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SATURDAY, JULY 23, 1910.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	345	Singular Phenomena at Naples	352
No Forgetfulness on Elysian		Primitive Man's Knowledge	352
Shores	346	Mediumship: from a Spirit's	
More Podmoreisms	348	Viewpoint	353
Memory, Prescience, and Fate ..	348	A Strange Experience Confirmed ..	353
Rev. R. J. Campbell on Hell	349	Twist Two Worlds	354
A Welcome to Mr. Peters	349	Jottings	354
Is God Personal?	350	The Fatal Fall of Mr. Rolls	355
The Practical Value of Spirit-		Did the Swastika Save Him?	355
ualism	351	Another 'Know It All'	356
A Case of Spirit Identity	351	Psychic Healing	356

NOTES BY THE WAY.

A Sermon on 'The King of Terrors' by Canon Scott Holland has just reached us. It begins with an intensely dramatic contrast between two ways of regarding death, and he makes the contrast as sharp as possible. The one way of regarding death is that it is an immense horror—an 'inexplicable,' 'ruthless,' 'blundering' trick, a 'cruel ambush into which we are snared.' The other way of regarding it, as put by Canon Holland, is so unusual that we must quote it all, if only for its—shall we say?—beautiful audacity:—

But then there is another aspect altogether which death can wear to us. It is that which first comes to us, perhaps, as we look down upon the quiet face, so cold and white, of one who has been very near and dear to us. There it lies in possession of its own secret. It knows it all, so we seem to feel. And what the face says in its sweet silence to us as a last message from the one whom we loved is: 'Death is nothing at all. It does not count. I have only slipped away into the next room. Nothing has happened. Everything remains exactly as it was. I am I, and you are you, and the old life that we lived so fondly together is untouched, unchanged. Whatever we were to each other, that we are still. Call me by the old familiar name. Speak of me in the easy way which you always used. Put no difference into your tone. Wear no forced air of solemnity or sorrow. Laugh as we always laughed at the little jokes that we enjoyed together. Play, smile, think of me, pray for me. Let my name be ever the household word that it always was. Let it be spoken without an effort, without the ghost of a shadow upon it. Life means all that it ever meant. It is the same as it ever was. There is absolute and unbroken continuity. What is this death but a negligible accident? Why should I be out of mind because I am out of sight? I am but waiting for you, for an interval, somewhere very near, just round the corner. All is well. Nothing is hurt; nothing is lost. One brief moment and all will be as it was before. How we shall laugh at the trouble of parting when we meet again!' So the face speaks. Surely while we speak there is a smile flitting over it; a smile as of gentle fun at the trick played us by seeming death. It is not death; nobody is dead. It would be too ludicrous to suppose it. What has death to do with us? How can we die? Everything that we cared for and loved exists. Physical death has no meaning, no relation to it. Reason refuses to bring the two together. There is no common term. Nothing that we see in this dead material now laid out under our eyes represents or involves or includes the thing that was or is alive. That which we loved is not here. That is all. It has dropped out. It has slid away. We are as sure of this as we are of our own identity. Reason and imagination alike repudiate it.

'The Christian World Pulpit' prints the prayers and the discourse lately spoken by the Rev. S. A. Tiplé at the close of his fifty-four years' ministry. From one of his prayers we venture to take the following beautiful and significant passages:—

Thou, the Right, be not hidden from our eyes, nor be obscured by our perverseness. Be ever visible and vivid to us, as visible and vivid in moments of hesitation as to determine our choice; in moments of temptation as to restrain us from yielding. Help us to feel Thy majesty, and help us to follow Thy direction as the planets follow the direction of their suns. May our trust in Thee be perfect; the child with instant trust who shall be able to face all dangers and take all risks with Thee; to whom Thy path shall always be the safest and best, however rough or dark it seems, or whatever promises seem smoother than the path that Thou enjoined. Oh, Right Divine, be always Divine to us, and let us be Divine in Thy company, as through the days, to the end, we stay beside and walk with Thee, for every labour done out of trust in Thee, every renunciation made or sorrow incurred out of trust in Thee, is contributing something, however secretly, towards our manifestation as sons of God.

Lord, the Helper, who strengthenest the weak and liftest them up that are bowed down, help us in our need, in our need of wisdom and grace and patience for the circumstances of life; in our need of guiding and inspiring thought. Help us against those bands and bars of our sin which we would fain have loosened, against the might of evil lingering in us in which we wrestle against the power of self and the fleshiness by which we are sometimes dragged downwards. Help us on toward those fair plains of greater calm and healthier tone and purer heart, where we would be.

Lord, the Father, pity our ignorance, our errors, our wanderings, the perplexities of our shortsightedness. Educate us with the schooling of life; bless us through all with the filial spirit, and some day bring us home, home to the house not made with hands, for which we shall have been prepared; home to the clearer light and the holier being of which we dream.

Mr. John Whitehead, M.A., in 'A Study of Swedenborg's Psychical States and Experiences,' offers a timely criticism of the Psychical Research Society's use or misuse of the word 'hallucination,' which we have always regarded as misleading. He says:—

The investigations of the Society for Psychical Research have proved beyond the shadow of a doubt that many psychical phenomena are facts of experience. Some still call them hallucinations; but the application of this term to them is a misnomer. It is assuming an explanation of the phenomena which is disputed. Hallucination is defined in the Standard Dictionary as 'An apparent perception (presentation of sense) occasioned by a morbid condition of the nervous system, and without any corresponding external object, as the sights seen and the sounds heard by one in delirium tremens.' It is true that in many psychical phenomena, such as visions and auditions, there are no material objects or atmospheric sound waves; but this fact does not constitute the psychical phenomena hallucinations. Many members of the Society for Psychical Research are convinced by their researches that there is a life after death, that man's personality persists after the disintegration of the material body, and that there is a spiritual world. If this is the true explanation of many psychical phenomena, it is evident that the objects and persons seen in vision, the sounds heard, and the things felt, are external realities; but they are extant in the spiritual world, perceived by the senses of the spirit, not by the senses of the material body. They are realities. They are not hallucinations. There is no morbid condition of the nervous system causing one to see an object when no object exists. The use of the term hallucination to designate psychical phenomena in general is not scientific.

Mr. Whitehead refers to Swedenborg's experiences and explanations of clairaudience and automatic writing. In the 'Heaven and Hell' we read:—

The speech of an angel or a spirit with a man is heard as sonorously as the speech of a man with a man, but it is not heard by others who are standing by, but by himself alone. The reason is that the speech of an angel or spirit inflows first into the thought of the man, and through an internal way into his organ of hearing, and thus moves it from within; but the speech of man with man flows first into the air, and by an outward way into his organ of hearing, thus affecting it from without. From this it appears that the speech of an angel or spirit with man is heard within him, and because it equally affects his organ and hearing, it is also equally sonorous.

This is good modern science. The truth is that if by any means a person in the flesh could produce in another the vibrations that result in what we call sound, there would be sound, to that person. Thus Mr. Whitehead says, and quite reasonably and simply:—

This explains the cases where spirits speak to man. They affect the internal or spiritual organism, and this flows down even into the brain, producing the same effect as the vibration of the external atmosphere. Although there is no material source from which the sound comes, the audition cannot properly be called an hallucination; for there is on the spiritual side an external objective source.

Christianity in Japan seems to be in a poor way. It is estimated that there are in the country, out of a population of fifty millions, one hundred and sixty-five thousand Christians of various kinds, with eight hundred Protestant missionaries. Christian churches number one thousand six hundred and seventy-five, while there are two hundred and eighty-eight thousand Buddhist temples and Shinto shrines. A Japanese paper says, 'While one Christian worker is seeking to win one convert, there are one hundred and fifty-six on the other side trying to hold him.'

But that is not all. Various upholders of Christianity are themselves adrift on a stream of 'scepticism' which seems to be moving nearly everybody on. This 'scepticism' is evidently the result of a general break up of the old notions of the gods and of man's relation to them. 'The minds of the learned are permeated with agnosticism,' moans a Roman Catholic organ. 'Unless Japanese literature can be permeated with Christian thought, no grand future awaits it,' sighs a Congregationalist paper. 'The whole of the Protestant Church as a Church has now gone over to the side of heterodoxy,' says the 'Pikugo Zashi,' a Unitarian organ.

The fact is that modern knowledge, modern thought and modern experiences are altering the whole point of view in Japan. It is inevitable, and it is as beneficent as it is inevitable. 'God fulfils himself in many ways,' said Tennyson. So does man.

A mighty National Missionary Congress was lately held in Chicago. It was memorable because of the immense numbers attending it and because of the blending of all denominations. So far good, but still it was just a huge Christian Church egotism. One minister who 'carried the brethren off their feet' cried out:—

There is one thing to get this world out of hell into heaven. It is the Church. You cannot Emersonise or neighbourhood-house people into the kingdom. You're not going to take castile soap and a tub of water and wash men spiritually clean. Jesus said, 'I have commissioned the church.' By the church only is this wicked world going to be made right.

These self-assertive spirits make Jesus responsible for a great deal he would probably not acknowledge if he were here.

A Rochester minister, in his own church, entered his protest against this egotism. He stood for a synthesis of Religion everywhere, and said:—

Let us fight no longer against this great world movement, against this world civilisation, against this spirit of him who would have all one. Calvary is big enough and significant enough for us all to unite upon. The most effective life is the life touched by sacrifice. All life that is sacrificial is poured forth from the heart of God. *Here and here alone may we be one.* One of the speakers bade us remember the Chicago River in its days of shame when it was a menace to the health of that great city. Sluggishly it ran, a turbid, poisonous stream, out into the crystal waters of the lake. Then came a mighty vision backed by a mighty deed and lo, when the channel was cut the current was turned and now the whole force of Lake Michigan sends a living stream through the channel of the Chicago River on through the Illinois River and out into the Mississippi. The Chicago current is now linked with an inexhaustible supply. We need to break the bands of our provincialism. We need to get into the world movement. We need to realise its inspiration, even Calvary. We need to see it as the basis of a world civilisation. We need to link up with greatness. We need to link up with God.

NO FORGETFULNESS ON ELYSIAN SHORES.

The incident with which I am about to deal is not a cross-correspondence; it is one among several attempts which have been made to revive the memories of the communicators through Mrs. Piper's trance state. Any attempt to summarise it is necessarily liable to the objection that it is only the complexity and mass of details that make the incident effective as evidence.

This is true, but if the reader recognises that this disadvantage has to be taken into account it will still be interesting to learn, under these limiting conditions, what is the kind of success which has been attained in this line of evidence.

Mr. Dorr among other questions asked the 'Myers control,' on March 23rd, 1908, what the word *Lethe* suggested to him ('Proceedings,' LX., p. 87).

This question was capable of being answered in different ways. It might have been met by simply one word, 'Forgetfulness.' This apparently was what Mr. Dorr expected, for when this obvious reply did not come he said to the control, 'I think you are confused about this. . . . Let us drop it now and leave it until another day.'

The question, 'What does the word *Lethe* suggest?' might also have been answered by reference to the river of *Lethe* in the 'Purgatorio,' and this would have been a very suitable answer. There have been many allusions to Dante in these communications.

Virgil has also written about *Lethe*, and Myers' well-known love for Virgil would have led one to expect that the word *Lethe* might bring to his memory some reference to this favourite poet.

The reply did, in fact, incidentally include references to the effect of the waters of *Lethe* (namely, to produce forgetfulness), and to Virgil's *Æneid*; but the main part of the reply was more subtle, and it was not recognised by Mr. Dorr; it was not until it had been sent to England and submitted to Mr. Piddington's penetrative mind that its full significance became apparent.

Omitting many details, the main outline of this incident is as follows:—

The question, 'What does the word *Lethe* suggest to you?' elicited a variety of allusions to a passage in Ovid's 'Metamorphoses.' When relating how this was discovered Mr. Piddington writes—

Mrs. Verrall failed to trace any coherence in the answers given to the question about *Lethe*. Another classical scholar, Mr. Gerald Balfour, when he read through the records, likewise saw no sense in these answers. Nor did I when I first considered them. But I was struck by the way in which Myers, and Hodgson, at the sitting of March 24th, 1908, spontaneously repeated, amplified, and emphasised the answer given to the *Lethe* question on the previous day, and showed themselves apprehensive of its not having been understood

and confident of its relevancy. When confidence of this kind is shown by the trance personalities, it is usually well founded. Accordingly, I thought it worth while to search for passages in classical authors which might throw light on the matter, and by good luck came upon a passage in the eleventh book, hitherto unknown to me, of the 'Metamorphoses' of Ovid, which explains and justifies the main part of the answers given in the trance ('Proceedings,' Part LX., p. 99).

The passage is the only one in which the source of the River Lethe is located in the Cave of Sleep by any writer, ancient or modern. Mr. Piddington says:—

This piece of mythological topography is, I believe, peculiar to Ovid, and is not reproduced in any of the classical dictionaries which I have consulted (p. 122).

The passage was unknown to both Mrs. and Miss Verrall until their attention was drawn to it by Mr. Piddington.

Before going into a little further detail with regard to the answers, it should be observed that the fact that the allusions were so difficult to verify renders the hypothesis of telepathy from the minds of Mrs. Verrall or her daughter or Mr. Piddington an extremely unlikely one. In order to apply it, it would be necessary to assume that they were really cognisant of the passage, and only *imagined* that they had not previously seen it. If we accept the hypothesis that Mr. Myers was really the source of the answer, it is not difficult to see why this unfamiliar passage was chosen in preference to the better-known allusions to Lethe in Dante and Virgil.

The passage in Ovid must be briefly summarised.

It relates how Iris was bidden by Juno to go to King Sleep's abode, 'that lies hidden beneath a cloud,' with a request that he should send a vision to Alcyone to inform her of the death of her husband, Ceyx. Iris clothed herself with the rainbow, 'imprinting her bended bow upon the sky.' She found the river of Lethe issuing from the Cave of Sleep. Abundant poppies bloomed there and herbs innumerable. Somnus (Sleep) chose Morpheus to fulfil the commission of Juno, and Alcyone was made acquainted with her husband's fate.

In great grief she went to the sea shore, and finding there her husband's corpse, she threw herself into the water and was transformed into a halcyon. The gods, taking pity on Ceyx, changed him into a kingfisher. Thus she was re-united to her beloved mate:—

For seven tranquil days in winter time Alcyone sits brooding on her nest as it floats on the face of the waters. Then lulled is the wave of the sea; and Aeolus guards and confines the winds, and secures a calm surface for his daughter's brood (Part LX., pp. 99, 100).

The answers of the 'control' to the question under consideration involved allusions to all these details.

On the very first occasion on which the question was put Myers mentioned 'Winds,' 'Greece,' 'Cave,' 'beautiful river Lethe. Underground.' He was checked by Mr. Dorr, who thought there was nothing but confusion in all this. But the train of ideas was not arrested, for, in the waking stage, Mrs. Piper was made to say:—

'Water—Lethe—delighted—sad—lovely—mate. Put them all together. . . Entwined love—beautiful shores . . .

'I shot an arrow through the air
And it fell I know not where.'

Mrs. Piper's actions were at this moment those of a person warding off something from herself; and being asked by Mr. Dorr what she saw, she replied:—

In the air was a lady who had no clothes on; and in her hand she had a hoop and two pointed things, and she pulled a string, and she pointed it straight at me, and I thought it would hit me in the eye. And Mr. Myers put his hand up and stopped her. She had a hoop, and there was only half of the hoop there (p. 89).

The allusion is obviously to Iris' bended bow.

On the following day some of these points were repeated, and Mr. Myers added the words, 'A picture of Iris with an arrow.' 'Yes, clouds—arrow—Iris—Cave—Mor MOR—Latin for sleep Morpheus—Cave. Sticks in my mind can't you help me?' When Mr. Dorr asked: 'But can't you make it clearer

what there was peculiar about the waters of Lethe?' the reply given was: 'Yes, I suppose you think I am affected in the same way, *but I am not.*'

At later sittings some of these details were repeated, and attempts were made to write the word 'Ceyx.' It was written as 'Cynx.'

In discussing this incident Mr. Piddington thoroughly sifts the question as to how far the references, which are here so obviously made, could have been known at any time to Mrs. Verrall or Mr. Dorr, or even to Mrs. Piper. He tells us that 'neither Mrs. Piper nor Mr. Dorr had read any Ovid.' Careful research has shown him that there were only two other books from which they could have derived the details given in the trance: Bulfinch's 'Age of Fable' and Gayley's 'Classic Myths in English Literature.' Gayley's book was quite unknown to them, and Mrs. Piper had never seen or heard of Bulfinch's book; but Mr. Dorr had read the latter as a boy. If the allusions in the trance had been confined to the Ceyx and Alcyone story, no doubt some critics would claim that the whole thing was a reflection of this early knowledge, but 'allusions to other Ovidian stories followed them [*i.e.*, the Alcyone and Ceyx allusions], and were combined with them and with each other in such a way as to leave no reasonable doubt that the person responsible for this combination was reproducing his recollections of a combination of stories peculiar to Ovid' (p. 104).

Out of the many pages devoted by Mr. Piddington to an exhaustive consideration of this subject, only a few further points can be selected for notice here.

In the choice of passages in the trance communications referred to, and in the comments made upon them, he detects traces of a bias characteristic of the mind of Frederic Myers. More particularly he points out that three out of the four stories to which Myers alluded are the subject of allusions in three consecutive stanzas of his poems, and the order in which the allusions emerge in the trance and in the poems is the same. 'Moreover,' he says, 'anyone familiar with Myers' writings will recognise that passages in classical literature which concern some incident of a mystic or supernatural kind had a special attraction for him.'

In conclusion he discusses a phrase used in the waking stage by Mrs. Piper. The phrase is this: 'Mr. Myers says no poppies ever grew on Elysian shores.' Virgil speaks of 'Lethæan poppies' in the Georgics, but mentions no poppies in his reference to Lethe in the Æneid. Mr. Piddington says:—

No matter whether this omission was intentional on Virgil's part or not, it is exactly the kind of omission which a Virgilian scholar with mystic leanings and interested in symbolism might seize upon.

For what Myers seems to have wished to indicate by this phrase is, that it is an error to make 'flowers emblematic of oblivion grow in the Elysian fields, for the dead do not forget their life on earth' (p. 134).

In the course of these communications the 'Myers control' had said:—

We walk together, our loves entwined, along the shores.
In beauty beyond comparison with Lethe.

Thus he seems to use this incident not merely to give evidence of identity, but, as in other cases, to press home the assurance that there is in store for those who seek and love a joy which justifies the promise that 'our light affliction, which is but for a moment,' will be outweighed by a far exceeding and eternal satisfaction.

H. A. DALLAS.

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MORE PODMOREISMS.

Is Mr. Podmore constitutionally inaccurate? If so, we can only pity—and pardon. The only alternative supposition would be that he was purposely unfair, and of this we are loth to suspect or accuse him. His latest lapse occurs in the 'Daily Chronicle' for July 16th, where, in an article on 'Eusapia Paladino and Psychic Research,' he discusses the report of the sittings at Naples, in connection with Mr. Hereward Carrington's recently published book on 'Eusapia Paladino and her Phenomena,' and thus describes his own mental processes:—

On a first reading the present writer was impressed. On a second reading he was convinced. Half reluctantly—for it is no light thing to recant the reasoned conclusions of many years—half exultantly, as one who was assisting at the birth of a new discovery, he endeavoured by extracts from the shorthand report to justify his new-born faith. And then came disillusionment. In the printed account of each miracle there was a slight defect, something wanting to clinch the matter. Such little defects; and yet, in all the three hundred pages, not a single miracle free from some defect, never the perfect miracle and the perfect control perfectly recorded.

The defects to which Mr. Podmore alludes are, for instance, that at a critical moment 'the member of the committee who should have held Eusapia's right hand was only allowed to feel the pressure of her hand enveloped in a fold of the curtain.'

If the pressure of her hand was really felt through the curtain, then there is no defect at all; and it is for Mr. Podmore to give reasons why this was not a sufficient indication that her hand was really there. Again: 'Perhaps the leg which he should have controlled was perpetually swinging to and fro whilst the miracle was proceeding. Perhaps, wearied with the long strain of sitting there in the dark, . . . he even forgot to control.' Insinuation (Mr. Podmore's more usual weapon) here gives place to inaccuracy. The sittings, as a rule, were *not* held in the dark, and those phenomena which occurred in darkness may be left out of account as far as proof is concerned. Mr. Carrington says in his book (pp. 160, 161):—

The control of the medium's hands and feet was a far easier matter than we had anticipated. During the greater part of many of the sittings there was so much light that we could clearly see both her hands on the table before us; and as at such times it was perfectly easy to follow every movement of them, we ourselves should have been content not to hold them at all. But for the sake of the public, and in order to be able to say that we had done so, we carefully controlled each hand. All the best phenomena during the first two sittings took place in a light sufficiently good to see clearly every movement of the medium, the texture of the skin of her hands, the colour of her finger-nails, &c. Throughout the sittings it very rarely happened that the light was so far lowered that the hands became invisible to us. All our best phenomena took place in what might be termed good light—light sufficiently good, that is, to enable us to see the whole of the medium's body, and to see that she did not produce the movements herself.

Remembering that these sittings were held in the investigators' rooms at their hotel, carefully examined and arranged by them, Mr. Podmore's closing paragraph is remarkable for a string of inaccuracies—to use no stronger word. He says, and we italicise:—

The moral of it all is not that Mr. Carrington and his colleagues are gullible beyond the common run of mortals, but that *in sitting in a darkened room on a prepared stage, and under conditions not of their own choosing, for the purpose of defeating the wiles of a professional conjurer whose natural endowments have been perfected by a lifelong training, and who has that privilege, denied to other conjurers, of doing nothing when she finds the occasion unsuitable—in all this they have set themselves a task beyond human powers.*

If Mr. Podmore would confine himself to just and fair criticism, and point out in the narratives those details which are really weak in themselves or imperfectly described, he would render a great service, if only in teaching the habit of accuracy; but in the above-quoted passage he makes four statements, all of which are directly and flatly contradicted

by the report of the sittings. He would have us believe that the sittings were held in the dark, that the place was prepared by the medium, that the conditions were imposed by her, and that it would be impossible to detect her trickery. But does Mr. Podmore know the facts better than those who were there? He had an opportunity (which he did not accept) to go and see for himself, but to have done so would have excluded him from playing his favourite part, that of destructive critic. It is no doubt much pleasanter, when invited to investigate these matters, to stay away and with 'perhaps' this, 'perhaps' that, 'perhaps' the other insinuate that all who go, and are convinced, are gullible noodles, than to go to the séance at the risk of becoming convinced and of being called a gullible noodle yourself. It is to the eternal honour of the pioneers in Spiritualism and psychical research that they did not allow any consideration of the ridicule they might incur to prevent them from testing by every means in their power the reality of phenomena, and consequently their evidence is so strong that not all the incorrect assertions and unfounded insinuations of twenty Podmores can succeed in shaking or invalidating it in the slightest degree.

MEMORY, PRESCIENCE, AND FATE.

Probably no experience, whether thought or deed, ever passes entirely from the memory. As in the case of death by drowning, so, perhaps, in all cases of death, every experience of life, even the most trivial, rises clearly to the mind. Other facts pointing to non-forgetting are the occasional voluntary rising to consciousness of incidents that have never before since their occurrence been recollected. Such events may be called to the mind through some similar event, or through repetition, such as re-reading a book after a long lapse of time, when the characters and incidents long forgotten are recalled. Recollections are rarely as vivid as the originals; the memory is apt to vary in its activity, recalling more clearly at one time than another.

The memory resembles a bucket of water into which the experiences of life fall, some of which, possessing no buoyancy, sink to the bottom and are lost to view, requiring a strong impulse, such as death, to disturb them and send them to the surface; others, more buoyant, are apt to rise in response to a slighter impulse; whilst others, the chief events which never entirely pass from the consciousness but assert themselves by their own strength, or are easily recalled, float, as it were, constantly on top.

Personal memory is not exclusively associated with the person to whom it belongs, although it can be much more easily utilised by its owner than by others. That it is not entirely personal is repeatedly proved by the use of the clairvoyant and psychometrical faculties. Psychometry particularly demonstrates that the records of consciousness are open to others, or can be transmitted not only directly but also indirectly through inanimate as well as animate objects.

This is not a modern discovery, nor is it limited to civilised people. The belief is firmly held by various primitive peoples, and the power of transference is constantly exercised by them. The preservation and wearing as amulets of parts of the dead, such as teeth, bones, skull, or some article which the deceased carried about his person is due largely to this belief, it being thought that the characteristics of the deceased have in some way been transmitted to the preserved object, which in turn, by contact, transmits them to the wearer. But the transference of the influence from the amulet to the wearer is believed in no way to weaken the influence of the charm. Once contact has been made it is believed that permanent relationship takes place. Thus the wearing as an amulet of what once belonged to a brave man is thought capable of indefinitely transmitting bravery to the possessor. The bestowal of his charms by a dying medicine-man assures the receiver of possession of the powers exercised by the dying man and succession to the same office.

Memory of subjective as well as objective experiences is transmissible: ideas and emotions, as well as actual active

experiences, are impressed upon objects and can be appreciated by sufficiently sensitive persons.

Whether the whole of a person's experiences can be transmitted to an object is difficult to say, although such evidence as the fact of several sensitives correctly relating different incidences obtained from the same object, implies that they are. Length of time of contact, however, appears to determine the extent of the impressions made upon the object: only experiences, emotions, and ideas which occurred during the period of contact seem to be registered.

Not only are memories of past events transmissible, but there is ample evidence to show that future events can be foretold with remarkable accuracy by even common-place and undeveloped sensitives. Prognostication is one of the most familiar characteristics of modern mediums.

How is such information obtained?

The usual reply that it is due to beings so situated as to be familiar with present circumstances, and able to obtain a wide view of them and see their logical outcome, is not altogether acceptable in view of all the facts.

Perhaps most prognostications are of such a character as to render such judgment impossible. Their frequent triviality is one of the difficulties this explanation encounters; while the event foretold is at times so remotely removed from present circumstances as to make such judgment impossible. Instance such common statements as: 'In three months you will have an offer, which you will accept.' 'Early next year there will occur a death in your immediate surroundings.'

The following are authentic cases of accurate prognostications:—

A lady in a successful way of business was repeatedly told over a series of months that great and unfortunate business changes would occur, which would separate many people. There appeared to be not the remotest likelihood of anything of the nature taking place. Suddenly, through an accident, the prognostication was fulfilled in detail.

It was stated that a certain person who had experienced long unemployment would find all efforts to obtain employment useless for more than twelve months ahead, but that employment would be offered on one of two successive dates in the next year. On which of the two dates the medium could not say. It happened that both dates played part, as on the first date an offer was made; on the second the offer was accepted.

Apart from other complex circumstances, the length of time that elapsed in both these cases appears to render foretelling by present circumstances impossible, while their accuracy proved that the information must have been derived from a much more reliable source. These cases are typical of perhaps many thousands, making coincidence as an explanation ridiculous. Whence comes this information? Is there some world record of all past and future events? The evidence certainly favours the assumption that there is; prognostication being the ability to occasionally read scraps of it.

It appears that the portion of this world record which relates to any particular person is connected directly with and includes all things related to him, or is in his vicinity; so that his personal presence, or something which has associated with him, is necessary to the successful reading of the record. But because of human interaction—for other people are associated with and essential to most experiences—the foretelling of events must necessarily include other persons.

That events should sometimes be thus known before their occurrence, does not imply fate, but prescience—the possession, either directly by a human or indirectly through a spiritual being, influencing a human being, of some attribute leading to omniscience.

Fate means predestination—subjection to a compelling power which settles how and what events shall befall, so that personal choice does not exist. Prescience is power to foresee what will come to pass, as a result of, among other things, personal selection.

It is quite reasonable to suppose that events pre-exist without in any way interfering with freedom of choice, if the

existence of universal mind is believed. Certain events will occur at any particular time in the future, even though those with whom they are connected may have almost infinite choice. The things they will choose to do are the things that will come to pass! They are as definitely settled now as ever they have been or will be.

HORACE LEAF.

REV. R. J. CAMPBELL ON HELL.

The Rev. R. J. Campbell, in his recent sermon on 'Hell,' drew a striking picture of the entrance of an undeveloped soul into the next world, and intimated that, to those who were spiritually unprepared, the glory of that world might seem like the fires of hell. He said:—

Those whose spiritual vision has been atrophied, who have loved darkness rather than light because their deeds were evil, will find the light hell at first: it will be long before they are able to see by it; it will scorch and burn, however the mercy of God may temper it; every fresh ray of divine truth will be a fresh pang, until the soul is strong enough to bear it and live as it was meant to live. But many and many a humble servant of God, who has lived in the darkness of this world as faithfully as he could, will suddenly find himself in the world beautiful at the touch of death. The scales will fall from his eyes, but he will feel no distress, only a great wonder and joy that heaven is so much more glorious than he thought. The very revelation that would be pain to one soul will be gladness to another.

This is at least half way towards the teachings of Spiritualism. At the close of the sermon Mr. Campbell indulged in some 'straight talk' on the theme 'Be sure your sin will find you out.' Nothing is forgotten, he said, nothing fails to find its place in the wide universe, and even things hidden from our own selves will be revealed to us and to others:—

Perhaps some of you are quite blind to what you really are. You are selfish schemers, hard of heart, covetous and cruel, almost without knowing it. What pity have you for the outcast and the sad, the frail and wayward who cross your path? How have you treated those in your power when their interests clashed with yours? What do your children say of you? Would a soul in trouble turn easily to you for help? You may be quite satisfied with yourself, think yourself very religious and a model of uprightness and integrity. So you are, but there is something you do not yet understand, and that is the meaning of redeeming love.

Then follows the trenchant conclusion:—

Now listen to me, all of you. Whatever it is that is holding your soul down, binding it to the earth and fashioning it into something other than the image of God, cut it off ruthlessly. Out with the lie; play the coward no more. Let no worldly attraction continue your master for a single hour. Be straight and true, cost what it may. It may take a great deal of courage and resolution to break with an evil past, but do it; do it this moment; the longer you leave it the sterner will the task become, until some day the fires of hell will do it for you. And let me tell you this: Until you have done it, until you have deliberately and solemnly turned your back upon sin, Christ cannot save you from its power. But when you have done it, when there is no longer anything in your heart that you are continuing to hug and cherish in antagonism to the will of God, Christ—the true man, the man divine—will take possession there to reign in love for evermore.

A WELCOME TO MR. PETERS.

On Tuesday afternoon, the 12th inst., there was a good meeting of the Members and Associates of the London Spiritualist Alliance to meet Mr. A. V. Peters. The chairman, in opening the meeting, said that all Mr. Peters' friends were pleased to see him again after his recent tour on the Continent, during which he had successfully exercised his mediumship in many places, and it was gratifying to know from the reports received in this country that his work had been highly appreciated. Before giving illustrations of his clairvoyant powers, Mr. Peters delivered a message of kindly fraternal greetings and good wishes from the Danish Spiritualist Alliance of Copenhagen to their co-workers of the London Spiritualist Alliance, which message was warmly received and reciprocated. Mr. Peters then gave a number of clairvoyant descriptions and spirit messages, which were mostly recognised.

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IS GOD PERSONAL?

'The Idea of a Free Church,' by Henry Sturt (London: The Walter Scott Publishing Company, Limited), is a daring book. The first line of the table of 'Contents' is 'The Christian Religion is obsolete.' The last line is 'New Scriptures must be written.' The first sentence of the text is, 'The task which the present book proposes is to suggest a religion and a church more satisfactory than the Christian.' The last sentence of the book is: 'Our great grandchildren, let us hope, will have inherited a devotional literature that is not tainted with folly and superstition.'

Between these two sentences lie three hundred pages of criticism, exhortation, pleading and exposition, all turning upon edification or, to use the cant word of the hour, to which, we imagine, Mr. Sturt is not indifferent, pragmatic considerations. That appears to be the test which we are invited to accept. 'Theology is to be developed by the method of pragmatism,' says Mr. Sturt, 'by which I mean that in all its development as in its starting-point reference is had to utility.' 'Any theological doctrine may be considered as adequately established if it is either salutary itself or follows from some other salutary doctrine.' Discussing the personality of God, Mr. Sturt thinks it relevant to say, 'On the whole it is plainly more to our advantage that God should be personal,' meaning by that, it is to our advantage that we should think of Him as personal: and that seems to him to be a good reason for so thinking of Him. It is curious logic and queer rationality, and almost amounts to this:—think and believe anything that is pleasant to you and that gives you plenty of room. But Mr. Sturt is really more serious and restrained than that.

A glance at his vital chapter on 'A New Theology' will repay us and will be just to him. For the current new theologies he has no appetite. 'They are merely the old theology with a few of the worst absurdities missed out.' About that he is very much in earnest. Religion and Theology should be concerned about great living realities, he says, not old speculations and dead languages. And here he has a fling, and not without reason, at the fierce or solemn demand for 'a learned theologian'; at, for instance, Dr. Forsyth's demand for experts and contempt for unlearned and unprofessional divines. 'The degradation of theology,' he says, 'may be measured by the epithet that is thought most honourable to theologians, a learned theologian. What a deadly stigma is, all uncon-

sciously, affixed by that term of praise! Who cares to be thought learned whose converse is with vital realities?'

Mr. Sturt's handling of Theism is almost fiercely sincere, and many of us will have to draw upon our stock of charity and patience. He would have us bring theology and religion to the test of what we 'actually believe and feel.' But, alas! we can be made to 'actually believe and feel' almost anything, from the doctrine of 'Election' and Eternal punishment in Hell to the doctrine or fact of transmutation of bread and wine into the body and blood of God. But Mr. Sturt would probably regard all that as an artificial product, and not normal human belief and feeling at all, for he challenges us to fling into oblivion 'all those fearful contorted masses of pedantry and sophistry' that have come down as divine realities: and this challenge he flings forth, not as a rebel and as merely militant, but as a believer and as one who looks for better things. In fact, he is all for a right and rational Theology, 'as the noblest and most bracing of spiritual adventures'—a notable phrase!

Let us follow him, then, a little way in his treatment of the vital hypothesis of God. Hitherto, Man has been depreciated and humiliated before a huge, external, arbitrary God. That must be ended, he says, for Man is really the helper, and, so to speak, the stimulant of God. The function of God is the increase of His value, and 'His functioning [hateful word!] in relation to the universe and to man must be a mode of gaining welfare [what we have called "value"] which He cannot or does not gain otherwise.' In other and perhaps more outspoken words, God is coming into fuller and fuller consciousness and wisdom and power through the vitality and activity of the universe. God therefore has not a static but a dynamic and kinetic existence. He can make progress, therefore; or what He produces can, which is much the same thing.

Is God personal, then? Yes and No. 'The pantheist declares that everything is God. Does he gain anything by this? Does it do him any good to believe that every stick and stone and bit of mud is a piece of the Deity?' That question is a thorough-going bit of pragmatism, but it is common-sense: for, as we cannot form the slightest concept of God in Himself, it is common-sense to think of Him to the best advantage; and it is to the best advantage to 'think of Him as having the faculties of intelligent purpose, moral preference and appreciation of beauty'; and it is the possession of these faculties that we associate with personality. On the other hand, says Mr. Sturt, there is every reason for not attributing to God the limitations of human personality. 'We need not suppose that the separateness of God from man is anything like the separateness of one human person from another. . . . God's consciousness may be an including consciousness'; again a very pregnant remark.

The relationship of Man to such a God is a tremendous subject, carrying with it the problem of God as Creator, as Providence, as Master, as Friend, and the grave problems of Duty and Sin. But these we must leave, as we must not pass by Mr. Sturt's thoughtful, tentative and experimental remarks on Persistence beyond death of such a creature as he supposes man to be: and, at the outset, we come upon a statement which, being the very essence of pragmatism, is also, alas! the very emptiest of arguments. 'Our belief that the human consciousness survives bodily death is to be established,' he says, 'like other dogmas, by the consideration that it lends interest, dignity and comfort to our present life.' We are afraid that there is very little substance in this as a support to 'belief.' But it is followed by more convincing suggestions, and the chapter concludes with a firm enough confession of faith

in this life as 'a preparation for another career, where our powers of action and of affection will be much greater than they are now and will find a much nobler and more satisfying sphere.'

Growing out of his theory that we are helping God by living, Mr. Sturt ventures upon the conclusion that 'we can see the full result of this helping, only in some future state of existence.' It may be so, and certainly it unspeakably adds to the value of human life and to the dignity of human nature to believe it. In his literal sense it may not be true, but in another sense it may be, for, in whatever sense there is a God, and in whatever sense He is our creator, He must value the outcome of His wisdom and power, and increasingly as it mounts up to kindredship with Himself.

THE PRACTICAL VALUE OF SPIRITUALISM.

Three questions have been put to us by a correspondent, the sum and substance of which is, Has Spiritualism practical value? We think that any who desire an answer to this question need only look through the published volumes of 'LIGHT' in order to find that it is answered over and over again, in a variety of ways, but always to the same effect. To be assured that our existence here is only a part of an infinite existence, with manifold opportunities for development and usefulness; to know that life and love continue after we have passed from this ephemeral scene of activity; to realise that even while here we are helped, sustained and guided by loving presences, even though unperceived; and, to rise to a higher philosophy, to believe that all that is is the product of Intelligence, working through law in an ordered manner to a beneficent end—all these things are of practical value, even though that value is not of a nature to be appraised by any financial standard. Their value is shown by the increased confidence with which we go through life and confront the trials and difficulties which ever and anon beset us. It is this assurance, and the confidence that it gives to them, which makes Spiritualists, as a rule, a *happy people*, serene and self-controlled, relying upon the ultimate goodness of the laws which govern their destiny.

We are asked: Does Spiritualism help a man when he is in great trouble? Numbers of persons have been comforted and sustained through the greatest of troubles by a philosophy of life based on the considerations we have briefly sketched. Those who are even slightly susceptible to spirit influence find themselves helped by the consciousness of sympathy and support from the Beyond, while even those who are not aware of definite spirit communion, if they calm their fears and give ear to the best thoughts which arise unbidden in quiet moments, usually find that they receive comfort from silent meditation, for these thoughts, apparently their own, are really impressions flowing in from the spirit spheres.

It is a great mistake to brood continually over one's troubles, or perpetually to 'think out' how to avoid or overcome them. Even if the object be merely to come back to the problem with fresher thought, it will be worth while to relax the tension and as far as possible still the agitated workings of the perturbed mind. If we can calm these ruffled waters, by repose, we shall find reflected in them the things that are above us, and then we can learn to look up and see that Spirit is over all. In this way Spiritualism may well be said to 'point the way out of difficulties and enable a man to triumph over adversity,' as our correspondent puts it.

To his further question, 'Does it make life worth living?' we would reply that from our point of view

Spiritualism is the only thing that does or can make life worth living. The man who has sated himself with outward pleasures of every kind, says at last 'Vanity of vanities!' and finds no more interest in anything that may be offered for his amusement. But the man who, inspired by spiritual considerations, turns away from merely selfish indulgence, and bestirs himself to help others, even in little things, and to place himself in active sympathy with them and their needs, becomes thereby imbued with spiritual principles, because he learns that no one stands or falls alone, that there is a mutual bond between individuals, and that this 'solidarity' is of a spiritual nature, arising as it does from the fact that men and women are essentially spirits and not mere machines for going through the outward routine of life.

It is only when the true worth of living dawns upon a man, and when he acts up to this new conception, that he can be said to live at all, in any real sense of the word. Before, he lived as one distinct from others, and with his own personal interests to serve; now, he lives as one among others, a citizen of the commonwealth of spiritual life, a sharer in the joys as well as in the troubles of his brethren. He looks on the world, not from an isolated peephole, but from the broad expanse of human life and activity, in which he figures from henceforth as a partaker, not as a mere spectator. He feels within himself the life that flows through all humanity, he is one with it, and his interests and sympathies extend to all mankind. Like the ancient philosopher, he regards nothing human as alien from himself—no human being, no human interest, no human emotion. Joy and trouble, work and play, thought and action, are to be shared with his fellows, and this activity he knows will be continued after he leaves this plane, for from the realm of the departed he will still have some share in the work of those left behind, just as we who are here are cheered and encouraged by the sympathy of those in the Beyond, and by the proofs we have that the great society of our arisen predecessors is still in touch and in active relations with our social order here on earth, endeavouring always to elevate and ennoble it to the fulfilment of its exalted destiny.

A CASE OF SPIRIT IDENTITY.

Clear cases of spirit identity, that is, those in which spirits speaking through mediums, or by means of raps or table movements, give such precise details as to their earth life or family as to enable them to be recognised as persons who were not known to the medium or members of the circle, are very valuable as evidences of conscious and intelligent survival of personality. Mr. Stainton Moses ('M. A., Oxon.'), in his 'Spirit Identity,' gives an account of eleven cases occurring on as many consecutive days, but this must be regarded as forming a unique series of successes. In 'Luce e Ombra' Professor C. Caccia describes a medium, at Florence, who, in addition to other powers, has developed the gift of normal clairvoyance. Her regular control during trance is a doctor, who engages in discussion with medical sitters, so that Dr. Visani-Scozzi said that he had the impression of really being in conversation with a member of the profession. The medium is a seamstress, and quite incapable of discussing medical subjects in a learned and intelligent manner.

The medium, while in the normal state, said that she saw an unknown girl, apparently about twelve years of age, who gave the name of Evelina. The medium said she had known an Evelina, but this was not the same person. Being asked to give further details as to herself, 'Evelina' was seen by the medium to approach the table, which then rapped out the words: 'I died in Brianza, and do not wish to say more because my parents are still living on earth.' She afterwards came to sittings frequently, and in response to urgent entreaties

consented to reveal her identity more fully. She caused the table to rap out this message:—

Eva Canesi, daughter of Ernesto and Giulia, *née* Scotti. I lived at Torre Villa in Brianza; my body was taken to the family chapel in the cemetery at Monza. I died of consumption on September 26th, 1894. I left four brothers and three sisters, with my father and mother still living. I was about fifteen years old.

As none of the sitters had ever heard of the Canesi family, inquiries were made through a friend at Milan, who found that the details given were perfectly correct, and who knew two friends of the family who had been present at the funeral. When sittings were resumed after the summer holiday—apparently of 1908—the medical control was asked to obtain the names of the other members of the same family; he replied that the first name given seemed to be Emilio, but would give more at the next sitting. On this occasion the medium said she saw the spirit of the same girl come to the table, which then rapped out six names, and the remark: 'There are seven with me.' The table then gave the names of the two grandmothers of the deceased: Giulia Canesi, *née* Veronelli, still living; Rosa Scotti, *née* Casnati; and the mother of the last named, Amalia Casnati, *née* Kasneti. The use of the letter K in spelling this name was strongly insisted upon. Then the medium said that Eva seemed sad, and held her head between her hands as though crying. On being asked the reason, Eva replied: 'I wish I was back on earth with my people.' Comforting words were addressed to her, and she was asked how she came to the circle. She replied that the doctor brought her, and that she already loved the sitters like her father and mother. She refused to send a message to her parents, saying it would only renew their grief.

The details newly furnished were verified through the same friend at Milan, who found that they were in the main correct. In the list of brothers and sisters, the brothers were placed first, though one of the sisters was older, and a sister born since Eva's decease was not mentioned. Official copies of the dates of birth of various members of the family have been deposited at the office of 'Luce e Ombra.'

SINGULAR PHENOMENA AT NAPLES.

Some remarkable and quite unexpected phenomena are reported by the distinguished Neapolitan lawyer, Signor Francesco Zingaropoli, in 'Luce e Ombra,' as having occurred in March last at a sitting with the medium Gennaro Bartoli, a private medium of good family. Another lawyer and a doctor were present, and full test conditions were observed. The room was lighted by a chandelier of five electric lamps, the four white ones being turned off and only a red lamp used. The first two stages of the séance consisted of raps, levitations, trance-speaking, and other usual phenomena. The medium touched the forehead of each sitter with his right hand. At the close of the séance each forehead was found to be marked with black, while the medium's hands were quite clean. One spirit personality controlling the medium imitated the rhythmic rolling of a drum, and asked the sitters to join in producing this sound. Then there came a crescendo of rollings of drums on the walls, doors, and furniture, so that it was feared that the attention of the neighbours would be attracted. After an interval, hands were felt searching the clothes and pockets of the sitters:—

While one hand was feeling in D'Apollonio's pocket, another was at the same time searching that of Zingaropoli, and precisely in the left hand pocket of his morning coat, which contained a letter addressed to him by the editor of 'Luce e Ombra,' and which he had received by post shortly before the séance. The letter was carried through the air, we heard the rustling caused by its flight in all directions, and then the movement of the paper removed from the envelope. Zingaropoli pointed to the pencil which lay on a large table away from the sitters, but the pencil was thrown against the wall as though in disdain. The letter was then placed, folded in eight, between the teeth of its owner. It was afterwards found that words had been written on it, indicating that it had been read by the entity manifesting. The envelope was

found on the floor, creased as though someone had tried to crumple it into a ball. This part of the séance concluded with the appearance, between the curtains of the cabinet (the medium being seated at the table and his hands accounted for) of beautiful youthful hands and arms, which became more clearly defined and could be touched; they were warm like an ordinary hand.

After the medium had rested, the sitting was resumed at his own request, although it had been a long one. He fell into trance in full light, with a cigarette still between his lips. In the red light various personalities spoke, and finally an unknown one, with a hollow and terrible voice, asked for complete darkness. This was refused, and the medium, under control, tried to reach the red light. The sitters tried to hold him back, and turned on the four white lamps. He then went into the cabinet to escape the brilliant light, and was with difficulty calmed and brought out into the room again, where he lay down on a couch, and the light was reduced to a single white lamp. 'In a state of semi-consciousness he slowly rose up and said: "Now I will make darkness for myself," and immediately the red and white lamps went out.' On trying to turn on the other three white lamps, it was found that they could not be re-lighted. The white lamp which was extinguished was found to have had its inner wires broken off at the point at which they were fused into the glass; the others had been put out of action through the fusing of lead wires in the connection. The breaking of the wires inside the exhausted globe, in accordance with the will of the personality manifesting through the medium, is noted in the report as a specially interesting phenomenon.

PRIMITIVE MAN'S KNOWLEDGE.

Mr. G. K. Chesterton, in one of his refreshingly whimsical 'Daily News' articles, takes up the question of primitive beliefs from a point of view which differs from those of Andrew Lang, Fraser, and other writers on 'superstitions,' 'myths,' and 'tokens.' Mr. Chesterton tells us that in every age men and women have been, like children, playing and pretending and 'making believe' to be this or that. This, at any rate, shows that mankind has always had an ideal, and has tried to realise it, if only in fancy. The belief that superstitions originate in ignorance is as untrue, says Mr. Chesterton, as it would be to say that agnosticism is the origin of all religions. He says:—

Those who speak of superstitions born of ignorance generally mean that myths and mystical assertions have arisen from mere accidental or animal incapacity to realise all the circumstances of the case; that men invented fairy-tales because they had not yet grasped facts. They thought that the moon was a woman because they had not sense enough to see that it was a moon—that the sea was a god because no kind scientist had ever pointed out that it was really the sea. They were so dull, inexperienced and narrow-minded that they could see no difference between a crackle in the clouds and a ringing hammer hurled by a red-haired giant; between a spot of yellow fire in the sky and a young god driving horses. This is the materialist theory of myths, and it is manifest nonsense.

Primitive men and rude savages were and are, in Mr. Chesterton's view, poets:—

All that they say about their totems, their taboos, their dances, and services to the dead must be understood with a certain poetic sympathy, as meant to be weird, glorious, shocking, or even impossible. They are abrupt expressions of unique spiritual experiences, quiet and queerly coloured moods; dreams and glimpses that do really lie on the border line between this existence and some other. If a savage says that a pepper plant is his divine great grandmother he is not speaking from ignorance, for ignorance would leave him with the bare knowledge that it was a pepper plant. Rather he is speaking from knowledge, fragmentary and perhaps dangerous knowledge. He may have seen something about a pepper plant that it is better not to see.

There is one really tremendous question. The savage respecting the pepper plant, the idolater adoring the stone, the sage choosing his star, the patriot dying for a boundary, all do unmistakably mean something—something far down in the abysses of the universe and the soul. Do they mean that everything is sacred? Or do they perhaps mean that *something* is sacred—something they have not found?

MEDIUMSHIP: FROM A SPIRIT'S VIEWPOINT.

(Continued from page 335.)

Directly you profess your belief in any one thing it should be your aim to support and cherish it. People so often make a mistake on this very point. If we believe, we should also give some outward expression to this belief, no matter what form it takes. Better a man with a wrong creed, who acts up to his convictions, than a man with no creed. Well then, we believe in mediums; we have already seen that they are highly sensitive and peculiarly organised, and need special environment if they are to be a power for good. Then how shall we treat our mediums? First, I would say, seek for them and prove if they are true. Second, having found them, try and find out something of their lives and see if they need any assistance from the material standpoint. Third, organise a scheme whereby all mediums can be registered and formed into some society.

Of course, under each of these statements lie many requirements, but would it not be worth while to try and make an effort to move something in the way indicated? There are good mediums who cannot work because they have to devote all their time and energies to the requirements of their bodily needs. Why should this be? I, in my earth life, was a clergyman. I worked and was paid, but my work was a spiritual one. So is a medium's. If mediums, instead of collecting whatever they can from odd sésances, were placed in a town or district, much in the way the clergy are, and paid a regular stipend, there would be far better sésances and far fewer cases of fraud.

Then, again, there are many young mediums who would do well to develop under older and more experienced mediums; for such there should be schools, just as, for those entering the Church, there are colleges and universities. Further, when mediums have spent a lifetime in working for the advancement in the world of Spiritualism in its highest sense, are there no brothers and sisters who will come forward to help them in their old age? Homes might be provided for such, and surely the angels who have to minister to those on earth would surround these homes, for they would indeed be havens of rest. Does all this seem impracticable? Why so? It only needs someone to come forward and start the thing, someone who shall be so convinced that all good work brings its own reward, that he will endeavour to do this work for God and his brother and await results. The hundreds of angel messengers who come to this planet will doubtless rejoice when such a step is taken, for they know the difficulties in communicating with the earth inhabitants, and it is their earnest desire that better conditions should prevail.

To sum up: mediums need money to provide for bodily needs so that all their energy can be given to things of the spirit. Mediums need schools where they can be properly trained for their great work. Mediums need homes, that when the lamp of life (earthly life) grows dim they may have a resting place in which to await their passing on.

In time it may be that in every home there will be found a medium, and that what we call 'public mediums' will not be wanted, but this time is not yet; and so, in the meantime, support those who are helping to shed the light from beyond the tomb on the dark places of this earth.

(To be continued.)

WE HOPED that we had heard the last of the stupid and ridiculous 'prayer chain,' in which each person who receives the prayer is requested to copy it out on nine successive days and send each copy to a different friend who is to do the same. The unholy character of the entire performance is revealed when, in addition to the promise of a 'great joy' after the task is completed, it is stated that 'it is said in Jerusalem that if this is not copied some great misfortune will happen.' We do not care two pins what is said in Jerusalem, but in any case we would rather run the risk of misfortune ourselves than send this commonplace prayer to nine people, any or all of whom may be rendered liable to misfortune through our officiousness. To all who receive one of these impertinent missives we say: break this chain, and all other fetters, by all means.

A STRANGE EXPERIENCE AND ITS CONFIRMATION.

We have received from a correspondent the following account of a strange experience, as narrated by the person to whom it occurred; many of the persons referred to are still living, their names have been given to us, and we understand that the matter is to be investigated, and their testimony recorded. Our correspondent says:—

The woman who told it to me is by no means a dreamy or imaginative type, but a matter-of-fact, practical person, with a great strain of scepticism in her composition. I give you the story for what it is worth, and I may say that I cross-questioned her in the minutest way, and allowed no part of her narrative to go unchallenged, but she was firm on every point. She is now forty-eight years of age, and the occurrence took place when she was a girl of twelve, living with her parents at a small house or cottage just outside a large town in Lancashire.

One Saturday night, all the rest of the family being out, she was engaged in trimming a hat for the morrow. Even at this length of time she is able to give every detail as to the hat, and also remembers the fact that the clock was a few minutes fast, showing how vividly the occurrence impressed itself on her mind. Just about the time that the clock struck twelve the front door and parlour door flew open, and a very thin, rather short man, with face and hands of extreme pallor, dressed all in black and wearing a high silk hat, walked into the room and sat down opposite to the girl. In his hand he held a large, old fashioned snuff-box, which he slowly held out to her, saying, 'I have come to tell you . . .'. These words he repeated very slowly three times, and then disappeared. She says that she heard no noise of opening or shutting of doors, but when she looked up again all trace of the man had vanished and the two doors were shut as before. Her people, when they returned, refused to believe her story, and made fun of it for some time, after which the matter dropped.

Some two years later a friend of the family, who is still living, came over on a visit. He was a man of thirty years of age, and had not been told anything about the experience here related. As all the bedrooms were occupied, a bed was made up for him on the sofa in the parlour. About twelve o'clock he rushed upstairs in a state of great alarm, and recounted the very same story that had been told two years before by the girl, whose parents were so much impressed by this fresh occurrence that they decided to leave the house. Two or three years later this house, along with others, was pulled down, and underneath the flooring of the parlour was found a skeleton exactly corresponding to the description given of the man as seen by two different people at different times. By his side was found the brim of a high silk hat, and in his hand a large old-fashioned silver snuff-box, just as had been described, which, when opened, was found to contain deeds and documents.

In reply to questions, the narrator said that she was not timid at being left alone; she was a merry girl, and was thinking how she was going to enjoy herself, just as any girl of her age would do; nor was she imaginative. The house had no previous reputation of being haunted, nor were any 'superstitious' beliefs connected with it. We shall be interested in hearing of any corroboration of this narrative that may be obtained.

THE 'Express' recently stated that a clergyman, when visiting Bangor Cathedral a few days ago, asked the verger whether there were many interments within the building, and then 'produced a simple-looking brass instrument composed of wires which converged into a point and were held by two handles. This instrument, he explained, would indicate the presence of graves. He walked about the cathedral with it in his hands, and every time he crossed a gravestone the instrument made a downward movement. The same thing occurred at spots where there were no gravestones. The verger was permitted to test the instrument, and in his hands it also indicated the presence of unmarked graves. He states that he found it impossible to prevent the instrument pointing downwards.'

'TWINX TWO WORLDS.

From a review in the 'Daily Mail' of Mrs. Fyvie Mayo's newly published 'Recollections of Fifty Years' (John Murray) we take the following:—

Though her attitude seems quite detached, Mrs. Mayo relates some curious incidents that she has come across in the course of her long life relating to the mysterious borderland with which the Spiritualists are concerned. She says:—

'In one of the Indian border wars there was engaged an officer of high repute, the member of an ancient county family. One night the laird, its head, started from his sleep, exclaiming, "There's the shot that has killed my brother!" His wife told him it was but a dream; he must have given an anxious thought to his brother before going to sleep.

'Next day the pair were in the garden directing their gardeners when the laird suddenly exclaimed, "Do you hear the bagpipes?" "No," answered the lady, "I can hear nothing. I am sure there is no sound." "Strange!" said the laird, "for I can even hear what is played. It is 'The Flowers o' the Forest a' wefe away.'"

'A few hours later came the telegram reporting that the brother had been shot down by some border warrior, and over his lonely grave the men of his regiment had played the pathetic air whose mysterious echo seemed to have reached the laird.'

JOTTINGS.

We have received from Mrs. M. E. Cadwallader a postcard bearing the Queenstown post mark, on which she writes, on behalf of Mr. B. B. Hill and herself: 'We are leaving England after a delightful and busy visit among the workers, having enjoyed thoroughly every hour. We send our good wishes for health and prosperity to you and all friends as the shore of England recedes from our sight.' We trust our friends will have a pleasant voyage home, a good time at Lily Dale Camp Meeting and at the Annual Convention of the American National Association in San Francisco.

'LIGHT' has many friends in Canada, from one of whom, who lives in Manitoba, we have received a cutting from the 'Kent Messenger and Maidstone Telegraph' which gives a report of a missionary meeting at which a missionary, the Rev. D. M. Brown, jubilantly exclaimed that 'consultation with diviners of spirits' was a thing of the past among the converts in Santalia. Our correspondent says: 'One would like to know why spirit communion was right two or three thousand years ago, as recorded in the scriptures, and wrong now,' and that he thinks it would be better to teach the natives how to develop and use their psychic powers properly than to suppress the exercise of these gifts altogether—but that evidently some missionaries regard it as a commendable thing to stop all communion with the other world—yet where would the value of the Bible be if they eliminated all its testimony to voices, visions, dreams, trances, inspirations, tongues and physical phenomena?

Another Canadian friend, who writes from London, Ontario, says that he has become acquainted with three persons, recent visitors to that city, who claim to have been called upon by Jesus to continue his work. They further claim to have power to heal the sick, to cast out devils, to speak in foreign tongues, and to have been baptised by water, by fire, and by the Holy Ghost. They speak in the streets and boldly condemn all things that are not spiritual. The youngest, a girl of sixteen, is a fine speaker. She was baptised at Detroit, Mich., on a very cold day in the open and felt a warm glow pass over her as she entered the water. When she came out she saw two great clouds, which burst open, and in one she saw a beautiful cross and in the other a person whom she regarded as Jesus. From that time she has felt that she had to do a great work for Christ. Her mother, who had cancer in the stomach, and had been given up by medical men because she would not be operated upon, was, she said, entirely cured by laying on of hands and her own faith in Christ. She says Dr. Finch, of Detroit, can certify as to this. They make no collections, but rely upon spontaneous, voluntary help.

Dealing with the subject of 'Why Spiritualist Societies Fail and How They May Succeed,' the Rev. B. F. Austin gives expression to some wise thoughts in 'Reason' for June. He says, among other things, 'While phenomena in Spiritualistic work are essential, while they must ever be the introduction into Spiritualism of the vast majority of converts, and in this sense may be regarded as fundamental, it is no less true that to exploit the phenomena without clear and intelligent presen-

tation of the philosophy (in which there is intellectual food and spiritual inspiration and illumination for the most advanced minds) is only to create a sort of wonder-worship in the public mind, and means eventually the extinction of the public movement.'

Continuing, Mr. Austin says: 'Another cause of failure has been the neglect of Spiritualistic speakers and societies to ally themselves with great and needed reforms, and with charitable and humanitarian movements which appeal to the best in the mind and heart of man, and thus to demonstrate that Spiritualism is a religion for this world as well as for the next. So long as a Spiritualist society does nothing for the public which the public can appreciate, or to demonstrate their kinship and sympathy with suffering humanity and to prove that their efforts are not wholly selfish and self-centred, just so long the public will care little whether it survives or perishes. The chief cause of failure, however, has been the inability, or neglect, of mediums and speakers to present the best in our phenomena and philosophy to the world.'

Eustace Miles in an article on 'Mr. Rolls, as I Knew Him,' which appeared in 'The Daily News' of the 13th inst., says: 'His death I feel terribly. Who does not? But to me he is not dead at all. . . . Without being in any way "psychic," I know firmly that if I want to speak to him, as I shall, I can do so freely, and he will help.' This is the kind of utterance which best indicates how Spiritualism, or Spiritualistic philosophy, is permeating the thought of the age. People everywhere are beginning to speak in a matter-of-fact way—as part of the generally recognised truth—of survival after death and of the mutual consciousness of spirits and mortals of each others' thoughts and feelings. If this kind of thing goes much further it will be the opponents of Spiritualism who will be unpopular and who will be put on the defensive.

Since the foregoing was written Mr. Miles has attempted to explain his meaning. He writes: 'People want to know how they can get into communication with the departed, and see and hear them again. About this I know nothing; while I try to keep an open mind, I have had no "psychic" experiences. I simply am convinced that his personality will always be a living reality to me. I cannot define what I mean by personality, except that it is the man himself and his character as it would be if he were still to be seen and heard.' To many these statements will seem, if not contradictory, at least vague and inconclusive. To us, however, they suggest that Mr. Miles has, so to speak, 'intellectualised' the idea of immortality: has, by a mental process, realised the permanence of individuality as an immortal principle: is intuitively conscious that the form 'which fills the eye and babbles to the ear' is only a transient expression of the underlying reality of individualised spirit, and to that extent he is able to dispense with the phenomenal evidences which Spiritualism provides. But we are far from conceding that there is no question of 'psychic contact' in the matter.

According to Dr. McIvor Tyndall, editor of 'The Swastika,' Prof. Münsterberg has declared 'emphatically, unequivocally, and as though it were "the final word," that "there is no such thing as telepathy,"' therefore Dr. Tyndall says: 'Anyone who is bold enough to make such a statement as that, at this stage of the game, despite the array of facts carefully and laboriously accumulated by painstaking and conscientious scientists, is altogether too opinionated and egotistical to be reliable. Now that is the way we look at it. It would be much more polite to say that we believe that Prof. Münsterberg is the victim of over-zeal and that as he was looking for fraud, he saw only fraud. It would, we admit, be much more polite to say something like that, but it would not be the truth; so why say it?'

Lest it should be imagined that he is 'angry with Prof. Münsterberg because he did not admit the genuineness of Eusapia Paladino's phenomena,' Dr. Tyndall continues: 'We do not care at all whether Paladino is a fraud or a genuine medium. Phenomena of the kind she produces are witnessed every day, and we are so absolutely certain of their genuineness that Paladino's sincerity or duplicity would make no difference to our convictions. If any person is masquerading as a genuine medium, deluding a truth-seeking body of investigators, we most certainly approve of unmasking him or her, no matter what endorsements have been previously made of such phenomena. What we do say, emphatically, is, that there is nothing in the report of Prof. Münsterberg which would prove his claim. The presumption, even the bald declaration, that the phenomena, which he is forced to admit occurred, were produced by such athletic prowess as he assumes as an explanation, is simply preposterous.'

We recently quoted a newspaper reference to the ubiquity of the Swastika symbol. 'The Co-Mason' for July describes the same figure under the name of the Master Mason's Square Talisman, because it is formed of four square angles placed together. The lengths of the arms enclosing these angles are as three to four, so that the diagonal is five. Discussion has arisen as to which way the points of the Swastika should turn. We are glad to see that, contrary to a practice which is now becoming general among Theosophists and so-called occultists, the 'Co-Mason' draws the figure with the left-hand upper member forming the letter L. The American magazine which takes its name from the Swastika draws the symbol with the right-hand lower member in the position of the same letter. The 'Co-Mason' says that this symbol, 'so beautiful and fraught with so much significance and teaching, is one of the master-keys of the Temple of Truth.'

The 'Hindu Spiritual Magazine,' p. 314, says: 'Mr. Nation, of the "Message of Life," New Zealand, is of opinion that we should seek for a more highly-toned Spiritualism and deprecate pandering to curiosity. Though such respected spiritual papers as "LIGHT" and the "Harbinger of Light" approve of the idea, we, however, cannot. The hold of Spiritualism upon the public mind is yet too weak to ask for teachings and neglect evidence. It is not curiosity that leads most people to inquire into Spiritualism, it is a sincere desire to test the legitimacy of its claims. If at this stage we rely mainly on teachings, very few will come forward to take any interest in it.' This is hardly accurate as regards the attitude of 'LIGHT' and, we think, that of the 'Harbinger of Light,' as we do not 'ask for teachings and neglect evidence.' Our columns bear testimony to our desire for and readiness to publish evidence—especially evidence that demonstrates identity. More and better evidence we know is needed. What we ask for is that 'tests,' so-called, shall be tests of spirit presence, power, and identity, and we still hold that 'two or three clear convincing and consolatory messages are of greater value than fifty vague and unsatisfactory "descriptions."'

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.

Prophetic.

SIR,—In your issue of July 9th you say you have received from the United States a pamphlet entitled 'The Secret of Solomon,' and you describe it as:—

'A wild bit of nonsense concerning his (Solomon's) gambling in gold mines, followed by an equally wild glorification of gambling of the Alexander the Great, Julius Caesar, Napoleon, and Rhodes kind. But it ends with a sort of moral: Take out of the napkin your talent; use it; and risk all!'

You were prophetic. I, with thousands, doubtless, of others, also received the pamphlet. It is the advertisement of a company promoter. For, to-day, I have received the third pamphlet, entitled 'Julian Hawthorn and Co.' It consists of a glowing account of a gold mine, and advises each one of us to follow the example of Solomon, Columbus, and Rhodes by taking out of our napkin our *one* talent and investing it in Julian Hawthorn and Co.!

These philanthropic altruists, who tell us they are in no hurry to make swollen fortunes for themselves but desire to make immense profits for thousands of people, say also:—

'In a day or two you will find in your mail-box the document outlining these reports; and if you have faith in the goddess Opportunity (a capital O, please) you will be careful not to let the document get into the waste-paper basket.'

The Socratic irony of Jesus Christ's parable of the talents has never been taken to heart. God so orders our universe that the overwhelming majority have, and can have, but the one poor talent: ten talents fall only to the few. But riches destroy the soul; place it, even on earth, in the hell-fire of enervating luxury. Let each one be content with his one poor talent, even if wrapped in a napkin he knows where to find it: cast into a goldmine it is as a needle in a haystack.

Shame on these false prophets who trade on the spiritual in mankind to make us all vulgar gamblers for wealth, rank and power!—Yours, &c.,

F. C. CONSTABLE.

The Fatal Fall of Mr. Rolls.

SIR,—In connection with the fatal accident to the Hon. C. S. Rolls at Bournemouth, on July 12th, the following clairvoyant descriptions, given to me by my wife as they occurred and previous to the fatality, may be of interest to some of your readers.

As M. Audemars flew by he was surrounded by a mist or cloud, the flight terminating half-way round the course in a mishap to his machine, though without injury to the pilot.

The next to fly was Mr. Rolls, and over his machine was a brilliant white light, something like a huge sun, my wife remarking as he passed, 'He is all right.' Captain Dickson followed, and ahead of him flew two large pilot lights, and from them strings or ribbons of light were connected to the biplane, as if leading it safely on. Rolls again followed, but this time the light over him was an intense blue, which, as he passed the enclosure, broke into myriads of small lights, which surrounded the machine for about fifty feet on all sides. The blue lights were apparent all round the course until the moment when the machine fell.

When we left the ground, some three-quarters of an hour after the accident, the judge's enclosure, where the body had been taken, was wreathed in blue light.—Yours, &c.,

HUGH E. TOLLEMACHE, Assoc. L.S.A.

Corfe Lodge, Broadstone, Dorset.

July 13th.

A Tardy Acknowledgment.

SIR,—There seems to be just now so much public interest in the subject of Spiritualism that I venture to give an experience of my own. Two or three years ago, when making a short stay at Brighton, I attended a séance at the Spiritualist hall, Manchester-street, where I was a stranger, and quite unknown, having lived chiefly abroad. The medium, Mrs. Agnew Jackson, singled me out from among the large audience and told me that a spirit, a young girl, apparently about eighteen years of age, was standing by me and, judging from her appearance of delicacy, it seemed she must have been consumptive, and that she had had a peculiar little cough, which the medium imitated. Not thinking for the moment of a niece who passed over twenty years ago, I asked for her name. The answer came: 'She gives me the name of "Anna," or it may be "Hannah," and she sends you this message: "Cheer up, Auntie, you'll soon join us here."' The name of my niece who died under circumstances similar to those described by the medium, at the age of eighteen, was 'Anna,' and to her I was always 'Auntie.'

Most deeply have I ever since regretted that I lacked the courage to speak up and tell Mrs. Agnew Jackson how accurate was all she had told me, but I hope she will see and accept this tardy acknowledgment, together with my grateful thanks.—Yours, &c.,

MARION P. SCADDING.

St. Margaret's-on-Thames.

Did the Swastika Save Him?

SIR,—I have been living in Philadelphia for about five years, and as I very much prefer 'LIGHT' to any other psychical paper I have it sent to me weekly, and the article entitled 'A Much Travelled Symbol,' in your issue for June 4th, prompts me to send you my experience of the use of the Swastika. This symbol is much used in America as an article of jewellery, but, as I do not wear jewellery, about three years ago I painted a Swastika in blue and gold on my leather purse, also on the back of my memorandum book, which is strongly bound and about a quarter of an inch thick. American shirts are made with a pocket over the left breast, and I always carried this book in that pocket.

My eldest daughter and her husband were living at West Collingwood, New Jersey, but in March, 1908, she died. A young woman, a friend of hers, left Philadelphia with me one evening to attend the funeral. When we got to the other side of the Delaware we met another female friend, who was also going to attend the funeral. It was late at night and dark, and we got off the trolley car at the wrong place, with the result that we had to go along a very rough road, and then reached the wrong end of the avenue that we wanted, where some new houses were being built. I said to my companions, 'Be very careful where you put your feet, as the road is bad,' and almost immediately I slid down a cutting, where a drain pipe had been laid, and pitched forward on to my left side on the top of a small iron gas-pipe, which had been left standing seven inches above the ground. I suffered excruciating pain, and it was with much difficulty that my companions helped me out and got me to my son-in-law's home. Although I was very

stiff and sore the next morning I attended the funeral, but when I reached home I was in a bad state, and a doctor who examined me said that I had two broken ribs, and that my left hip, arm and knee were slightly damaged. He set my ribs and bound them up, ordering me to keep to my bed, and said that I ought to think myself very lucky to have got off with so little damage, especially as I am seventy-eight years old. I then told him about having my memorandum book in my pocket, just over my heart (I did not mention the symbol, in fact I forgot about it), and he said that the book saved my life, and that if it had not been there when I struck the gaspipe in all probability the blow would have ruptured my heart and caused instant death.

I do not know whether the symbol had anything to do with saving my life, but each year I paint the same old symbol in blue and gold on the back of my new memorandum book for the year, also under the flap of my leather purse.—
Yours, &c.,
H. J. CHARLTON,
An ex-president of the Liverpool
Psychological Society.

Another 'Know-it-All' Exposes his Ignorance.

SIR,—Those who are so materialistically inclined that they are unable to imagine anyone with more highly developed faculties than those they possess themselves, always remind me of the narrow-minded, self-centred people, so often met with, who are quite certain the world is going to come to an end when they pass out. Both classes allow the illusory importance of the self to dominate over reason, which should teach them that the present state is only a step on the ladder of evolution.

'Never utter the words: "I do not know this, therefore it is false!" One must study to know, know to understand, understand to judge.' Such are the words of wisdom of an ancient Indian sage, Narada, and it would be well for all unprogressive people to ponder and digest them.

Despite the more sympathetic and enlightened attitude of the public in general towards Spiritualism, there is still much 'spade work' to be done, as is evident from the following piece of ignorant, muddle-headedness that I have just unearthed from the recently published 'First and Last Things,' p. 301, by H. G. Wells. He says: 'I have a real hatred for those dreary fools and knaves who would have me suppose that Henley (an arisen friend), that crippled Titan, may conceivably be tapping at the underside of a mahogany table or writing stifled incoherence into a locked state. Henley tapping! for the professional purposes of Sludge! If he found himself among the circumstances of a Spiritualist séance he would, I know, instantly smash the table with that big fist of his.'

The 'I know' in the last line is delicious in its conceited assumption of knowledge and of superiority to 'those dreary fools and knaves,' the Spiritualists, especially from a man who evidently knows nothing whatever about the subject, and one calling himself a Socialist.

How persons, supposedly 'educated,' can think, much less put on paper, such illogical twaddle, based solely upon opinion, is a mystery to me, and carries my mind back to the mid-Victorian period. How strangely prejudice biases the judgment and causes otherwise reasonable people to be unjust and intolerant!—Yours, &c.,

A. K. VENNING.

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

Spiritualism in South Africa.

SIR,—Having come down to Natal from the Transvaal for the winter months, I am pleased to find that since my visit two years ago the Spiritualists of Maritzburg have formed a society, with a few members, who are sincere and earnest truthseekers. Mrs. Pritchard, a trance medium, gives good addresses at the Oddfellows' Hall, and deserves sincere thanks for the good work that she is doing. A developing circle has been formed, for which Mr. and Mrs. Witherspoon, who are earnestly doing their utmost to promote the cause, kindly give the use of their dining-room and light every Thursday evening.

Having been a Spiritualist for some years, I quite enjoy meeting with congenial friends and interchanging thoughts with them. Some interesting spontaneous and unexpected manifestations have occurred on our farm, near Balfour, Transvaal, which proved beyond a doubt to all present the truth of spirit return, and that death does not end all. Some thirty or forty persons have been aroused and are now inquiring into Spiritualism. On my return home I hope to be able to do more towards the spreading of these 'glad tidings of great joy.'—Yours, &c.

Maritzburg, Natal.

ANNIE BLEASBY.

Psychic Healing.

SIR,—Mr. J. McBeth Bain has recently held successful meetings at Glasgow, Motherwell, Falkirk, Dundee, and Edinburgh, at which he advocated the development of psychic healing, for the practice of which a new society has been formed, with himself as hon. president. Many there are who can with truth and gratitude testify to his marvellous healing power. He also spoke on the various aspects of the Christ-life, as amplified in his later writings, notably 'The Christ of the Holy Grail,' and was eagerly listened to by intellectual and appreciative audiences. His doctrine is welcomed alike by Theosophists, Spiritualists and Progressive Leaguers, which shows the unifying power of the teaching of the 'Brotherhood,' which he so simply and beautifully expounds.—Yours, &c.,
J. L. W.

SOCIETY WORK ON SUNDAY, JULY 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place-Veary gave successful clairvoyant descriptions and helpful messages to a large gathering. Mr. Leigh Hunt presided. Sunday next, see advt.

SPIRITUAL MISSION: 22, Prince's-street, W.—Mr. E. W. Beard's address on 'The Gospel of Life' was much enjoyed.—67, George-street, Baker-street, W.—In the morning Mrs. Fairclough Smith gave a fine address on 'Spirit Control.' On the 13th Mr. P. E. Beard gave good clairvoyant descriptions and spirit messages. Sunday next, see advt.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Percy Smyth spoke on 'Is Mind King of Itself?' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Sarfas.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. H. Leaf gave an excellent address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert Wittey, address. Monday, 8, members' circle.—N. R.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. B. Petz gave an instructive address. Sunday next, at 11 a.m., public circle; 3 p.m., Lyceum, open session; 7 p.m., Miss Morris and Lyceum Union delegates. Thursday, 8, Mr. A. H. Edwards.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Messrs. G. Taylor Gwinn and Geo. F. Tilby gave interesting addresses on 'Spiritualism.' Sunday next, Madame French, address and clairvoyant descriptions.—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Mr. Abbott gave a fine address on 'The Spiritual Man.' Sunday next, at 10.45 a.m., public circle. At 6.45 p.m., Mr. Symons. Thursday, 7.45, Mrs. Neville. Wednesday and Friday, 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—Mrs. Webb gave clairvoyant descriptions at both services, and on the 14th Mr. R. M. Wellsborne spoke and answered questions. Sunday next, Mr. G. T. Gwinn; 31st, Mrs. Mary Davies; August 20th, excursion.—W. R. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Bowen gave an eloquent address and clairvoyant descriptions. Sunday next, at 7 p.m., flower service, Mrs. Boddington, Mr. Bowen, Mr. Mills Tanner. Monday, 8.30, members' circle. Thursday, 8.30, public circle, silver collection.—A. G.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave two excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Hanson G. Hey, also on Monday at 8. Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long delivered an eloquent address on 'One Unity, one Faith, one God.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long on 'The Second Coming of Christ, Spiritual or Material?'—E. S.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—Mr. A. V. Peters gave an enlightening and enthusiastic address on 'The World hath felt a Quickening Breath,' and clairvoyant descriptions. Sunday next, Rev. Susanna Harris, address and clairvoyance.—W. G. R.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Nurse Graham spoke on 'The Advantages Gained by Spiritualists' and gave clairvoyant descriptions and spirit messages. Madame Duvergé recited. Sunday next, at 7 p.m., Madame Hope, address and clairvoyant descriptions.—T. C. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. D. J. Davis gave an address on 'Soul Culture.' On Saturday our outing was a most gratifying fraternal success. Next Sunday at 3 p.m., Lyceum; at 7, Mrs. Imison (Nurse Graham), address and clairvoyant descriptions. Wednesday, 8, circle.—R. J. H. A.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord's address was well appreciated. Sunday next, at 7 p.m., Mrs. Alice Smith, clairvoyante; at 3.15 p.m., Lyceum; Monday, 7.30, ladies' circle; Tuesday, 8.15, members' circle; Thursday, 8.15, public circle.—G. T. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—In the morning Mr. J. Abrahall spoke on 'Spirit Power' and gave well-recognised clairvoyant descriptions. In the evening Miss Violet Burton gave an address on 'The Sanctity of Life.' Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mrs. Jamrach, address and clairvoyance. Wednesday, Mr. W. R. Stebbens.—J. F.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. A. Watts Harris delivered an excellent address.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. Morris gave addresses and clairvoyant descriptions.—C. R.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'True Mediumship' and gave clairvoyant descriptions and messages.—W. B.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mr. A. C. Osborne, president, conducted the services and a well-attended after-circle.—H. O.

EXETER.—MARKET HALL, FORE-STREET.—Mr. W. Venn and Mrs. Grainger spoke, and Mrs. Grainger gave clairvoyant descriptions. On the 13th Mr. W. H. Evans gave an address.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. W. Rundle gave interesting addresses and Mrs. Rundle clairvoyant descriptions.—A. J.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Neville, under control, gave an address on 'Work in Spirit Life,' and well-recognised psychometric readings.—M.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. Hayward delivered an address on 'Mediums.' On July 12th Mrs. Neville gave an address on 'Example,' and psychometric readings.

SOUTHEND - ON - SEA.—MILTON - STREET.—Mr. Richard Boddington spoke on 'Experiences' and 'Christians and Spiritualism.'—H. E. V.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street delivered addresses and Mrs. Street gave clairvoyant descriptions. On the 11th Mr. Monday spoke.—A. H. C.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mr. G. R. Symons, of Ealing, gave an address on 'Weighed in the Balance.' On the 13th Miss Middleton gave clairvoyant and psychometric readings.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. A. Punter gave eloquent addresses on 'Why I am a Spiritualist' and 'Watchman, what of the Night?' and convincing clairvoyant descriptions.—A. K. F.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS, E.—Mr. W. H. Shaddick delivered a good address on 'Spiritual Communication.' On the 14th Mrs. Podmore gave well-recognised psychometric delineations.—C. W. T.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Powell-Williams delivered addresses on 'Our Temptations' and 'The Higher Life.' On Monday she gave psychometric readings, and on Thursday conducted a service.

EXETER.—MARLBOROUGH HALL.—Mr. Frank Pearce, of Portsmouth, spoke on 'Courage of Purpose and Conviction,' Mrs. Letheren gave clairvoyant descriptions, and Miss Letheren a solo.—E. F.

PORTSMOUTH.—VICTORIA - ROAD, SOUTH.—Mr. Hector Lacey gave excellent addresses on 'God's Own Men' and 'Life's Meaning,' also psychic readings. On July 13th he spoke on 'What Spiritualism Is' and gave psychometric readings.—G. McF.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. Geo. P. Young, of Glasgow, spoke on 'The World of Illusion and the Realm of Reality' and 'Human Intuition and Psychical Research.' On the 14th Mr. F. T. Blake gave an address and clairvoyant descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. W. Rooke delivered addresses on 'Heaven is Here' and 'Spiritual Things Unknown to Earth Life' and gave psychic readings. Mr. J. J. Morse, editor of 'The Two Worlds,' presided at the evening service. On Monday Mrs. Isherwood gave psychometric readings.—V. M. S.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—At the annual floral service Mr. Hanson G. Hey gave addresses on 'The Communion of Saints' and 'The Soul's Awakening.' Mrs. Trueman gave clairvoyant descriptions. On the 13th Mr. Wilkins read a paper, answered questions, and gave psychometric readings.

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Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—
Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

(a) Man crushed by steam-roller.

(b) Abraham Florentine.

(c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

HIGHER ASPECTS OF SPIRITUALISM:

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

Some of the Contents.

PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

What is a Spiritualist?
Philosophical Spiritualism.
Religious Spiritualism.
Spiritualism is a Revolution.
The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multiforimity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

Judaism and Jesus Christ.
The World at the Birth of Christ.
John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
Bible Miracles and the Phenomena of Spiritualism.
Spiritualism is not Necromancy.
Spirits not all Trickery or Evil.
The Devil, his Genesis and Growth.
On Spirit Communion, and the Biblical Warrant for it.
Appeal to Bible Students.
Spirit Teaching.
The God Idea.
Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
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