

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,557.—VOL. XXX. [Registered as] SATURDAY, NOVEMBER 12, 1910.

[a Newspaper.] PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 15th, at 3 p.m.—

Members and Associates, 1s.; Friends, 2s.

Séance for Clairvoyant Descriptions ... MRS. MARY DAVIES.

THURSDAY, November 17th, at 4.50 p.m.—

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MONDAY, WEDNESDAY and FRIDAY, at 11 a.m.,

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For further particulars see p. 538.

THE SPIRITUAL MISSION,

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Sunday next, at 7 p.m. ... MR. E. W. BEARD.
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Doors closed 10 minutes after commencement of each service.

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That we may let our 'LIGHT' shine before men and help them to understand the truth respecting Spiritualism, we shall be happy to supply back numbers of 'LIGHT', free, to those of our friends who will distribute them at meetings, from house to house, and in other ways likely to add to the number of our regular readers, and who will kindly mention how they propose to use them, how many they desire, and how the parcel should be addressed. Letters should be addressed, Manager, 'LIGHT', 110, St. Martin's-lane, London, W.C.

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A thousand incidents in life, a thousand thoughts, hopes, instincts, longings, forebodings, impel us to think of the mysterious unseen; to turn towards that 'undiscovered country' our wistful gaze; to question reason, conscience, science, faith, and hope, if perchance light may shine for us along the path that so many well-loved feet have gone. Some there are who put aside the subject as a subject for continuous investigation or consideration, because they do not cherish any hope that the problem is capable of any solution; but they cannot dismiss it from their hearts; unless, indeed, by a long sustained or vigorous effort they have contrived to cut themselves adrift from what they regard as the superstitions of mankind; but these are exceptional cases; and it remains true that the vast majority of human beings are tenderly sensitive in regard to this great question, and must fervently long for light that may increase or lead to hope or faith.

This Study has been a help to many; and it is known that, to some, it has been sufficient as a guide across the dim borderland of doubt into the pleasant land of faith and hope and love. Most of all has it been helpful to those whose faith has first been weakened or destroyed, or the development of whose faith had been checked by the critical or destructive Science of our day, with its sharply materialistic bias. It is precisely the 'Scientific Basis' that these needed. But it is believed that others also, for whom the Bible or the inner light had served, have found precious confirmations in this direction.

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NOTES BY THE WAY.

Messrs. Bell and Sons have just published Dr. Franz Kleinschrod's important work on 'The Inherent Law of Life: a New Theory of Life and Disease.' It has been translated from the German by a disciple, Louise C. Appel, B.Sc., M.B., &c. Dr. Kleinschrod takes a firm stand upon the distinction between 'the lifeless world' and the law of life. Life, he says, forms an organisation in order to overcome or inhibit 'the law of the lifeless world.' The real struggle for life is the inward struggle of life to maintain itself against the strangling 'outside cold of lifeless nature.' 'Life, by its law, frees itself from lifeless nature,' and 'the disease process is at the same time the healing process': it is life's effort to hold its own, 'an undeveloped potentiality,' and therefore 'the art of healing consists in turning this potentiality into an actuality during the progress of the disease.' A true remedy 'is found, not in suppression, but in aiding and developing the healing process hidden in the disease itself.'

Life is one of the two 'great kingdoms' of nature, with a law of activity of its own, and it is opposed to the other kingdom whose law is a 'formation of states of equilibrium.' These propositions are dealt with in a variety of ways, and with technical details that will be clear only to biologists and chemists, but we are left pretty much as we were so far as discovering what 'the life principle' is. 'Function' is the nearest we get to it: but what causes function? There is some attempt at an answer, difficult to follow but quite obviously worth following, though, after all, we end at a dusky stone wall on which is written, 'The cause of the creation of life cannot be scientifically investigated.' But that looks very much like throwing up the game.

We are left with the old, old intimation that life comes from God, but by an unfolding of internal forces waiting for their appointed hour. 'When lifeless nature had reached the highest stage of development and could not evolve further, the time for the origin of life had come, and it is possible that at that moment life created itself directly, without any intervening act of creation, because the law of evolution of life already lay, *a priori*, in nature.'

Thus, once again, we are taken to the nest, but the bird is never seen. Still, it is something to have it proved that the bird is there and that it is utterly different from the nest.

The engaging series of Papers in 'Prabuddha Bharata' on 'The Master as I saw him,' by 'his disciple, Nivedita,' has been brought to a close. 'The Master'

was the famous Swami Vivekananda, who, probably without his knowing it, was almost certainly guided and controlled by commanding spirit powers in his important work. In the concluding chapter the writer tells of a gathering of the Swami's disciples in memory of him. They read the Gospel according to Luke, the picture of the coming of the herald angels and 'the singing of the world's first Gloria in Excelsis,' and so on and on right to the story of the Resurrection, which story then became very real. Says this writer:—

The narrative of the Resurrection was no longer, for us, an account of an event to be accepted or rejected. It had taken its place for evermore as a spiritual perception, which one who experienced it had striven, not always successfully, to put into words. The whole chapter sounded fragmentary, cumulative, like some longing attempt to convince, not the reader only, but even, to some extent, the writer himself. For had we not had our own glimmerings of a like back-coming to put beside it? One remembered and understood suddenly, the clear and deliberate statement of our Master himself—'Several times in my life I have seen returning spirits; and once—in the week after the death of Ramakrishna Paramahansa—the form was luminous.'

Dr. Stanton Coit has given us a profoundly thoughtful work in his book on 'The Spiritual Nature of Man' (London: The Ethical Church, Queen's-road, Bayswater). But he has stolen some of our words and phrases, and half emptied them of meaning for us. He protests against making a distinction between our ordinary human society and spirits and the spirit world. We are all spirits now, he says, and in our real nature are 'invisible, intangible, inaudible, and therefore not material': and this is 'a spirit realm': and he all the more insists upon this because the physical sciences, with their 'atoms, molecules, electrons, elements, masses of matter, ether vibrations, motion of matter through space, have, so to speak, brow-beaten, if not bullied, the human spirit into a sense that it is itself at best a mere by-product of matter.'

But all this, he says, 'does not commit us to the notion that a spirit is indestructible, or even that it can survive the disintegration of that phenomenon which we call its body; and, as for the notion that means of communication can be established with spirits outside, well, that is 'almost grotesque.'

What Dr. Coit wishes to insist upon is that supreme value attaches to human communion here and now. Isolation is wasteful and horrible. Spirit communion in our ordinary life here is enriching and beautiful. This is why success has always followed spiritual as distinguished from merely secular and rationalistic societies. Jesus promised to be with two or three gathered together. The meaning of that is not only that two are better than one, as Father Tyrrell said, but that where there are two in communion there are always three, 'and the third is master, by divine right.' The tribal or social impulse is vital and mighty: and it is this that is to be the salvation of the world.

An important little book on 'Subconscious Phenomena' is published by Rebman, London. Its contributors are six in number—Hugo Münsterberg, Theodore Ribot, Pierre Janet, Joseph Jastrow, Bernard Hart and Morton Prince. The object of the book is to provide, through a symposium of experts, an arena for the threshing out of different views 'that might help to an agreement in terminology at least and possibly in interpretation.'

We are inclined to think that a great deal of threshing out on this subject is required.

'The Simple Life: Keeping Well without Doctors or Drugs,' by J. Wallace-Clarke (London: L. N. Fowler and Co.). A sentence from a statement by Sir Wm. Gull sums up the case presented by this pamphlet, 'Disease should be prevented by attending to hygienic laws': and the prevention is almost entirely treated in relation to the treatment of the skin. There is not much that is novel in Mr. Wallace-Clarke's chat, but it is all useful.

Attracted by the title, 'Behind the Veil,' we went to see Mr. Cecil Raleigh's new Play at 'The Coronet Theatre.' This Play, we observe, has been sharply assailed in the Press as a farrago of fustian, farce and rant—and not entirely without reason. Why will novelists and dramatists touch the occult only on its seemingly insane and demon side? The two principal characters are taken by Mr. Philip Desborough and Miss Viva Birkett: the first, a semi-insane, semi-vicious potterer with things occult; the second, a charming girl who is willing and anxious to save him. Mr. Desborough has been pretty freely assailed as a ranter in his part, and as grossly extravagant: but anyone who has read 'The Equinox' and who will see Mr. Desborough's performance will recognise his tribe—a most unpleasant one. The occult powers he strives to possess are semi-insane, and, while listening to him, the only feeling we had was that it would be a horribly bad thing for himself and for other people if he had his way. It ought to be said, however, that the difficult part was played in a masterly way. But, with all its disagreeableness, the Play is well worth seeing, if only for the pleasure of watching and listening to the delightful acting and speaking of Miss Viva Birkett.

SPIRITUAL PRAYERS.

(From many Shrines).

Almighty God, who art ever nigh unto the humble and contrite heart, breathe Thy holy spirit upon us, we beseech Thee, that every unholy thought and affection being put away, we may worthily utter Thy praise, meekly learn Thy will, and render due thanks for all Thy mercies. Wherein we have sinned, help us to the true repentance that issues in a practical reformation. Save us from all self-delusions: from all Pharisaic assumption in our judgment of others; from all self-conceit, arrogance, revenge and envy, from unprofitable day-dreams and all inordinate desires. Help us to do good to all men, and to keep a loving heart through all our trials; patiently resigned to Thy will, and content under the ruling of Thy gracious Providence; assured that all that is now dark to us will be made clear in Thine own good time. Amen.

LONDON SPIRITUALIST ALLIANCE.

At the last meeting of the Council of the London Spiritualist Alliance, the following resolution was passed unanimously:—

'The Council hears with sincere regret of the "passing" of Miss Helen Withall, and desires to record its appreciation of her valuable services as a member of the Council from the commencement of the Alliance, and to express its deep sympathy with her relatives in the loss of her companionship on this plane.'

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, NOVEMBER 24TH

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. A. P. SINNETT,

ON

'The Occult Student's View of Evolution.'

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.

A meeting 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

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, November 15th, Mrs. Mary Davies 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.

PSYCHICAL SELF-CULTURE.—On Thursday next, November 17th, at 5 p.m., at the Psychic Class, for Members and Associates only, Mrs. Beaurepaire will speak on 'Work and Experience in Spirit Life.' Discussion.

MEDIUMISTIC DEVELOPMENT.—On Thursday, November 24th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

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 Friday next, 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.

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference with the N.L.S.A. at their Hall, Grovedale-road, Highgate, on Sunday, November 13th. At 3 p.m., a paper by Mr. F. Dawson, on 'Spiritualism: Some Problems and Obligations,' which will be followed by discussion. Tea at 5 p.m.; tickets 6d. each. At 7, Messrs. G. Tayler Gwinn, F. Dawson, M. Clegg, and G. F. Tilby will deliver addresses.

HUMOUR IN SPIRIT MESSAGES.

In a chapter on 'Wit and Humour' in Reed's 'English Literature,' he says: 'The authors who deal most largely with human nature are those in whom the elements of wit and humour will be most displayed—in connection, however, with serious elements.' And again: 'They are also to be regarded as elements of genius, as entering into the constitution of the highest order of the human mind.'

Why is this? What is the underlying quality which expresses itself in a humorous mentality?

It is worth while to consider this question, for a characteristic which is a constituent of great minds must itself be an outcome of some lofty quality, some quality which belongs to that part of our being which is of permanent value and which we may expect to survive the accidents of time.

Humour is generally, perhaps always, evoked by a sense of incongruity. Reed points out that it is 'the strongest and most capacious mind which will perceive most keenly and feel most deeply the manifold and perpetually recurring contradictions, and incongruities, and inconsistencies of life.' This involves a sensitive perception of congruity, a recognition of harmony, an appreciation of life's setting. For it is only a mind that has a sense of relations and proportion, and apprehends what is seemly and appropriate, that will readily recognise the opposite.

It is too much to say that an egoistical man cannot be a humorous one, for it would be rash indeed to limit the contradictions which may be found in a single human personality, but one may safely say that egoism and a sense of humour are mutually inconsistent. I use the word egoism advisedly, not egotism; egotism means selfishness; egoism denotes self-centredness and self-importance. A well-developed sense of humour is likely to extinguish self-importance; it is on this account that it is such a peculiarly sane element in human nature, for self-importance is a dominant feature in many forms of insanity.

A humorous person can hardly fail to see how very ludicrous self-importance is, and there are many other weaknesses of human nature which cannot thrive easily in an atmosphere of humour. How absolutely ridiculous some of the contentions and quarrels of men and women seem when regarded from a detached point of view! The sense of humour awakes more easily in minds that can abstract themselves from the local and personal, and can survey life as an episode in a larger whole. We may hope, therefore, that to the angels the aspect presented by the drama of human history is not all tragedy, that they can view our petty strifes with kindly pity and even in some instances with sympathetic humour. From a higher viewpoint it must often seem supremely silly that men and women, who only play so small a part on this stage of existence, who are so closely bound together, and need each other so much—who, moreover, at times, offer a spectacle for the admiration of angels, by their noble endurance and their splendid self-sacrifices—that these same men and women should fall out over questions of words or over trifles which they consider touch their personal pride. It may make angels sorrowful at times, and it may call forth their patience, but we hope that from their loftier standpoint they can also smile sometimes over our follies.

These thoughts have been provoked not only by observation of some of these small quarrels, but also by noting in the volumes of the S.P.R. certain incidents which certainly do suggest that death has not robbed our fellow men of the sense of humour.

In a recent number of 'LIGHT' I referred to a passage in one of the automatic scripts in which the control said that in order to appreciate the experiment which was at that time being carried out, a 'sense of humour' was needed; I have lately re-perused another incident which was published some years ago in 'Proceedings,' Part LIII, Chap. XIII., an incident which bears upon my point, and which, therefore, I will relate in outline.

On the night between Monday, May 11th and Tuesday, May 12th, 1901, two enterprising men sat up in a house not

far from the Law Courts, in order to discover, if possible, the cause of certain uncanny disturbances which had occurred.

'Precautions were taken to prevent intrusion, and powdered chalk was spread on the floor of two of the smaller rooms, to trace anybody or anything that might come or go.'

No doubt the watchers flattered themselves that they were a match for the cause of the disturbance, whatever that cause might be. At 12.43 a.m. they heard the click of a handle and saw a door slowly open; at 12.36 a.m. the same thing occurred with another door. No mark was visible on the powdered chalk. At 1.32 a.m. a door again opened, and a few minutes later another door did the same thing. At 1.40 a.m. both doors closed simultaneously of 'their own accord.' Shortly afterwards this happened again, so that there were altogether four openings and several closings unaccounted for. After the last openings both watchers noticed marks on the chalk, and on examination they were found to be impressions of 'clearly defined bird's footprints in the middle of the floor, three in the left-hand room, and five in the right-hand room.' The marks were about 2½ in. long, about the size of a turkey's foot.

This incident was recorded in the 'Daily Mail,' and an abridged account appeared in the 'Westminster Gazette' on the evening of May 16th, 1901. It arrested the attention of Mrs. Verrall for the following reason:—

At 11.30 on May 11th she had written automatically a curious script in which occurred the sentence: 'Chalk sticking to the feet has got over the difficulty.'

This was accompanied by a quaint drawing of a bird. Mrs. Verrall says:—

'I showed the script to my husband next day. We could make nothing of it, and were much amused by the drawing of what we often referred to in the next few days as the "cocky-loly bird." . . . The statement in the script that the sticking of chalk to the feet got over the difficulty, followed by a drawing of a bird with a leer, is a singularly appropriate comment on the story in the "Daily Mail." Mr. Fiddington interviewed the writer of the article in the "Daily Mail," who evidently was as much mystified as anyone else about the matter.'

Now in this curious incident, if we do not attribute the coincidence to chance (and it is certainly difficult to accept this view of the facts) we have what looks like a humorous prediction on the part of Mrs. Verrall's control: a prediction it was, for although the writing did not precede the sprinkling of the chalk, it preceded the appearance of the bird prints.

If it is allowable to let imagination come into play, one would suppose that the control had observed the carefully laid plans of the watchers and had decided that they should not be disappointed; they wanted to get an impression on the chalk, thinking thereby to solve the mystery; well, they should have an impression, and then see if they were any the wiser!

This is, of course, a surmise: what is fact is that this curious coincidence occurred, and that it looks like a playful experiment from the other side. It serves, I think, to illustrate my point.

The gift of humour may easily be abused. It is abused when it is employed to make truth seem ridiculous, and to dull the earnestness of thought, but it has a true function to discharge in the play of human thought and feeling, and we are justified in hoping that it will not cease when the mind expands in a larger world.

H. A. D.

In his 'Three Essays on Religion' (pp. 205-6) John Stuart Mill says: 'The argument from tradition, or the general belief of the human race, if we accept it as a guide to our own belief, must be accepted entire; if so, we are bound to believe that the souls of human beings not only survive after death, but show themselves as ghosts to the living; for we find no people who have had the one belief without the other. Indeed, it is probable that the former belief originated in the latter, and that primitive men would never have supposed that the soul did not die with the body, if they had not fancied that it visited them after death.'

LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 528.)

I heard 'Zippy' first a short time before I came to London, when he could not speak intelligibly, and he knew no English beyond a word or two. I have observed him all the way through as he increased in knowledge and intelligence, and many friends of Mrs. Everitt know that they can now obtain from 'Zippy' well-reasoned and lucid explanations in regard to philosophic questions.

As regards Mr. Eglinton, I have sat with him some scores of times, both in my own house and elsewhere, and have witnessed a considerable number of manifestations through his mediumship, including direct writing, the direct voice, the production of lights, materialised forms, &c., but amongst the most interesting was the receipt of a written communication, produced at the very time some thousands of miles away.

Mr. Rogers at this point produced a letter bearing the exact signature of a departed son, as to which he gave the following remarkable details:—

On March 13th, 1883, I attended a séance at the house of Mr. R. Pearce, the sitters being Mr. and Mrs. Pearce, Mr. and Mrs. T. Everitt, Mr. Frank Everitt, my wife and myself; and Mr. W. Eglinton as medium. We were sitting in a room well lighted by a gas chandelier, which hung directly over the table, when Mr. Eglinton asked that a piece of paper should be initialled by members of the circle and placed in a book. Mr. Pearce accordingly produced a piece of notepaper, which was initialled at the four corners by Mr. Everitt, Mr. Pearce and myself, while I also wrote my initials and the date of the sitting at the back. This piece of paper I, at Mr. Eglinton's request, placed inside a book, which I laid before me on the table, with my left hand upon it. Mr. Eglinton put his hand upon mine for a few seconds and then requested me to open the book. I did so, and found that the notepaper had disappeared, and in its place was the address card of one of my daughters. On one side of the card was written the following message: 'I am taking care of Frank, to whom I send my regards. Don't be anxious.' 'Frank' was the name of one of my sons, who was at home ill. We were not then aware how serious his illness was; he departed this life three days afterwards. On the other side of the card was a message written in German.

Later in the evening, while sitting in the dark and receiving communications from Mr. Eglinton's spirit attendants by the direct voice, they told us that they had fetched the card from my house, about a mile distant; and as to the initialled notepaper which had disappeared, they informed us that it was in their possession, that they had taken it for a special purpose, and that it would be returned on some future occasion at my own residence.

On the evening of February 10th, 1884, eleven months afterwards, Mr. Eglinton paid me a visit at my house, and we had a sitting in the evening—the circle comprising Mr. and Mrs. Pearce, my wife and myself, my son and two daughters. It was a dark séance, Mr. Eglinton sitting, not isolated from the circle, but with us at the table, between my wife and myself. Before the light was put out I had laid some paper and a pencil on the table, in case they might be needed. We had the usual manifestations of lights and raps, and touches by materialised hands; and some pleasant conversation with Mr. Eglinton's spirit friends in the direct voice. Suddenly, while all these were going on, we heard a noise as of the rustling of paper in the air, and a sound like that of writing. The paper fell between my wife and my son, and we were at once directed by the 'voice' to light up. We did so, and then found, to our surprise, that none of the paper which had been placed on the table before the séance commenced had been used; but that the writing had been done on the initialled piece of notepaper which had disappeared eleven months before, and which was now returned to us as clean, smooth, and uncrumpled as when placed between the leaves

of the book held by my own hand. The message written was as follows:—

'We have been asked to write this message for your son.

'DEAR FATHER,—Only a word with difficulty—but a great deal just now. Take comfort in the fact that I shall soon be able to write myself.

'Love to all, from

'Your affectionate son,

'F. ROGERS.'

I have only to add that the text of the message was written in a good bold hand, which I do not recognise; but it is certainly not Mr. Eglinton's, being as unlike his as could possibly be imagined. But the signature, 'F. Rogers,' is equally unlike the writing of the rest of the message, and is beyond a doubt that of my son, who departed this life, as I have said, three days after the paper originally disappeared, viz., on March 16th, 1883. No one who knew his writing could hesitate for a moment to declare that the signature was most certainly his.

On March 23rd, 1884, I had a sitting with Mr. Eglinton and Mr. and Mrs. Edmonds; Mr. J. S. Farmer and Mr. Quintin Hogg were also present. All the light was turned out, and we all sat holding hands. A light floated about, and 'Joey' spoke in the direct voice, and taking a marked sheet of cardboard, succeeded in placing it within a locked folding slate, where it was found at the end of the séance. I believe it was the same slate which, it was understood at the time, had been specially prepared by the Duke of Albany for some séances he had had with Mr. Eglinton, and which he had presented to Mr. Eglinton at the close.

In Mr. J. S. Farmer's book, 'Twixt Two Worlds' (p. 147 *et seq.*), will be found a report of some satisfactory séances with Mr. Eglinton, Mr. Quintin Hogg, Mr. Farmer, and myself, when Mr. Quintin Hogg received a number of communications on slates under the most perfect test conditions, all the arrangements being placed at his disposal. The account may be read in Mr. Farmer's book, but it is right to say that the accounts there are rather meagre in some respects, because at that time it was not felt that the identity of Mr. Quintin Hogg, whose name appears as Mr. H—, should be revealed. It will be seen in reading the report that Mr. Quintin Hogg had the privilege, seldom accorded to anyone, of actually seeing part of the writing produced. An incident occurred at the time which is not fully set forth in the book. Mr. Quintin Hogg obtained by slate writing a message purporting to be from a brother of his. Observing that only two names were given, Mr. Hogg said, 'Now, if you are my brother, you know that you had a middle name; please give me that name.' That middle name was given, and Mr. Hogg admitted that it was right. Still hesitating, Mr. Hogg said, 'Now tell me where you lived when you passed on, and the date.' That information was also given, but Mr. Hogg said he was greatly disappointed, as the answers were wrong, upon which the meeting broke up. At the next sitting, the first thing Mr. Hogg said was that he regretted the fact that he had made a mistake at the previous meeting by calling in question the accuracy of the written statement, for, having communicated with a member of the family who kept a record of family affairs, he had found that the message was perfectly correct in every particular; and he then asked for one more test. He said, presumably speaking to his brother, 'Now, if you are really my brother, you can tell me the subject of our last conversation on religious questions. What did you say?' and a message under the same conditions as before was then obtained, with a passage from the New Testament written in Greek, and Mr. Hogg admitted that this was correct.

Recurring again to the subject of materialisations, Mr. Rogers remarked that he had seen the most perfect examples of this phase of phenomena with Mr. Eglinton that he had ever witnessed. On one occasion (he said) a considerable number of friends were present in a good light. Mr. Eglinton stood in the midst of them, not in a cabinet; a form gradually grew from out of his side till it became perfectly developed. It was the form of a man who moved about the room and shook hands with us. Fuller particulars of this are given in 'Twixt Two Worlds' (pp. 177-80).

"Replying to another question, Mr. Rogers said: I have sat with every British medium of note, and with a good many foreign mediums, and I have seen every phase of phenomena, and that under test conditions. I began my investigations into Spiritualism with a belief that the phenomena were trickery, but I discovered their genuineness. There is no doubt that trickery is practised in some quarters, and I attribute to this the odium in which our movement is held; but facts are facts, nevertheless, and sooner or later they will be even more widely accepted than they are at present; but even now we have great reason to congratulate ourselves that men of repute in all spheres of life are beginning to recognise the truth. The movement grows, has grown, and continues to grow; all the same, it would be a sad day for Spiritualism if it ever becomes prematurely fashionable. While we do not want people to come into the investigation who are strongly prejudiced at the beginning, we have no reason to shirk inquiry on the part of those who will conduct their investigation in an impartial and serious spirit.

(To be continued.)

'THIS-WORLD' AND THE 'OTHER-WORLD.'

Under the title, 'Other-World,' published by A. C. Fifield, London, Mr. Harold B. Shephard, M.A., presents us with a little book which, he says, 'appeals neither to religion nor to philosophy, but to observation.' He makes it short purposely, 'because if the thought is true it should need only a bare adornment of right words,' and his sixty pages are packed full of right words and fine thoughts.

By 'this-world' our author means 'all that is knowable by sense; the world of outward experience and discovery.' By 'other-world' he means 'a present world, that cannot be seen, nor heard, nor touched—the world that is proved to exist only by direct consciousness, or by reasoning.' Consciousness he regards 'as a light shining in darkness,' and says that 'much of our other-world is hidden in unconsciousness.' On the mechanical theory 'a statue is the result of mechanical and chemical changes in a stone and in a sculptor's body: but whence in this-world came the idea which the finished statue represents? There must be an other-world in the sculptor, a mind and a dream of beauty which set in motion brain and hand and chisel, and wrought out the dream upon stone.' This is the central idea, and Mr. Shephard works it out logically and splendidly, and finds that this other-world is everywhere. Since 'only mind can follow a pattern, or work with a fixed idea, the tree is what it is because a directed energy has become manifest in matter,' and as each tree grows with a fixed idea that it is an ash or an oak, and nothing can turn it into an elm, 'the tree's indwelling life follows a pattern, pursues an idea, creating it out of matter just as the sculptor materialises his dream in stone.' Therefore the life of the tree belongs to the other-world. Modern thought, we are told, leads to the belief in a world founded upon effort, wills, and purposes, seeking to win some great end, to build themselves a kingdom and a perfection. But there are some who favour the mechanical theory, and think that they may, without impropriety, 'ascribe to matter the qualities of mind—directive energy, for instance, such as is found in life-force'; but, Mr. Shephard asks, 'if matter is mind, why call it matter any longer? Be other-worldly without a qualm.' 'Life immaterial, life remembering beyond death, seeking and endlessly repeating,' perhaps created instinct, for, 'because instinct is purposeful and useful, intelligence must have created it.' Coming to human life and power, Mr. Shephard says:—

There is another world in us, and, perhaps, as we have found, behind the outward form of much else—an immaterial world like mind and will. If life is of that other-world, death may not be its end, but only the occasion of its passing away. Assuming that the great facts of existence, death among them, are not meaningless . . . if death is the end of life, death is useless waste. What good does it do? If a man makes clocks by the thousand only to let them rust and break, we write him down a reckless fool; but if death ends all, Nature does worse. She creates living things by

the million, only to die, in wanton waste! Life comes and goes upon matter, carving its ideals, embodies itself in a house of flesh, and when the body perishes and the house is in ruins, removes elsewhere with its wealth. Life never dies, only when its garments are outworn it puts them away. Every living thing is the eye or ear or hand of life, and when it dies and the eye is shut and the ear closed, all that it learned for life returns to the life from whence it came. Death is the occasion of gain, when life gathers in its experience.

Applying this to man Mr. Shephard claims that 'other-worldliness alone gives meaning to death'; and admitting that the self depends for expression and utterance upon flesh (although telepathy suggests that even this is not wholly true), he shrewdly asks, 'but does it depend on flesh for existence? It is not body. Thought and emotion, the soul's life, are immaterial; but flesh is matter. The one is of an other-world, the body is this-worldly. The body has its origin here; but nothing this-worldly, material, can create an immaterial soul; how then can senseless matter produce that which sees and hears and feels?'

As this-world cannot create a soul, neither can it destroy. Rather is the body the instrument of the soul, or its garment, its house of flesh. . . . We say that Nature knows no waste: will the universe, then, waste its experience? When a man through a long life builds his character hour by hour, out of sorrow and courage and joy, if that were lost and ended when his body died it were a waste unknown elsewhere. Everywhere the world saves the fruit of its toil. It will not then waste souls. What a man gains or loses in character that he takes with him beyond death. . . . You cannot stab or shoot a thought. An emotion cannot have small-pox. Death cannot touch a self. . . . That were Heaven to go out into the other-world fit to live with its best. That were Hell to leave this-world full of lust, or greed, or ambition, and to have lost the flesh for lust, the gold for greed, the high estates of pride, to burn impotently, to long for earth again, to haunt the dark places of its passions, if only to see its sorry pageantry and loathsome sins and to cry soundlessly into the ears of the living; but to burn, to be consumed with flaming, impotent lusts. . . . But most, perhaps, are fit neither for Heaven nor Hell. What will they do with such? May-be there are other places of promotion or disgrace. There are surely other folds in the fields of the skies.

All this is good Spiritualism and we are tempted to quote even more, but we must forbear. We can, however, commend Mr. Shephard's little book (it only costs one shilling) to all our readers to whom what we have used makes an appeal, and in closing we may agree with him when he says:—

Beauty is the self's natural delight. The sense of beauty is intuitive; it is the nature of self to love it. . . . There is a shadow all about our conscious inner life. Our work crumbles to dust. Yet the undying self grows happier as the preying will fades away. Men learn that at last; they become aware of their native joy. They begin to remember their own country. Perhaps that is the meaning of the two worlds.

SWEDENBORG ON DEATH.

The following extract from the writings of Swedenborg has been sent to us as being of interest with reference to the question, raised by a correspondent, as to when the spirit leaves the body:—

When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world, man is said to die, and this occurs when the respiratory motions of the lungs and the systolic motions of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame, which was of use to him in the world; for the man himself lives. It is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for it is the spirit which thinks in man, and thought together with affection constitutes the man. Hence it is evident that when man dies, he only passes from one world into another; and on this account death, in the internal sense of the word, signifies the resurrection, and continuation of life. . . . The spirit of the man remains in the body, after its separation, until the motion of the heart has entirely ceased, and this takes place sooner or later according to the nature of the disease which is the cause of death; for in some cases the motion of the heart continues a long time, while in others it quickly ceases. As soon as this motion ceases, man is resuscitated.

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'JERUSALEM THE GOLDEN.'

'The University of Chicago Press' has just published a remarkable book by Professor S. M. Jackson on 'The Source of "Jerusalem the Golden": together with Other Pieces attributed to Bernard of Cluny.' The translation (a brilliant one) is by Mr. Henry Preble, and Professor Jackson adds an Introduction, Notes, and an Annotated Bibliography.

To some, the work will come as a surprise. The well-known hymn is only a slight gleanings from a very long work entitled 'De contemptu mundi' (On scorn of the world) reduced to half-a-dozen large closely printed pages, by John Mason Neale and Charles Laurence Ford. These few pages compare with about sixty-five pages of the Poem itself, and consist only of rapturous references to the bliss of Paradise, quite characteristically distilled into the verses familiar in Church Hymn Books.

Our Bernard of Cluny, though now famous because of his 'De contemptu mundi' and a few smaller writings, had a practically unrecorded life. All we really know is that he lived in the twelfth century, that he was a monk at the monastery of Cluny, and that he wrote his great rapturous and lurid poem in scorn of the world—a poem about a thousand times longer than the hymn that has been distilled from it.

The monk seemed very proud of this poem. He dedicated it to Peter, the honoured abbot of Cluny, and drew his attention to the fact that his poem was not like the usual productions of the crude scribblers. It was all done in dactylic measure, and was longer by a good way than any similar production. In fact, it was rather a big thing, suggested the monk, and though he submitted it to the honoured father with all deference, begging his corrections, he could not help thinking that Cluny had done something creditable. To tell the truth, he had been inspired:—

I had often heard the Bridegroom say, 'Let thy voice sound in my ears,' but had not obeyed, and again the Beloved cried to me, 'Open unto me, my sister.' So then I arose to open unto my Beloved, and said: 'Lord, that my heart may meditate, my pen write, my tongue proclaim thy praise, pour thy grace into my heart and my pen and my tongue.' And he said unto me: 'Open thy mouth, and I will fill it.' So I opened my mouth, and the Lord filled it with the spirit of wisdom and understanding, that through the one I might speak truly, through the other, clearly. This I say not in pride [of course not!], but altogether in humility, and only for this reason boldly that, unless the spirit of wisdom and understanding had flowed in

upon me, I could not have put together so long a work in so difficult a metre.

The able Hildebert 'gave but four lines the shading of this metre,' and the competent Wichard used it in only thirty lines. 'But why do I mention this? That men may understand that it is not without God's help and inspiration that I have written three books in a metre in which these writers wrote so few, so very few, lines, begging their pardon for saying so.'

We have given thus fully the pretty self-gratulation of the clever monk because it is specially useful in trying to understand what follows, and what follows is simply the piling up of sugary descriptions of sensuous bliss for the saved and fiery descriptions of the horrid sufferings of the damned. The hymn is distilled entirely from the first; the second, the compiler and translator happily ignored: and both, we are sorry to say, impress us as the work of a man who was anxious to show off, and to pose both in sugar and in fire. Let us look at him posing in fire. It will certainly be curious to see what God specially inspired this man to write, and to so far surpass at least the quantity of Hildebert and Wichard.

The blest, we are told, look down with scorn upon the reprobate; 'nor does the good daughter become troubled about her mother, nor the son about his father, though the daughter stands while the mother falls, though the son is blessed while the father atones for his sins.' 'As you now delight to see the fishes sport in the sea, so you shall not groan with pain to see your flesh (mother and father) in hell.'

We charitably conclude that the 'Jerusalem the Golden' monk was thinking more of his picturesque poetry and his 'dactylic measure' than of his religion, if he had any, or his morals. Certain evil-doers, he says, 'shall be roasted by the fiercest fire of Gehenna: vengeance shall pursue and smite them.' 'The ranks of sin are tied up and bound together like a great bundle, and burned like fagots.' Only they do not burn out! 'The eyes, the temples, brow, lips, chest, bowels, breasts, mouth, throat, legs, there feed the flames. . . The race of the wicked is stung by serpents that die not, and tortured by dragons that breathe forth flame': and so on and so on, for nearly thirty closely printed pages, to end of Book II., when the monk tires, and no wonder: but he just manages to write that he has more to tell, and to add, 'therefore shall my dactyls not stop here. . . When our strength is replenished and the breeze stronger, we will go on.' We by no means thought he needed a stronger breeze—or a stronger drink: but, after being duly 'replenished,' he begins Book III., and we find that it consists of a long assault upon this 'ill-smelling age,' 'the incarnation of filth.' 'Virtue obeys vice. A man without sin and strife and lust and wrath is rarer—and this is no lie—than a three-tongued ox.' Rome itself is dead. The chasuble and ring of the pontiff are sold to vice. For a price, Rome gives her boons. 'Money is henceforth thy God, not Jesus.' And again the fiery tempest of denunciation swirls and roars until, again exhausted, the wielder of the dactyls cries, 'Be closed, my page, and cease to disclose many things! Be closed, my page; my songs, farewell!' And then, as though the monk were smiling at us, after all, and patting himself on the back, we read: 'Book III. of Bernard of Morlaix's work "On Scorn of the World" comes to a happy conclusion.'

'Happy'!

What is the moral? This: that these old monks lived radically unreal, unnatural and unwholesome lives, on the



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'THERE IS NO DEATH.'

[From a Painting by Signor Italo Sabatini.]

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Supplement to 'Light,' November 12th, 1910.



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'THERE IS NO DEATH.'

[From a Painting by Signor Italo Sabatini.



ethical and spiritual side. The monastery of Cluny, says Professor Jackson, 'was of the luxurious type,' and probably Bernard was made exceedingly comfortable while he spun out his hundreds and hundreds of dactyls, and pictured his saints in sugar and his sinners in brimstone, unaffected by the real world and its blendings of evil and of good.

This is brought sharply out by the crude inconsistency of his poem which describes hell as the prison of the wicked, while, for some purpose or another, he pictures the saints in heaven as once sinners, and even as finding pleasure in telling of their old sins while they holily converse. 'Among sacred lilies and springing buds of flowers, the ranks of the pious shall stroll and practise melody, preparing their hearts for praise and their lips for song, as they stand recounting their old-time slips and sins!' and, in the meantime, looking placidly down at their fathers and mothers tossed about in fire, as they used to look down upon the fishes swimming in the sea. We are puzzled to know why their wicked fathers and mothers are there, while they, well-seasoned reprobates, are strolling among the 'sacred lilies' 'recounting their old-time slips and sins.' What has made the difference? The holy monk does not tell us. Perhaps he did not know. Or perhaps it suited him to simply paint lurid pictures in dactyls that surpassed those of rival poets. Or is it possible that he was just a holy unconscious fraud?

REMARKABLE PICTURE OF A MATERIALISATION SEANCE.

There is on view at the Mendoza Gallery, 157a, New Bond-street, W., a remarkable picture by the well-known Italian artist, Signor Italo Sabatini, entitled 'There is no Death.' It was publicly exhibited at the International Exhibition in Florence in 1908, where it created quite a sensation both for the excellency of the work of the artist and for the unusual character of the scene depicted.

This important picture should be especially interesting to Spiritualists because it is a striking representation of a materialised form, a lady (life-size), standing in full view of the sitters, upholding the curtains of the cabinet and disclosing the entranced medium reclining in her chair, to which she has been securely fastened. One of the sitters has turned on a strong light and all the members of the circle are seen gazing at the beautiful form thus revealed to them. Each sitter is a portrait study and, looking at the picture from left to right, there are seen the faces of the following well-known investigators into Spiritualism in Italy: Professor Caccia, Mr. Hall, Professor Santori, Signor Mazzoni, Professor Vespasiani, and Professor Frittelli.

We wish we were able to add that this fine work of art is also a representation of phenomena actually witnessed by Signor Sabatini, but he informs us that while he has attended materialisation séances, he has not seen the form quite as clearly as he has shown it in this picture; still he has endeavoured to depict this phase of spirit manifestation as faithfully as possible, in harmony with what other investigators have attested in their published statements. He says that while, of course, he tried to make his picture perfect artistically, his real object has been not only 'to remind believers of the reality of continued personal existence on the other side,' but to present an object-lesson to 'the so-called materialist who, blinded by worldly appearances, lives only for the sake of pleasure and money-making, and fails to realise the important fact that he is a spiritual being, and will inevitably reap as he has sown'—and he hopes that his picture, which is based on truth, will make all who see it think.

That Signor Sabatini is well within the bounds of fact can be readily seen by referring to the testimony of Mr. E. Dawson Rogers in his own account of his experiences with Mr. Eglinton

(see page 540). For the benefit of those readers who have not seen, and cannot see, the report in 'Twixt Two Worlds' to which he refers, we may briefly recapitulate the main facts. There were fourteen persons present, all well known, exclusive of Mr. Eglinton. Adequate precautions were taken to prevent the ingress of a confederate. There was sufficient light to enable the writer of the report 'clearly to observe everybody and everything in the room,' and when the 'form' stood before him he was 'distinctly able to note every feature.' An inner room, a small one, was used as a cabinet, but Mr. Eglinton did not stay there, he entered the larger room and, while entranced, paced up and down the space formed by the 'circle,' the sitters being arranged in horse-shoe formation. This he did for upwards of five minutes, then he took up a position at a point between the two ends of the horse-shoe. Next he began gently to draw from his side and pay out at right angles a dingy, white-looking substance, which fell down at his left side. The mass of white material on the floor increased in breadth, commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath. The height of this substance increased to about three feet and shortly afterwards the 'form' quickly and quietly grew to its full stature. By a quick movement of his hand Mr. Eglinton drew away the white material which covered the head of the 'form,' and it fell back over the shoulders and became part of the clothing of the visitor. The connecting link (the white appearance issuing from the side of the medium) was severed, or became invisible, and the 'form' advanced to Mr. Everitt, shook hands with him, and passed round the circle, treating nearly everyone in the same manner. Finally, the materialised visitor re-approached Mr. Eglinton, *who was now partially supported from falling by Mr. Rogers*, and, taking the medium by the shoulders, dragged him into the cabinet. The 'form' was that of a man taller, by several inches, and older than the medium. He was apparelled in a white flowing robe, and was full of life and animation, and at one time was fully ten feet away from the medium. This séance was always referred to by Mr. Rogers with the utmost satisfaction—he was fully convinced that the manifestation was genuine—that trickery was out of the question.

By the kindness of Signor Sabatini, we are able to present a photographic reproduction of his picture as a supplement to this issue of 'LIGHT.' It gives some idea of what the painting is like, but it lacks the softer tones and the rich colouring, and should prompt all those who can do so to visit the Gallery, and see the original. No charge is made for admission.

ANDREW GLENDINNING.

A TRIBUTE.

A soul great in its simplicity, a nature kindly and unaffected, 'full of love and truth'—such was Andrew Glendinning. The clash of creeds, the bickering of politicians, the mesh of remote, painful, and ingenious theories woven by intellectualists to obscure the plain truths of the spiritual life—these things rarely troubled him except in so far as they moved him to a passing wonder and sorrow at the perversities of his fellows. He was a man who 'followed the gleam.' There was no trace of truculence or obstinacy in his adherence to truth as he saw it. His loyalty to his principles was quiet and steadfast. He was, indeed, one who lived rather than preached the truth that he followed. A Scot of the old school, he was full of anecdotes of old times and manners in his native land. He told us tales of 'Old Hawkie,' 'Old Malabar,' and 'Penny a Yard'—those quaint characters whose droll sayings and doings are still retailed with amusement by the old folks of Glasgow and Paisley. Yet, Scot as he was, he had nothing of the dourness of some of his countrymen, and though he never shrank from uttering an unwelcome truth, there was about him a majestic simplicity and benevolence that disarmed hostility. A pure life spent in the service of his fellows gave him an old age 'like a lusty winter, frosty but kindly,' and he passed from us, leaving only fragrant memories. The life of such a man is his best epitaph, and his reward is sure.

D. G.

PROOFS OF SPIRIT IDENTITY.

By A. W. ORR.

(Continued from page 533.)

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday, October 27th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, Vice-President, in the chair.

Before proceeding to the question of evidence afforded by photography, let me relate an incident which occurred in my house in Didsbury on the afternoon of February 28th last, when Mr. and Mrs. Walker came over from Buxton to have photographs taken by Mr. Wyllie. While Mr. Walker was with Mr. Wyllie upstairs, Miss Wilkinson, a lady who is a natural sensitive, came, by my invitation, to have tea with us. She had not met Mr. or Mrs. Walker before, and had no knowledge of people or things relating to them. Soon after her arrival, Mr. Walker came in, and was introduced to my lady friend, and general conversation ensued. By-and-by the sensitive asked if Mr. Walker had known a certain man whose name was 'John S—', and whose appearance she described. She added that there was another spirit present who was connected with John. Mrs. Walker at once exclaimed that she knew them both; they were brothers, and were named 'John' and (I think) 'James.' At this the sensitive passed under control, and greeted Mr. and Mrs. Walker with every mark of pleasure, but in trying to speak she stammered so greatly that it was difficult to follow the words. Both Mr. and Mrs. Walker, however, recognised this as the infirmity from which James had been a sufferer, and from the references to people and incidents of previous years they were convinced of the identity of the young man, who with his brother had been very well known to them in the country spot where they had lived several years ago.

Here were the evidences of personal description, names, infirmity of speech, and the details of past events and references to persons all quite unknown to the lady sensitive.

EVIDENCE BY PHOTOGRAPHY.

The various extraordinary photographs that have been obtained from time to time under differing circumstances, often without the aid of a photographic lens, enforce the fact that there are ways and methods of producing pictures of which we have no idea. Such photographs include not only portraits of people, but symbolic pictures and messages written in various languages, of which pictures and messages there were no objective originals; and as these latter were obtained on plates wrapped in paper and held between the hands of the medium, so that no ray of light known to us could get to them, it would seem that the pictures and messages are impressed on the plates by some method which is to us absolutely mysterious. I have not heard whether any attempt has been made to get from the spirit operators an explanation, but the fact that photographs can be so produced is very important in relation to photography as a means of proving the existence and identity of spirit people, because it may very well be asked, 'If pictures can be produced without objects, as we know them, how can you be sure that photographs of people who do not exist—or are not present—are not produced in the same way?'

The reply seems to be that while photographs can be produced in the mysterious manner I have mentioned, that fact does not affect the possibility of taking photographs of spirit people having an objective existence sufficiently substantial to reflect rays that can affect the sensitised plate. The attending circumstances sometimes afford good evidence of the objective reality and existence of the individual spirit, and should be carefully considered before accepting or rejecting the picture's evidential value. It might be of great benefit to establish a circle of suitable sitters for the express purpose of making investigation into the difficult but highly important subject of what is called spirit photography; the inquiry would

possibly at first be tedious, but if persevered in would yield results that would amply repay the sitters for the patience expended.

The first photograph I have to describe is one of my friend, Mr. Walker, taken by Mr. Wyllie, in my house, in Didsbury, on February 28th last, the occasion to which I referred in connection with the control of Miss Wilkinson by James S. Before this control came, Miss W. described the form of a small man who appeared to be sitting on Mr. Walker's shoulder, and to be attired in a peculiar style, a sort of tunic, knee breeches and stockings, buckled shoes, and a cap with a large feather in it. This description not being recognised, did not attract much attention, but on the print of one of the photographs taken on that day—just prior to the description being given—that particular form appears. Miss Wilkinson had not then met Mr. Wyllie at all, and had (as I have stated before) never previously met Mr. or Mrs. Walker.

The next photograph is one of Miss Wilkinson, taken in Manchester, in March, 1910, on which appears the likeness of a sister of Miss W.'s sister-in-law—a very good likeness. The third is a photograph of Miss Wilkinson, with a 'psychic extra' of a Greek gentleman, deceased, recognised by his widow and friends, not known to Miss W. The fourth is a photograph of myself, taken by Mr. Wyllie in Manchester on March 22nd, on which appear likenesses of a man and a girl-child, neither of them known to me. But a control of Miss Wilkinson's, while speaking to me one afternoon in my house about a fortnight later, suddenly paused in her speech and appeared to be listening to something. She then said that if I would show the photograph to a certain friend of mine in Manchester, he would tell me who the man was. I asked who gave her that information, and she replied, 'An old lady. She doesn't give her name, but I think she is related to your friend.' Acting on this suggestion, I showed the photograph to the gentleman in question, who said he thought that the face resembled a maternal uncle, who went to Australia when he (my friend) was quite young; it was so long ago, however, that he could not be sure, but he thought that his father might be able to say. Accordingly, I lent him the print to show his father, and soon afterwards received a letter from him, stating that his father recognised the 'extra' as a very good likeness of his wife's brother, after whom my friend had been named. There is no photograph or portrait of this gentleman in existence.

With regard to the little girl's face, I may say that in reply to a request from Mr. James Coates, of Rothesay, I sent this and one or two other photographs for his inspection. He and Mrs. Coates at once recognised the child as the daughter of friends of theirs, but as those friends were then away from home, they kept the photograph so that they might show it to them when they returned. When they did see their friends and showed them the print, they both (the parents) recognised the likeness as that of their little girl, who, however, is alive and well. Mr. Coates was good enough to send me a copy of the statement which they made, at his desire, to that effect. This is a case which affords matter for investigation. The photograph was taken in the afternoon in Manchester, about four o'clock, as nearly as I can remember, at which time the child, who was with her parents in Scotland, would not be likely to be asleep, but most probably very wide awake and 'all there,' so that the suggestion of her being present in spirit when the photograph was taken does not seem applicable.

No doubt some members of the Alliance present have heard of the photographs obtained by the members of a private circle at Crewe, many of them of a very remarkable character. Archdeacon Colley, who is so indefatigable in his experiments, has, I think, published particulars of some of these, notably one of an Easter message containing no fewer than one thousand seven hundred and ten words on a 'half-plate,' which message he published in a Leamington newspaper. Accompanied by Mr. Walker, I had the privilege of calling at the house where the circle is held, and of seeing the negatives of many of the messages, &c., which have been produced on plates held between the hands of the medium and sitters.

I have brought prints of a few different styles, messages in English, a few words of archaic Greek, and faces to the number of fifteen on a quarter-plate, one being an excellent likeness of Mr. Everitt, and, though smaller, very similar to another that came on a plate with Mr. Glendinning a couple of years previously.

An interesting story attaches to one of these photographic messages. A lady member of the circle related to a relative who resided in Staffordshire some of the results that had been obtained, but the gentleman told her that she was being deceived and that it was all trickery. She expressed a desire that he should attend the circle, take his own plates, and see whether a message would appear on one of them. He said he would be glad to do so, and if anything came he would withdraw his allegations. Permission having been obtained from the control of the circle, the gentleman appeared at the next meeting with a packet of new plates that he had purchased for the occasion. The sitting began, and by-and-by the control asked the gentleman if he desired that a message should appear on one of his plates; he replied that that was his wish if it could be done. 'On which plate would you like it?' asked the control. 'On the fifth from the top' was the reply. 'Place the packet in the medium's hands and let the other sitters place their hands on those of the medium in the usual way,' directed the control, and after a few minutes the gentleman was told that a message would be found on the plate desired. At the conclusion of the sitting the medium, who did the developing process, took the packet and, with the gentleman present in the dark room, proceeded to develop the fifth plate, on which there appeared the words: 'Read and apply to yourselves the tenth chapter of Luke, verses 3, 28, 24.' A Bible was referred to, and it was then found that the verses were as follows:—

Go your ways: behold, I send you forth as lambs among wolves. (V. 3.)

And he turned himself unto his disciples and said privately, Blessed are the eyes which see the things that ye see: For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. (V. 23, 24.)

It was suggested to the gentleman that if he was satisfied that there was no trickery in what had occurred he ought to write a note to that effect, which he very willingly did, and I have read his statement of the facts and of his conviction that nothing in the way of fraud had had any part in them.

In closing his address, Mr. Orr said that in his opinion it was most desirable that those persons who received good evidences of spirit presence and identity should send to 'LIGHT,' for publication in its columns, detailed accounts of their experiences, because all such testimony was valuable. He knew that it was difficult to get 'the man in the street' to read and think, but it was still more difficult to get him to investigate, and the first requisite was to pile up the evidence in an accessible form for reference, so that the public mind could be reached and influenced, and the truths of Spiritualism be thus forced upon the attention of those persons who, while they perhaps needed them most, were the most difficult to reach because of their apathy and indifference. (Loud applause.)

MR. WITHALL said that, while listening to Mr. Orr, he could not help thinking of another old friend of whose transition they had just learned—Mr. Andrew Glendinning. They had not heard much of him of late, but in early times, in association with Mr. Lacey and a medium named Rita, he had actively devoted himself to the investigation of spirit-photography. The results of the experiments in which he took part were most interesting, but connected with all there was a mystery and puzzle beyond their present ability to explain. 'We have found,' continued the speaker, 'that whenever we try anxiously to get results in a certain way, we get nothing: that has been our experience lately. A small committee of this Alliance has been holding some experimental sances with Mr. Wyllie, but no "psychic extras" were obtained. Of course, that does not prove that they cannot be secured; it only proves that for some unexplained reason we were not as successful as some others have been. I may say, however, that we were much disappointed, as we were very hopeful of obtaining

successful results. Still, I would urge you to persevere in making careful experiments and in patiently recording the results, however strange those results may be, for if you get anything at all to report, it is valuable as evidence. Often the most striking phenomena are obtained when least expected, and, therefore, unfortunately, we omit to record them.' Mr. Withall concluded by relating an incident that had but just occurred, of personal interest to himself. A lady had said to him a few days ago: 'I see your sister. She has in her hand what seems to me to be a curtain, and she seems to be working on it in some old rose material.' He knew nothing of the matter, but remembering that his sister, not long before her transition, had intended to go with his wife to select some carpets, he had imagined that some reference to this might be meant. On reaching home he related the circumstance to his wife, but she said that she did not understand it. However, a lady who lived with them at once exclaimed, 'I think I do. The last time your sister was here she saw a design which she admired so much that she said she would like to copy it in old rose silk on some curtains that she intended to work.' This intention, said Mr. Withall, she did not live long enough to carry out, but he had no doubt that his sister conveyed the idea to the medium as a test of her presence, and he regarded it as most convincing.

Miss Mack Wall then mentioned that, certainly not later than 1898, when Miss Rowan Vincent was giving illustrations of clairvoyance at the rooms of the Alliance, she received from Miss Vincent a description. Recognising it, she had begged that it might be repeated, as it was that of a well-known public man who might, perhaps, be recognised by other members of the audience. This request having been complied with, after a momentary pause Mr. Frederic Thurstan rose and said, 'It is Spurgeon, I see him clairvoyantly,' and added that he was holding out a bunch of violets to Miss Mack Wall. Neither then, nor for ten years afterwards, had she been able to recall, in her remembrances of Mr. Spurgeon, any incident in which a bunch of violets had figured. But in 1908, whilst turning over some letters of his, she found amongst them one of his visiting cards, on which he had written, 'Hearty thanks for good wishes and particles of sweetness.' This had reminded her that in January, 1890, when staying in the same hotel as he, she had found some violets during a morning stroll. These, upon her return to the hotel, she had sent in to Mr. Spurgeon—who was at the time confined to his room with gout—with a card on which she had called them 'atoms of sweetness' sent to cheer him, and his response had been the card just found. As Miss Mack Wall had not been able to recall the incident for at least ten years after the clairvoyance, and not even then without the reminder of the card, she thought that Miss Rowan Vincent's vision, with Mr. Thurstan's confirmation of and addition to it, could not, except by cavillers, be attributed to thought-transference, but should rather be regarded as another proof of spirit identity.

Mr. Orr then suggested that the members of the audience might like to see the photographs to which he had referred, and these were handed round from one to another, the interest displayed in them being such as entirely to preclude the possibility of further speaking and of the passing of the customary vote of thanks to the lecturer.

WE were indebted to Mr. H. Blackwell for the portrait of Mr. Andrew Glendinning which appeared in our columns last week. It was from a recent photograph taken by Mr. Blackwell himself, who has our thanks and those of our readers for his kindly help in this direction.

ARRAN THE BEAUTIFUL.—Only those who have visited Arran have a full sense of its wonderful beauty, but as these, we know, include many of our readers, we make no apology for referring to a new book by Mr. Mackenzie MacBride, 'Arran of the Bens, the Glens and the Brave' (T. N. Foulis, London and Edinburgh, price 5s.). The volume contains a number of exquisite illustrations in colour by Mr. Lawson Wingate, R.S.A., and in its letterpress deals fully with the scenery, the customs, the history, and antiquities of Arran. Mr. MacBride, we may add, is the son of the late Mr. J. A. P. MacBride, the well-known Scottish sculptor, a member of one of the old Arran families, records of which are contained in the volume.

RATIONALISM AND MIRACLES.

Mr. Herbert Burrows, in an address on 'Constructive Rationalism,' which is printed in the 'Monthly List' of the South-place Ethical Society, South-place, Finsbury, E.C., gave utterance to some suggestive thoughts which will probably be of interest to the readers of 'LIGHT.'

Defining rationalism as 'that method of thought which in matters of religion not only allows the use of reason, but considers it indispensable,' and generally, as 'the mode of thought which finds the final test of religious truth in the human understanding, conscience and reason,' he added that 'rationalism is the use of reason—not the arriving by that use at any particular opinion or conclusion,' and said:—

I find that wherever there has been a religion, even in its beginnings, there has been rationalism. Ever and always some soul, who has generally had to suffer for his temerity, has stood out in opposition to his fellows, and has disputed or denied what to the majority has seemed to be irrefragable truth, . . . and the rationalism has by no means always been pure denial or negation, . . . but rather a loosening of the hard orthodox shell, and the insistence on the moral development of humanity, not in opposition to, but as a necessary consequence of, the old faith, if that faith was rightly understood.

Dealing with the 'constructive' aspect of rationalism, he said:—

It is comparatively easy to pull down; the most difficult of all things is to construct. And yet if rationalism is to hold its own it *must* build, and build by enlarging its sphere. Martineau's words are as true as ever: 'Negation supplies no bond.' All men and women, even the best of them, make mistakes; but in every age of the world's history the true lives of the best men and the best women have been built up, not on mere negations, but on affirmations. Not the spirit who denies and does nothing else, but the spirit who, after having denied the false and the wrong, affirms the right and the true, saves the world.

While Mr. Burrows recognised that it is necessary to deny, because only by denying the falsities with which the soul of humanity has been hampered can man win his way to the truth, he held that rationalism needed to apprehend and appreciate the fact that 'it is not the denial but the truth which saves.' 'If a man honestly uses his reason and his thought and yet continues to believe in what are known as miracles, he may still be a rationalist and a freethinker,' for if miracles *do* happen, then they must be acknowledged. On this point Mr. Burrows made his meaning quite clear:—

Legitimately using the results of the best physical science of the time, we find that almost every day we are approaching the borders of a realm of thought, reason, and experiment in which the subtler unseen forces of physical nature are more and more coming into play, with extraordinary scientific results. At home I have a book written a generation ago which foreshadows, among other things, the time when, by turning on a current, we shall not only see but hear our friends in far-off Australia in pictures on a screen. To the ordinary person a few years ago that would have seemed an occurrence to which some of Christ's miracles were but commonplace. But it is within more than the bounds of possibility. Inventions are being perfected through which, by wireless electricity—not, as yet, as far as Australia, but as far as Paris—pictures and voices can be simultaneously transmitted at the time of movement; and we may actually watch the gestures and hear the speech of our absent friends. This will soon be the commonplace of every cinematograph show. 'Impossible!' the honest rationalist of fifty years ago who knew nothing about the latent possibilities of science would have said, even as some learned members of the French Academy said 'impossible' to Edison when he first exhibited his phonograph to them. They vehemently declared that it was either ventriloquism, or that someone was concealed in the machine. And yet!—what was impossible to them is now a toy for our children. They were honest, but ignorant. Their rationalism was simply unscientific and a little unwise.

If we get enough evidence for abnormal occurrences, we are bound, from the rationalistic and free-thought standpoint, to believe in them. That is reason and science. It is unreasonable and unscientific to say beforehand without examination that these things cannot happen. . . . I never deny anything without examination; all I do is to say 'I was not there.' And there is a further important position: that

much more and cumulative evidence is required for an abnormal occurrence than for one which is within the ken of our ordinary daily experience. Proceed on these lines, and your rationalism and free-thought are safe, whatever happens.

In his book on 'Force and Matter,' Büchner, the German scientist and rationalist, says: 'There can be no scientific doubt that *all* alleged cases of actual *clairvoyance* . . . rest on fraud or illusion. Clairvoyance—that is perception beyond the natural reach of the senses—is, on physical grounds, an impossibility.' Now, from actual experiment, I *know* that Büchner is wrong. Clairvoyance is an actual fact, and I have seen it under circumstances chosen by myself where neither fraud nor illusion was possible: circumstances in which a man saw through opaque objects, the human body, for example, and also while outside a room described accurately what was going on inside. Supernatural? Certainly not. Rationalistic? As certainly, yes.

I know enough through close study of the X-rays and their etheric vibrations to know that under certain conditions it is possible to produce the same or like vibrations in the human being, and to transform him for the time into a practical X-ray apparatus. Now, I could have done one of two things. I could have simply said, 'I am a rationalist, a freethinker, and I refuse to experiment because I know the thing cannot happen.' Then I should have been as foolish as Büchner. Instead, I took the other and, as I think, the wiser and rationalistic course. I said, 'Here is something reported which is contrary to my ordinary experience, and which, if true, upsets my previous conceptions of the laws of Nature. As an honest man, a rationalist, a freethinker, it is my duty not to rest content in one groove of thought. I will see for myself.' I saw. As a rationalist still I had to revise my previous ideas and to form new conceptions of natural laws, because as a rationalist I had used my reason and as a scientist my experimental methods, and had arrived through the weight of evidence at a new conclusion. Then, still as a rationalist, I could no longer honestly give utterance to the old conclusions to which Büchner committed himself and in which I once believed. . . . True rationalism does not demand that we shall all come to one conclusion, whether of denial or of affirmation, but that we shall all use our reason honestly and to the best of our ability, and while coming to a decision on it for the time being, exclusive of any outside authority whatever, natural or supernatural, we shall resolutely keep our minds open to fresh light from whatever quarter it comes, so long as we are assured that it *is* light.

If, in the following passage, we substitute the word 'Spiritualism' for 'rationalism,' the sentiments expressed by Mr. Burrows will apply equally well to our own position as Spiritualists:—

Constructive rationalism has before it a gigantic task in all departments of life. Having learned that mere denial is no real builder of men, and that the open mind is an essential, it must everywhere and everywhen put into force its own affirmations. Even if the theological battle were entirely won, the great work of rationalism would only have begun. The rationalism of the future will have to concern itself much more closely with all the activities of life, for the very reason that in its initial stages it has to deal with the creation for man of a clearer mental atmosphere. . . . It must show the way to a nobler individual life, out of which shall spring sweeter manners, purer laws—in short, constructive rationalism must not simply mould the individual in a fixed groove of thought, but rather help him so to shape his life that out of it he may, in conjunction with his fellows, secure the fullest opportunity and satisfaction for his highest and noblest needs as individual and a citizen of the community. . . .

I can conceive no higher ideal which we may set before ourselves as worthy of attainment. But for this constructive rationalism the essential need is true rationalists. If without active protest we see injustice in the commonwealth, unequal laws, the sordid lust of life enthroned in the State, we are no true rationalists. If without active protest we see and suffer economic oppression, the dominance of man by man, of class by class, of nation by nation, we are no true rationalists. If in our own individual lives we put mere social considerations in the place of true morality, if we quietly acquiesce in the conventional lies of our civilisation, if in our business relations we fall below the highest standards of honour and fair dealing, if in our homes we allow our selfishness to reign instead of self sacrifice for others, we are no true rationalists. True constructive rationalism should have a heart as spacious as the world, a mind as open as the sky, a soul as free as the mountain wind. With such a heart, with such a mind, with such a soul, the rationalism of the future will march to its sure and certain resting place in the lives and the work of men.

REASON AND BELIEF.*

Sir Oliver Lodge, by the publication of part of the substance of his lectures to the students in training as teachers in the University of Birmingham, has added another to the many claims which he has on the gratitude of the human race. This little book of about two hundred pages is an exposition of the author's views on the subject of incarnation in general, and on an effective method of teaching the Old Testament in the light of the doctrine of evolution; and these views are set forth as the result of a lifetime of scientific study.

The work is divided into three parts: I. Incarnation. II. The Old Testament in Education. III. The Scope of Science. Part III. is 'of the nature of an apologia and an anticipatory reply to critics,' and it may be recorded as matter for sincere regret that the methodology of scientific investigations should be so little understood that it appeared necessary to add such a section to the book. The thesis that is here developed is that 'there are no absolute barriers or discontinuities in nature,' and that 'no boundary can be drawn' between the domain of science and the domains of literature, religion, or philosophy. All departments of human experience are susceptible of investigation by scientific methods, and the particular form in which the scientific investigation is made depends upon the state of our knowledge of the phenomena to be studied. Some departments of investigation are open to the rigorous method of analysis and synthesis, others are only open to the methods of observation and classification; while throughout all departments of research insight is possible and leads to assumptions which are verified or modified after patient investigation along the lines suggested by the flash of genius or the eye of faith. In all stages of investigation there arise hypotheses—approximations to the truth in the light of the available knowledge of facts; and such shrewd guesses (they are often little more) are tested and verified, and added to our store of theories, which in themselves are but hypotheses which have been found to be true in all the cases and *within the limitations* to which they have been applied.

'Hence,' writes the author,

as a physicist, justifying his procedure as far as may be by the example of Newton, I think it not inappropriate to reach beyond the range of the physical and demonstrable, to a region where experience gained in those departments of knowledge may be genuinely serviceable. And although strict and positive certainty is as yet unattainable, and possibly may remain unattainable for centuries in the future as it has already been through the ages of the past, yet some approximation to the truth may be gradually made by utilising every indication and stretching our human faculties to the utmost.'

We can hardly do better in regard to the main thesis of this book than refer to 'LIGHT' of October 29th, p. 519, where are quoted extracts which in their way summarise the argument, which deserves the careful consideration of every thinking being—'It is not, indeed, likely that personality will ever cease, if we recollect what elements go to constitute a personality.'

These extracts are but fragments of a mighty argument which leads up to the consideration of the Revelation of Christ in the last chapter of Part I. There it is recognised that Jesus knew himself as the Messiah, that he knew that the prophecies of the Old Testament were some prognostication of his birth. Sir Oliver says:—

Do you think such prophetic anticipation is possible? Do you think it absurd to suppose that such an event as the Incarnation was foreseen and heralded, in some fashion more or less distinct? If you think so it is not to be wondered at, for the possibility of such foresight into futurity is a strange one. But I believe you are wrong if you think so, nevertheless. Facts are beginning to be known to me, still obscure and incomplete, which tend to show that even the birth of a human child, of ordinary parents, a child only remarkable for the fulness and richness of its nature and for the destiny soon to overtake it, was predicted, was shadowed forth in ways obscure but subsequently unmistakable, several years before birth. It is not

a subject on which dogmatism is appropriate; but the conclusion at which I am gradually arriving is that future events are planned, and are not haphazard and unforeseen.

Part II. develops the thesis that there is a truth in literature, that children are at a stage of development in which the Old Testament is suitable to their needs, that the basic idea of evolution—that the individual passes rapidly in his life through the whole progress of his race—makes it possible that the Old Testament is specially adapted to present to the immature mind certain aspects of truth. 'The essence of all human knowledge' is 'that it shall be true as far as it goes.' To the contention that there is much that is blameworthy and much that is surprising in the conduct of the chosen people of the Old Testament comes the reply:—

And yet we too are a chosen people. . . . The migration of that primitive tribe, from Ur of the Chaldees, under the leadership of that splendid old chief, Abram, into a land of promise, was an event fraught in the long run with stupendous results for the human race. And are we not migrating to the ends of the earth now, and increasing and multiplying in the promised lands, towards which the tide of civilisation—a civilisation better, and happier, and holier than ours, I trust—is slowly, but surely, flooding in?

Let us take truth as we find it, and rejoice.

B. C. W.

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.

'When Does the Spirit Leave the Body?'

SIR,—In 'LIGHT,' of October 29th, Amy F. Stevenson asks 'When Does the Spirit Leave the Body?' She regards the claim made by Dr. Baraduc, of Paris, that the 'astral body' remains with the material body for several days after the death of the latter as opening up a very horrible problem, and would have a more 'comforting and beautiful theory.'

Now, I think that we who search after new light regarding natural laws should accept truth without considering whether it is 'comforting' or 'beautiful'! The astral body which holds the material atoms together during earth existence cannot be disconnected from them suddenly, but only by degrees, and this process may continue several days or even years! It depends how strongly the soul, which was incarnated in the material body, was engaged with material thoughts. A materially-minded spirit grasps at the last atom of his body, which he thinks to be the most important thing. Therefore, the Buddhist custom of burning the body was a very useful one, because by this means the otherwise earth-bound (body-bound) spirit became immediately free. To sum up, the experience of Dr. Baraduc is not only proved, but also logical, therefore quite to be accepted.—Yours, &c.,

Budapest.

ODON REREI.

SIR,—With reference to the letters by Hereward Carrington (p. 523) and Amy F. Stevenson (p. 524), I think it is best to look at the problem from the spiritual side. The human spirit is a projection from the Infinite Spirit and ocean of life; the soul is a projection from the human spirit, and is attached to the body at the heart, where the supply of life enters through the soul to animate the body. If the faulty conditions are at the heart, the soul is pulled inward by its attachment to the Infinite on to another plane of life, and the body is instantly dead, as the supply of life from the soul is stopped. But if the fault is at other parts of the body, the heart then shares in the general weakness, the circulation becomes reduced, the soul gradually withdraws itself from the extremities until the weakness reaches the heart, which stops, and death takes place. The soul then goes forward, carrying with it all that made up the man, excepting the earthly matter.—Yours, &c.,

R. G. BENNETT.

Remarkable Experiences.

SIR,—In response to your appeal for more subscribers to the Spiritualist Alliance I beg to tender my mite. I have been a Spiritualist for the last forty years and regret that I have only taken in 'LIGHT' for the past two. I must congratulate you on the tone and conduct of your paper. I look forward to seeing it each week.

* 'Reason and Belief.' By Sir Oliver Lodge. Methuen and Co. 3s. 6d. net.

I cannot help thinking some of your correspondents would do better to investigate carefully before rushing into print. I am prompted to write this by a letter in 'LIGHT' (page 523) signed by J. McKee, respecting 'apports' at séances. I have had an ordinary chair transported from my side out of a locked room into a lighted hall, but I never imagined the chair came into existence in other than the ordinary way. I have also had an arm lily entire with the mould on the root as it left the pot and with dew on the leaves, and measuring some three feet over all, besides hundreds of other things, none of which purported to be other than transported from outside. I have not sat at a séance for twenty years, preferring the other side of the question, still I see no reason why these things should not be as common to-day if sitters would only give the time and trouble to the subject we used to.—Yours, &c.,

C.

Mr. J. J. Vango.

SIR,—As an old friend and client of Mr. J. J. Vango, may I suggest to all those who have been aided and comforted through his mediumship that now that he is recovering from his recent very serious illness and stands in need of absolute rest and change, an opportunity is afforded them of extending their sympathy in a practical form by subscribing to a fund to enable him to regain his strength and power? I beg to enclose my small contribution as a commencement.—Yours, &c.,

M. Cox

[We have received from our correspondent a postal order for 21s., and trust that Mr. Vango's many friends will rally round him at this critical time, as we understand that he has narrowly escaped passing to the other side and is still very weak. Contributions may be addressed c/o the Editor, 'LIGHT' Office, 110, St. Martin's-lane, W.C.—Ed. 'LIGHT']

National Fund of Benevolence.

SIR,—I have much pleasure in acknowledging the following individual donations received during October in response to the appeal for a National Collection:—

Mr. J. J. Herbert, £1; Mrs. Kendal, £1; Mr. G. E. Gunn, £1 1s.; Mr. Fooks, 5s.; 'A Friend,' Exeter, 2s. 6d.; 'J. B. S.,' £1 1s.; 'Friends,' £5 5s.; Mr. A. J. M. Burden, 5s.; Mr. Dudley Wright, 10s. 6d.; Miss E. L. Boswell-Stone, 5s.; Mr. W. Walker, 2s. 6d.; Mrs. Christine Thomas, £1 1s.; 'Two Rochdaliens,' 10s. 6d.; Mme. E. Le Bauld de Naus, 10s.; 'Bradford Spiritualist,' 1s.; 'Well-Wisher,' Halifax, 2s. 6d.; Mr. Gainsley's Circle, 1s. 6d.; 'Scotta,' 2s. 6d.; Mr. C. Shaw, 1s. 6d.; Mr. J. H. Sankey, 5s.; Mrs. M. Simpson, £1; Mrs. Entwisle, 5s.; 'Well-Wisher,' 2s. 6d.; Miss L. Hinchliffe, 5s.; 'Anon,' 2s. 6d.; Mr. J. Briggs, 6s.; Mr. W. S. Watson, 10s.; 'Emma,' £1 15s. 4d.; Mr. R. H. Yates, 2s. 6d.; 'Friend,' 6d.—Total, £18 2s. 4d.

The society collections will be published later, as the list is not yet complete. Up to the present, I regret to say, only half the sum desired has come to hand, and I sincerely hope that those societies who have not contributed will endeavour to do so.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Treas.

MR. G. BORUP, secretary of the Danish Spiritualist Alliance, writes: 'Through Mr. A. V. Peters, who is at present in this city, we have received the sad news of the sudden death of your Mr. Shipley, and we hereby take leave to express to you our deepest sympathy in the great loss which you have suffered.' We fully appreciate the kindly sentiments of our Danish friends.

Mrs. JULIA WARD HOWE, who has just passed away in her ninety-first year, will ever be remembered as the writer of the famous 'Battle Hymn' ('Mine eyes have seen the glory of the coming of the Lord,' &c.) during the Civil War in America. A suggestion was made to her that she should write some new words to the tune of 'John Brown's Body.' The following evening she went to bed as usual and woke in the grey of the early dawn, when the lines of the Battle Hymn suggested themselves to her. She composed all the verses while lying in bed, and then found pen and ink and scrawled them almost without seeing what she was doing. The New York 'Tribune,' referring to this 'resplendent lyric,' says: 'Conspicuously above not only the rest of her works, but also above the great mass of writings of that time, it stands as the product of inspiration and as, in turn, a potent source of inspiration.'

SOCIETY WORK ON SUNDAY, NOV. 6th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place-Veary gave many fully recognised clairvoyant descriptions and encouraging messages. Mr. W. T. Cooper presided.—*Percy Hall*.—October 31st, Miss Florence Morse gave successful clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. E. W. Wallis delivered an interesting address on 'Spirit-Life Realities.'—67, *George-street, Baker-street*.—Morning, Mr. Wallis spoke well on 'The Way of Life.' November 2nd, Mr. Percy Beard gave many recognised clairvoyant descriptions. Sunday next, see advt.—J. H. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robert King replied to many interesting questions. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyant descriptions. Monday, 8 p.m., members' circle.—N. R.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Sexton's convincing address was much appreciated. Sunday next, at 7 p.m., Madame Hope, trance address, followed by clairvoyant descriptions.—T. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. W. E. Long gave an address on 'Revelation, Ancient and Modern.' Sunday next, at 11 a.m., circle. Evening, Miss Anna Chapin, address and clairvoyant descriptions.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. F. Smith gave a thoughtful address on 'Intuition.' Mrs. Smith gave clairvoyant descriptions, and kindly promised a concert in December towards the building debt. Sunday next, Mrs. Podmore. Thursday, Mr. G. R. Symons.—H.

BRIXTON.—8, MAYALL-ROAD.—Mr. P. Smythe gave an address on 'Spiritual Gifts.' Sunday next, at 7 p.m., Mr. Sarfas, address and clairvoyant descriptions; at 3, Lyceum. Monday, 7.45, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Mercer gave an interesting address on 'The Mantle of Optimism,' and Mrs. Johnson clairvoyant descriptions. Sunday next, at 7 p.m., address by Mrs. Everth and clairvoyant descriptions by Mr. Slade. Wednesday, public service at 8.15.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave two interesting and instructive addresses and good clairvoyant descriptions. Speaker on Sunday next, Mr. E. W. Wallis, at 11.15 a.m. and 7 p.m. Monday, at 8, and Wednesday, at 3, Mrs. Curry. Thursday, at 8, temperance meeting.—A. M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, interesting teaching was given through Mr. W. E. Long on 'Planetary Influence on Man.' Evening, Mrs. Beaurepaire rendered a solo and gave addresses from several spirit friends. November 13th, 20th and 27th, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.

PECKHAM.—LAUSANNE HALL.—Mrs. Mary Davies spoke on 'Spiritualism: A Philosophy, Science, and Religion,' and gave many good clairvoyant descriptions. Mrs. Ward sang a solo. Sunday, 13th, Mrs. Mary Gordon. Thursday, 17th, Miss Gibson. Sunday, 20th, Mr. and Mrs. Smith. Our next social meeting on November 26th.—W. R. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Immortality' and gave successful clairvoyant descriptions. Evening, Miss Violet Burton gave an address on 'Spiritual and Psychic Development.' Sunday next, at 11.15 a.m., Mr. J. Abrahall; 3 and 7 p.m., annual conference with Union of London Spiritualists. Wednesday, Mrs. Webster. 20th, Mrs. Mary Davies.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—After Mr. Mills Tanner's instructive address on 'The Scientific Side of Development,' Miss Sainsbury gave psychometric readings. At the annual members' meeting, Mr. Thomas was elected president, Miss Greenman corresponding secretary, and Mr. Wallace financial secretary. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mrs. Fielder. Thursday, at 8.30, Mrs. Mary Davies. Silver collection.—N. B.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Union of London Spiritualists' Annual Conference. At 3 p.m., Mr. R. Boddington's thought-provoking paper on the 'Conduct of Circles' was discussed, and it is hoped good results will follow. At 7, Mr. Noall spoke on the 'Freedom of Spiritualism,' Mr. G. F. Tilby pleaded for the recognition of the 'Continuity of Life.' Mr. G. Tayler Gwinn dealt with 'Corruption of Thought.' Solos were sweetly rendered by Mr. and Mrs. Rush. Sunday next, Mr. J. Gambriel Nicholson, on 'Immortality and the Poets.'—W. H. S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Petz gave a good address on 'Charity.'—A. B.

EXETER.—MARLBOROUGH HALL.—Mrs. Dennis gave an address and clairvoyant descriptions.—E. F.

WINCHESTER.—ODDFELLOWS' HALL.—At the evening service, Mr. Frank Pearce, of Portsmouth, gave a good address.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mrs. Fielder gave psychic readings to a good audience.

EXETER.—MARKET HALL.—Morning, address by Mr. W. Venn. Evening, address by Mr. W. H. Evans. Clairvoyant descriptions by Mrs. Grainger after each address.—H. L.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. W. M. Johnson gave an address on 'Purposes in Life.' On Tuesday, 1st inst., Mr. J. Coote spoke on 'The Simple Gospel.'—W. J.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. G. Nicholson gave an inspiring address on 'The Divine Symbol.' 4th inst., circle, conducted by Miss B. José.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mrs. Neville spoke on 'Kind Words can Never Die,' and gave psychometric readings.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Morning, Mr. Dickson spoke, and in the evening Mr. Nichols dealt with 'Death an Incident in Life.' After-circle well attended.—E.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Miles Ord gave interesting addresses. After-meeting for spirit messages well attended.—A. L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Underwood gave the address on 'A Thought with God.'—C. C.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—In the evening Mr. V. Morris discoursed on 'The Two Minds.' Usual week-day meetings.—C. R.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Symons spoke morning and evening on 'The Christ Spirit in Man' and 'Prayer.' Mr. Rundle gave clairvoyant descriptions and spirit messages.

BRISTOL.—16, KING'S SQUARE.—The president gave a paper on 'The Help of Spiritualism,' and Mr. Courtenay spoke on 'The Essence of Philosophy.' Spirit messages by Mrs. Courtenay and Mrs. Oaten.—N. B.

FOREST GATE.—447, KATHERINE-ROAD.—Mrs. Roberts gave an address on 'What it is to be a Spiritualist.' October 31st and November 3rd, Mrs. Connor, clairvoyant descriptions. November 1st, Mr. Sarfas, address and clairvoyant descriptions.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Morning and evening, Mrs. Cannock gave addresses and psychic readings. On Monday she gave illustrations of psychometry.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street gave a good address, and in the evening spoke on 'The Impossible Made Possible,' followed by auric drawings. Usual meetings during the week.—A. H. C.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Morning, discussion; at 6.30 p.m., address by Mr. A. C. Osborne on 'Up-to-date Christianity, viz., Spiritualism.' Messages through Mrs. King and Mr. A. G. Taylor. Circles on the 1st and 2nd inst.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Morning, Mr. J. Walker answered questions. Evening, Mr. F. T. Blake spoke on 'The Philosophy of Spiritualism,' and Mr. A. Punter gave clairvoyant descriptions. Solo by Mrs. Legge. 3rd inst. Mrs. Harvey gave clairvoyant descriptions.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. James Macbeth Bain spoke in the morning on 'The Healing Movement,' and in the evening on 'How the Healing Christ of the Soul uses all our Good in the Service of Life.'

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Mr. Walker gave an eloquent address on 'We are Sons of God.' After-circle, clairvoyant descriptions by Mr. J. Walker and the president.—M. L. C.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Lacey spoke, morning and evening, on 'Come—the Call of the Spirit,' and 'Death,' and on the 2nd, on 'The Need of Spiritualism,' and gave clairvoyant descriptions.—G. McF.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Stafford gave an address and Mrs. Trueman clairvoyant descriptions. 2nd inst. Mr. Stafford exhibited a picture of 'The Ever-open Door' and Mr. Walter Howell lectured on the same subject.—N. F.

SOUTHPORT.—HAWKSHED HALL.—Mr. A. Wilkinson spoke in the morning on 'The Significance of Spiritual Gifts.' Miss Bolton conducted the Lyceum. In the evening Mr. Wilkinson answered questions. Clairvoyant descriptions at both services, and on Monday.—E. B.

MANCHESTER.—GREYMAR-LANE, BRADFORD.—The Spiritual Church Brotherhood held its sixth monthly meeting on October 29th. The secretary outlined the origin and progress of the brotherhood. Mr. Dabbs dealt with the legal position of churches, and Mr. Massey, Mesdames Dunbar, Hasselby, Hulme and Rhodes also spoke. Mr. Croasdale was chairman. Nine new members were enrolled.—J. E. H.

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