

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,554.—VOL. XXX. [Registered as] SATURDAY, OCTOBER 22, 1910.

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For further particulars see p. 502.

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Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Wanted.—‘The Spiritualist,’ Vols. II., XV.-

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A Young Woman wants situation as help to lady (Spiritualist), in small flat; good needlewoman, domesticated; London preferred; small wages for comfortable home; now disengaged.—Address, ‘A. S.’ care of Mrs. Davis, 127, Grove-road, Holloway, N.



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## NOTES BY THE WAY.

Some anxiety has been felt in the North concerning the burial of Spiritualists in 'consecrated' ground. We understood that a certain vicar had chosen to regard Spiritualists as non-Christians and had declined to allow them the use of the ground, but we were in error. We are now informed that it was the Spiritualists who declined to be regarded as Christians, and this put the vicar in order.

The Burial Act, rightly or wrongly, stipulates for a Christian service in 'consecrated' ground, but it adds, fortunately, that 'The words "Christian Service" in this section shall include every religious service used by any church, denomination or person professing to be Christian.' Nothing could be wider, save that it excludes all those who decline the label 'Christian.' Any orderly 'person' who will say 'I am a Christian' if he is asked is entitled to all the privileges of the Act, and no vicar has any right to question it.

It is, of course, an open question whether it was or is desirable that any mention should be made of 'Christian,' and whether anyone, on the simple ground of citizenship, should not be entitled to the use of 'consecrated' ground; and opinions will differ about that. What ought to be remembered is that the Burial Act was an enormous advance, that 'consecrated' ground is largely church-yard ground, with which vast numbers of persons have old and sacred associations. For our own part we do not desire 'consecrated' ground. For any aristocracy of that kind we have not the slightest desire.

A month or two ago a novel Convention was held at Madrid. It was summoned by 'The Anti-White-Slave-Trade Society' and, we believe, took in a fairly large area: at all events, one writer, with reference to it, warmly advocated the cause of the 'white-slave' servant girls—a big subject!

He seemed to be inspired by thoughts with which every true Spiritualist is familiar, and which compel us to see in every human being the spirit-self which puts us all on the same plane. It cannot be denied that there is a certain risk of the sense of humiliation in all dependant service—especially in such service as we usually associate with 'servants.' This being so, it is the duty of 'masters' and 'mistresses' to mitigate or obliterate this sense of humiliation; to make the 'servant' feel at home and personally independent. 'The lady of the house,' says this writer, 'must endeavour, above all, to find a counterbalance for the humiliation of personal dependence. She must respect the independence of her servant, furnish occasions for its

exercise, arouse it when it is dormant; she will leave nothing undone to learn the art of arts—the art of commanding, of commanding in such a way that obedience will not be degradation':—

Let a woman who takes service from others give them respect, tact, sacrifice in return. Let her beware of degrading the girl who does her menial work. Let her, on the contrary, enlighten her as to her dignity. The work she is put to do must not be useless, dead or deadening, like that of a treadmill; it must benefit both her and her mistress. The mistress, by her own example, must teach the servant that work is a duty and a blessing, not a burden and a humiliation.

By lodging and feeding her properly and paying her a fair wage, the lady of the house has not done, and does not do, her whole duty towards her servant-girl, nor has she advanced far in the solution of the servant-girl problem. Money cannot adequately pay for personal service—soul for soul must be given. Sympathy must be given, sympathy which, as Burke so beautifully defines it, is a sort of substitution, by which we are put into the place of others and affected in a good measure as they are affected. Love must be given, which is more than sympathy, for it is a 'participation in the deepest inner life of others.'

We drew attention, some time ago, to a book entitled 'Resurrectio Christi,' and to its curious theory that the appearance of Christ to his disciples, after his crucifixion, was a telepathic one, a simultaneous appearance to the subconsciousness of men in different places. A new work by the same author, entitled 'The Vision of the Young Man Menelaus' (London: Kegan Paul and Co.), pursues the same subject with the help of documents outside of the New Testament.

The writer is evidently intensely in earnest about it, and takes immense pains to close up his case and make his points. He is patient, acute and ingenious, tracking home traces in a dozen directions, until one begins to sympathise and hope for his success. It is all a little too subtle for us, but we quite appreciate the importance of the inquiry. The book (over two hundred pages) might have considerable attractions for a young barrister, with a relish for occult research, or as practice in the art of setting forth a case.

We have all along understood from the Editor of 'Pearson's Magazine' that, in his so-called 'exposures' of Spiritualism, he has been inspired by a desire to find the truth. The Editor has a queer way of proving that. He has received offers of Papers on the other side—one we know from Mr. Page Hopps—and has steadily declined. He has acted more like a showman than a seeker after truth.

Many years ago we saw occasionally a copy of 'The Freethinker.' It must be ten years since we even heard of it; and, if asked, we should have said that it was probably dead; but a copy reached us a week or so ago, and we looked through its lively columns. Its business still seems to be the exposure of the unchristian behaviour of Christians, and the gibbeting of ancient orthodox atrocities—a sad occupation even though necessary!

The number before us gives a prominent place to an



Address by the 'Minister of the Church of This World, in Kansas City,' on 'The Religion of To-day and Yesterday.' An improvement is suggested, at all events. It will help us to understand these anti-Christians if we cite this minister's indignant repudiation of what he regards as a vanishing Christian horror:—

The religion of yesterday was based on fear and servitude. Its direct and most potent appeals were made to the cowardly and selfish elements of human nature. A religion that holds on one side the threat of hell and on the other the promise of paradise owes an apology to the intelligence of mankind. A God that ordained an endless hell and feeds its fires with the souls of hapless men may expect neither homage nor reverence from civilised men. The central symbol of the religion of our fathers, the cross, is an emblem calculated to strike terror and fear. Why was the cross, and for what purpose? That upon it God might sacrifice His only begotten, might look upon him, drawn and distorted, torn and bleeding, might look upon his suffering, agony, and death, might hear his cries to the heedless heavens, might see the blood and sweat and be satisfied. We are trying to abolish the gibbet. We would expunge it from the face of the earth; we would place it among the mournful mementoes of a benighted and barbaric past. I hope that the time will come when the Church will take from temple dome and cathedral spire, from wall and niche and nave and transept, from mitre and crown and sceptre, from gown and robe and surplice and stole, will take away forever the sign of the cross, that ancient libel on God.

If this gives discomfort to anyone, let it be noted that the minister's outburst is at least prompted by pity and a desire to keep the vision of God free from that which defiles.

Turning to the Religion of to-day, he still further reveals his worthy motive; and here we shall nearly all sympathise with him when he says:—

This time that we are living in is a time of transition—which is sufficiently trite, of course. What does the casual observer see? He sees a gentle and more or less genial modification of some of the old dogmas; he sees a decreasing emphasis laid upon rite and ritual and ceremony. He sees a gradual weakening of the authority of tradition and ecclesiastical precedence. He sees a tentative utterance of half-truths, but these are only superficial. The change is deeper. It is radical and revolutionary. It has gone to the heart of things. The central and masterful idea of the religion of yesterday was the God concept. Men were told to worship God and fear God. That idea is being revolutionised. God is growing less and less compulsive. But out yonder in the darkness and in the mist, down in the depths, struggling, now and then wailing and moaning, there comes a figure, bent and bruised and bleeding, torn and disheartened, but struggling still. And what is that figure? It isn't God, nor an angel from the sky. I will tell you what it is. It is our brother man.

The Editor contributes a great variety of brief remarks, all intended to show up the hypocrisy and inconsistency of Christians. Here is a specimen:—

Less than a quarter of a century ago our annual expenditure on the navy amounted to thirteen millions. It is now forty millions. Other Christian nations show a similar growth of expenditure, and not a shilling of it is due to fears of what non-Christian nations may do. It is needed (so they say) to protect one lot of Christians from the attacks of other Christians. Yet they all proclaim the power of Christianity to develop peace and brotherhood!

The worst of it is that 'The Freethinker's' shots are nearly all deserved and that they hit the mark every time. But it is a sorrowful thought that its readers are regaled only with the rotten walnuts of the Christian fields.

ILLNESS OF THE EDITOR OF 'THE HINDU SPIRITUAL MAGAZINE.'—We regret to learn that Babu Shishir Kumar Ghose, the esteemed editor of 'The Hindu Spiritual Magazine,' has been lying seriously ill for several weeks. All who know this honourable and able man, who has done so much for Modern Spiritualism in India, will, we trust, send out thoughts of sympathy and of hope for early recovery, that he may be spared to the cause, and to his devoted family, for years to come.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, OCTOBER 27TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. A. W. ORR,

ON

'Proofs of Spirit Identity, including Evidence by "Psychic Photography."'

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

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

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

Nov. 10.—The Rev. T. Rhondda Williams: 'The Moral and Spiritual Factors in Social Reform.'

Nov. 24.—Mr. A. P. Sinnett: 'The Occult Student's View of Evolution.'

Dec. 8.—Vice-Admiral W. Osborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 25th, Mr. J.J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, October 27th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

PSYCHICAL SELF-CULTURE.—On Thursday, November 3rd, at the Psychic Class, for Members and Associates only, Miss Violet Burton will give an Address at 5 p.m. Discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to Mr. E. W. Wallis, Hon. Secretary. Fees, one treatment, 7s. 6d.; course of three, 15s.

TRANSITION OF MISS HELEN WITHALL.—Just as we go to press we learn that Miss Helen Withall, one of the oldest and nearest friends of Mr. E. Dawson Rogers, passed to spirit life on Tuesday evening last, from apoplexy, after a brief illness. Miss Withall has been for many years an esteemed member of the Council of the London Spiritualist Alliance.



LIFE AND EXPERIENCES OF MR. E.  
DAWSON ROGERS.*(Continued from page 492.)*

I have mentioned my salary, which was 25s. per week, out of the house, as assistant to this surgeon. Out of this I had to find my home, board myself, my wife and my first child, who was born at Wolverhampton. This was little enough, considering my tastes in book buying and study, and accordingly I remonstrated with the doctor and asked for a rise. The eldest son of the doctor was in the habit every Saturday night of leaving my money in a certain part of the surgery, done up in an envelope, and the doctor having promised me an increase I was anxious on the next Saturday evening to know the amount to which his generosity extended. On opening the envelope I found that my remuneration was increased from 25s. to 26s. I remonstrated again, upon which the doctor told me he had a very expensive family, as no doubt he had, and his wife thought that other assistants could be had for as little money, and that in fact many applications had been made to them for my place.

At that time, it happened that a shorthand-writing friend in the Staffordshire Potteries, with whom I was in correspondence, suggested my taking a situation, then vacant, on the 'Staffordshire Mercury,' published at Hanley. I did so, but had not been there long when the doctor's wife, already alluded to, came over to Hanley, begging me to return to my former position, as they had had a trial of two or three fresh assistants and were dissatisfied with all of them. I decided, however, to remain in my new place, which was in every way an improvement, although not a great one.

While residing at Hanley, I made the acquaintance of Joseph Barker, who had been compelled to leave the New Connexion of Methodists on account of his heterodoxy, and had started a society in the Potteries called the Christian Brethren. He was a public speaker, and used to give addresses in some of the open spaces in one or other of the townships, Hanley or Shelton, which were closely contiguous. On one occasion he spoke at great length of religious questions and of the necessity of some great movement in defence of universal peace. In the course of his long address he broke off at one time to baptise a child, and at another to sing a peace song very popular at that period—'Jeannette and Jeannot.' Barker afterwards became a great sceptic on all doctrinal questions, but, as has been recently shown by a published statement, it turned out that while in America he attended some séances and was so greatly impressed by what he saw that his return to Christianity was much aided. It is interesting to know that in the first edition of his life which was published this incident was mentioned, and that it was left out in all subsequent editions. One of our friends in the North got hold of the book and reprinted it with this experience re-inserted.

I also made the acquaintance, while in the Potteries, of Travis Madge. He was well known in those days as a gentleman who devoted himself to the interests of the poor, and thought it incumbent upon him to indulge in no luxuries with which he could dispense. He consequently lived in the most abstemious manner and wore for clothing the cheapest and most inferior materials obtainable. He was a glorious spirit.

Here also I met and became familiar with a working potter named Enoch Travis, a young man of deeply religious feeling, and always lamenting the fact that he could not believe in a future life. Years afterwards, namely, in 1870, when I had become a Spiritualist, Travis made himself known to me and my wife at our home table séance with the following message: 'I am the spirit of Enoch Travis; I can make you know by several things that I am Enoch Travis. I shall endeavour to tell you my exceeding joy to be now quite sure of an eternal life'—referring, of course, to his reluctant scepticism whilst here.

I remained in the Potteries but a short time in consequence of the failure of the newspaper proprietor from some heavy unsuccessful railway speculations. Before I left, one of the

last things I did in connection with the newspaper was to put up a poster on the outside of the office announcing the flight of Louis Philippe from Paris and his arrival in England.

After this I decided to visit Norfolk with my wife and child and take a rest; but we had not been there many days before I received two offers of engagements on the Press—one on the 'Staffordshire Advertiser' and the other on the 'Norfolk News,' published at Norwich. With the exception of this brief interval, I was never out of an engagement for a single day in my life. This same year, 1848, was a notable one—the French Revolution, the great Chartist demonstrations, the beginning of Modern Spiritualism, all taking place in it.

When I took the engagement on the 'Norfolk News,' which had been started in 1845, I succeeded Henry Pitman, a brother of Sir Isaac Pitman, who had succeeded Thomas Allen Reed. It is curious to note that I was a Swedenborgian, who succeeded a Swedenborgian, who in his turn had succeeded a Swedenborgian. I found the paper in a desperate condition, nobody connected with it having had any previous experience in journalism, and it stood in competition with two other old papers—Tory and Whig as they were called then—and the 'Norfolk News,' being started in the Liberal or Radical interest, met with opposition all round.

All the leading men thought that starting a third paper in the city was an impertinence, and quite unnecessary, and this feeling especially prevailed amongst auctioneers and other large advertisers, so that for a long time after my arrival we had not a single auctioneer's advertisement. Under these circumstances we had a very small circulation; but fortunately there was money at the back of us, the principal proprietor being Mr. J. J. Colman, afterwards M.P. for the city, and the head of the large firm of mustard and starch manufacturers.

As I am just now dealing with my journalistic career, I may say, briefly, that I entered into my new duties with a good deal of vigour, introducing a considerable number of improvements. I sought out and exposed a large number of abuses, and especially directed attention to the condition of the agricultural poor. In pursuit of this latter object, I visited and described rather minutely the condition of the agricultural labourers, the shocking and demoralising want of cottage accommodation on all the principal estates which I personally visited. The consequence was that while every landowner felt compelled to buy the paper in order to enjoy reading the exposure of his neighbour, he had also to buy it to watch for the time when the exposure of himself should arrive. I was also instrumental in introducing a number of other improvements in the paper, which had a good effect, and, added to the fact that I had obtained, one way or another, a good deal of exclusive information, led the public to feel at last that if they would really know what was going on they would have to buy the 'Norfolk News.' In short, before I left Norwich the paper had become a rich and very powerful concern, and the most influential journal in the county.

It was during this time that I had gone to visit an invalid lady, whom I will call Miss A. As an example of the successful use of my mesmerism, I may mention that on one occasion, during a severe gale in the night, a number of bricks were blown from the chimney and fell down into Miss A.'s bedroom. Workmen had to be obtained to repair the damage that was done. Her medical attendant was consulted as to the possibility of removing her into another room. He said it could only be done at the risk of her life, and consequently must not be thought of; the only thing he could suggest was that her bedstead should be enclosed with curtains to dull the noise made by the workmen, which was most distressing to her. When I went in the evening, however, I mesmerised her, with her mother's consent, and carried her while sound asleep into another room, where she found herself comfortably placed when she awoke, and she never sustained any harm. Two days afterwards, when the damage to the chimney had been repaired, I carried her back in the same way.



Another curious case was that of a lady in Norwich who went to London to consult Dr. Newton, the psychic healer. She was in such a state of chronic lassitude or weakness that she could no more than just crawl about. The effect of her treatment by Dr. Newton was that she recovered great power of movement, but her psychical sensitiveness seemed to have been excited, for, a little while after her return, a sister of hers came to me and begged me to go and see her, saying that she seemed absolutely possessed by evil influences, which played havoc in her bedroom at night, pulling the bedclothes off and hurling boots or any other articles they could find at her while in bed. I suggested that this was hallucination, but the sister said no; it was true enough, because she occupied the same bedroom with her, and knew the facts to be as stated.

I accordingly went to visit the lady, who repeated all these facts to me. She said she was constantly annoyed by hearing these spirits using all sorts of blasphemous and indecent language, so that she was distressed not only at night, but also in the daytime. I mesmerised her and ordered the unwelcome visitors to depart. Gradually she became somewhat calm, and told me that the influences were becoming less and less distinct, and that the last one to go was that of a man of whom she had known something during his lifetime, and whom the others called 'Dick.' He acknowledged my power in driving him away, but declared that in revenge he would stick to me. I replied that he was perfectly welcome to do so if he would but leave the lady. A few evenings afterwards I went as usual to see Miss A., and the moment I entered the room she covered her face with her hands and cried out that I had brought a number of bad spirits with me, one of whom the others seemed to obey, and who she stated was called 'Dick.' Now she could have had no possible connection with the other lady, or known anything of the matter. The result was that these bad spirits attached themselves to her for some weeks and caused her immense distress, inciting her to get rid of her troubles by suicide. During these weeks I tried in vain to drive them away from her, but she said that the only relief she got was that while I was actually present they seemed further off than during my absence. Every time I visited her I found her in this melancholy condition; but one night, while my wife and I were holding a séance, my spirit daughter, Grace, came to the table with a request that I should go to Miss A. at once. As it was ten o'clock at night, and she lived a mile away, I said it was impossible for me to go then. However, my daughter insisted that it was very important, and that an opportunity offered of doing a great and good work, and I must go. I objected, however, that by the time I got there the house would be shut up, and there would be no getting in, to which my daughter replied, that if I went I should find the front door unfastened. She said that I was to go in, walk straight upstairs into Miss A.'s room, make a circuit of the room, and then in the name of the Lord command the evil spirits to depart, drive them downstairs and out into the street. My scruples being thus overcome, I departed on my mission. When I arrived at the house, I found everything as my daughter had stated, and was able to walk into the place without disturbing the occupants. I went straight to Miss A.'s room, and found her rolling her head from side to side in great trouble. I went through the act of driving the spirits into the street, and shut the door on them. On returning to the lady, I found her face illuminated with a great joy and peace; her tormentors were gone, and they never troubled her again.

Replying to questions addressed to him by the interviewer, Mr. Rogers said that although he, of course, could see nothing of the invisible beings who tortured the lady, he seemed to feel an interior conviction of the reality of their presence. It was but one experience out of many in which he had had to deal with malignant spirits, but he had always found that their capacity for evil was limited by a higher power, and that in fact they were frequently, if not always, permitted to exercise their malevolence for a wise purpose.

(To be continued.)

## MEDIUMISTIC AND PSYCHICAL EXPERIENCE

By ERNEST A. TIETKENS.

(Continued from page 493.)

### MY IMPRESSIONS OF THE FUTURE STATE.

From my own personal observation and experiences I believe that all spirits after the so-called death retain their individualities in the spirit life. The same propensities for good or the reverse seem to cling to their natures, the mind being unconsciously biased for the desire, whatever it may be.

There is no doubt, in my mind, that all mortals are surrounded by many living and unseen influences. During the first stages of my development I found it most difficult to know what to do for the best to carry out the various bits of advice that were given me, for by the gift of clairaudience or clairvoyance, I could hear the spirits converse and see them, and if I chose could reply to them, either mentally or by the ordinary vocal method. The latter is preferable, for through the former way certain unfavourable results might ensue.

If my judgment and reason told me it was good and convenient, then I generally followed the advice, and I found I was always benefited. If, on the contrary, the advice seemed useless, I left it alone. I discovered one great truth: there are just as many liars and ignorant individualities on the other side of the veil as there are here. It is only by experience that one can steer in safety through the shoals and quicksands of mediumship. Perfect faith and trust in the power of the Almighty, combined with prayer to Him, will overcome all obstacles. Without this it is useless and highly dangerous to try to sift the mysteries of the spiritual life. I admit that at one time I was in mortal fear of the lower class influences, but gradually, as my spiritual development increased, I learnt to cast aside all fear and allowed the Divine love to enter into my soul, and I found the perfect peace. I was impressed with the belief that all created life is good and for a wise purpose. What might be considered evil by one mind is really necessary and good for another. That evil is merely relative. An ordinary mortal in juxtaposition to an angel must appear bad, yet there is within the mortal the latent germ of an angel. Once, and once only, have I seen the face of one evilly disposed, and he was slinking away from me, seemingly in abject fear. The expression on his face was diabolical—yet he could not harm me. To the clairvoyant medium these things are known, but all developed mediums are so protected by their guides that the evil ones are powerless to intrude upon their personality. The lower class spirits are helped by the mediums and spirit guides to progress.

Memory appears to be the great scourging power in the spiritual life and the link, as it were, between the earth and the spiritual life. Scenes of the past can be there as easily produced as here. Hence we make our heaven or hell, and hence the hauntings that are sometimes heard of in all kinds of dwellings, from the palace to the hovel. On one occasion I was asked to assist a spirit in a certain house where this spirit seemed doomed to remain. A circle was formed there by a few well-meaning friends, and we sat round the table (this being the *modus operandi*) and allowed the spirit to control the lady medium (not a professional medium), who had suggested to us the need of helping the spirit. In silent prayer we tried to render this spirit the necessary help, and our endeavours were crowned with success. We afterwards heard that the spirit had been raised from suffering to peace. (This female spirit had been one of the many unfortunates on earth, and through a misguided earth life had lost all spiritual tendencies.)

That Nature exacts a just retribution for all sins enacted against her, I am convinced, and not until the uttermost farthing is paid will the spirit be released from mental suffering and pain. Genuine repentance at once claims help from the angels and higher intelligences, they being the helpers under the Divine Intelligence to carry out the workings of this most sacred law.

From what I gather, it appears to me that we perform the part of judge on ourselves, reviewing mentally our past acts



on earth, strange as it may seem : that until our conscience is perfectly appeased and calm, no happiness or peace can be ours, and that we, through this divine law, work out our well-being. We all have to rely on our own innate spiritual powers, assisted by sincere and fervent prayer to the Supreme Being, and then we undoubtedly get helped by the angels and guardian spirits.

The teachings in the New Testament, as spoken by Christ and the prophets, are lessons for our help and guidance in this life.

(To be continued.)

### INTERESTING 'COMMUNICATIONS.'

The last number of the 'Proceedings of the S.P.R.,' Part LXI, which appeared in August, is chiefly occupied with the record of communications from a young man, aged seventeen, who is called 'Bennie Junot.' These communications came through Mrs. Piper in trance.

Every sitting at which this young man communicated, from June, 1899, to November, 1905, is reported in full, nothing being omitted which would be of importance in estimating this case. So full a record is not usually made in 'Proceedings': such detailed reports would take more space than can generally be allowed. It is, however, very interesting to have an occasional opportunity of observing the proportion of correct statements which are made during so long a period of time, in relation to one person. In some sittings the success in this respect is very impressive, and the general effect which the whole series produces on a reader is that we have here a report of a real series of conversations across the border.

I propose to draw attention to a few incidents only; some of these are of evidential value, others have another kind of interest attaching to them. They throw sidelights on the conditions of the communicator. In the matter of our knowledge of conditions we have to be content with a little, but that little is precious and should suffice, if we really believe it to be true, to make us both patient and hopeful.

One of the points on which the young man most urgently insists is that death has not parted him from his family. He is still with them, he says, and although he is sorry when he sees them grieved and begs them not to worry, yet he seems too conscious of the exceeding shortness of their experience of trouble to be distressed by their worries even when he is aware of them. He not only repeatedly says that he is with his mother, but he also gives evidence of his knowledge of what occurs in his home. On one occasion when Dr. Hodgson was taking charge of the sitting for the absent parents, Bennie said:—

Tell her God knows we will all meet again here in His presence and be happier than she can ever know until she comes, and tell her when she does I will watch for her and be at the door with my arms open to meet her and show her where to go. I am so conscious of all that takes place with her that it is like being with her all the time, even though she cannot understand it.

As evidence of the truth of his assurance that he knew what went on in his home, he had, a few days before this statement was made, told Dr. Hodgson: 'I can hear the piano going now. Is it Helen? (11.26 a.m.). Yes it is. I must help her all I can.' Helen was his sister. On that afternoon Dr. Hodgson sent a telegram to the parents to ask: 'Was Helen playing the piano about twenty-five minutes past eleven this morning?' Soon after he received the following reply: 'Helen was playing the piano this morning about a quarter or half-past eleven.'

Allowing for the difference of time between the two places, Boston and C—, this would cover the time at which the announcement was made that Helen was seen at the piano. Later a letter stated:—

'Helen is usually at school in the morning, but this morning she was allowed to stay home, and from about 10.30 to 11.30 she was playing on the piano' (p. 416).

At another sitting (p. 436) Bennie said:—

I saw mama take some of my things out of a drawer and brush them, put some papers over them, and put them back again; one was a pair of gloves I used to wear, and I saw them very distinctly. Tell her this from me.'

His mother had done this not long before. She had found the gloves in the tray of a trunk, and had brushed them before putting them back. There are several instances of this sort which justify his repeated assurance that he is cognisant of what his family are doing.

On another occasion he asked his mother if she had heard him speak to her. She replied that she could not always tell when he called, and asked him what he had said. 'I said write to Roble,' he replied. Not long before his mother had started up and proceeded to write to Roble. Her manner was so unusual as to attract comment from the family. She said, 'I must write to Roble' (p. 448).

Bennie's ability to recall past incidents is particularly good. He claims that he forgets nothing, that it is only when he is communicating that he is confused. But even then his recollection is sometimes better than his parents'. For instance, he refers to 'Dan.' His father says that there was a dog called 'Don,' and his mother tells him that they do not know what he means. He replies, 'Think, dear, and you will know,' refuses to accept the suggestion that he means 'Daniel Webster' (his father makes this), and adds, 'No, it was when I was a little boy.' He is not understood, and the matter is dropped (p. 393).

About a fortnight later he says, without being led up to the matter in any way, 'It was not Sport (a dog) nor Daisy, but Dandy I was thinking about. . . Ask Dad if he can't remember him.' This was said to Dr. Hodgson, for his parents were not present on this latter occasion. A few months after this Bennie's father wrote to Dr. Hodgson: 'We started his uncle Willie upon the subject of our children's various dogs. . . Without knowing why we inquired he gave our dog history—stating among other things that the first dog our children ever had was Dandy. This was when Bennie was a very little boy. . . Neither Mrs. J. nor myself remembers anything about this dog. . . There is no doubt that the uncle's statement is correct and exact' (pp. 418-420).

How is such a fact as this to be accounted for by any other hypothesis than the one which is claimed for it by Bennie? Bennie says that he is recalling these things to assure his parents that it is himself who is speaking, or rather thinking to them, for he says he is *thinking* very fast, and does not seem at first to know how his thoughts are reaching them.

There is something particularly joyous about this spirit, and the communications are very natural and spontaneous in character. They seem to come as easily when the parents are absent and only Dr. Hodgson (a stranger to Bennie) is present as they do when the parents are there.

H. A. DALLAS.

(To be continued.)

### FREEMASONRY AND SPIRITUALISM.

The 'New England Craftsman,' for September, 1910, publishes a statement made by 'Brother Newhall,' a Mason of forty-five years' standing, to the effect that he has had 'the privilege of seeing and talking with the spirit of Hiram Abif on two occasions, once in Boston and once in Worcester,' and that he not only 'appeared in full form with apron on, and full beard,' but gave the 'grip' on both occasions. The 'Craftsman' also mentions the fact that 'a woman in a trance or unconscious condition talked about Freemasonry in a public address.' Our friendly contributor who favours us with the cutting from this American journal, says: 'I have several times received excellent Masonic proofs from the other side through mediums who understood not what they said. There is a stronger link of affinity between Spiritualism and Freemasonry than is known to exist between any other two organisations generally thought to be so far apart.'



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### SPIRITUALISM EXPLAINS.

Discussing recently 'Spirits in Prison' we ventured to administer a gentle protest against a tendency on the part of some Spiritualists to neglect the Bible, whereas it should be welcome to us all as an instructive and a confirmatory book. Of course it must be admitted that it is not always reliable as good history, or quotable as good sense; and, even where there are huge purple patches of spirit-communication, as in the Book of Ezekiel, one has to be critical and very much on guard.

It must also be admitted that even when it sets forth indications of what we have to call 'the character' of God, it is often very far from being credible or consistent. The atmosphere is not always pure: there are 'blasts from hell' as well as 'airs from heaven,' but we need not deny their spirit-source. All we need to remember is that the same spirit, or the same grade of spirit, is not the source of everything. What if the so-called 'Jehovah' of the Old Testament was a group of minor deities, and not one God at all?

But, speaking generally, the Bible is most emphatic in its assumption that spiritual beings are near us and active on our behalf. Elijah in his loneliness, it is said, was visited by an angel who even brought him food. For Peter and the other apostles, an angel, it is said, broke open their prison and released them. Again and again angels appeared to Jesus: and the beautiful old Hebrew Psalms revel in such statements as these: 'He shall give His angels charge over thee, to keep thee in all thy ways'; 'The angel of the Lord encampeth round about them that revere Him, and delivereth them.' There can be only one meaning to all this; and only one inference is possible. The nearness of spiritual beings is assumed as a matter of course, and no room is left for any halting by modern men, as though the ancient days were different from these: and still it is our duty to press upon Bible Christians the old question: How is it that you do not believe in the testimony of your own 'infallible' book? and how is it that you resent being told that there are modern experiences which prove that testimony is true?

But all religions, with perhaps one exception, have been largely based upon the fact of the interblending of the unseen and the seen; and all the great creators of Religions have 'come forth from the Father,' have been in mysterious relations with the unseen. The egotism of Christendom has been too ready with its denial of divine or spiritual inspiration to all 'revelations' but its own; and it has

been so greatly to its own narrowing and loss, and greatly to the hindering of Human Brotherhood. Why call Mohammed a 'false prophet' any more than Ezekiel? To tell the honest truth, Mohammed often seems much saner than Ezekiel, but Spiritualism explains both.

The trouble all round has been that, for want of a rational and scientific knowledge of spirit life, the recipients of communications from the spirit world have far too readily assumed their divine origin. It was so with Mohammed; it was so with Ezekiel; it was so in the early Christian Church; it is often so to-day; though certain good Christians have reversed it all, and now see Satan where their ancestors saw God. And here, again, Spiritualism explains.

But not Religion only: poetry and music and art have also found their inspiration, and often consciously, in the spirit world. A spiritual realisation of the unseen seems to lie very close to all the deeper and more serious forms of poetry, music and art. The great creators or masters in these ethereal and delightful regions have all found guidance here. Shakspeare sounded in the deep waters when he made one of his characters say:—

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

But his Plays of all kinds, tragic, comic, pastoral, fantastical, abound with references to the spirit world, or genuine blendings of the worlds of sense and soul. Nearly all the great modern masters of music, Beethoven, Bach, Handel, Mendelssohn, Wagner, Gounod, Elgar, clearly manifest their receptivity to spiritual influences, both in the character of their themes and in the grandeur and splendour of their compositions. And this is also true of Art. But, indeed, is it not true of all human effort, discovery and application? May not Spiritualism account for Edison as well as Beethoven, for Brunel as well as Bach, for George Stephenson and Watt as well as for Mendelssohn and Wagner?

Why not go farther? In relation to character and crime, and with reference to the saintly and the sordid, do we not need solutions from the spirit world? Does not a rational Spiritualism explain much of the old mysterious conflict between good and evil—the problem of all the ages? Judaism tried to face it. Paganism felt the pressure of it. Christianity grappled with it. All the world-religions had to wrestle with it—with this perplexing Dualism, ever symbolised by divine and demon powers.

Very closely related to that is the problem of prayer, always vaguely conceived, always poorly understood. Mr. Stead, in his direct and hustling way, tells us that prayer, when pure and unselfish, is simply 'ringing up' good angels for offices of mercy. It may be so. Real prayer, inspired by spiritual intentions, may quite possibly attract the spirit people and open the way for their activity. The response may be, not an arbitrary act of will, but the action of a law: so that the answer to true prayer may be as much in harmony with Nature's laws as the relation between breathing and the lungs.

Then, taking a broad survey of all life, from its beginning to its close, we may confidently say that Spiritualism best explains its vicissitudes, and throws the brightest light upon its end. Life's worries, difficulties and disappointments, fretting us, alone and unexplained, have been to millions more than they could safely bear: and multitudes have sought escape by forcing the door of death. Spiritualism does not explain everything; nothing could do that, for the life-web is so complicated and so vast; but it can give innumerable consolations and supports. It suggests and even demonstrates the presence of the 'tearless angels'



who understand, and it promises a welcome at the end. Wonderful was that promise of Jesus to his sorrowful disciples; 'I go to prepare a place for you, and I will come again and receive you unto myself': and Spiritualism claims that promise as possible for all—for the old friend who goes first, the old teacher, the good father, mother, sister, brother, lover. All may say it and see it through. Truly Spiritualism explains.

#### TRANSITION OF MR. JOHN B. SHIPLEY.

It is with feelings of deep regret that we record the sudden passing to spirit life, on the morning of the 14th inst., in his fifty-third year, of our friend and co-worker, Mr. John B. Shipley, from heart failure. For some months past he had been far from well, and on the 5th inst. he consulted Dr. Abraham Wallace, who discovered that his heart was diseased to a serious extent, thus confirming a diagnosis which had been previously given to Mr. Shipley by the control of Mr. A. Rex. He gradually improved, daily, until the 13th, when he assured us that he was feeling decidedly better. During the *Conversazione* of the London Spiritualist Alliance on that evening he was quite bright and cheery, and reached home safely at eleven o'clock, but on the following morning he was found lying in bed dead, evidently having 'peacefully passed away' but a short time before.

Six years ago Mr. Shipley came to London from Geneva at the invitation of Mr. E. Dawson Rogers, to assist in editing 'LIGHT' and through its columns not only rendered invaluable service to Spiritualism by his thoughtful and cultured contributions, but soon endeared himself to all with whom he was associated—by whom his physical absence is keenly felt as the loss of a trusted friend. Suffering from physical disabilities which might have daunted many a weaker spirit, he bravely struggled to acquit himself worthily as a man, as a seeker after truth, and a worker for human progress. He was a linguist, a student, a mystic, and was unusually well-informed on almost all subjects.

Formerly a Quaker, Mr. Shipley's attention was drawn to Spiritualism after the death of his wife about nine years ago, and when he became convinced of its truth he delighted to advocate it in every possible way. Quiet, unassuming, and kindly, he was constantly helping others, and will be warmly remembered for the good that he has done. He was happy in his passing, for it was as he had wished that it might be, and while we congratulate him on his promotion, we feel deeply that his gain is our loss.

#### BY DUDLEY WRIGHT.

I am writing this within an hour or two of hearing the news of the transition of J. B. Shipley, and as yet I can hardly realise that the friend with whom I held over an hour's conversation on Wednesday should by Friday morning have passed to the higher life. He then told me of certain plans he had with regard to the future and asked, as he invariably did whenever we met and conversed, if he could be of any assistance to me. If I were asked to summarise his character in a few words I do not think I could do it better than by describing him as 'a helper,' and his invaluable assistance was always given in such a way as to lead the recipient to think that the honour had been conferred upon the helper rather than the helped. It has been my privilege to meet him almost daily for the last two and a half years. He was always the same. Only on one occasion did I see the slightest trace of annoyance and then the fault was mine. Within five minutes I was back at his desk with the intention of making an apology, but before I could utter a word, he had apologised to me! Unknown to many (he shunned society because of his many infirmities), those who were privileged to know him will sorely miss his practical help. And now his infirmities have disappeared, but shall it not be that his guidance and assistance may still be counted upon?

## CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

### A REMARKABLE RESOLUTION.

The winter session of the Alliance was opened as usual by a *Conversazione* held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, 13th inst., when a numerous gathering of Members, Associates and friends attended.

MR. HENRY WITHALL, who presided, after extending a hearty welcome to those present, explained that part of the evening would be devoted to clairvoyant descriptions, because it had been found that demonstrations of clairvoyance—the evidential character of which was often very remarkable—gained for the movement most of its adherents.

'On an occasion such as this,' he proceeded, 'it is usual for us to have no speaking from this platform. We feel that this should rather be regarded as an opportunity for you to converse together. But we are meeting to-night in very exceptional circumstances. As you know, but a fortnight ago we were deprived of the physical presence of our President. Those of you who have become members during the last few years may know little of him, but the elder members of this Association knew him during all the arduous career through which he passed in his struggle to make this Alliance a successful and important organisation—and they all venerated and loved him. He was just the sort of man to whom you would go in trouble. If you wanted sympathy, he, with his large heart, was ever ready to bestow it—if you wanted help of any kind he was always able to provide it. He was one of those level-headed men who always see things from the right standpoint. He would always take in both sides of a question, and after deliberating come to a just conclusion. It has been largely due to him that the Alliance has made so much progress. So great was his power of organisation that the work is being carried on now almost in the same way as he himself would direct it, because he let his wishes be known, and trained those whom he desired to continue the work after him. "LIGHT" and the Alliance are being carried on exactly on the lines that he laid down, and I feel that, as Mr. Hopps said when speaking at the funeral, the best memorial we could have of our President is to carry on the work that he began exactly in the way he desired.'

Continuing, Mr. Withall said he had just been told by Mrs. Everitt, one of their old friends, that on the previous night she had seen her husband in company with Mr. Rogers, Mr. Stainton Moses, Mr. John Lamont, Dr. Finlay, and other old leaders, and they all desired the kindest messages to be given to those present on this occasion, because they felt they were still members of the Alliance. It was a great thing to know that their old Presidents—Mr. Rogers and Mr. Stainton Moses—were still actively interested in the work. During the last four years he felt that they had been without the help of Mr. Rogers; but now that he was freed from his poor, worn-out body, he was able to resume his labours on their behalf. Mr. Withall then proposed the following resolution:—

'That this Assembly of the Members and Associates of the London Spiritualist Alliance congratulates Edmund Dawson Rogers on his release from the physical body which would no longer respond to his will, and rejoices that his activity in all forward movements will again have full play.'

The resolution was seconded by MR. ANGUS MACARTHUR, who expressed his pleasure in supporting a motion which he described as almost unprecedented. It was a frank, almost business-like recognition of the continued intellectual activity and conscious existence of their departed President. Up to now, although they were convinced of the continued existence of the human being after death, he did not recall any occasion when they had placed their belief and conviction in such an emphatic light as Mr. Withall had done in proposing a vote of congratulation to a spirit friend. It was a straw on the stream showing the direction in which the overwhelming tide of human thought was running. As amongst the possibilities of the future,



he looked forward to the time when communication between this world and the next would be as regular and constant as communication between the Metropolis and a provincial town. Then they might have each morning the news from the other world in their newspapers. Perhaps—the suggestion was rather apt—their departed friend being connected with the Press, his energy, ability, and training would assist in bringing about this state of things. By the time that four or five of their Presidents had passed on it might be that intercourse between the two worlds would be so close, continuous, and actual that it would be recognised as an anachronism to speak of them as 'departed' at all. If they looked at the resolution in the light of such possibilities they would be better able to appreciate its true significance, and better able to give it their cordial support.

MR. E. W. WALLIS said: 'As I came to this Conversation to-night I was thinking what a splendid meeting it must have been when our dear old friend woke up on the other side and was welcomed by Mr. Stainton Moses, Mr. Everitt and John Lamont. It is a curious coincidence that Mrs. Everitt should have informed Mr. Withall that she had seen them all together. It was evidently a case of thought-transference from the spirit world. Sooner or later, we know not how soon, we shall all pass through this experience, this promotion to a higher world, and it is wise to regard it as natural, and to realise that it will be to us a happy and a pleasant thing to be welcomed by our friends and comrades who have preceded us on the journey into the Beyond.'

Continuing, Mr. Wallis referred to the system of communication by cross-correspondence by which Messrs. Myers, Hodgson and Gurney have been seeking to give irrefutable evidence of their continued existence after death, as recorded in the 'Proceedings' of the Society for Psychical Research. Might they not, he said, reasonably anticipate that, with his long experience and practical intellect, their promoted friend, in association with other veterans of the movement, would inaugurate something of a similar kind among Spiritualists? Such an experiment, if successful, would do much to strengthen their work and carry it forward to a greater success than had yet been achieved.

In conclusion, Mr. Wallis said: 'In supporting this resolution addressed to my dear old "Chief" and friend, I want to bespeak your sympathy with those he has left behind, who have had to catch the standard as it fell from his hands, and to take up the work which he carried on so well and faithfully. We ask you to give us your cordial sympathy and co-operation. We ask that you will help us to help you, by letting our light shine before men, and thus promote a knowledge of spiritual things; and then when we, too, pass to the other shore, we may be welcomed by the faithful workers there as having done our duty on earth in the same way as those who went before us.'

The resolution was then put, and (needless to say) unanimously adopted, the occasion being almost dramatic in its impressiveness.

A number of clairvoyant descriptions were given by both Mrs. Podmore and Mrs. Imison (Nurse Graham), which were readily recognised. Instrumental music was supplied by the Karl Kaps Viennese Band, under the leadership of Mr. Kaps himself. Altogether the gathering was a specially interesting one, and the pleasant, genial feeling which prevailed augured well for the success of the work of the Alliance during the forthcoming session.

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THE Order of the Golden Age—which is working for a time when health, humaneness, peace and spirituality shall prevail on earth, and advocates a bloodless and natural dietary, for hygienic, humane, and philanthropic reasons, is making a bold move by arranging for a concert at the Albert Hall on October 29th in aid of its work, with which it is stated that King Edward expressed his sympathy. Among the list of patronesses are several duchesses and marchionesses, three field-m Marshals, and many of lesser rank; while the artistes include distinguished vocalists and instrumentalists. Tickets are to be had, at various prices, at the offices of the Order of the Golden Age, 153 and 155, Brompton-road, S.W.

## WHAT TELEPATHY CANNOT EXPLAIN.

In the 'Contemporary Review' for October we find Mr. Stead's reply to Mr. Adolphe Smith's article in the previous issue, noticed on p. 458 of 'LIGHT.' As foreshadowed in the 'Review of Reviews,' quoted on p. 463, Mr. Stead's position is a denial *in toto* of Mr. Smith's conclusions with regard to the character of spirit utterances and the sources to which they are to be ascribed. He compares Mr. Smith and the school which he represents to a forest tribe who had heard rumours of the existence of the sea and of people beyond it. On making his way to the coast one of them finds that the sea exists and that cargoes are brought over it; Mr. Stead says:—

At present Mr. Smith is precisely in the position of our imaginary rustic. He may be congratulated on having discovered the sea. In time, perhaps, he may make the further discovery that there are lands beyond the sea. He thinks the sea, or in other words the vast, imperfectly explored region of the subliminal self, is quite sufficient to account for all the messages which we receive as to the existence of another world, and he is amazed that everyone does not see that it is 'a waste of time studying anything beyond the latent forces of the human mind,' even although the testimony of these latent forces points as directly to the existence of another world as the cargoes brought into British harbours point to the existence of ports of shipment on the other side of the sea.

Describing the objects and methods of Julia's Bureau, Mr. Stead says that each case is treated independently 'as an opportunity of putting the various hypotheses of telepathy, suggestion, and spirit return to a simple test.' Instead of discrediting the telepathic theory, they suggest to the applicant to test its truth for himself, and this is done first by the enumeration in writing of a series of tests that would be regarded as conclusive, and secondly by the applicant at some time during the sitting fixing his mind intently upon some person, place, name, or thing which has nothing to do with the deceased friend, and noting the result. It was found that this test invariably failed to call forth any reference to the extraneous person or thing thus thought of, and that with regard to the real tests of identity, these consisted mainly of points which had not been previously written down as expected tests, but which were spontaneously offered by the communicating personality, and were recognised by the siter as conclusive proof of spirit presence. As an example, the case of a certain George S. is given, as described by a thoughtful and discriminating siter:—

I have at last got some results which my unconscious mind cannot explain, although it may be true that telepathy can explain nearly all things. I will take the case of George S. The sensitive described first his personal characteristics accurately, as I knew him, and then said: 'This gentleman wants to show you something in his hand.' The sensitive then made a round ring in the palm of his hand. 'I do not know what it is,' he said, 'perhaps a crest.' I could not understand what he meant. One of my relatives who was present, who knew George S., equally failed to understand it. But his wife, four months later, told me that George S. had a round wound-mark in his hand caused by an explosion which forced a metal tube through the palm of his hand. I am convinced that this knowledge never had been in my mind or in that of my relative.

Again, instances are given in which replies have been received from Cardinal Manning and from Mr. Gladstone, which could not have been in the minds of the mediums or sitters. As to Cardinal Manning's remarks on the beliefs and practices of the Church being an admission of spirit communion and even of materialisation, Mr. Stead says: 'The message in no way re-echoed the desires or opinions of any one of our circle; the remarks written by my automatic hand were neither inane, trivial, banal, nor commonplace; and the remark about the Mass is as original and audacious as it is indisputably true. The idea never had occurred to me before.' The suggestion with regard to the Mass is this:—

What is the central essence of all Catholic teaching? Is it not the Mass? And what is every celebration of the Mass but a materialising séance carried to the highest Spiritualistic point? In the Mass the Church teaches that the very body



and blood of our Lord and Saviour Jesus Christ is materialised. Where, in any séance room, is the doctrine of materialisation of the spirit—nay, of the Lord of all Spirits—so uncompromisingly taught? And what is the teaching of our Church as to the invocation of all saints, but Spiritualism pure and simple? Despite all accretion of error, the Catholic Church has remained in all ages the great witness to the reality and truth of the close and constant communion of the discarnate and the incarnate. That is the central fact.

Mr. Stead thinks that the gain accruing from writings such as those of Mr. Adolphe Smith and Mr. Podmore is that they 'admit the genuineness of phenomena which, the more closely they are examined, lead more irresistibly to one conclusion—which is not that of Mr. Adolphe Smith.'

In the 'Review of Reviews' for October Mr. Stead gives a *resumé* of the 'Contemporary' article, and reproduces the messages from Cardinal Manning and Mr. Gladstone.

#### A THEOSOPHICAL DICTIONARY.

Theosophical terms are apt to be stumbling-blocks to those who dip into theosophical works, and the frequent use of Sanskrit expressions (on account principally of their alleged precision of meaning) often discourages the beginner from proceeding further. In the case of the advanced student they are multiplied to such an extent that Mr. Powis Houlst has compiled 'A Dictionary of some Theosophical Terms' (Theosophical Publishing Society, price 5s. net), containing on a rough estimate some two thousand five hundred entries, largely consisting of Sanskrit terms, but including Greek, Hebrew and English expressions used in theosophical works. Intuition is defined as signifying 'the direct speaking of the Higher Ego.' No clear distinction is drawn, as is done by some writers, between Adepts, Masters, and Mahatmas; a Mahatma is defined as 'one who has attained Nirvana, or liberation, but retains his physical body for the purpose of helping forward the progress of humanity.' The pituitary body is supposed to have been a mouth which became atrophied, and now serves to place 'the astral and physical worlds *en rapport*, so that by its means clairvoyant experiences may be transmitted to the brain-consciousness.' The pineal gland is said to be the third eye; its powers 'are—with few exceptions—latent in man, but in his further evolution they will become active, and the higher consciousness of the mental world will then be able to express itself through the physical brain.' It is also stated to serve as a physical organ for the transmission of thought from one brain to another.

We have often been puzzled by the motto of the Theosophical Society, which runs: 'There is no religion higher than Truth.' This is avowedly a translation of the motto of one of the ruling houses of India, and the word here rendered 'truth' is *dharma*. Now, *dharma* has been stated on high authority to mean the *karma* of the moment; in other words, *duty*, and it has always seemed to us that the motto adopted by a line of princes would be more likely to read: 'There is no religion higher than *duty*.' We turn up *dharma* in Mr. Houlst's book, and find that it signifies: 'Moral and religious duty; justice; right and orderly action; virtue.' Mrs. Besant is quoted as saying: 'Dharma is a wide word primarily meaning the essential nature of a thing—that which makes it to be what it is externally; hence the laws of its being—its duty. It includes religious rites, also righteousness.'

In all this there is reference merely to essential reality as outwardly exhibited, not to abstract truth itself. If *dharma* means truth, it appears to do so in the sense of true-ness, as when we say that a person is true to his principles, which may be the case even if those principles are not themselves ideally true. But this is a different idea from that which we usually gain on reading the motto, 'There is no religion higher than Truth,' which is, moreover, a 'truism.'

UXBRIDGE.—Will Spiritualists residing in or near Uxbridge kindly communicate with E. A. Grantley, 46, New Windsor-street, Uxbridge, with a view to the formation of a circle or the holding of meetings?

#### PRAYER FOR THE DEAD.

By W. C. SMITH.

O'er land and sea love follows with fond prayers  
Our dear ones in their troubles, griefs and cares.

There is no spot  
On which it does not lave the tender dew  
Except the grave, and there it bids adieu,  
And prayeth not.

Why should those be the only ones uncheered  
By prayer, who to our hearts are most endeared,  
And sacred grown?

Living, we sought for blessings on their head;  
Why should our lips be sealed when they are dead,  
And we alone?

Idle? Their doom is fixed? Ah! who can tell?  
Yet, were it so, methinks no harm could well  
Come of a prayer;  
And oh, the heart o'erburdened with its grief  
This comfort needs, and seeks therein relief  
From its despair.

Shall God be wroth because we love them still,  
And call upon His love to shield from ill  
Our dearest, best,  
And bring them home, and recompense their pain  
And cleanse their sins, if any sin remain,  
And give them rest?

Nay! I will not believe it; I will pray  
(As for the living) for the dead each day.  
They shall not grow  
Less fit for heaven when followed by a prayer  
To speed them home, like summer scented air  
From long ago.

Who can forbid the heart's desires to flow  
Beyond the limits of the things we know?  
In heaven above  
The incense which the golden censers bear  
Is the sweet fragrance of the fervent prayer  
Of truth and love.

Transcribed from memory. W. C. Smith was a noted Presbyterian light in Scotland, who wrote the above over twenty years ago.

Kirkcaldy.

J. KINLAY.

#### SPIRIT COMPANIONSHIP.

Preaching in the United Methodist Church, Manchester-road, Southport, on Sunday, September 18th last, the Rev. Harry Rowe, as reported in 'The Southport Visiter,' said:—

One would like to believe that along the pathway of life he is attended by a guardian angel and he would not be sorry if that guardian angel were one whom he had known, and with whom he had taken sweet counsel whilst it was on earth. Ian Maclaren and Dr. Maclaren were both sane men, and proved themselves capable of forming sane opinions of men and things. In their more confidential moments, to men whom they admitted into the inner chamber of their hearts, they would sometimes express the opinion that they were accompanied by an unseen presence, and that this presence was a source of comfort and inspiration to them. John Watson cherished the thought that he was accompanied through life by his mother, whom he fondly loved, and to whom he was deeply attached whilst she was on earth; whilst Dr. Maclaren believed himself to be accompanied by his wife, to whom he attributed much of his success. Were their eyes opened, as were the eyes of the young man in the text (II. Kings vi. 17), they were convinced they would see at their side the companion of former days, and in that thought they found stimulus and encouragement amidst life's difficulties.

THE many friends of Mr. A. V. Peters will be pleased to know that he has been well received by his Danish friends, and is doing good and successful work at Copenhagen. He is conducting meetings on Sundays, at which, after a short address, he gives clairvoyant descriptions. They are the first meetings of the kind in Denmark, and the newspapers have noticed them in a kindly spirit. Mr. Peters very much regrets that he was unable to attend the *Conversazione* of the L.S.A. on Thursday, the 13th inst.



## REMARKABLE 'POLTERGEIST' PHENOMENA IN JAMAICA.

[The following interesting narrative reaches us from Mr. W. T. Stead, who says that his correspondent is unknown to him, but as he gives his name and address there seems to be no reason for doubting the accuracy of his information.—Ed. 'LIGHT.']

There is a trite old saying that 'Truth is stranger than fiction,' and the following true story, vouched for by unimpeachable witnesses of the phenomena, is an illustration of it. The events happened many years ago; but there are still living some of the persons who formed, as it were, the setting for the drama enacted in one of the districts of the Island of Jamaica.

A family of English extraction had settled in one of the most fertile tracts in that island with the object of developing the arrow-root industry, at that time crudely carried on by the negro population. The family was a large one, consisting of the head, Mr. Martin, his wife, and seven olive branches, of whom the eldest was a young man of twenty-three. The Martin residence was built on a knoll which commanded from the front a splendid view of rolling cane-fields; while from the rear the eye rested on a primeval forest which approached to within half a mile of the house. On the intervening clearing was the factory for extracting the starch from the 'roots,' erected in close proximity to a limpid stream, a good supply of pure water being essential to the success of the enterprise.

It was a bright afternoon in the month of July when, without the slightest premonition of trouble, the events took place which I am about to relate. The work of the day was over, and the family sat down for the evening meal. No sooner were the dishes uncovered than what appeared to be bucketfuls of earth descended from the roof, completely ruining the entire contents of the table. The would-be diners sprang from their place in consternation, while the male portion proceeded to investigate the cause. Not the slightest opening in the roof could be seen, and no one was found on the premises, even after the most rigid search, who could in the remotest way be connected with it. It was utterly impossible for any mortal being to escape over the open space around the house without attracting the attention of at least one member of the family or a servant.

On a closer examination of the soil which had so dramatically put an end to the meal, the further discovery was made that it was composed chiefly of what agriculturists call 'humus.' The only place from which such a sample of soil could be obtained was the forest land half a mile away. Though terribly frightened by their unique experience, the family set to work to prepare a second dinner; but the moment it was placed on the table the same thing happened again. On this occasion two of the young men and the male servants were stationed around the house. They reported that there was absolutely no one to be seen. A third attempt was made to allay the pangs of hunger; but deeming it imprudent to repeat the experiment in the dining-room, they decided to have the meal in the kitchen which, in most West Indian establishments, is detached from the dwelling and some fifteen to twenty feet away. The ruse, however, did not work. Once more the dinner was spoilt; and in each case the contaminating element was soil which clearly came from the forest. In a few hours, with that wonderful power of motion for which Dame Rumour is noted, the news had spread all over the district and hundreds of people gathered on the scene. Some sympathetic ones brought a supply of food for the family, which had to be eaten in the open air and without the usual accompaniment of crockery or cutlery.

Soon the second act in the drama, which had become a tragedy, began. Through the open doors and windows, and, when these were closed, from everywhere and nowhere, missiles of all kinds came pouring into the house. The arrow-root which had been left at the factory for the next day's work was the first to arrive. In came the tubers in showers until the floor was literally strewn with them. The supply evidently

gave out after a time, and the smooth stones from the bed of the stream followed. Strange to say, though several people were hit by them, no discomfort was felt more than if they had been snow-flakes. A search party was organised among the bystanders, who went to the factory and along the river's bank, but they returned as wise as they went. The father of the writer, who, with his brother, was present, took up one of the stones and with his pocket knife cut his initials (J. G.) on the soft surface. 'Whatever be the power that is responsible for this, let it declare itself by returning this stone.' Thus saying, he hurled it with all his strength into the cane-field in the opposite direction to that from which it had come. Few seconds elapsed before it was returned. There it lay at his feet with the J. G. turned uppermost. 'This is the devil's work!' ejaculated his brother. Over the lintel of the door a hammer was kept. That hammer, by some unseen hand, was hurled straight at the speaker's mouth, and he received the only hurt inflicted during the whole of that terrible period. Darkness came on, and some of the younger members of the family, worn out, perhaps, by the day's work, betook themselves to bed, not to sleep, however, for as soon as their heads touched the pillows the beds were agitated as if some Titan had them in his grasp. Shake, shake, shake, until the occupants either left of their own accord, or were violently thrown to the floor. The members of the family and their friends took it by turns to keep watch over the house, while the others accepted the hospitality of their friends or neighbours. For eight days the phenomena continued, then they ceased as suddenly as they began. The family resumed their usual manner of life and were never afterwards disturbed.

Various theories have been put forward, all resting on a supernatural basis, to account for the occurrence; but no one has been able so far to give a satisfactory solution of what was certainly a most remarkable invasion by the unseen of the domains of the material. This is but one of a number of similar experiences which have come under the notice of the writer, all of them vouched for by eye-witnesses. What is the true explanation?

J. W. GRAHAM, M.A.

Port Limon, Costa Rica.

## JOTTINGS.

As we anticipated, the *Conversazione* of the London Spiritualist Alliance on Thursday, the 13th inst., was very successful, both as regards numbers and the feeling of pleasant good fellowship which prevailed. The Members and Associates seemed to thoroughly enjoy the opportunity for social conversation and the visitors were agreeably impressed with the cordiality displayed throughout the meeting. The lectures which are to be delivered during the session, commencing with that by Mr. A. W. Orr on the 27th, should be largely attended, as the subjects to be dealt with are of special interest to Spiritualists and students of psychical science.

In 'The Review of Reviews' for October, Mr. Stead gives an interesting account of the remarkable and successful work of Mr. H. A. Barker, the famous bonesetter, of 12a, Park-lane, under the heading 'The Hinterland of Surgery,' and challenges the recognised chiefs of the medical profession, leading surgeons and all responsible officials in the medical world to constitute a committee of surgeons to undertake a scientific investigation of the methods of manipulative surgery practised by Mr. Barker during the last nineteen years. Out of thirty thousand cases dealt with, without shedding of blood or use of drug, save that necessary for the production of temporary anaesthesia, about ninety per cent. have been cured. Mr. Barker's special work is 'that of removing by deft and almost inspired manipulation the misplacements of muscle and the displacement of bones. . . . There is no wizardry in his method, although there often seems to be miracle in its results.'

'Truly religious men,' says Dr. Orchard in 'The Christian Commonwealth,' 'have always been better than their creeds. It is not the correct conception of the Being of God which is the greatest thing, but whether by action and character we can become like Him. It is the concern with definition rather



than the concern with personal likeness which has almost eclipsed religion under theology in these days, and is the mother of all confusion. While I believe that by religion my soul comes into veritable touch with God, I must ever hold that God as He is has not been comprehended *by my mind*. We should not identify our idea of God with what God actually is; . . . but this is not to deny an abiding Reality of which our thoughts are only poor reflections.' We commend the foregoing to the notice of pragmatists, pantheists, and the various other 'ists' who are anxious for definitions and explanations. The nearer we can get in living to the ideal love and goodness the better. It is love and service to humanity that counts.

In the 'Herald of the Golden Age' Mr. Sydney H. Beard usefully reminds us that physical health 'tends to promote mental and spiritual health, and *vice versa*; and no one can weaken and contaminate the body by neglect of exercise, by wrong diet, or unhygienic living, without incurring the risk of physical and spiritual loss or degeneration. Nature's penalties for physical transgression are inflicted with inexorable certainty, and they continue unless life is amended.' The body, as the material instrument of the soul, needs more effectual treatment than mere denials of illness or affirmations of health. Works must go hand in hand with faith, which is a great dynamic force, but which, to be effectual, must be based upon knowledge and recognition of law, and must accord with reason and intelligence. Mankind will suffer loss if the quest of spiritual science should be checked by fanatical delusion among those who profess to teach the science of the Christ.

Mr. Beard goes on to say: 'The higher type of psychical research is also much hindered by the unreasoning credulity, or indiscretion, of well-meaning people who are swept off their feet by their first revelation of the great fact that communion is possible between the so-called dead and those who are still incarnate. Many who would fain know more about the unseen world that awaits us, lose much in consequence of being discouraged from seeking spiritual ministrations and help from 'the other side,' because vain or superficial persons have formed conclusions too hastily, or have been deluded by themselves or others.'

Here is an instance of dream prophecy which does not seem to be generally known. Mrs. Elizabeth Barrett Browning died on June 29th, 1861. Rather more than two years later, July 21st, 1863, Robert Browning wrote: 'Arabel (Miss Barrett) told me yesterday that she had been much agitated by a dream which happened the night before (Sunday, July 19th). She saw her and asked, "When shall I be with you?" the reply was, "Dearest, in five years," whereupon Arabel awoke. She knew in her dream that it was not to the living she spoke.' Within a month of the completion of the five years Miss Barrett died, and Browning wrote: 'I had forgotten the date of the dream and supposed it was only three years and that two had still to run.'

Miss A. Sabel, a Methodist, recently attended a Spiritualist meeting and, writing in 'The Sunflower,' says: 'My father passed away at 9 a.m. on May 9th, 1869, at Crookers, New York. The medium came to me and his words were: "Oh, to be a Daniel; dare to be Daniel, dare to know his name. Cyrus is beside you. Adea touches you as his daughter." I asked, "If this is my father will he state where he died, and the date of his death?" In about a minute the medium answered: "Your father says May 9th, 1869, at nine o'clock in the morning, in the old home at Crookers, New York." Calling for his favourite piece of music I was startled when there arose a gentleman who seemed to be in a sleepy or hazy attitude. He drew the bow across the strings of the violin, giving the tune of my father's favourite hymn, "Dare to be a Daniel." The person playing this hymn was Gresser, the trance violinist.'

Man is a spirit with spiritual intuitions, aspirations, loves, and possibilities. These spiritual emotions in action are religion. There is no religion apart from man. Spiritual inspirations, spirit communion, interiorly or phenomenally, have ever been accepted as substantial evidences of the accuracy of the intuitive affirmations of the spiritually unfolded consciousness. Some people have been so constituted, or have so cultivated their powers, that they need no outward and visible sign—they are conscious of the inward and spiritual grace, and are naturally religious in thought and deed. Such people enjoy the higher Spiritualism, and ought to be all the more sympathetic towards those less gifted or illumined who require the external demonstrations.

## 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.*

### 'A Little Gem.'

SIR,—With reference to your leading article, 'A Little Gem,' p. 494, may I add that the Rev. C. A. Hoddinott, the author of this booklet, was for many years minister of the Unitarian Chapel at Chichester and passed to the higher life about twelve months since. It was my privilege to be on terms of intimacy with him, and, although he was not in the ranks of aggressive Spiritualism, he was a very clear exponent of the truth, and was the first individual with whom I held any conversation on the subject. I have now in my possession several lengthy letters from him, written eight or nine years ago, dealing with the philosophy of Spiritualism.—Yours, &c.,  
DUDLEY WRIGHT.

### An Interesting Experience.

SIR,—I had a singular experience on Saturday, the 8th inst., which may interest your readers. I always call for 'LIGHT' on Friday evening at a small stationer's in Carshalton. I did so as usual, but found that my copy had been inadvertently put in the door of a customer who was away for her holidays. I was greatly disappointed missing my portion of *manna*, more than I should my dinner. I returned home, and lay awake wondering if 'LIGHT' had published anything of mine. During the evening I had been looking over some letters that I keep *sacredly* in a little tin box. One from Dawson Rogers was on the top (I had not heard of his death). While lying awake I heard continual raps on the lid; I said (mentally), my usual habit, 'What is it, friends?' There were three distinct taps at the head of the bed and the name of Dawson Rogers flashed across me. I re-read his letter and replaced it, then all was silent.

I *knew* (before I opened 'LIGHT' the following Monday) what had occurred.—Yours, &c.,

Sutton.

E. P. PRENTICE.

### Proving Too Much.

SIR,—Now that Mr. Marriott's articles in 'Pearson's Magazine' are 'concluded' may I, as one who can hardly be described as a 'Spiritualist,' in the full sense of the word, be allowed to point out that the Editor of 'Pearson's' and Mr. Marriott, between them, seem in the last article to have gleefully cut away the ground from their main thesis, viz., that 'Spiritualism is wholly a fraud.'

If telepathy (*i.e.*, the transference of thought from one living mind to another, apart from the ordinary sense) is to be disallowed, or only very grudgingly allowed, and 'not to be unduly stretched,' then the sceptical 'Psychic Researcher' is routed and the most extreme 'Spiritualist' triumphs, for telepathy is the chief reliance of the one and the 'bogey' of the other. The main body of the 'mental phenomena' is, of course, wholly untouched by any of these articles—save perhaps in one or two places where the writer tears from the context and pulls to pieces a few extracts from 'The Survival of Man' in a way which appears simply ridiculous to anyone who has studied these questions at all, or who places these articles side by side with the book from which these isolated quotations are torn. Anyone with the least logical and literary faculty knows the absurdity and unfairness of any such process, whereby any single idea, true or untrue, can be claimed to be 'proved' or 'disproved.' Mr. Marriott, unfortunately for his theories, 'proves' too much.

As to the 'physical phenomena,' of course Mr. Marriott is at one with Mr. Podmore in holding that these are simply 'non-existent.' For Mr. Marriott to deny the reality of these phenomena is one thing; for him to deny the 'spirit theory' and then to deny or to restrict to a minimum the possibilities of the one single rival of the spirit theory—this is another thing altogether.

He is, I presume, blissfully unaware of the fact that not one of the Psychic Researchers (as apart from Spiritualists) has ever attempted to explain away such evidence as that on record in the 'Piper case' by any other method than that of 'telepathy' stretched to the furthest possible extent; that is, so as to read the minds of persons thousands of miles away, who are wholly unconscious of the process, and wholly unknown, perhaps, to any of the persons consciously concerned.

Mr. Marriott considers that if the Myers' envelope test had succeeded, 'doubt would no longer have been possible.' He has, of course, never heard of the ideas about 'deferred telepathy' which Mr. Podmore would at once have advanced



had the test succeeded—a theory resting upon no more basis of proof than do the theories of strained telepathy which have to be brought in to explain away the 'spirit' theory.

The whole structure of these articles is really like a stone-breaker by the road-side setting up as a geological expert to explain away 'Evolution'! Perhaps, however, Mr. Marriott would fain pose as a second Newton or Watt.—Yours, &c.,

GUY HEATON.

#### The Last Talk with Mr. Shipley.

SIR,—The Conversazione of the Members and Associates of the London Spiritualist Alliance on the 13th inst. will linger in the memory of those present for many a day to come. Touching and tender were the references to the arisen Editor of 'LIGHT' and founder of the London Spiritualist Alliance, and to his long and honourable career, by his colleagues on the platform. No one present expected that a few hours later another member of the staff, then sitting in the meeting, would so soon be called on the other side of death. At the close of the proceedings we talked with Mr. Shipley, the accomplished *littérateur* and linguist, and he laughed heartily at our way of putting things, but seemed more hesitant than usual, and his face appeared finer, but we had no idea that his chief and others in spirit life were awaiting his home-coming. The writer has often been under obligation to him for the translation of foreign letters. Peace and progress to his gentle, quiet spirit.—Yours, &c.,

JOHN LOBB.

October 17th, 1910.

#### Consciousness.

The following extract from a little book on 'Regeneration,' by K. S. Guthrie, gives a clear definition of the trinity in man's mental make-up; or, as Wake Cook calls it, the three states of consciousness—supra, sub, and ordinary:—

'The seat of the external mind is the brain, which because its tissues must periodically be nourished by the blood, at those times draws the external mind into unconsciousness unavoidably. But the seat of the inner mind is the solar plexus of the sympathetic system of nerves, supplying all the vegetative involuntary muscles and organs. . . . This organ never ceases its functions till death, regulating heart and lungs during sleep, as much as during waking hours. There is, therefore, no unavoidable physical necessity that it should become unconscious. Now while the inner mind is really higher than the external mind, yet must the latter gain control over it—and this is the psychology of spiritual growth or development. But the reason why this should be desirable is never mentioned. *This is the secret of life.* The inner mind is an unindividualised emanation of God. It takes a body and forms it, ruling it through the solar plexus, as also with animals.

'In the human the bloom of the body is the self-conscious individualised external mind which though yet so wavering is destined to achieve divinity in its own right. To achieve the self-determination it must, through responsibility, conquer its inner mind, and through it the body. Not that it itself while in the body attains continuous consciousness wholly, but that it subdues and assimilates the inner mind so thoroughly that the latter watches for it, wakes it, reports to it its own experiences, and protects it, being thus individualised. The external mind does not become independent of the brain tissues until it can at any time, while conscious of the body, at will be conscious of events in the spiritual world.

'Then the dropping of the body will not touch external memory. The way to subdue the inner mind is: 1. To hush sensations and passions permanently, and during meditation absolute stillness of body. 2. *Regular*, silent auto-suggestions and meditations which are to be measured not by time but by success in making the inner mind answer that it has understood and will obey. 3. To proceed confidently, with never a glimmer of doubt or hesitation.'

To make this intelligible, for inner mind read subconscious; for external mind read ordinary conscious mind. The supra-conscious mind is the external or ordinary, conscious mind when it has achieved divinity in its own right—the ego, or individualised emanation of God.—Yours, &c.,

A. K. VENNING.

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

#### NEW PUBLICATIONS RECEIVED.

'In the Forest.' By 'BAEDA.' Theosophical Publishing Society, 161, New Bond-street, W. Cloth, 1s. net.

'The Porch.' Nos. 1 to 5 (May to September inclusive). 21, Cecil-court, Charing Cross-road, W.C. Price 3d.

'The Co-Mason,' October. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus.

#### SOCIETY WORK ON SUNDAY, OCT. 16th, &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*.—An excellent address on 'Scapegoats' by Mr. E. W. Wallis was much appreciated. Mr. W. T. Cooper presided.—*Percy Hall*.—On Monday, the 10th inst., Miss McCreadie gave successful clairvoyant descriptions and helpful messages to members and friends. Sunday next, see advertisement.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Frederic Fletcher delivered an interesting address on 'Spiritual Evolution.'—67, *George-street, Baker-street*.—Morning, Mr. F. Fletcher answered interesting questions. Wednesday, the 12th inst., Mr. E. W. Beard delivered a trance address. Sunday next, see advt.—J. H. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Cannock at the morning, and Mr. H. Leaf at the evening services gave good addresses and clairvoyant descriptions. Sunday next, 11 a.m.; at 7 p.m., Mrs. Imison.

BRIXTON.—8, MAYALL-ROAD.—Addresses were given by new officers. Sunday next, 7, Mr. Horace Leaf; 3, Lyceum. Monday, 7.45, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 7, social evening.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Miss Violet Burton gave an address on 'True Worship' and answered questions. On Sunday next Mr. and Mrs. W. F. Smith. 30th inst., Mrs. Effie Bathe. Saturday, November 5th, tea and social evening, tickets 6d. each.—N. R.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an excellent address on 'Unseen Principalities and Powers.' Mrs. Johnson followed with many clairvoyant descriptions. Public services: Sundays, at 7 p.m., Wednesdays, at 8.15.—K. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Wesley Adams gave an interesting address in a crowded hall on 'Why I am a Spiritualist.' Sunday next, at 7, owing to the regretted absence of Nurse Graham, we are asking the London Alliance to kindly provide a speaker.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. and Mrs. Clarke, and Miss Maltby gave interesting short addresses. Mrs. Curry gave good clairvoyant descriptions. Sunday next, Miss Florence Morse, morning and evening; also on Monday, at 8 p.m. Wednesday, at 3, Mrs. Curry. Thursday, at 8 p.m., public circle.—A. M. S.

PECKHAM.—LAUSANNE HALL.—Mr. D. J. Davis gave an excellent address on 'Soul Culture' and answered questions. Thursday, 13th, Mrs. F. Roberts gave psychometric readings. On Sunday next, Mrs. A. Boddington. Thursday, 27th, Mrs. Webster. 29th, social. 30th, Mrs. Place-Veary. Thursday, November 3rd, Mrs. Webb.—W. R. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Thursday last Miss Sainsbury gave good psychometry. Sunday, 16th, Mr. R. Boddington gave an interesting address to a large audience. Sunday next, Harvest Festival. Morning, 11.30, public circle; 7 p.m., Mrs. Mary Davies. Thursday, 8.30, public circle. Silver collection.—N. B.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Christ.' Evening, Mr. J. Blackburn gave an address on 'She Touched the Hem of His Garment.' Psychometric readings were given at both services. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. R. Boddington. Wednesday, Mrs. Jamrach, at 8 p.m. October 30th, Mr. and Mrs. A. Graham.—J. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Draxler gave a good inspirational address.—A. B.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Mr. Luckham, of Bournemouth, related some of his 'Experiences of Spiritualism,' which were much appreciated.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Morning speaker, Mr. Dickson. In the evening Mr. H. J. Nicholls. A special after-circle was well attended.—B. B. E.

CLAPHAM.—HOWARD-STREET SPIRITUALIST MISSION, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Woods gave an address on 'What is Religion?' and successful clairvoyant descriptions.

WINCHESTER.—ODDFELLOWS' HALL.—The evening service was taken by Mr. R. O. Kefford, of Winchester, who gave a very able address.—R. E. F.

READING.—NEW HALL, BLAGRAVE-STREET.—In the morning Mrs. Street gave an address on 'Inspiration.' In the evening Mr. Olman Todd gave an address on 'Beauty, a Spiritual Joy for Ever,' followed by clairvoyant descriptions by Mrs. Street.—A. H. C.



KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.—Mr. Pulham gave an address on 'Man a Spiritual Being,' and Mrs. Pulham gave excellent psychometrical readings.—B.G.M.

FULHAM.—COLVEY HALL, 25, FERNHURST ROAD, MUNSTER ROAD.—Mr. Walker gave an address on 'If a Man Die, shall he Live Again?' followed by psychometry.—H. C.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss Russell delivered eloquent addresses on the 23rd Psalm. Mrs. L. Harvey gave convincing clairvoyant descriptions. The after-circle was well attended.—J. W. M.

SEVEN KINGS, ILFORD.—5, SPENCER ROAD.—Miss Mildred Evans read a paper on 'Only be Strong.' Discussion followed. On Tuesday, the 11th inst., Mr. A. H. Sarfas gave an address and clairvoyant descriptions.—W. M. J.

LINCOLN.—PROGRESSIVE HALL, COULTHAM STREET.—Addresses and clairvoyant descriptions were given by Mr. Fred Smith, who also conducted the after-circle. Meetings on the 17th were conducted by Mr. Smith.—C. R.

EXETER.—MARKET HALL.—Morning, Mr. W. H. Evans gave an address on 'Faithfulness.' Evening, Mrs. M. A. Grainger spoke on 'Kindliness.' Clairvoyant descriptions were given by Mrs. Grainger at each service.—H. L.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Jessie Crompton addressed large audiences on 'Spiritualism and the Spiritual' and 'The Great Secret,' she also gave clairvoyant descriptions. Professor W. Prince presided. Also at the Monday meeting.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY STREET.—Mr. Clavis gave an address and Mrs. Short gave clairvoyant descriptions. On the 12th inst. Mr. Roberts took the chair and Mrs. Pollard gave clairvoyant descriptions.—N. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. J. Miles Ord gave interesting addresses in the morning and evening. The latter on 'Jesus as an Exemplar.' Mr. W. Rundle gave clairvoyant descriptions and several tests at after-circle.—A. J.

BRISTOL.—16, KING'S SQUARE.—At the opening of our new room, the president gave an address on 'Gentleness, Hope and Patience,' and Mr. A. G. Taylor, under control, gave an address, subject, 'Onward and Upward.'—N. B.

EDINBURGH.—QUEEN'S HALL.—Mrs. Ellen Green addressed large audiences, morning and evening, and at both services gave well-recognised clairvoyant descriptions. On Monday evening at our members' meeting she gave psychometric delineations.—J. D.

BIRMINGHAM.—30, JOHN STREET, VILLA CROSS, HANDSWORTH.—Mrs. Eva Harrison gave an address, taking as her subject 'Man's Fall and his Redemption.' On the 17th Mr. Jones gave a phrenological lecture, with numerous character readings.

PORTSMOUTH.—VICTORIA ROAD, SOUTH.—Special addresses given by Mr. Hector J. Lacey on 'Having and Giving,' and 'The Gifts of the Spirit.' Satisfactory collections on behalf of the National Union Fund of Benevolence. Recognised clairvoyant descriptions at night.—G. McF.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Joint devotional meeting with the Theosophical Society; 7 p.m., address and clairvoyant descriptions by Mr. H. Mundy, subject, 'What is Life?' Thursday, 13th, address and clairvoyance by Mr. F. T. Blake, subject, 'The Christ Question.'

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD ROAD, E.—An interesting address was given by Mrs. Mary Davies on 'Brotherhood,' to a crowded and appreciative audience; this was followed by some excellent clairvoyant descriptions. Mr. George F. Tilby presided. Collection devoted to F. O. B.—S.

CAMBERWELL NEW ROAD.—SURREY MASONIC HALL.—Morning, spirit teachings were given and questions answered through Mr. W. E. Long, followed by clairvoyant descriptions and messages. Mrs. Beaurepaire also contributed to the latter. Evening, a very enlightening address through Mr. Long on 'The Wake of the Dead.'—E. S.

BRISTOL.—12, JAMAICA STREET, STOKESCROFT.—Morning, paper by Mr. Parry on 'Christ or Paul'; evening, Mr. Eddy, address, 'The Coming Christ.' Messages through Mesdames Williams, Oaten, and Miss Wright. 11th, circle by Mrs. Williams, who gave controlled messages, also Mrs. King.

LITTLE ILFORD.—CORNER OF CHURCH ROAD AND THIRD AVENUE, MANOR PARK, E.—Mr. J. G. Nicholson gave an address on 'Filled with the Holy Ghost' to a good audience and answered questions. Good after-circle. Wednesday, 12th inst., Mr. Noyce gave demonstrations of healing.

Mr. SHIPLEY's mortal form was interred on Wednesday last at Hendon Park Cemetery, the service being conducted by the Rev. J. Page Hopps, in the presence of a number of his friends and relations.

CIRCLE.—A small developing circle, meeting on Wednesday evenings near Charing Cross, has vacancies for two lady sitters, convinced Spiritualists. Letters may be addressed 'H. C. D.,' care of 'LIGHT,' 110, St. Martin's Lane, W.C.

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