone forward to solve the problem since these essays were written. In one sense they may be said to be well qualified to write on the much-debated subject, for, being persons of genius, they all live to some extent in touch with a world beyond the physical senses, and know by personal experience that man is more than feeling and mind, and has a wider outlook than those of his senses and his reason. Thus Henry James says of the artist:—

His case, as I see it, is easily such as to make him declare that if he were not constantly, in his commonest processes, carrying the field of consciousness further and further, making it lose itself in the ineffable, he would not in the least feel himself an artist. As more or less of one myself, I invoke and evoke, I figure and represent, I seize and fix as many phases and aspects and conceptions as my infirm hand allows me strength for; and in so doing I find myself—I can't express it otherwise—in communication with *source*; sources to which I owe the apprehension of far more and far other combinations than observation and experience, in their ordinary sense, have given me the pattern of.

Other writers, perhaps, work out the logical consequences more clearly and definitely, but the undercurrent of thought running all through the book is that the increased perceptions of consciousness which are granted to some frequently, and to others at rare intervals, are promises of a wider realisation in the future—promises which are destined, by every principle of continuity in the universe, to be fulfilled hereafter. John Bigelow puts this well when, premising that we are partly matter and partly spirit, he shows that each of these elements must be independently indestructible; the material attributes of the body are not changed by the separation of the soul:—

In parting with my body, therefore, I shall merely have parted with a transient implement as destitute of life as a spade or a plough, or as Franklin's kite, by which he dragged the lightning from the heavens, though not a spark of the lightning was in the kite itself. As the matter of which our body is composed is without any initiative, utterly lifeless, does not die, cannot be killed, cannot even diminish, where is the life of which the body was for so long a faithful and obedient servant, it being no longer a part or tenant of the body? It must be somewhere. It cannot have gone with the body into loam, for loam, of course, has no more life than the body. As the life could not have gone with the body into the loam, it must be presumed to be what it was before the separation, a spiritual substance or entity, and to have passed on into the state or existence in which enfranchised spirits must be presumed to have been gathered from time immemorial.

William Hanna Thomson, M.D., shows how much is included in personality—not only mind, but also feeling, disposition, and will. 'Personality is indestructible. Personality is also our certainty of certainties—we inwardly are sure that we exist.' Man, says Dr. Thomson, knows that he is invisible, unchanging, insatiable in his desire for experience, therefore equipped for a boundless existence. He is a being of immeasurable worth; if he seems an insignificant speck in the universe, the truth is that it is matter which is insignificant compared with one imperishable human mind. The Christian religion was based on the resurrection, 'for without the resurrection death is still the victor, and there can be no Christian religion nor Christian hope.' The story of the resurrection was neither a delusion nor a myth, but a truth for which men were willing to die. Speaking of Paul's apt comparison with a seed, which contains within it all the characteristics of the perfect plant, he shows that the comparison is greatly

strengthened by modern biological science with regard to animal life, and continues:—

Therefore Paul's argument, as we at present can state it, is that already a living body goes through the most marvellous changes without breaking its continuity with the body preceding it. That is because there is in it a living agency which is never the same with the physical materials which it moulds, any more than an architect is the same with the stones of the building which he erects. Those earthly materials are constantly being changed and cast aside by that invisible architect which uses the materials as a temporary dress and no more. Therefore, cannot the Almighty, the Source of Life, clothe the real body with the new garment of the risen body? He can, for the seed sown in weakness here will develop into the new body endowed with power, imperishable and glorious like the body of the Lord Man from Heaven.

W. Dean Howells and Elizabeth Stuart Phelps take up the question of bereavement, and how best to administer consolation. The latter writer has a special word of comfort for those who think they needed the forgiveness of their departed dear ones. She says:—

There is no such thing as an unforgiving spirit, if that spirit loves. Death does not make our beloved less trustworthy, less tender, or less true. Who shall say that the process of passing from this life to the other does not make them more so? In their way they may develop under the separation as much as we do. In their consciousness, as in our own, the energies of love may intensify through parting. It is impossible to put a limit to the power of the dead—or the will of the dead—to forget that they were ever grieved or harmed.

In fact, the writer thinks that the faculty of love is in itself the pledge of another world—nay, that 'he who loves nobly and is nobly beloved has stepped already across the invisible and magical border.' 'Love is not a sketch, but a serial story: it runs on past this life "to be continued" in the next; or else there should have been no story at all.'

Julia Ward Howe, at the age of ninety, contrasts the passing with the permanent elements of life; she speaks of a 'wonderful residuum' which refuses to disappear in spite of change, and says: 'The Eternal is with us, whether we will or not.' As to our instinctive recognition of permanent existence, she says:—

The anticipation of a life beyond the grave so belongs to our human mastery over the conditions of animal life that it seems to be an integral part of our human endowment. We feel something in us that cannot die when blood and brain, muscle and tissue, have reached the brief and uncertain term of their service. For so long the body can perform its functions and hold together, but what term is set for the soul? Nothing in its make-up foretokens a limited existence. Its sentence would seem to be, 'Once and always.' . . . How much of man is mortal? Only so much as a small strip of earth can cover. These remains are laid away with reverence, having served their time. What has become of the wonderful power which made them alive? It belongs to that in Nature which cannot die.

The various thinkers who contribute to this discussion write from different points of view. One weaves pretty phrases, another constructs complicated sentences; one writes as a *littérateur* developing a theme according to the rules of art, and another from deep convictions of the importance of his subject; but running through them all is the inevitable feeling that man has a consciousness that he was meant for immortality, and that if this is denied him he has lost something to which he was rightfully entitled. Henry Mills Alden starts and concludes with the idea that death is interesting, as a new sensation and as a voyage of discovery—which necessitates a surviving personality—and John Bigelow makes almost the only reference to modern psychic experiences by quoting Swedenborg and his account of conversations with Cicero; giving, for comparison, Cicero's own references to death on the occasion of the loss of his daughter, Tullia, in which he concludes that the soul has the power of self-motion, and is therefore eternal.

But when all is said—when analogies, hopes, inferences, speculations and beliefs have all been appealed to—the mourner is still left comfortless unless he, or she, can consciously recognise the presence of the emancipated one, or can receive through mediumship evidence of his survival and identity.

A WONDERFUL NEW MEDIUM.

In an article in 'The Harbinger of Light' for April, with reference to a new non-professional medium, Mr. W. T. Stead says :—

Her psychic gifts immeasurably exceed the most marvellous of Eusapia Paladino's talents. She is a young lady, daughter of a well-to-do citizen of one of the Central American Republics. She only discovered that she possessed supernormal powers twelve months since, when experimenting with a table with her brother and sister. Her father, a confirmed Voltairean materialist, was at first utterly incredulous. But repeated demonstrations of the reality of the phenomena drove him from his materialistic position.

Reports of the extraordinary occurrences which take place in his household have compelled him most reluctantly to believe in the existence of a world of wonders, as amazing as any described in the 'Arabian Nights.'

Hearing from a friend who had been present at some of the sittings of what was going on, I wrote asking him for details, and I have just received a long and elaborate report from him, accompanied by photographs, and substantiated by the names of the sitters, who are merchants, school inspectors, magistrates, lawyers, and engineers of the highest standing in the city. The statement is so extraordinary that I hasten to lay it before your readers, for if it be correct, as I have every reason to believe that it is, a new medium has been discovered whose gifts throw completely into the shade those of every medium now known to exist in the Old World or the New.

The name of this extraordinary being is Miss Ophelia Corrales, eldest daughter of Senor B. Corrales, who is a well-known man of business in San Jose, Costa Rica.

The sittings take place in the house of Senor Corrales. The phenomena occur as often as not spontaneously in the family circle, but the more remarkable have been secured when a select company of friends meet under test conditions. There is no question of public exhibition. The element of professionalism is entirely absent.

All the ordinary phenomena of Eusapia and other physical mediums are produced; but as these are very elementary and familiar, they need not be dwelt upon, excepting that with Miss Corrales they occur both in the darkness and in light.

When the sitters are in circle in a room, with locked door and closed windows, various articles such as books, articles of furniture, flowers, and other solid objects are mysteriously conveyed from outside, apparently through the walls or ceiling by an invisible agency.

Miss Corrales is not entranced. She stands with the rest of the company at some distance from the table. Upon sheets of paper lying on the table direct writing is produced in Spanish, French, and English, although the medium only knows Spanish.

When seated at the table, Miss Corrales writes automatically with incredible rapidity messages in languages of which she knows nothing. She is also able to draw and paint in absolute darkness portraits of eminent persons. What is still more remarkable, she has the gift of imparting the capacity to draw and paint in the dark to members of the circle, no matter how ignorant they may be of the rudiments of the art.

The phenomena of invisible voices talking and sometimes singing frequently occur in broad daylight, with the windows open.

All these things, however, are but as child's play to the phenomena I am now to describe. Miss Corrales is frequently transported from the séance room, doors and windows being carefully fastened, as if she could pass through the wall at will. Not only does she possess this faculty, but she shares it with her brother and sister. She goes and comes as in a flash of thought, apparently dematerialising and being rematerialised on the other side of the walls of the room. Spirit forms materialise, are felt, handled, and examined. Their pulses beat. Their heart-throb is felt. They converse. They are plainly visible by the light of the fireflies which, after long experiment, is found to be the only illuminant which does not cause dematerialisation. These materialised spirits play the piano, sing, argue, and behave just as they used to do before they laid aside their bodies. They have been photographed, and some of the photographs are in my possession.

The most remarkable and interesting of all the phenomena is that in which the double of the medium is materialised inside the room while the medium herself is outside the locked door, vainly trying to obtain admittance. The materialised double goes to the piano and plays, and sings, while the voice of the real Miss Corrales is heard outside calling to those within to open the locked door, and allow her to enter.

The double is an exact counterpart of the original, al-

though perhaps a little more delicate, graceful, and fairylike. She collects rings, watches, handkerchiefs, and then, hey, presto! she vanishes with her collection. Then the door is opened, and the real Miss Corrales enters with the articles given to her double.

All this sounds like the most preposterous of fairy tales. I can only say that the reality of these phenomena is vouched for by those who have attended these séances, and that they include many of the most intelligent citizens of San Jose.

'COSMIC CONSCIOUSNESS.'

Dr. Richard M. Bucke, in his 'Cosmic Consciousness: A Study of the Evolution of the Human Mind' (Innes and Sons, Philadelphia), gives an account of what he claims to be a new faculty of the human mind, or rather one that has always existed in a few exceptional cases, but is now evolving among the many, viz., 'Cosmic Consciousness,' a higher form of consciousness than self-consciousness. There are three forms of the faculty so far evolved: Simple consciousness, which is possessed by the upper portion of the animal kingdom; self-consciousness, which differentiates man from all the rest of the universe; cosmic consciousness, which is as far above self-consciousness as that is above simple consciousness.

There have been cases of cosmic consciousness all through the ages, about fifty of which the author refers to, giving a short history of each (most of them, it may be remarked in passing, being well known as Spiritualists), those best known being Buddha, Jesus, Paul, Plotinus, Mohammed, Dante, Whitman, Jacob Behmen, Blake, Swedenborg, and Tennyson.

The faculty has been little understood, and each subject has given it his own name. For instance, Buddha called it Nirvana; Jesus, the Kingdom of Heaven; Paul, the Christ; Mohammed, Gabriel; Dante, Beatrice; Whitman, My Soul, as in the lines—

O soul repressless, I with thee and thou with me. . .
We two take ship, O soul. . .
With laugh and many a kiss. . .
O soul thou pleasest me, I thee.

The marks of the cosmic sense are: The subjective light; moral elevation; intellectual illumination; the sense of immortality; loss of the fear of death; loss of the sense of sin; the suddenness, instantaneousness of the awakening; the previous character of the subject, intellectual, moral and physical; the age of illumination, about the prime of life; the added charm to the personality; the transfiguration of the subject as seen by others when the cosmic sense is actually present.

Details may vary in each case, but the basic fact of cosmic consciousness is implied in its name—consciousness of the cosmos; called in the East 'Brahmic splendour,' which in Dante's phrase is capable of 'transhumanising a man into a God.' Its universal effect is to create the state of Brahmic bliss, called by Buddha 'the highest happiness'; spoken of by Behmen, 'Earthly language is entirely insufficient to describe what there is of joy, happiness and loveliness contained in the inner wonders of God'; and by Dante's Beatrice as: 'O joy! O ineffable gladness! O life entire of love and of peace!'

The sense appears mainly in the male sex, Madame Guyon and three others who are referred to under initials being the only women in the list given.

As already said, most of those who have evolved this state are much misunderstood and generally regarded as more or less insane by those still living on the self-conscious plane. The same thing, probably, was true at the time of the first emergence of self-consciousness from simple consciousness. Cases of cosmic consciousness are becoming more and more plentiful as the centuries pass, and in a few millions of years will be pretty well universal. 'As life arose in a world without life; as simple consciousness came into existence where before was mere vitality without perception; as self-consciousness leaping wide-winged from simple consciousness soared forth over land and sea, so shall the race of man which has been thus established, continuing its beginningless and endless ascent, make other steps (the next of which it is now in the act of climbing) and attain to a yet higher life than any hitherto experienced or even conceived.'

A luminous and suggestive book which every advanced thinker should read and enjoy.

A. K. VENNING.

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AN AMUSING INTERVENTION.

We drew attention lately to the Transvaal A. Brown, minister of a Presbyterian Church, who, following the example of our Archibald, came forth, as a Christian authority, to smite Spiritualism as a crowning heresy, and especially as a heresy condemned by the Bible. In the course of his argument he repudiated the suggestion that it was a matter of personal interpretation, as between, say, A. Brown, a Presbyterian, and B. Brown, a Spiritualist. On the contrary, he maintained that it was a choice between B. Brown and the interpretation of the Bible by the Christian Church for nineteen centuries: and Mr. A. Brown undertook to say what that interpretation has been.

This was too much for a local Catholic priest, who turned upon the Presbyterian and practically said: 'You mushroom! what right have you to speak for the nineteen centuries of Christianity?' and he does actually say, 'Mr. Brown's argument against Spiritualists is like Satan rebuking sin.' Here is a Presbyterian actually taking refuge behind tradition! and yet Presbyterianism was born only the day before yesterday, and it got born only after repudiating tradition and 'flying in the face' of the old mother. This view was vigorously put forward by the Catholic, who said:—

Where would he be to-day if his ancestors had shown that respect for the tradition of the Christian Church which he would like the Spiritualists to practise? His position against these innovators is a perfectly sound and unassailable one for a Catholic to take up. But a Presbyterian only cuts the ground from under his own feet when he attacks other innovators with these arms. Protestants have had more than three centuries in which to lay before us a body of facts to establish their astounding position of the sixteenth century. Every generation only shows more clearly how hollow their pretences were then, and how little in keeping with the real meaning of Scripture were the new and unheard-of statements then made for the first time.

To this, Mr. Brown replied, but the result was a tightening of the Catholic's grip. Harking back to the Reformation, the priest had no difficulty in showing that Mr. Brown's lecture to Spiritualists was precisely the old Church's lecture to the Reformers. 'The Reformers, in fact, ostentatiously contradicted the common consent of the Christian Church of their day, they introduced new-fangled dogmas which startled the Church.'

But worse remains behind. The Reformers broke away from the traditions of past centuries, thus doing the very thing for which the Presbyterian reproves the Spiritualists, but their descendants have broken away from the Re-

formers. 'Their children,' says this merciless priest, 'have given their whole case away by abandoning as hopeless many of the very doctrines which formed the platform of revolt.' Mr. Brown, rather over-venturesome, asked for a few specimens of these abandoned doctrines, and the priest proceeds to 'satisfy his curiosity,' by mentioning three: 'that Holy Writ is the sole fountain-head, standard and judge in matters of faith; justification by faith alone; and Calvin's inhuman doctrine of predestination.' 'How many Protestants now hold the Reformation view of these things?' he asks. 'If their representative writers are a key to opinion, a referendum of Protestant opinion would give results that fully justify our strictures.' And he is quite right. Here and there, a belated descendant of Calvin or Luther holds by their dogmas, but the vast majority are drifting or have already drifted far beyond the old moorings. In fact, as our priest says, but little is left of the real inner meaning of the Reformation. As for the old creeds and confessions of faith, he says:—

Between the opposite pressures of the Old Faith and the new theology, they are like a squashed lemon. The rind may be intact, but there is little else but the outward skin left, and that in a damaged condition. And so we hear constantly of ministers of Reformed sects who wriggle and distinguish when they are asked to sign the documents which the Reformers framed in such high spirits, as the formula of the sixteenth-century innovations. To the unbiased mind this is evidence enough that the Reformers have not been able to justify their own new departures in religion, even at the tribunal of their own followers and successors.

Then comes the application of these facts to the case of the Rev. A. Brown:—

Hence we feel fully justified in repeating that when Mr. Brown discovered that argument to confound the Spiritualists, he was merely cutting the ground from under his own feet. If the revolt of the Spiritualists, which has the very defects of the Reformation revolt, is wrong, so was the Reformation. A man whose whole position is based on these novel theories of three centuries ago is hardly a fit person to lecture the Spiritualist on the dangers of departing from 'the sense of the Christian Church for nineteen centuries reading the Bible.' . . . By following the line of argument that he used, he put it in the power of any Spiritualist to say, 'Physician, heal thyself!'

We are not at all sure, however, what the differences are which Mr. Brown thinks exist between Spiritualists and nineteen centuries of Christians. We have been under the impression that Spiritualists agreed with the old-time Christians as to the truth of the old-time records concerning spirit-intercourse. In fact, we are anxious to assert the truth of those old records as far as we can. They are our justification. It is Mr. Brown and his fellow Presbyterians who are made, or ought to be made, uncomfortable by them.

Or perhaps the differences between the old-time Christians and the new-time Spiritualists relate to matters of doctrine, or to such matters as the Old Testament denunciations of certain forms of spirit intercourse. But here it is not so much a question of interpretation as of primary acceptance. We utterly repudiate, for instance, the Old Testament ferocious treatment of certain old-time mediums and spirit-seekers. And, as for doctrines of theology, all we claim is that we must be free to judge of every doctrine on its merits, apart altogether from real or imaginary authorities. And again, it is not a question of interpreting texts; it is really a question of accepting them; and we hold that this, deep down, was the vital principle of the Reformation.

When, then, a good Presbyterian or Baptist or Wesleyan falls back upon the tradition of nineteen centuries, he only exposes himself to the taunt of the Catholic that it is a case of the rebel preaching loyalty. No: the Protestant who knows his business and who has got his feet on to the

rock will be very shy of appealing to tradition or even to texts. If he is not free to use his own judgment he is simply playing the truant, and any stray Catholic has a paternal right to chey him back to school.

THE BIRTH OF THE SPIRIT.

In the last issue of 'LIGHT,' on page 226, we mentioned that on one occasion Mr. Stainton Moses had clairvoyantly watched the process of the birth of the spirit out of the body, and as the promotion of King Edward has aroused unusual interest in all that appertains to physical death and spirit birth, we reproduce the entire article in which that vision experience is related, together with the writer's suggestive statement of the problems involved. It was first published, under the heading 'A Vision of Death,' by 'M.A. (Oxon.)' in the 'Psychological Review' for June, 1879, and was as follows:—

There is something inexpressibly saddening in the change called Death. One does not need to analyse the emotions that it calls forth. They are very complex: and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary senses; the rupture of old associations; the launching out into the unknown; the 'journey into a far country,' of which few possess chart or description; the final struggle, and the hideous accompaniments of dissolution—all these account readily for the mingled memories that cluster round death.

Some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. *The body dies; the soul is born* into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable 'burying of my dead out of my sight' which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a very needful lesson by so doing. Surely it is not well so to abolish the 'old landmarks'? When all is said, we know little of the state of the individual soul: and those who pretend to know most are often but sciolists or enthusiasts, who prate glibly of what they fancy, rather than of what they really know.

It can hardly be esteemed a blessing that we should slur over that which, rightly treated, is a most solemnising experience. We know, indeed, that the soul newly enfranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilised, and how much wasted—or of the reasons which have influenced its character, and, therefore, its future state. We only know that law works in this as in all else, and that 'Whatsoever a man soweth, that shall he also reap.'

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a delusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favour with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained that I sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This 'egotism of the affections' (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us; but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be outwrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than ourselves, do come to this nether world, and labour for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honour and respect them for it. These women who adorn a humanity that sadly needs ornament, go where none but themselves dare venture. So, I believe, good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or to flatter my vanity, or to satisfy an idle whim. 'Onward and upward' I would have all to go; and I do not know enough of the laws of progress to risk impeding anyone by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to teach, we shall not need to dwell on them. At present we are 'infants crying for the light,' and our inarticulate cry has more of emotion than of reason in its voice.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirits, that we cannot afford to pass by any means of learning what we are and how this marvellous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves—but in abnormal states, in disease, and still more at death, much may be learned. The spirit then acts less normally, and as the physician learns of the Body in disease, so we may learn something of the Soul.

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before Death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for eight-and-thirty hours. During that time I believe it would have been possible, under favouring conditions, to bring back the spirit had anyone so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution: and 'he that had been dead arose and stood upon his feet.'

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable *miracle*.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over: and, for good or ill, the new-birth was accomplished.

Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are

born in a similar condition of life and society? Do we arrive at the plane of Incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigour, and decay, to be followed by Death, and subsequent change of Life and State?

There is, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what strikes me as entirely analogous to what I see Death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the dross purged away, less material (to use a familiar expression), and perhaps less individualised or self-centred.

We know of this world of ours only through our senses: and they are constructed only to take cognisance of molecular structures. Of the ultimate atom—of atomic bodies in any way, and of other structures among the myriads that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. 'The glory that shall be revealed' is not for mortal eye to witness. As the dull body of earth is cast off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here, only the educated sense can appreciate the truly beautiful in its subtleties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the eye sees what the mind brings: a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own home, our own pleasures, and our own progress. Creatures in some sense of circumstances, we make our own circumstances too; and even at the worst, we know so little of the vast cycle of existence that we may not presume to say what loss or gain may in any case arise.

Only we know that we must labour for ourselves: and that each Death is only the casting up of the Account that has been running since the last Birth.

A NOTABLE AUSTRALIAN WORKER.

Cavalier James Smith, who recently passed over to the other side of life, was perhaps the most remarkable figure in Spiritualism under the Southern Cross. A brilliant man of letters, with a career lasting from the age of twenty, when he first became editor of a paper, to his decease at the age of ninety, he was honoured by the King of Italy with the title of Cavalier on account of his Dante studies, and was also an officer of the French Academy; he had, in fact, founded societies in Melbourne for the study of French and Italian literature. With all this, and his brilliant reputation as a writer, he was not afraid or ashamed to call himself a Spiritualist. He was not a seeker after phenomena, but rather an exponent of the philosophy of which the phenomena are but the A B C, holding, like so many others, that when the fact of communication between the two worlds is established, there is far better use to be made of the knowledge than by seeking for 'tests' or for advice as to mundane affairs. He was a regular contributor to the 'Harbinger of Light' (in which his monthly column, devoted to 'Foreign Exchanges,' was a valuable and interesting feature) and joint author of a book, 'The Secret of the Sphinx,' giving a spiritual interpretation to events in Biblical history.

The passing of Cavalier Smith will be a great loss to those who are so valiantly upholding the cause in Australia, for he was one of the foremost in the fight, and his influence was widely felt among the workers on the Southern continent.

'RAMA AND MOSES.'—Messrs. Wm. Rider and Son, Ltd., inform us that the price of this book, reviewed on page 217 of 'LIGHT,' is 2s. net, instead of 2s. 6d. as stated.

THE KABALAH.

Among the mystical treatises that have come down to us from ancient times, perhaps none has aroused more of the exaggerated veneration that springs from unsatisfied curiosity than the Kabbalah, which professes to embody the ancient secret doctrine of the Jews. Portions of it have been translated, and abstracts and commentaries have appeared, but many of the treatises of which it is composed can only be studied in the Rabbinic Hebrew and Chaldee in which they were written. For a brief description of the Kabbalah, a discussion of its origin and antiquity, and an exposition of the leading features, we may recommend 'An Introduction to the Study of the Kabbalah,' by W. Wynn Westcott, Supreme Magus of the Rosicrucian Society, just published by Mr. John M. Watkins, of 21, Cecil-court, Charing Cross-road, W.C., at 3s. net.

The difficulty in dealing with the Kabbalah is to define its place, both as regards antiquity and authenticity; and no doubt the authority assigned to it will largely depend upon the view taken as to the date of its composition. The main question may thus be stated: is it an ingenious compilation by some Spanish rabbis about the twelfth century, or does it represent the esoteric tradition of Judaism, at least since the time of the Babylonian captivity? Perhaps both surmises may be true, and within these wide limits there may have been other periods of activity in mystical speculation, especially about the second century of our era, when Rabbi Simon ben Jochai lived, who is reputed to have written the most important treatise on the Kabbalah, the 'Zohar,' the Book of Splendour (or Illumination).

The composite character of the Kabbalah is evident from the diverse character of its teachings, which vary from numerical puzzles founded on the value of the letters of the alphabet, to treatises on magical arts and on the various orders of the spiritual and material creation. Dr. Westcott calls attention to the fact that the Old Testament chiefly promises material prosperity in this life as a reward for right-doing, and says: 'The almost entire absence of any reference to a life after death for human beings shows a materialism which needed a new revelation.' The suggested explanation is that 'the Old Testament was deprived at some period of its religious philosophy, which was set apart for a privileged class; while the husk of strict law and tradition was alone offered for the acceptance of the people. The kernel of spiritual philosophy which is lacking in the Old Testament may be the essential core of the Kabbalah.'

Every great world-religion has had its outward ceremonial and its inward doctrine; and to a large extent these inward doctrines are similar in all religions. While the Jews were in captivity in Babylonia they came into contact with various religious systems, some of which were similar to what their ancestors Terah and Abram may have known in Ur of the Chaldees, while others, represented by Zoroastrianism, may have been brought from India at a later period. This last-named religion survives as the worship of the Parsis in India, and probably, also, was the basis of the special doctrines of the Parsim or Pharisees of Judæa. We have the religious system attributed to Zoroaster set forth in the Zend-Avesta; but if the tradition enshrined in the Kabbalah represents Zoroastrianism as adopted by the sect of the Pharisees (or 'Persians') during their contact with the empire of Cyrus, we should say that this Jewish version represents a period of this religion when it was less elaborated, less involved, than at the time at which it was stereotyped in the written form of the Zend-Avesta. It is quite possible, therefore, that a portion of the Kabbalah tradition may represent the esoteric Jewish teaching (derived from Persia) as to the spiritual universe, with its various worlds or 'planes,' inhabited by beings of corresponding degrees of pure spirituality. Dr. Westcott even thinks that the knowledge that the Old Testament was not spiritually edifying without its complement and key of secret occult tradition may have caused the Catholic Church to discourage the laity from reading the Old Testament; whereas, he says, the Old Testament read by the light of

these traditions becomes greatly illuminated. He thinks also that 'the Mystic, the Occultist, and the Theosophist do, indeed, do good service by illustrating the bases and origins of all faiths by the mutual illumination that is available,' for 'by tolerance and mutual esteem much good may arise,' in contrast with the injury to faith that comes from 'the internecine struggle of religionists' and mutual condemnation by sectarians. We think, in fact, that the constant conflicts between sects and denominations prove that some of the contending parties have grasped the real basis of truth, and that when that is held up to view, freed from human additions and incongruous trappings, it will be found to command the respect and allegiance of all. It is not those who take their stand on bed-rock truth who originate quarrels over religious opinions, but those who try to cover up this solid foundation with carpets of their own chosen and woven colours. It is the carpets that men fight about, not the rock underneath. The value of a study of ancient religious systems is that it brings to us the assurance that *there is a solid rock* under all the diversely hued and patterned carpets by which priestcraft in all ages has tried to cover and conceal it.

NESCHAMAH.

HOW TO OVERCOME HYPNOTIC INFLUENCE.

[The following letter, which was written to a lady who thought that she was being persecuted by a hypnotist, dealing as it does with a subject which is agitating the minds of many persons, seems to us to be worth putting on record in 'LIGHT,' as it applies equally to obsessing influences, real or supposed, from the other side.—ED. 'LIGHT.']

That there *are* dangers in hypnotism I do not dispute, nor that it is a power which, in the hands of unscrupulous persons, can be used for evil; but it is also a power for good, and when used by wise and well-intentioned persons it is beneficial.

Now, quite apart from the above points, it is a fact that when a person who has been hypnotised is aroused to the danger of unquestionably submitting to the dominating influence of the operator, and resolves to resist, the power of the hypnotist is weakened, and when the sensitive resolutely asserts his or her individuality, 'the hypnotic power of any thought or personality is removed.' I am quoting the words of Dr. McIvor-Tyndall, an expert hypnotist in America. What is needed is to develop *positiveness*, by cultivating the habit of *strong* thought instead of fear-thought. 'I can and I will,' is the mental attitude to be encouraged. Of course, it cannot be achieved all at once; but the *habit* of thinking affirmatively, cheerfully, fearlessly, *independently* can be formed, cultivated and acquired by watchfulness and persistent effort. Therefore, try, try, try again:—

Do not yield to the desire to be revenged, or to secure the punishment of the one you suspect, but remember there is an inexorable law that makes it imperative that we mind our own business strictly and to the letter; that we do not seek to bring either revenge or punishment upon another, no matter how deserving of punishment we may deem that other. Thus shall we avoid the currents of force that destroy or obstruct, both on the physical plane and on the invisible plane of thoughts.

'By thine own soul's law learn to live;
And if men thwart thee take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope, pray thou thy prayer!'

Which is but another way of saying: 'Mind strictly thine own affairs, and let the Cosmic Law take care of revenge and of punishment and of reward.' Remembering that: 'They who use the sword shall perish by the sword.'

Hypnotic suggestion by others is not nearly so strong as *self-suggestion*, when truly used—so give yourself strong suggestions every day, and many times a day, and seek to maintain a cheerful frame of mind, *expecting* good, and confidently exercising self-control to banish all doubts and fears by substituting kind thoughts and trying to encourage others to be good and happy. As Dr. McIvor-Tyndall says:—

Emphasise the good. Ignore, as far as possible, the bad. Cultivate this attitude until it becomes habitual, then it will not need thinking about, it will become natural and good results will follow. We get back what we give out in suggestions. Go into a shop and make some purchases. Feel cross, angry, irritable and all that. You will find in all probability that the person who waits upon you will give back in full measure your unkindness and irritability. On the other hand, should you encounter someone already annoyed or vexed, persistently feel kindness and sympathy, and you will compel these also in return.

It is true we cannot keep positive *all the time*, but by persistent effort we can keep positive for longer periods—which will increase in length as we go on—especially if we confidently *expect* such a result and so *suggest* 'success' to ourselves. Acrobats and athletes always expect success: they keep *trying*, and train both nerve and muscle, eye and brain, heart and head, and then—when they have learnt their tricks—or feats—they do them confidently and successfully.

No influence or suggestion of an evil kind can triumph over one's own good thoughts and purposes. 'I am armed so strong in honesty'—in pure intention—in righteousness—that all such threatenings or evil influences are like the idle wind that passes me by. I regard them not. Such is, slightly altered, the attitude which Shakespeare makes one of his characters hold, and such should be our mental attitude—fearless, dauntless, determined, yet kindly, cheerful, and bright.

The best means of self-defence is a high tone and a joyous spirit that looks for and finds the good, the true, and the beautiful, and looks away from the false and evil. Self-possession and self-restraint result from self-culture and self-expression. You are not at the mercy of anyone on the mental, or psychical, or hypnotic plane when you banish fear-thought, and are self-centred, and you can *exclude* all such influences by filling your own mind full of active purposes and strong altruistic interests that shut the doors against all intrusive and unwelcome suggestions.

I quite believe and agree with you that you ARE strong, sane, and sensible. That you only need to realise danger to fight it and overcome it. That you have already broken away from the conditions which rendered you subservient, and that—the cloud lifted—you now breathe freely, rejoice in health and strength, and will go ahead. The struggle has shown you the need for firmness, decision, and self-reliance, and now you will be free and independent.

THE WONDER DOCTOR.

As an introduction to this article, I must say that it was written some years ago, before I was what I am now, an ardent believer in Spiritualism, though even then interested in the occult. For reasons of vividness and convenience, I propose to give it in its original form and the present tense. The subject of it passed away shortly after it was written, but as his wife still lives, and never shared his views, it would be against her wishes if I were to give more precise details than that the scene of events was on one of the Italian lakes.

Among the many interesting people I have met, few have enlisted my sympathy more than he who, by the people around, is called the 'Wonder Doctor.' I had heard about his marvellous, genuine cures from a friend who lived in the same locality, who knew him well, so that when I came to stay with her she took the first opportunity of introducing him to me. She had previously told me that he was a strict vegetarian, an ardent Spiritualist, and well versed in Buddhism. I do not know why, but somehow I expected to see a man who moved about as if always in a trance and entirely taken up with 'the higher life,' and frankly, I was a little afraid of meeting him. However, when I saw him my fears were directly dispersed, and I was agreeably surprised. He was all my friend had stated him to be, without in the least resembling the mental picture I had myself made of him.

What first impressed me about him were his eyes. Grey, sharp, like those of a bird, they had in them a twinkle of genuine humour, a kindly shrewdness, and a real humanity

which I had not expected in a man who professed to be as much at home in the world of spirits as in his own house. At the very outset of our acquaintance he was anxious to convert me to vegetarianism, but when I told him that it would not agree with me, he did not press the point, though insisting that the more the body was kept in subjection, really in abeyance, the higher the soul could soar, and the more quickly the spiritual power, whether of clairvoyance or magnetic healing, would develop. When I told him that it was just this matter of magnetic healing which had made me wish to make his acquaintance, he kindly gave me some information about it.

As to himself, he stated that he had had no university education and was a retired tradesman. What he knew on the subject he had read, verified, and partly discovered for himself. Throughout our interview I was most of all struck by an entire absence of any affectation or, so to say, the 'stage trappings' with which so many, it must be admitted, inferior, 'miracle men' surround themselves. He neither apologised for his want of scientific education, nor took any credit for his extraordinary magnetic powers, which latter he looked upon as a sacred gift to be used for the help of his suffering fellow-creatures.

He told me that he was most successful with cases of epilepsy, no matter of how long standing, nor how old the patient. When he mentioned some children he had cured, the tears stood in his eyes, tears of happiness and gratitude at having been privileged to alleviate suffering. As he never accepts payment of any kind, the very poorest come to him, and with magnetic passes and commonsense advice he never fails to cure the dread disease. There is only one condition he rigorously requires from his patient; and that is faith; absolute faith that he *will* be cured, and the promise that he will follow a few simple rules of hygiene. Epilepsy, he insists, is greatly dependent on air; so that what he prescribes for his patients is abundance of purest air, avoidance of any place where it may be polluted, such as theatres, churches, &c., total abstinence from alcohol and tobacco, and every morning a cold bath, administered quickly and followed by energetic friction of the whole body. The observance of these rules, accompanied by magnetic treatment, he insists will cure even the most obstinate cases. Once, not long ago, he cured a funicular railway driver of madness so completely that he has again taken up his dangerous occupation. He has found magnetism beneficial in all nervous complaints, sometimes in cases of internal hemorrhage, and even in consumption.

Asked if his powers also extended to long distances, he said that he had often healed people who lived hundreds of miles away, and that space was no obstacle whatever. He simply 'wills' with all his might that the patient shall recover, and provided that the patient has no disbelief, he can even benefit him without his knowledge: but disbelief on the patient's part, he insists, annihilates the magnetic fluid and makes him unable to effect a cure.

Of course he is a thorough believer in the natural science treatment so popular now in Germany and Switzerland, and I was neither astonished nor shocked to hear him give it as his opinion that most miracles in the Bible and some present-day cures, notably those at Lourdes, were results of magnetism, and of that faith 'which could remove mountains.'

Naturally the old man is not a *persona grata* either with the local doctors, who, without just cause, see in him a competitor, or with the clergy, who denounce him as a dabbler in black magic, as though we still lived in the Middle Ages. These facts, however, do not trouble him. His sole ambition in life is to help and comfort, and whether the priests forbid it or not, the poor still flock to him in ever-increasing numbers. All the same—my friend told him, and he admitted it—that were he living in the Tyrol, the stronghold of the clergy, instead of in Switzerland, a free country, he would most probably, on coming back from one of those long rambles he loves to take, find his house burnt down to its very foundations.

JOTTINGS.

Tolstoy's view of death, according to the 'Almanacco del Coenobium,' per il 1910, is that: 'Death is the destruction of the organs which produce in us the idea of time. It is therefore false to attach the idea of future life to the idea of death. Death is the condition *sine qua non* of life. If life is a good thing, death must be so also.' Mr. Chesterton, in the 'Daily News,' says: 'Death is a dogma; there is no doubt about death. All death is sudden death. There is an instant at which a man might answer; there is a second instant at which he could not answer all the trumpets of the world made perfect.'

The London Union of Spiritualists will hold its Ninth Annual Conference on Thursday, the 26th inst., at South Place Institute, Finsbury, E.C., with three meetings: at 11 a.m., when Mr. T. Olman Todd will speak on 'Spiritualism the Need of the Age'; at 3 p.m., when Mrs. Imison (Nurse Graham) will give clairvoyant descriptions; and at 7 p.m., when a Mass Meeting will be held and addresses will be given by Mr. Percy Street (of Reading), Mr. W. E. Long, Mr. T. Olman Todd, and Councillor D. J. Davis. We trust these meetings will be equally as successful as those of former years.

Mr. A. K. Venning writes: 'As reported in "The Times" of March 16th, the Archbishop of Canterbury, when speaking in the House of Lords, said: "If we could imagine one of the statesmen-soldiers of the seventeenth century, one of the men who had borne a part in the really great and tremendous emergencies in the English life of the period *rising from his sleep to watch us, &c.*" I wonder if he really and honestly believes that the so-called dead sleep for centuries? It seems incredible! How can he reconcile that belief with the promise of Jesus "To-day thou shalt be with me in Paradise"? No wonder thinking people are deserting the churches.'

'What is the good of it?' is frequently asked respecting Spiritualism: perhaps the following incident, reported by Mr. Daniel W. Hull, in 'The Progressive Thinker,' may supply an answer. Mr. Hull says: "Where were you last night, my boy?" asked a mother through a medium of my acquaintance one day. "My God," said he, "does my mother know where I was?" "Indeed I do," she replied, "and O, my son, if you knew how I turned from you as you entered that door of shame, and what tears I wept, because I could not influence you to remain away, you would never be found in such a place again." The boy, who had been influenced by his mother to see the medium, then and there made his mother the promise that he would never again enter a place where his spirit mother could not accompany him. It is this uplifting influence that gives value to Spiritualism.'

A writer in 'The Progressive Thinker' recently said, referring to Hudson Tuttle's 'Arcana of Nature': 'Some of the important truths therein contained are to-day being announced as recent discoveries by scientific investigators. Although nearly all contemporaneous publications on the subjects treated of in "The Arcana of Nature" have become obsolete, this great work is as fresh and instructive as if produced but yesterday. The spirit people who gave it to humanity were thus at least sixty years ahead of the age. Further, the "Origin of Species" and the Darwinian theory of evolution are here found completely outlined in a masterly and comprehensive manner. Darwin's great work did not appear until seven years after Tuttle's. The presentation of the theory of evolution should therefore be accredited to Tuttle and his band of invisible authors rather than to Darwin.'

Replying, in 'The Progressive Thinker,' to a correspondent who asked for information respecting 'Elementary Spirits' and wished to know 'what mission or purpose they are supposed to fill,' Hudson Tuttle says: 'Their origin and character are so foggy that I cannot attempt a clear or definite explanation, nor is this essential, as their existence is as fanciful as is that of fairies. If there is one principle, fundamental, of Spiritualism, it is that all spiritual beings have passed through the physical life as human beings. There is no evidence of the existence of separate, independent creations or orders. As regards "astral shells," as I understand the claim, the astral is a residuum left in the body after the spirit has left it, and this gathers certain emanations, by which it is able to manifest its presence. But the body disintegrates, and at last the "shell" vanishes into nothingness. All this, so far as I know, is fancy without a fact in support.'

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.

Predictions of the King's Death.

SIR,—On April 22nd last, while spending the afternoon with a friend at Bournemouth, I had the pleasure of meeting Mr. Vincent N. Turvey. After much interesting conversation and while I was telling him a strange story of my losing and recovering a ring, Mr. Turvey interrupted me by saying (*apropos* of nothing, apparently), 'The King will die soon.' I finished my story, but carefully remembered his remark, interjected in so peculiar a manner and with such emphasis.

This may be of interest to some of your readers, and it is doubly so to me, as a fulfilled prophecy occurring in a fortnight to the day.—Yours, &c.,
C. S. B., Colonel.

Weymouth, May 11th, 1910.

SIR,—About November last I was sitting in the public circle at 8, Mayall-road, Brixton, when I had a clairvoyant vision, in which I saw King Edward VII. laid upon a slab, as pale as marble, dressed in all his robes of office. Immediately I informed the gentleman who sat next me, on my left, and an entire stranger to me, what I had seen, and in answer to his inquiry as to what this vision conveyed to me, I said that I feared something was about to happen to his Majesty—perhaps an attempt on his life. The King was due the next day at Champion Hill in connection with some school sports. Upon reaching home, my wife informed me that she felt strangely alarmed on account of the King, but she could not explain why.

I also mentioned my fears to several people, who merely replied, 'How interesting!' I have just received a letter from one of these persons, reminding me of my statement of some months ago.

Now, sir, I think that many mediums undoubtedly see visions, but in seeking to explain their meaning they often arrive at wrong conclusions, as I did in this instance. This could be avoided to a great extent if mediums would state what they actually see and wait for a definite inspiration before trying to give explanations or advice. If the gentleman who sat next to me at the séance referred to, and to whom I spoke, should read this and can remember the incident, I shall be glad if he will communicate with you.—Yours, &c.,

FREDK. T. LEE,
Conductor of Brixton Lyceum.

May 11th.

Telepathy and a 'Fourth Dimension.'

SIR,—In his interesting address, in 'LIGHT' of April 16th, Mr. Young, when referring to telepathy, compares the distances separating agent and percipient—in one case two miles and another ten thousand miles—and contrasts the vast difference in intensity of cause or delicacy of receptivity as to effect, on the hypothesis of the law of inverse squares. But a mechanism to explain these phenomena may be postulated on considerations of more space dimensions than the three. If there be, say, a fourth dimension, bodies far separated as to the three familiar ones, may be quite close as to it.

Some time ago I suggested to a distinguished chemist that it would be good to search for chemical polymeric compounds which could not all be represented by three dimensional models. Then it might be that the representation could be completed by four dimensional model (in perspective). [It is a fact that in the past chemists discovered substances of polymeric forms which were unrepresentable by mere diagrams in one plane. They then made three dimensional models and represented the forms]. I now understand that there are known substances having polymeric forms which cannot be represented in the familiar three dimensions—I believe they are Naphthol bodies. The representing of these as I suggest would be very interesting, and I venture to suggest the matter for those mathematicians who specialise in such work. Professor Bryan, of Bangor University, is one of those to whom one might look to undertake the investigation.

I wish to emphasise two considerations which tend to give empirical demonstration of a fourth dimension. (1) The existence of certain polymeric bodies. (2) The alleged phenomena of telepathy (resting on evidences good but not as strong, by their very nature, as is desirable).—Yours, &c.,

F. W. H. HUTCHINSON,
Grove Lawns, St. Albans,

Sir William Crookes and his Psychic Researches.

SIR,—I consider that the extracts from Sir Wm. Crookes' 'Researches in the Phenomena of Spiritualism' which you published in 'LIGHT' last year are most valuable, and think that they should be carefully retained by all Spiritualists, as the book is out of print, and there does not appear to have been any other work published on the subject by this author. It is true that in his address to the British Association of Science, in 1898, Sir William Crookes said that, thirty years previously, he had published an account of his experiments in psychic researches, that while he had nothing to retract he might add much thereto, that he regretted a certain crudity in those early expositions, and that he also said:—

'My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and better still, by automatic record. . . I think I see a little further now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known.'

It seems to me most unfortunate that we cannot have a more up-to-date exposition of this noted investigator's views, and I feel sure that if Sir William could be persuaded to write another book on the subject it would be in great demand, especially now that the subject is so widely discussed. Is there not some reader of 'LIGHT' who could prevail upon him to give his later experiences to the world?—Yours, &c.,

S. B. McCALLUM.

Plymouth.

Interesting Experiences of a Private Medium.

SIR,—As a Spiritist of thirty-four years' experience, I cannot refrain in the cause of truth from adding my testimony to the reality of spirit communion and manifestations. After reading the March number of 'Pearson's Magazine,' I wrote to the Editor, and was somewhat surprised at not receiving any answer. I pointed out that while I was aware that a great deal of fraud was undoubtedly practised in the 'dark séance room,' that fact did not detract from the genuine manifestations, any more than a vicious 'divine' would detract from the Christian Church. I told him that through private mediums in houses of friends, and in my own house in London, where trickery could not possibly take place, I have had the most indisputable evidence of spirit action in full daylight. While with my friends, standing away from a large dining-table without any human contact or touch, I have seen the said table taken to pieces, turned upside down, and again put together and stood on its 'legs'—four gas burners being all full alight all the time. I have been a private writing medium for many years, and was told through my own handwriting, that I should receive a legacy which, at the time, I had been absolutely refused by those who were executors of the will. Three years afterwards I got it, however, and on the evening when I was answering the letter of the gentleman concerning the legacy, showers of raps came on the walls of the room and on the table at which I was writing. My husband remarked: 'The spirits want to speak to you': so I took the pencil and these words were written: 'We have kept our promise, although you did not believe; the legacy is yours.' This message was signed with the name of my uncle, who had been very fond of me in his earth life. While I was residing in South America spirit forms appeared to me on two occasions when I was alone in my bedroom, and subsequent events showed me the reason of their coming.

Now, through one's own mediumship there can be no question of 'fraud,' one does not try to deceive oneself. I am not nervous. I can walk three or four miles late at night along a dark road here in Hampshire (dense wood on both sides, a deep hollow where overhanging branches of tall trees exclude all light). I live here quite alone, farming a three-acre holding—garden, orchard and field.

The night before Messrs. Arding and Hobbs' fire, I dreamt such a vivid dream that I said to my nearest neighbour, 'I shall hear something dreadful from London.' I have been the firm's constant customer since 1887. My intuition is very keen. I generally have counsel from the invisible world; it comes to me as thought in answer to my mental question. *I never feel lonely.*—Yours, &c.,

(MRS.) M. WOODMAN.

Freenantle Croft,
'Four Marks,' near Alton, Hants.

TO CORRESPONDENTS.—As we have had to go to press earlier than usual, several letters and reports arrived too late for insertion.

THE BRUSSELS SPIRITUALIST CONGRESS.

By OUR SPECIAL REPRESENTATIVE.

A night on one of the splendid new Harwich-Antwerp steamers, an hour's non-stop journey by rail, past Malines, the Canterbury of Belgium, a saunter round some old familiar attractions at Brussels, picturesque and grotesque alternately, a jaunt to the Universal Exhibition, and finally a delightful reunion of Spiritualists from most of the countries of Europe—and here I am, representing the London Spiritualist Alliance and 'LIGHT,' at what bids fair to be the most interesting and enjoyable, as well as influential and mentally invigorating Congress ever brought together as representative of Spiritualism in its true sense—independent of, and superior to, the petty demarcations of nationality and language.

The opening reunion, from which I have just come as I write these first impressions, was a social gathering such as throws into the shade for heartiness and freedom of intercourse even the well-known and pleasurable conversations and other meetings of the London Spiritualist Alliance.

Here were to be met, in the true cordial spirit of brotherhood, the indefatigable organisers of the Congress, chief among them the Chevalier Le Clément de St.-Marcq, the indomitable President of the Belgian Spiritualist Federation, ably seconded by M. Tuytens, the organiser of the exhibit of spirit photographs at the Brussels Exhibition, and among the guests of the evening a number of interesting personalities, such as Princess Karadja, Madame Nöggerath (daughter of good old 'Bonne Maman'), Dr. Freudenberg, connected with 'Psychische Studien,' of Leipzig; Mr. Hermann Brinkmann, an old correspondent of 'LIGHT'; Mr. A. Nording, from Denmark; M. Pauchard, of Geneva, who conveyed to the representative and staff of 'LIGHT' the compliments of our good friend M. Louis Gardy; and I must not forget the English representatives, Mr. Tayler Gwinn and Mr. G. F. Tilby, of the London Union of Spiritualists, and another English friend, Mr. Moores; while English mediumship was worthily represented by the ubiquitous Mr. A. Vout Peters, fresh from a prolonged stay at Copenhagen. Mr. Hanson G. Hey, of the National Union, had not yet arrived, and the two American representatives, Mrs. Cadwallader and the Rev. Mrs. Susanna Harris, were detained by their prior engagement at the Lyceum Conference at Birkenhead. Another representative who was much missed was Mr. H. N. de Fremery, of Holland, who is prevented from attending by the illness of one of his sons, nor did the Italian delegates appear to have arrived.

With such a cosmopolitan company there was no lack of animated conversation, and it scarcely needed the stimulus of 'light refreshments' to set tongues wagging merrily. By way of alleviating the linguistic difficulty, one of the local members distributed pamphlets on the virtues of Esperanto, with special leaflets referring to a Theosophical Esperantist League, having its headquarters in Paris. Why not, we asked, a Spiritualist Esperantist League? Our friend seemed to think that the one included the other. Everyone was delightfully agreeable, the officers and stewards were indefatigable in their attentions to the comfort of all, and we broke up with a general *au revoir* for the more serious meetings of the next few days. I may add that the Congress is being held in the Salons Modernes, a series of rooms well adapted for meetings and entertainments of every description, very centrally situated close to the Bourse, and containing accommodation not only for the full gatherings of the Congress, but for the simultaneous meeting of the three sections into which the work is divided: propaganda, science, and future development or 'perfecting' of Spiritualism as an organised movement.

(To be continued.)

SPIRITUAL MISSION.—On Sunday last both services were held at 67, George-street. In the morning Mr. E. W. Beard gave a good address on 'From the Cloudland to the Light of Home.' In the evening, and on the 11th inst., Mr. Harold Carpenter gave an inspirational address and answered questions. (See advt.)

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Miss A. Colebourne discoursed on 'Spiritualism: What is It?' and 'The Naturalness of Life,' and gave psychic readings.—F. L.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONGROADS, E.—On Sunday last Mr. A. H. Sarfas gave a nice address and clairvoyant descriptions. On Thursday Mrs. Neville gave excellent psychometrical readings. On Sunday next, Mrs. Fanny Roberts, at 7 p.m. On Sunday, 29th, Mrs. Effie de Bathe, at 7 p.m., on 'Death and the So-called Dead.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. T. Olman Todd gave a convincing address on 'The Silent Ministers.' Monday, 7.15 p.m., ladies' circle. Tuesday, 8.15 p.m., members' circle. Thursday, 8.15 p.m., public circle.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. H. Leaf gave an address on 'Spiritualism in its Relation to Kings,' and Mr. Robt. Wittey made a suitable reference to the passing of King Edward, and played Chopin's 'Funeral March.' On Sunday next, at 7 p.m., Nurse Graham (Mrs. Imison), clairvoyante. Monday, 23rd, 8 p.m., Mrs. Podmore, clairvoyante.—N. R.

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