

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,558.—VOL. XXX. [Registered as] SATURDAY, NOVEMBER 19, 1910.

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

## London Spiritualist Alliance, Ltd.

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*For further particulars see p. 550.*

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### THE CONTENTS

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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.

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OFFICE OF ‘LIGHT,’ 110, ST. MARTIN’S LANE, W.C.



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## NOTES BY THE WAY.

'The Swastika's' 'Excursions in Psychic Phenomena' contain some rather novel suggestions. Such as:—

The soul that leaves the physical body without any idea of the life after death, without any spiritual sight, will find itself blind in the after life.

It is not a question of 'goodness' so-called, but a question of development. Therefore, it may be that the person who has been dissipated, and apparently ungodly, may yet have unconsciously used those faculties of the soul that will give him, when he has passed out of the physical body, a degree of consciousness (sight and hearing) of the life in which he finds himself.

An instructive description of a séance is given at which a spirit declared it was in Purgatory, after which the following conversation took place between one of the students and a spirit:—

Then the belief that he is in Purgatory is an actual fact with the young man?

'He is in the outer area of the earth vibration and cannot get back into a body, nor can he yet enter the psychical planes, and therefore he is in darkness, because, being deprived of his physical sight and not having the psychical sight developed, he cannot cognise those of us here who would help him.'

Who are you, and what is your work or mission in the Invisible?

'I am a teacher here.'

Could you not take this young man and make him realise his condition?

'The lady (a medium) to whom he came must be the first to tell him of his condition, and to tell him that, if he will seek for help on this side, instead of from those he has left, he will quickly find himself in the light, instead of in the darkness; and also tell him that God does not punish but that He knows only Love.'

Certain replies to questions, in this number of 'The Swastika,' appeal to us for their beauty and good sense. Here is a reply to one who is rather worried with 'affirmations.' 'I have tried affirmations,' he says, 'but find that they do not really rest me, no matter how much I "declare" myself invigorated.'

The reply is delicious:—

Affirmations are only another form of inducing brain-fag, which you already have from over-activity of brain action along one continuous line of thought. Therefore cut out the affirmations. Let your mind travel for the space of a few seconds, into the mental concept of a green field, where cattle are contentedly browsing, and where the birds are singing and the music of a pebbly brook sings of peace and quiet and contentment. Sit for a moment in thought under the shade of wide-sweeping trees and look up at the blue sky and forget that there is such a thing as time or work, or 'affirmations' in the Universe. If you tire of this picture, build another of a wide expanse of blue ocean with white sails dotting it,

and seagulls flying contentedly over its ripples. Just turn the currents of your thought-force away from all that limits and encompasses and holds you, and feel the freedom of unlimited space. You will be surprised at the result in refreshing your mind and body.

Another reply, concerning clairvoyance, is also very sensible:—

Clairvoyance does not necessarily include the power of prediction. No one can predict with absolute certainty, because all predictions must be subject to the conscious will of the person for whom the prediction is made. It is possible to predict tendencies, probabilities, and 'natural' results from certain past and present causes, but when the conscious will takes control of one's life forces, all these probabilities may be changed. Don't stake your life, or less, on predictions of any kind. Take the ordering of your life into your own hands. Don't wait for things to happen.

The current number of 'The Quest' contains many good things, most of them 'out of the common,' as old-fashioned people say; 'a feast of fat things, of wine on the lees well refined,' for lovers of things occult, ancient, mystical. One short article, however, is quite of another kind—practical, homely, familiar. It is a brief study of 'Pessimism; some Suggested Cures.' The writer, Thomas E. Sieve, thinks that Pessimism is a kind of malady, like a bad cold, the result of a chill, or 'a sign of esoteric laziness.' He says:—

The optimist or the happy man is the one who is eternally using his whole self to recover from the disagreeables of life. If we spend ourselves generously, if we exert our inner will, we can recover our equilibrium after any unpleasantness. The person lazy in will-power is, as a rule, a pessimist. Doggedly sticking to things, however, is not a sign of will-power; it is a sign of being self-centred, which may be very desirable, but is quite as likely to be thoroughly selfish. Will is an activity or power. It is the power to attain poise eternally, a self-adjusting power. The power to make use of any and every circumstance, the power to turn everything to account, to be able to see at a glance the true value of everything and put it to its proper use.

We hardly know how to take the following paragraph. If it is intended as advice, it seems to us to invite the pessimist to settle down as a mere mollycoddle. But if it is meant as gentle satire, we are afraid it will be misunderstood. 'It is quite possible,' says Mr. Sieve, 'to be supremely and entirely happy in this world':—

There are plenty of cosy corners about, to nestle into if we look out for them; all people have cosy corners near them. Cut yourself to fit the nearest corner, and you will soon find that you are out of the way of all buffeting. Adaptability is the law of life and progress. It is quite possible to remake your fate every day. You may not be able to alter all the happenings, though much can be done even of this; but you can take the sting out of all happenings and make them agreeable, make them fit. If you would conquer, yield. Don't take life too seriously.

The pessimist who would try in this way to be 'cured' might succeed in saving his poor body; but, on the other hand, it is quite possible that in the end there might not be anything else to save.



We have received from Philadelphia (The John C. Winston Co.) a mightily entertaining book, 'Uncle Wash, his stories'; and there are nearly forty of them. Uncle Wash is a glorious old negro who lived through the war time in the Southern States of America, and is full to the bung with stories, as racy, as refreshing, and as exciting as any stories could be. The book is said to be 'By John Trotwood Moore,' but Mr. Moore tells us, in a pretty Preface, that 'the author's own part in this book has not been so much to create as to transcribe.' 'Like Lord Byron,' he says, 'Uncle Wash could not tell a story that had not really happened. The chief incidents of all of these stories are true.' And then he concludes with the genial thought: 'Chief among the tenets of that broader religion of to-day is that which recognises the rights of laughter—that the soul, if it stands under the great burden of this age of effort, needs no less the smile for its journey than the body needs its newer religion of sunlight and air.'

It is in the spirit of this gracious thought that these mainly joyous stories are told; and so we commend them especially to English readers.

Father Benson's Paper in 'The Atlantic Monthly,' on 'Catholicism and the Future,' stands up for his Church as unshaken and unshakable amid rising and falling organisations of sectarian creeds: and he is not entirely wrong. But there is an explanation. Poor human nature, in the gross, requires authority, spectacle, ceremonial, saving persons and saving substances, magical rites, and divine sanctions; and, in the Roman Catholic Church, it gets all these.

On his first page, Father Benson says that this Church is 'founded upon the idea that theology is not, as other sciences, merely progressive and inductive, but is rather the working out, under Divine guarantees, of a body of truth revealed by God two thousand years ago.' Those few words explain it all: Theology is not progressive. Truth in that sphere is not to be discovered: it is revealed. God revealed it: and the Church is its custodian and interpreter: and all is founded upon that. Be it so. That explains its power: but, at the same time, it predicts its ultimate fall.

The Memoir of William Sharp (who 'fabricated' 'Fiona Macleod'), just published by Heinemann, still further reveals him as not entirely a fabricator. He was, in fact, a trance medium, and a sensitive who was conscious of contact with other personalities in the realm of romance and thought: possibly rightly classed with Chatterton. His wife and some of his friends testify to characteristics and happenings which strongly suggest this. His wife writes, 'I have been beside him when he has been in trance, and I have felt the room throb with heightened vibration.' It is important that this should be generally known.

'The Vineyard' for November is true to its pleasant name. We mention it chiefly for the sake of its clever Study on 'The Week-End Cottage,' by Maude Egerton King. Dickens would have loved it. We ought to hear a good deal of Maude Egerton King: and it would be good for us.

TRANSITIONS.—'LIGHT' loses two more of its staunch helpers by the passing to spirit life of Mrs. Atwood, of Thirsk, Yorkshire, and the Honourable J. D. Hugo, of Worcester, South Africa. Mr. Hugo was a helpful supporter during the early days of struggle and difficulty, and both friends were subscribers to 'LIGHT' from its commencement. We have, however, two more friends in the Unseen, and we send out to them our congratulations and good wishes.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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.

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

Dec. 8.—Vice-Admiral W. Usborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.' 1911.

Jan. 19.—Rev. Lucking Tavenor: 'The Spiritual Message of George Frederick Watts.' With 60 Lantern Illustrations.

Feb. 2.—Mr. James I. Wedgwood: 'The Spiritual Progress of Man.'

Feb. 16.—Rev. J. Tyssul Davis, B.A.: 'The Creative Power of Thought.'

Mar. 2.—Mr. Angus McArthur: 'Psychic Phenomena in England, 600 A.D. to 1200 A.D.; the Remarkable Experiences of Forgotten Pioneers.'

Mar. 16.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'

Mar. 30.—To be arranged.

April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'

May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.).

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, November 22nd, Mrs. Praed 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. 29th, Mrs. Podmore.

MEDIUMISTIC DEVELOPMENT.—On *Thursday next*, November 24th, at 4.30 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

PSYCHICAL SELF-CULTURE.—On *Thursday*, December 1st, at 5 p.m., at the Psychic Class, for Members and Associates only, Miss Dalziel will give an address on 'Psychometry and how to Develop It—with Psychometric Readings.' Discussion.

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

TALKS WITH A SPIRIT CONTROL.—On *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.

### AN 'IDENTITY' BUREAU PROPOSED.

Mr. A. W. Orr, in his recent Address to the London Spiritualist Alliance, suggested that those persons who received good evidences of spirit presence and identity should send detailed accounts of their experiences to 'LIGHT' for publication, because all such testimony is increasingly valuable as it accumulates. A good instance of such evidence appears in this issue of 'LIGHT' on page 552, in the 'Life and Experiences of Mr. E. Dawson Rogers.' A spirit manifested at a séance who was entirely unknown to the sitters. After some preliminary difficulties he gave his message, which, however, was meaningless to those who received it until the Rev. W. W. Newbould succeeded in verifying the facts at the British Museum.

Judging from this and similar incidents we realise that it must frequently happen that investigators of spirit phenomena receive direct or indirect communications from those who, having passed over, try to establish their identity as separate entities, and give names, dates, details as to the place and the conditions of their life here, and the causes of transition, in addition to facts which would serve, if substantiated, to determine beyond doubt the fact of their existence as discrete beings. As the substantiation of the statements communicated is often difficult or impossible to the investigator who receives the message, we have arranged to open an Identity Bureau, which will be conducted by a small committee, so that investigators may help each other in this important matter; and we suggest that sensitives, both in the privacy of their own experiments and in the semi-publicity of their séances, shall take steps to record in a systematic way all facts which will serve to this end.

Whenever a new influence is apparent in the surroundings of a sensitive, attempts should be made to obtain the information set out in the table annexed. It is especially desirable that such details should be sought in every case where the communicant, when on the earth, was unknown to the sensitive and to the individual members of the circle. Letters containing records of experiences of this kind should be addressed 'Identity' Bureau, 'LIGHT,' 110, St. Martin's-lane, London, W.C.

When the desired information has been obtained, it should be supplied to the Bureau, which will then make careful inquiries in an attempt to verify the statements made, and the results of such inquiries will be communicated to the investigators at the earliest possible moment.

In the work of verification we shall ask the co-operation of our readers. An illustration will make clear their part in this work.

A sensitive, or a sitter, A. B., obtains a first communication from X. Y. By careful questioning A. B. obtains the information that X. Y. lived in a place, P., at a certain time, knew people, M., N., &c., passed away in consequence of stated causes, &c. These particulars being sent to the Bureau, a request is printed in 'LIGHT' for the names and addresses of readers who live in or near the place P. who will make inquiries.

A reader, C. D., replies that he will assist in the investigation, and we ask him: Can you find out whether X. Y. lived in the place P. about the time stated, and was known to persons M., N., &c.? Can you obtain the information necessary to answer the questions set out in the enclosed schedule? (See below.)

The reply from C. D. as a result of his inquiries is sent to the Bureau, where it will be compared with the particulars

furnished by A. B. The results of this comparison will be communicated to the sensitive or the sitter, A. B., and to the reader C. D., and, when possible, summaries of the cases will be published in our columns. We are aware that in the past most attempts at direct inquiry from the communicating intelligences have resulted in confusion and failure. We expect difficulties, but we are assured that those who have passed onwards will help on the other side, and with the willing assistance of our readers, the patient co-operation of sensitives all over the world, and the increasing knowledge that our experience will bring to us, we confidently hope to be able to obtain such irrefragable testimony as to force conviction on all but the most obdurate.

It may be suggested that direct evidence of this kind will not be forthcoming, but such details have been given quite recently, and we are confident that if they are perseveringly sought for they will be supplied by intelligent operators in the unseen. The following records, taken from the 'Revue Scientifique et Morale du Spiritisme,' for September, fairly indicate the kind of communication desired:—

Séance on March 4th, 1910.—'It is a shame that Jean Duponchel is unable to struggle successfully against these coarse beings attracted by the earthly atmosphere.' Who is communicating? 'His cousin' (here were given the name, address, age and profession of the communicant), 'who died at Nice, June 17th, 1909.' Where did your cousin, Jean Duponchel, die? 'In Vittoria, in Spain.' After another question—'Don't trouble, the force is exhausted.'

Séance on March 17th, 1910.—The table spells 'Dr. Andre Collet, 40, Rue Blanche, Paris: died June 24th, 1908.' That was all.

In both cases the communicant was unknown to the sitters, and the facts were as stated, except that the day of death was one day wrong. If such evidence can be obtained in France, why should it not be forthcoming in other parts of the world?

Schedule of information desired from the communicating intelligence, either in part or as a whole:—

(1) name, (2) age, (3) date, (4) place and (5) cause of transition, (6) place and date where the last years of earth life were spent, (7) names and, if possible, addresses of persons well known to the communicant, (8) particulars as to facts which should serve to determine the identity of the communicant, (9) method by which communication was established.

This information should be addressed to the Secretary, Identity Bureau, Office of 'LIGHT,' accompanied by a guarantee of good faith signed by the sensitive, or by responsible members of the circle. This guarantee should state whether or how much of the communication submitted consists of statements of facts previously unknown to the sensitive and to all members of the circle.

Schedule of questions to which the inquirer is desired to obtain an answer:—

(1) A person, X. Y., is alleged to have lived in the place P. in the year T. Can you verify this?

(2) Can you ascertain the age of X. Y. and the cause of transition?

(3) Can you find out particulars as to the family history of X. Y.?

(4) Is the person M. still alive, and did he know X. Y.? Can he give any information regarding X. Y.?

(5) It is alleged that ..... (here follow brief particulars as to certain incidents). Can you verify these statements?

TO CORRESPONDENTS.—'W.S.P.W.' and others. We do not take notice of anonymous communications. Letters or articles should always be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith, and for reference.

'LE PROGRES' for October gives particulars of the formation of a committee for the study of transcendental photography, one of the main objects of which has been the collection of a fund for the purpose of offering a prize to the scientist who invents an apparatus, either camera or sensitised plates, or a new chemical product, which will enable photographs of spirits or spirit emanations to be taken by any operator of the apparatus without necessitating the presence of a medium.



# LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 541.)

It is often said that the communications received from unseen intelligences always partake more or less of the mind of the medium, or at least that the information imparted is within the knowledge of the persons present. To show, however, that this is by no means invariably the case, I should like to give you the particulars of a séance held some time ago at the house of a Mr. Mansell, when the messages obtained were in no degree whatever within the knowledge of any of the sitters, but were afterwards satisfactorily verified. The medium on the occasion was Mrs. Everitt—a lady widely known and highly esteemed amongst Spiritualists for the self-sacrificing devotion to the cause—and the company included Mr. Everitt, myself and wife, Mr. Mansell, and two or three personal friends of his, all being well known to each other. I ask your attention to the name of *Mr. Mansell*, because on that will hang some of the interest of my narrative.

We were sitting under the full blaze of a gas chandelier when some loud raps came upon the table. Mr. Everitt endeavoured to get the name of the spirit spelt out, several times without success. I suggested that perhaps the spirit had not communicated before and did not know the usually adopted signals, and I requested that one rap should be given for 'No,' two for 'Don't know,' and three for 'Yes,' and that for other answers the spirit should rap at the letter required while the alphabet was being repeated.

I then asked, 'Have you communicated before?'—One loud rap indicated 'No.'

'Will you endeavour to spell out your name while Mr. Everitt repeats the alphabet?'—Three raps, 'Yes.'

Mr. Everitt repeated the alphabet very quickly, and I pencilled down the following letters, 'T-H-O-M-A-S-M-A-N-S—'

'Oh,' I said, 'Thomas Mansell! This is a friend of yours, Mr. Mansell.' But Mr. Mansell said No, he knew no such person. Nor did anyone else present. The experiment was tried again, with the same result—'T-H-O-M-A-S-M-A-N-S—'. I repeated that I had got the same letters as before, when a loud single rap indicated that I was wrong; and so I asked the spirit, letter by letter, how far I was correct. I then found that 'T-H-O-M-A-S-M-A-N' was right; and when the alphabet was again repeated I learnt that after the 'N' 'T' was intended, and not 'S,' the letter immediately preceding. The name was then without further difficulty spelt out—'Thomas Manton.' Questions put to the friends present satisfied me that no one in the circle had the slightest idea of who Thomas Manton was, and I next asked the spirit to tell me how many years he had been in the other life. The answer came—S-I-X—

'Oh,' I said, 'six years?'—An emphatic 'No.'

'Perhaps you mean six years and so many months? Tell us how many?'—Answer, 'T-E—'

'Oh, six years and ten months?'—'No.'

'Go on.'—'T-E-E—'

'Oh, sixteen years?'—Again 'No.'

'Well, go on.'—'H-U-N-D-R-E-D.'

'Then you mean that you have been in the other life sixteen hundred years?'—'No.'

'Well, try again.'—'Sixteen hundred and seventy-seven.'

'Do you mean that you have been in the other life sixteen hundred and seventy-seven years?'—'No.'

'Do you mean that you entered the other life in the year 1677?'—'Yes.'

'Tell us where you were born.'

Answer, 'Laurencelydiard.'

Knowing nothing of such a place as this, I asked where it was, and the reply was spelled out correctly and rapidly—'Somersetshire.'

'Where were you buried?'—'Stoke Newington.'

The spirit afterwards told us that he was a Nonconformist divine; was at one time chaplain to Charles II.; was afterwards ejected from the Church and imprisoned; that he could say no more then, but that if we wanted further information we could learn something of him at Wadham College, Oxford. He added, however, that he had been introduced to the séance by a Nonconformist friend whom he had met in the other life, Dr. Jabez Burns, who while in earth-life had attended some of Mrs. Everitt's séances.

On turning next day to a Clergy List in search of a parish of a name that might bear some resemblance to 'Laurencelydiard,' I found 'Laurence Lydiard' in Somersetshire. This gave me some hope that I might find all the rest of the nar-

rative to be correct, and as the readiest method of testing the messages, I requested the Rev. W. W. Newbould, who was in the habit of frequenting the British Museum, to endeavour, if possible, to verify the facts for me, telling him, however, nothing more than that I wanted a brief sketch of the life of Thomas Manton, a Nonconformist divine. The following is the report which Mr. Newbould supplied to me next day, and which, it will be seen, proves the accuracy of the communication in every particular:—

[EXTRACT.]

'MANTON (Thomas), a learned Nonconformist minister, was born at Lawrence Lydiard, in Somersetshire, in 1620, and educated at the Free School at Tiverton, and at Wadham College, and at Hart Hall, Oxford. He then studied divinity, and was admitted to deacon's orders by the celebrated Dr. Hall, Bishop of Exeter. After preaching for some time at Sowton, near Exeter, and at Colyton, in Devonshire, he came to London, where he was admired for his pulpit eloquence, and about 1643 was presented to the living of *Stoke Newington* by Colonel Popham, and here preached those lectures on the Epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652. During his residence at Newington he often preached at London, and is said to have preached the second sermon for the Sons of the Clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son of the bishop, who preached the first. He was also one of those who were called occasionally to preach before the Parliament, but being strongly opposed to the execution of the King, he gave great offence by a sermon in which he touched on that subject. In 1651 he showed equal contempt for the tyranny of the usurpers by preaching a funeral sermon for Mr. Love, and in neither case allowed the fears of his friends to prevent him from doing his duty. In 1650 he was presented to the living of Covent Garden by the Earl, afterwards Duke, of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. In 1653 he became chaplain to Cromwell. He was nominated also by Parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers. In 1660 he co-operated openly in the restoration of Charles II., was one of the ministers appointed to wait upon his Majesty at Breda, and was afterwards sworn *one of his Majesty's chaplains*. In the same year he was, by *mandamus*, created D.D. at Oxford. In 1661 he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day, in 1662, when he was *ejected for Nonconformity*. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the Nonconformists from 1668 to 1670, but was *imprisoned* for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died October 11, 1677, in the fifty-seventh year of his age, and was *buried in the chancel of the church at Stoke Newington*.'—H. J. ROSE, *New General Biographical Dictionary*, vol. ix., pp. 464, 465 (1857).

Here is a clear case of a correct and truthful communication, not one word of which was known to any person in the circle, and which the spirit succeeded in giving in the face of a somewhat persistent, though unintentional, attempt to make him say something else than he wished to say.

(To be continued.)

## THE J. J. VANGO FUND.

In response to the letter of Mrs. M. Cox in our last issue (p. 548), suggesting that the friends of Mr. J. J. Vango should rally to his assistance, now that he is in need of absolute rest and change, we have received the following contributions: 'A Spiritualist,' £4; Mrs. M. Cox, £1 1s.; Mrs. A. Cox, £1 1s.; 'W. H.' (Chiswick), £1 1s.; Mrs. Hall, £1 1s.; 'H. W.', £1 1s.; Mrs. Wortley, 10s. 6d.; 'E. W. and M. H. W.', 10s. 6d.; Mr. J. J. M., 10s.; Mrs. M., 10s.; Miss Florence M., 10s.; 'E. A.', 3s.; Mrs. K. C., 2s. 6d.; 'D. R.', 2s. 6d.; 'A Sympathiser,' 2s. Contributions may be addressed c/o the Editor, 'LIGHT,' 110, St. Martin's-lane, W.C.



## RECOGNITION OF LOVED ONES IN HEAVEN.

'The following article,' says 'The Message of Life,' New Zealand, 'appeared in the Kokomo, Indiana, U.S.A., "Baptist" for May of this year. It commences by asking, "Shall we recognise each other in Heaven?" and answers it thus':—

We believe we shall. First, because there is a universal longing for recognition. The expectation that we shall know our friends in the future world is a human instinct. It has part in all literature, a share in the poetry, the properties, and the prayers of Christians and heathens alike. 'It is the earnest expectation of the creature which waiteth for the manifestation of the sons of God.' Poetry has gilded this hope with its silvery measures. Philosophy has recognised its power and hesitated to deny its promises. The Portico of Athens, the massive temples of Egypt, the banyan groves of India, the sunny vineyards of Italy, the Druidic forests of Britain have all thrilled with the song of the living and the prayers of the dying, through which breathed the promise and the hope of recognition in the world of spirits. Homer, the exponent of primitive Grecian belief, has sent Ulysses through the abode of the dead. There he meets and greets Ajax, the invincible warrior. There Achilles and Patroclus, fast friends on earth, are again in close communion. Socrates expected to meet Orpheus, Hesiod, Palamedes, and the thoughts sweetened the pains of death. The Egyptians, with the oldest known civilisations, have always believed in a future state, in which mankind is rewarded or punished according to its action while on earth, and in which the friendships of earth are continued indefinitely. We find this longing, then, in the most ancient as well as the most modern literature, therefore we conclude that it is universal. But for every legitimate longing of the race God has provided that which will satisfy that longing. Moreover, universal beliefs are themselves the voice of God.

There are many passages of Scripture which, while they do not expressly say we shall recognise each other, yet the inference is so strong that, taken altogether, they become almost a certainty.

Jesus declared that many should come from the four quarters of the earth and sit down with Abraham, Isaac and Jacob. In his discussion with the Sadducees, the patriarchs Abraham, Isaac and Jacob were regarded as still alive, for his unanswerable argument was that God was the God of the living and not of the dead. On the mount of transfiguration, Moses and Elijah were present and they were cognisant of the movements of Jesus, for they were talking about his exodus which was about to take place at Jerusalem.

Jesus promised his disciples just before he left them that he would prepare a place for them in heaven, that where he was they might be also. How empty of comfort that assurance is if, when there, they are neither able to recognise each other nor him whom they so dearly loved. He also assured the penitent thief that he would be with him in Paradise. Surely that promise meant conscious joy with his new-found Lord. In the parable of the rich man and Lazarus the latter is represented as in Abraham's bosom, while the former is compelled to listen to a very effective sermon. The inference is that each individual retained all his faculties. The restoration of life reported in the gospels shows that in each case the spirit retained its ability to hear, understand, and obey when separated from the body.

There is a strong passage in Thessalonians in which Paul says that they are his hope and joy and crown at the coming of Jesus. That is, Paul expects to present these Thessalonians that he was permitted to lead to Christ as trophies of his work, for the Master's approval, at his coming. But how could the apostle present these souls to Christ for his approval unless he could recognise them individually.

Two possible difficulties suggest themselves. Here is a mother who goes down into the valley of the shadow of death for her little one. She never returns, and other hands minister to her baby girl. Her child grows to womanhood, then to old age. Grey-haired, wrinkled, and feeble, she, too, crosses the dark river. Will the mother recognise this aged woman as her child? Perhaps the mother has watched the growth of the child. I think it is highly possible that our departed friends are cognisant of all our movements. You remember how the writer in the twelfth chapter of Hebrews represents those who have died in the faith as witnessing our struggles and being greatly interested in our spiritual welfare. But even if we grant that our departed friends are not able to keep in touch with us here, there will be at least as good opportunities in heaven, if not better, for the renewing of friendship, and all eternity in which to consummate it.

There is the possibility of growth for the child who dies in infancy. It is not likely that the souls of the little ones who

are cut off in infancy will be dwarfed. Surely the opportunities for growth in heaven are equally good with those here, and little ones there will be just as fully developed as those who were left behind. But some mother objects that it would not be heaven without babies. Is that mother willing that her baby shall always remain a baby here? If there is soul development in heaven, will the mother not recognise the child there, just as she does here, although he grows to maturity?

## HYPNOTISM.

The Rev. J. Todd Ferrier lectured on the 7th inst. before the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on 'Hypnotism: Its True Nature, Uses, and Possibilities.' He said that mesmerism and hypnotism are as distinct in their nature as a material substance is from a spiritual substance—as distinct, indeed, as body is from soul. Mesmerism is the action of the magnetism of two physical bodies upon each other, one being positive and the other being negative. In mesmerism the subject must be in a negative state, but in true hypnosis he must be in a positive state. A true hypnosis cannot be induced from without by any kind of force; it must be entered into by the subject, and by him only through *willing centrally*—that is, willing inwardly and upwardly. Though the physical conditions appear to become negative, the inner life is in a positive attitude. The word 'hypnotism' expresses what it is. For *Uttvos* means a *deep sleep*. But it is not *ordinary* sleep. In the writings of the ancients it was associated with a spiritual state known as a trance, in which all the outward powers were in a state of quiescence, but the inward powers were in a state of increased activity, which brought to the individual wonderful experiences. It was a state in which the normal lower consciousness appeared to be indrawn, whilst the subliminal, or spiritual, or soul-consciousness was intensified and exalted. And that view correctly interpreted the experience known as hypnosis, when the patient is truly prepared by the healer and enters the state. It is purely subjective. It belongs to the higher psychology. It is more than anything physical. It transcends the mental. It belongs to the realm of the soul. And because of this it ought to be the greatest therapeutic agent. When the medical faculty fully understand hypnotism, it will be found by them to surpass anything they can prescribe for healing purposes from their manifold pharmaceuticals. It gathers up into itself what is known as magnetic healing, telepathic action, suggestion in the normal and abnormal states, and auto-suggestion; but it exalts these, purifies their uses, and accomplishes more for the patient than any one of them could do in itself. So great is the power in a full state of hypnosis, that should the patient will it, and in doing so carry out the absolutely necessary conditions, he may not only experience the most wonderful healing, but have his mind and body so interpenetrated by the magnetic currents which flow into him in that state from the inner world known as the spiritual world, that no disease would again be able to find a lodgment in his system; and if it came to him from without, it would soon pass. For such is the ultimate realisation begotten of the use of a *true hypnosis* in the art of healing.

'AFTER DEATH—WHAT?' is the title of a small volume of addresses by the Rev. Alfred Rowland. Presumably he is not a student of psychical literature, or he would not have selected a title already appropriated by so famous a man as Professor Lombroso. The little book will, no doubt, be useful to those who are beginning to free themselves from the superstition that death sets the term to a soul's education, that endless bliss or endless torment are the only alternatives beyond the grave. This writer sets forth with reverence and hope the view that there is an intermediate state in which the souls of men may grow and progress towards perfection. He is somewhat over-bold, however, in venturing to assert that no lights are to be found for a Christian along the path of Spiritualism. Doubtless he has not trodden that path himself, and therefore his statement is not based on experience, but on hearsay. Some day, perhaps, he will attempt to discover whither that path leads; and we may confidently prophesy that he will find lamps lit there which will surprise and cheer him.



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### 'THE DEVIL'S ADVOCATE.'

#### I.

We have more than once explained that the phrase 'The devil's advocate' (*advocatus diaboli*) is not a term of reproach. It is a very old phrase which designated, in the Roman Catholic Church, an officer whose business and solemn duty it was to rake up everything that could be said against a proposed 'Saint.' It was so necessary there should be no mistake, that this grim personage had to be set to work before the saint-makers could come to a decision. The devil's advocate might know a hundred things in favour, but it was not his business to mention them: his duty was to find out reasons for keeping the proposed saint outside: and, so far from being aggrieved, respectable people were grateful to him, as it is so very important that we should be economical as to saints.

Mr. Raupert's new book, 'The Supreme Problem' (London: Simpkin, Marshall and Co.) recalls the *advocatus diaboli* to mind: and, being passably respectable ourselves, we are grateful for his warnings—and quite understand. The sub-title of his book is 'An examination of historical Christianity from the standpoint of human life and experience and in the light of Psychical Research,' but 'historical Christianity' has not much to do with it, while Psychical Research, or really Spiritualism, comes in for quite excited attention.

Mr. Raupert is very much in earnest, and he has written a very earnest and able book, though it is almost amusingly obvious that the *advocatus* is in evidence all through. Moreover, he has said much more than is necessary, as he himself ought to admit, for, although he says in his very first paragraph that 'the solution of this supreme problem is easier and simpler than is commonly supposed,' he proceeds to fill about three hundred and fifty pages with his solution: the reason for this being that he is a passionate disciple of the Roman Catholic Church and that his main anxiety seems to be to present her as the sole and infallible custodian of the Revelation from God.

He quite frankly states that he writes as a Roman Catholic, and says, 'It is the Creed of the Catholic Church which I shall take as the dogmatic basis for my argument and examination.' We thank him for that warning. 'Forewarned is forearmed.' But we cannot in the slightest degree consent to his description of the present condition of his Church. Within that Church, he says, are 'oneness of thought, peace, restfulness, finality, certainty.'

That is ludicrous. Has he heard nothing of 'Modernism,' of 'The Index Expurgatorius,' of the Pope's recent fulminations against his own priests and professors, his purging of seminaries, his maledictions against Liberalism and Science, Scholarship and Criticism inside his Church?

But Mr. Raupert seems to agree with the Pope in detesting inquiry. 'Outside the Catholic Church,' he says, 'there is, as all the world knows, contention, strife, restlessness, uncertainty respecting each single doctrine of the Faith.' Not only 'outside,' Mr. Raupert, but very largely inside. But this 'contention' and all the rest of it is the result of intelligent and honest dissatisfaction with old conclusions, and of a desire to advance towards the truth. 'The heart is sick and the head is faint and the intellect is hopelessly puzzled and perplexed,' says Mr. Raupert. Not so: what is happening is that we are tired of old infallibilities and finalities, and are on the march: neither are we 'sick' nor 'faint,' but in excellent health for the march.

Mr. Raupert deprecates inquiry all round, and that 'senseless science-craze which has somehow established its reign over some of the very best minds.' 'Senseless science-craze' is not exactly an acceptable twentieth-century phrase: but it is perfectly in harmony with the present attitude of the official portion of the Roman Catholic Church which bitterly resents being disturbed. Hence we are told in this book of the 'grave sin of unbelief,' and it is suggested that the use of our reasoning faculties is an instigation of the devil. 'Thus the soul catches the faint echo of that ancient whisper of the serpent': or, still more plainly, our distrust of the Roman Catholic Church (for that is what it comes to) is 'due on the one hand to the direct work of the spirit of evil, and on the other to that mis- or mal-development of subjective human faculty which is the inevitable result of the modern revival of occult and necromantic practices.' In plainer English—the spirit of inquiry and Modern Spiritualism have, between them, damaged the chances of Romanism.

We meet Mr. Raupert squarely, and tell him quite plainly that doubt is, as a rule, a good thing. How are we to make progress without it? We know what his reply will be,—'There is no progress possible. Revelation is final. God has spoken. His Church is custodian and interpreter. All you have to do is to listen and obey.' We deny it. He says, bluntly enough, as his first words, 'It must be clear to all intelligent men that at the foundation of the entire system of Christian thought lies the doctrine of the Fall of Man and of Original Sin.' At the risk of being denounced as non-intelligent, we deny it. The story of the Fall of Man is not historical. It is the Rise of Man that is historical. God's Human Race is not God's failure: it is His manifestation and masterpiece. 'By reason of the Fall,' says Mr. Raupert, 'man has passed under the influence of the evil spirit': and 'the effect of the Fall is the devil's dominion over the human race.' We deny it, on God's behalf, and who shall say that our inspiration is not as good as the Pope's? Any way it is more in the open and more modern. Doubt kills devotion, says Mr. Raupert, quoting Cardinal Newman, 'and religion without devotion is little better than a burden and soon becomes a superstition.' Really, now, that suggests the retort: Religion without freedom of inquiry is little better than a burden, and soon becomes a superstition. Of that there is no doubt.

All this has been necessary as a preliminary, because all that follows is simply an assault upon Spiritualism from the Roman Catholic camp; and it was first of all necessary to silence its guns. For the present we close with



Mr. Raupert's exceedingly useful backing up as to the truth of our testimony as to the facts. He is just as sure as we are that the facts are as we say. Here is his testimony, for which we are very much obliged :—

Prolonged and painstaking research has shown many of these phenomena to be objective in their character and to be due to the action of extraneous spirit-intelligence or intelligences. Indeed, so exceptionally strong is the evidence which we possess to-day in favour of this conclusion, that to refuse credence can no longer be regarded as a sign of superior intelligence, but as one of being very imperfectly and inaccurately informed. The recent experiments in Italy, made by scientific men of European reputation, have eliminated any remaining element of doubt, even in the scientific mind, since both the photographic camera and specially constructed instruments have left permanent record of the occurrence of the phenomena. 'The results were very favourable,' writes Dr. Botazzi, professor of physics in Naples, 'because they eliminated the slightest trace of suspicion or uncertainty relative to their genuineness. We obtained the same kind of assurance as that which we have concerning physical, chemical, or physiological phenomena. Henceforth, sceptics can only deny the facts by accusing us of fraud and charlatanism.' And these scientific utterances are but confirmations of what humbler investigators, in all parts of the world, and of all nations and races, have everywhere and unanimously affirmed long before the scientific mind deigned to address itself to a study of the subject, and before the Society for Psychical Research existed.

#### THE QUESTION OF SURVIVAL IN 'THE HIBBERT JOURNAL.'

'The Hibbert Journal' for October contains a variety of articles of excellent quality. There is something for the theologian, the philosopher, the politician, the social reformer, the psychologist, and the student of psychical research.

In the latter connection, Dr. James H. Hyslop's paper on 'Philosophical Theories on Psychical Research' is, I think, worthy of notice beyond what has already appeared in 'LIGHT.'

Dr. Hyslop argues that philosophical doctrines ought not to be treated as if they could in any way condition the answer that should be given to the question, 'Does man survive bodily death?' As one who for twenty years has taught philosophy, he is of the opinion that psychical research has not to await the verdict of philosophy; on the contrary, philosophical theories must embody the results of experience, and must be modified to conform to experience, and psychical research is a study of experience.

After quoting Mr. Gerald Balfour's statement that 'there is abundance of evidence, the simplest and readiest explanation of which would be the hypothesis of spirit return; but no evidence, I think, of any absolutely crucial character—no evidence, that is, which excludes explanation on some other hypothesis,' Dr. Hyslop asks, 'What constitutes "crucial evidence" for any belief whatsoever?' Pointing out that it is easy to overlook the essential quality and character of evidence that can claim to be crucial, he argues that a collective mass of facts can alone establish any hypothesis. He says :—

Collectively the facts have a value which individually they have not. . . Hence, in the last analysis, it is the existence of a collective and organic mass of facts that establishes any scientific truth, and psychic research is no exception to this. . . We should never look for the crucial individual incident. It will not exist. . . It is the collective mass of facts continued through long periods of time that establishes a theory. This is the only crucial evidence of anything.

When considering what are 'crucial proofs,' it is desirable, says Dr. Hyslop, to bear in mind that facts may be proved long before they are believed. Scientific research may furnish the facts which constitute proof, but it cannot furnish conviction. Whether evidence is satisfactory or not depends to a large extent on the capacities of the mind to which that evidence is presented. Intelligent persons must not make the mistake of supposing that their belief ought to be coerced. It is not so; responsibility for rejection or acceptance lies with the receiver of evidence as much as with him who presents it.

H. A. D.

#### MR. JOHN B. SHIPLEY.

The 'Revue Spirite Belge' for November gives a portrait of our friend and co-worker, Mr. J. B. Shipley, and says :—

'LIGHT' of October 22nd supplies the painful news of the death of its worthy collaborator, Mr. John B. Shipley, who succumbed largely as a result of the continuous work which he has carried on successfully for our cause.

All those who were at the Congress at Brussels, in the never-to-be-forgotten days of May last, at which the spirit forces of the whole world were reunited, will recall this sympathetic worker who followed in a sustained fashion all the work of the Congress, of which he wrote a complete and impartial account in 'LIGHT.' The simple and precise manner in which he reported the long and sometimes arduous work of the Congress has been made known by way of translation to the readers of the 'Revue.' To our contemporary, 'LIGHT,' we present our sympathetic and fraternal condolences, and in so doing we feel sure that we but echo the thoughts of all Belgian Spiritualists.

We fully appreciate the sympathetic sentiments of our Belgian friends, and are pleased to know that they valued so highly the work of our representative at the Brussels Congress.



JOHN BOWMAN SHIPLEY.

We have been disappointed in getting a really good photograph of Mr. Shipley, and are not satisfied with the portrait of him which we give above; but it is the best we have been able to procure, and we trust that his many friends will be pleased to see it in 'LIGHT,' even though it hardly does him justice.

One of the last pieces of work by Mr. Shipley was an article on 'Faith,' which appears in the October issue of 'The Sanctuary.' After pointing out the difficulty of defining faith as distinguished from belief, hope, and knowledge, because the attitude of mind shades from one into the other, he says :—

The really religious person should possess them all. Each, in fact, may be held in various degrees; we may have an assured belief, or one that fluctuates and is uncertain; faith may be weak or strong; hope may sometimes give place to misgivings; knowledge may and should 'grow from more to more.'

While belief appears to me to denote a conviction of the reasoning mind, faith has always seemed to imply something more inward: a feeling of reality which belongs to the intuitional part of man's nature, and which is largely independent of argument or reasoning. There are things of which we say, 'I feel within myself that it must be so, though I cannot express in words the reason why I feel that it is so.' This region of the mind that lies deeper than reason is intuition, the spiritual perceptive faculty, which is the seat of all real religion. As a rule, our religious feelings are not subject to argument, and we only change our religious views when the spiritual perception opens to a wider range of insight.

Viewed in this light, faith is not of the same quality as belief, which is subject to reason; it is of the nature of a firm assurance, implanted in the very inwardness of our being, and



the storms of controversy, which may rage over the reasoning mind, leave these deep waters of assurance tranquil and undisturbed. To the eye of faith the truths and relations implied by religion are self-evident; they are direct spiritual perceptions, which no superficial or merely intellectual reasoning can disturb. Largely, too, faith is independent of our own volition; for the spiritual part of our nature is that which holds communion with the divine.

*Lord, increase our faith.*

## MORAL AND SPIRITUAL FACTORS IN SOCIAL PROGRESS.

BY THE REV. T. RHONDDA WILLIAMS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, November 10th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

MR. WITHALL, in introducing the Rev. T. Rhondda Williams, said: While this Alliance lays considerable stress on the value of spirit phenomena, and endeavours to give every facility for their observation, because inquirers come to us through having witnessed them, we should be taking the husk and leaving the grain if we did not look to the grand reality

beyond those manifestations and recognise that we are spirits now, functioning in a spiritual world and deriving our life from that centre of life and power called God—in whom 'we live and move and have our being.' If we could but realise, as Spiritualists, a little more of the purpose of existence, and of the necessity of harmonising our lives with the great spiritual principles of the universe, we should recognise that there is a spiritual affinity between us all. If we would show our appreciation of our sonship we must of necessity show our realisation of brotherhood in our daily lives. The churches are waking up to the fact that true religion does not consist in ceremonial or lip-service, but in real, active efforts to secure human progress. Mr. Williams has worked hard for many years in the cause of social service from this spiritual standpoint, and the same spirit animates his work as that which inspires ours. He has spoken to the Alliance once before, and we then found that while he sympathised with us we sympathised with him, and I have much pleasure in asking him to deliver his address on 'The Moral and Spiritual Factors in Social Progress.'

THE REV. T. RHONDDA WILLIAMS said: In a number of 'The Hibbert Journal' some time ago, Miss Scudder pleaded for a deliberate moral preparation for the new social order which is on its way. She recognised the economic and political factors which were making for this order, but she added to them another of a more distinctly moral kind—viz., the spread of social compunction. She urged that the moral element should be more deliberately cultivated, so as to qualify men for being good citizens in a state founded upon the ideal of the general good. In another number of that same journal, a Socialist writer takes Miss Scudder to task sharply. His theory is that 'all changes in social morality are the result of changes in the economic basis of society,' that 'the economic and political factors are by themselves sufficient to introduce the new order of society,' that the consolidation of industry and the growth of the class-consciousness among the working people are quite adequate to effect the change to Socialism. He therefore simply wants the

working classes to realise their power, to be prompted by their class interests, to demand the recognition of those interests. He even resents the suggestion that any aid is needed from a special moral or spiritual discipline, and discards the idea of a moral self-disciplinary preparation as erroneous. There was no 'enlightening social conscience' behind factory legislation, he thinks; it was only the demand of the working classes, prompted by class interests, that brought it about. In the same way it is often argued that the recognition of rights and the humanitarianism of Roman government were not due in any way to moral ideas and moral forces, but only to new political and economic factors, to new circumstances. The abolition of slavery, too, was, in the same way, simply the result of the discovery that slave labour was inferior to free labour, and going to be less profitable. In other words, there was nothing more exalted than class interests working for the emancipation of the slaves.

There is a good deal of this kind of thing in a section of the Socialist movement to-day. Its result is that any special emphasis on the moral and spiritual is minimised, and almost resented. If we use the word 'religion,' it is an offence; any appeal on these lines is called 'side-tracking' the movement. But this view seems to involve serious errors. To begin with, we cannot isolate economic and political factors in the way this theory demands. When it is said that these 'by themselves are sufficient to introduce the new order of society,' it is forgotten that they never are by themselves. There is no such thing as an economic or political factor that does not involve a moral element, and a strong one, too, and that, in the last resort, is because man can never act as a mere economist or a mere politician, he must act as a moral being, for he is nothing less. In all economic and political relations, man's spiritual nature is at work, and it is being trained, either in the right way or in the wrong way. It is not a question of calling it in, it is in; it is acting either from selfish or from unselfish motives, it is in training to become either more selfish or more unselfish. And our real question is: Which is the better training for the new social order? Which will fit it best, which will work it best?

Again, when we are asked to leave moral and spiritual causes alone, and to trust to the growth of class-consciousness, working for class interests, to accomplish our purpose, it is forgotten that the moral and spiritual causes are at work even in these very things. Class-consciousness is a distinct moral advance upon the individual consciousness, and its maintenance involves a good deal of self-discipline. The sacrifice of immediate personal interests is often necessary to the maintenance of the class interests. It is true, of course, that in the long run, and when things are seen at their depth, the interest of the individual and the interest of the class are one and the same; it is equally true that the interest of the whole of humanity is one with both. But that is true only to a very deep vision, it is vividly present only to rare souls. At the stage at which the majority of men have arrived, you cannot get a growing class-consciousness without a growing spirit of individual self-denial. If the miners of the country came out on strike in support of a few miners in one place, thousands of men would make sacrifices of immediate interests for the good of others. The fact that, in the end, it would also be better for them does not negate this statement. The act would involve self-sacrifice on the part of a large number, self-sacrifice which they would not make without previous moral preparation. Why do a great many working men not join a Trade Union, but prefer to spend on beer the money that they would have to pay into the union? It is because they have not undergone the moral preparation, the self-disciplinary process, sufficiently to realise the class-consciousness. Nor is the idea of class interests without its moral element. Why should an individual consider the interests of his class? Is it only because in the end it will be for his own interests to do so? That is certainly not the way in which the thing works. The men who have worked most for reform have been those who never did hope to gain anything personally by their action. Did they not rather know that they stood to lose?



Even yet, many men take up Socialism at great personal risks, not in the hope of personal gain, but to serve a cause which they believe is right. There is a considerable moral element in any real enthusiasm, even for class interests, and especially in the growth of a true class-consciousness. It rests upon a realisation in the individual of unity with at least a large number of his fellows. It is not a mere round-about way of seeking personal advantage in any sense that is discreditable to the individual; the higher personal good that comes to each through the general advance of society is a legitimate quest for every individual. Moral and spiritual factors, therefore, in my view, have had a great deal to do with building up the class-consciousness itself. The uniting together of men in one class for the purpose of furthering the rights of that class is never the mere result of the fact that they all do belong to that class. It is notorious that the lower men are in the moral scale, the more difficult it is to get them to form a union. All the economic and political arguments for a union are there, and yet you cannot get the union. Why? Because there has not been in the individuals the moral preparation for it. To be just thrown together by circumstances is not the cause of class-consciousness; at best it is only the occasion, the opportunity, for the rise of a class-consciousness. The class-consciousness itself comes as the result of reflection in the individuals upon their circumstances; in that reflection there are intellectual and moral elements.

Suppose Miss Scudder had argued for an intellectual preparation for the new social order, would there have been a cry against it? Would it have been said that economic and political factors alone, without calling in the aid of intellectual training, would be sufficient? No one, I take it, would say this. It would be recognised at once that the new circumstances must be reflected upon, must be thought of, before they could become the occasion of progress at all. But is it not equally evident that feelings and desires and intentions, and the quality of spirit, must work upon the new circumstances? Indeed, are not these, the intellectual and the emotional, inextricable? Man cannot think or feel except as a moral being, and he must do both before any material change, any new political or economic circumstances, can become the occasion of any progress at all. To say that an advance in morality is the mere result of a change of circumstances is very much like saying that the invention of the locomotive is the mere result of man seeing the steam of the kettle moving the lid, or that the discovery of gravitation is the mere result of an apple falling to the ground. 'New objects, new events, are the occasion, not the cause or primary source, of intellectual development,' says Professor Muirhead. 'So generally unless consciousness were the seat of an ideal of a completely unified world, of mutually related parts, progress in any intelligible sense would be impossible. . . . So progress in morality has its spring not in mere adjustment of the self to changing circumstances, but in the interpreting, constructive power of conscience finding in the new circumstances the occasion for the further realisation of its ideals of rationalised and unified conduct.' Could anyone maintain that the cosmopolitan ideal and the enthusiasm of humanity of the Stoics had not a great deal to do with the humanitarian character of Roman jurisprudence? That character was not the mere result of the political fact that many nations and creeds were now united in one vast commonwealth, but it was the outcome of the interpretation of the new conditions by the intellect and conscience of moral thinkers. The theoretical altruism of the Stoics, the ideal already conceived in the mind, came to the constructive interpretation of the new circumstances, and saw in them the possibility of a still grander unity than any yet achieved. The Stoic philosophers became missionaries and intense moral persuaders of their fellows in the direction of their ideal. No fair student of history can deny that they made a great and influential contribution. It is quite true that material changes are necessary to progress, but it is not true that these external changes produce the progress; that is due to a process of inward idealisation reacting upon the changes. Grant that the abolition of slavery would not have taken place without

altered industrial and political conditions, grant that in many who saw those conditions a self-seeking spirit worked for the freedom of the slaves, you still cannot be fair to history without granting also that in the light of the new conditions many people saw the moral obligation, and that, as J. S. Mackenzie says, 'The inspiration of the great leaders of the movement, without which the necessary self-sacrifice would never have been undergone, was at bottom purely moral. Mere external changes may bring the need of a moral reform to light, but it is only in so far as they thus serve to awaken a moral consciousness that the world is moved by them.' Is it true that 'factory legislation came into operation, not at the suggestion of an enlightened social conscience, but by the demand of the working classes, prompted by their class interests'? The first Factory Act of 1833 benefited children under thirteen. Was it the result of the children's demand or that of their parents? Was it not rather suggested by an enlightened social conscience, shining very strongly in men who did not belong to the suffering class, and who had no axe to grind?

It is claimed by the Socialist critic to whom I refer that 'the self-assertion of the poor' is the only force that has ever brought about reforms. That is not true of the past, and if it be true of the present, then God help reforms! The trouble with the most poor is that they do not assert themselves. For those who are lowest down to-day the remedy must come from those above. If sweating is not to be abolished until the victims of the sweated industries join together to demand it, its end will be a fearfully long time coming. It is true that if reform must wait until all the privileged classes are converted to it, its day is far distant; but its outlook is quite as hopeless if it must wait until the worst victims of the present system rise to assert their rights. The banding together of the working classes to demand reform is, of course, absolutely necessary; but they will have to work, not for themselves only, but very specially for those who are so low down that they do not realise the need or the possibility, and have not the inclination, to be banded together at all. Nor should the Labour movement itself be narrowed to the prosecution of mere class interests. Indeed, the more it proves itself able to transcend class interests, the more powerful it will become for the benefit of its class. Labour representatives will never be entrusted, and ought not to be entrusted, with the government of the country until they have satisfied a sufficiently large electorate that they care for more than class interests. I am not suggesting that they do not care now; on the contrary, my conviction is that they do. I believe that the deepest thing in the Labour movement is its moral passion, and though it works at present chiefly for the benefit of a certain class, it is only because that class is down; the real spirit of the movement is human, not artisan, and its ultimate objective is humanity, not the working classes.

(To be continued.)

#### SIR W. CROOKES ON RADIUM REVOLUTION.

On Friday, the 11th inst., the Chemical Society entertained at dinner its past presidents who had attained their jubilee as Fellows of the Society, among them being Sir William Crookes, who in the course of the proceedings made a remarkable speech. 'The Daily News' says:—

After sketching rapidly the steps by which he was led to the discovery of radio-activity, Sir William observed that in the highly rarified regions of present-day speculation our progress is so rapid as to take the breath away.

'It seems,' he went on, 'that no law is more certain than the law of change. A bit of radium that would go into a thimble has suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity, has revived the dreams of alchemists and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself. For physicists are beginning to say that, in all probability, there is no such thing as matter; that when we have caught and tamed the elusive atom, and have split it into seven hundred little bits, these residual particles will turn out to be nothing more than superimposed layers of positive and negative electricity.'



## WONDERFUL SPONTANEOUS MANIFESTATIONS.

An esteemed correspondent, who, however, for private reasons, must remain anonymous, informs us that remarkable manifestations have been going on in his home of late. He says:—

The rooms have been upset about twenty times, and my study, previously inspected by witnesses and locked in their presence, has been upset five times when the only keys were in my possession. Sounds like the tolling of big bells in the house have been heard by all, and all the house bells have been set ringing at once. Furniture has been upset all over the place, a bedstead lifted up, and a door panel split from top to bottom by blows. On two occasions, on opening my locked study in presence of witnesses (the key having been in my pocket all the time), a heavy stool was found to be so close against it on the inside that I could not open the door one inch, and I had to thrust the stool forcibly back. Even if someone has another key the stool could not be put in the position in which it was save by leaving the room by the window, and all the windows were carefully examined before and after and found fast (they cannot be opened from outside by a knife or any other device). These extraordinary things ceased almost completely during the two days that we had some visitors, with whom some sittings were held. None of these things occurred in the séance room, which was locked during the sittings, but extraordinary manifestations took place in the presence of my children and the servants in another part of the house, and as soon as our visitors departed all has begun again.

On a recent Sunday there was a powerful demonstration: all bells rang together, hundreds of blows, knocks, and crashes resounded through the house, shaking the floors and ceilings! They went on for more than ten minutes. Bells rang three times. Furniture was twice upset all over the room. Twice the door was opened suddenly in the presence of two witnesses, and a long, white arm was thrust in, followed ten minutes after by the door opening violently to the wall, and a long, black arm being thrust in, and something beaten on the wall. My wife also saw the apparition of the figure on the stairs. The arms were seen and heard by my mother and my daughter. All in the house heard the blows, bells, and crashes. Mother began to call the alphabet, and for the first time got response, but nothing intelligible was spelled out. An attempt at a name ended in confusion, then they desisted, and immediately there was a regular uproar of blows and knocks that shook the whole place. The whole thing is a most wonderful affair.

### WAS 'FIONA MACLEOD' AN INSPIRING SPIRIT?

The best critical analysis of the 'Fiona Macleod' puzzle that we have read appeared in 'The Globe' of November 9th, in a review of Mrs. Sharp's memoir of her husband. The 'Globe' writer discredits the supposition that 'Fiona Macleod' was 'no more than a pseudonym which William Sharp chose to assume' for work of a particular sort. He says:—

Nothing, we believe, could be further from the truth. The contrast between the two personalities is so acute that it is almost impossible to believe that the one could have any concern with the work of the other. . . . The work of the one is distinctively masculine, while that of the other is so markedly feminine as to convince so profound a student of female nature as the late George Meredith that Fiona Macleod was not and could not be anything but very woman.

Sharp confessed that at times he was more woman than man, and was puzzled:—

The 'Fiona' mood could not be commanded. It came upon him without any apparent volition of his own, as though imposed from the outside, and left him just as capriciously as it came. . . . If 'the style is the man' be true, William Sharp was not Fiona Macleod, but only her amanuensis.

This seems to be the truth, and Spiritualists will have no difficulty in realising that William Sharp was a good impressionable writing medium, especially as 'Sharp felt himself justified in issuing a formal disclaimer of the allegation that he and Fiona Macleod were the same person.' That he was a 'sensitive' is evident from the fact that—

from very early years he 'saw things,' and it is plain that to him, at any rate, they were profoundly real. It was a surprise to him that his companions could not see the beings who, to him, were so obviously present, and his first lesson in life seems to have been to keep silence for fear of being misunder-

stood. To his schoolmates he was an inspired teller of stories, but it could hardly be expected that they would realise that, as Mrs. Sharp says, his stories were 'the confused memories of previous lives that haunted him.'

Here we have another indication of the close association that existed between him and the spirits who impressed their memories and ideas upon him. Here is an incident that is significant of much:—

When Sharp was seven years old he saw by a sea-loch in Argyll a tall woman standing among a mist of wild hyacinths under three great sycamores. She smiled, and he ran to her. Then 'she stooped and lifted blueness out of the flowers, as one might lift foam out of a pool, and I thought she threw it over me.'

When he was found lying among the hyacinths, dazed, he inquired eagerly after 'the lady in white,' but was laughed at, and on persisting with his questions, was told that he was sun-dazed, or dreaming—but he did not forget. The 'Globe' reviewer shrewdly remarks: 'We wonder whether the "lady in white" was really the first vision of "Fiona Macleod,"' and says in conclusion: 'Sharp was a poet and a mystic, but until we know what poetry and mysticism are, and in what personality consists, we shall be compelled to hold that if William Sharp was the reality perceptible to sense, Fiona Macleod existed as truly in the realm of the spirit.'

### JOTTINGS.

The following definitions, from the 'Bulletin Mensuel' of the permanent bureau for the study of spirit phenomena at Antwerp, are worth recording in 'LIGHT': 'We call spirits those invisible and impalpable beings whose existence is for science still problematic, but who appear to produce voluntarily spirit phenomena.' 'We call spirit phenomena certain real and existing facts of which the cause is scientifically indeterminate, but which appear susceptible of being attributed to the intervention of spirits.'

In 'The Commonwealth' for November, under the heading 'Neither will they be Persuaded,' the Rev. Canon Harold Anson deals appreciatively with the book recently published by Miss H. A. Dallas, entitled 'Mors Janua Vitæ?' in which she discusses the 'communications purporting to come from Frederic W. H. Myers.' The Canon 'cannot help feeling that any Christian who uses the same pre-suppositions which he would naturally use in arguing for the truth of our Lord's post-resurrection discourses, ought to come to the conclusion that we are listening to Myers speaking to his friends in this world, and that the arguments and pre-suppositions used for the most part by those who reject this theory would be equally fatal (I should say much more fatal) to belief in our Lord's resurrection and his subsequent self-revelations.'

Dealing with the idea that a spirit trying to prove his continuous existence would talk most probably on subjects of a serious nature, Canon Anson truly remarks that 'as a proof of identity serious conversation may sometimes be far less evidential than more trifling matters of discourse,' and, referring directly to the Myers' communications, he says: 'The evidence consists largely in the likeness of the manner of his conversation to that with which his friends were familiar. . . . The whole situation may not coincide with our ideas of what the next world ought to be, but we must candidly ask ourselves whether we are really judges of what the next world ought to be or actually is.'

On Tuesday, the 1st inst., according to the 'Eastern Evening News,' the Rev. Hare Patterson lectured on 'Spiritualism' to the Yarmouth Congregational Literary and Debating Society. He is a pronounced Spiritualist, and was listened to with rapt attention. He gave his reasons for being a Spiritualist, stating that he had no doubt as to the reality of his experiences and of his interviews with spirit people, and that it was through Spiritualism that he became a Christian. Although Mr. Patterson was not able to convince his hearers, the interest he excited was such that they plied him till quite a late hour with questions, in answering which, the report says, 'he certainly shed much light on many points that he had not mentioned in his lecture.' We understand that Spiritualists will always receive a hearty welcome from Mr. Patterson, who is the minister of the 'Old Meeting' Unitarian Church, Middlegate-street, Yarmouth.



Spiritualists are coming to the front and winning their way in public service. During the recent elections Mr. George Spriggs was elected to the Richmond Borough Council and Mr. Will Phillips, late Editor of 'The Two Worlds,' to the Manchester City Council, while Mr. D. J. Davis, after seven years' service as a Borough Councillor in West Ham, London, has been elected Alderman and Deputy Mayor for the coming year. This is as it should be, and we congratulate these friends on their success.

In the view of Sir Oliver Lodge, there is room for endless unfoldment in our apprehension of truth. Discoursing at Birmingham recently on 'Truth in Literature and Science,' he maintained that to deny the existence of any other aspects of truth than those with which we are already familiar is to show lack of appreciation of the magnitude of the universe. 'Surely,' he said, 'we are all blind and deaf to much that would appeal to higher people. I expect that the great mass of the beauty around us is hidden from us, even from the highest at present. A dog in a picture gallery may represent, as in a parable, our attitude towards the universe.' His religious creed Sir Oliver condensed into an epigram: 'We have to do right because we will, not because we must.' The past upward evolution of the race encouraged the hope that we might rise yet further, and, in the course of a few more generations, overcome some of the avoidable, the man-made, evils that now existed.

Dr. James H. Hyslop, in Vol. 4 (1910) of the 'Proceedings of the American Society for Psychical Research,' says: 'To me a spirit is some form of reality or energy—substance possibly—that is conscious. That it is super-sensible, that is, not tangible or visible, goes without saying, unless in extraordinary circumstances it can create at least the appearance of sensible reality. For the philosopher, however, it is not necessary to suppose that spirit is anything more than a stream of consciousness, attached to a subject, aware of itself and having a memory of its states. Of course a stream of consciousness, that is, a mental activity involving a group of states, must be attached to something, whether we call it matter or spirit, or both or neither. It may be attached to the universal ether, to an astral, etherial or spiritual organism, or to a Boscovitehian point of force. It is not necessary for the problem of survival that we should determine which of these it may be.'

In the 'Harbinger of Light,' for October, Mrs. Annie Bright gives a good portrait and sketch of the Rev. F. C. Spurr, formerly of Cardiff, then of Camberwell, London, and now of Melbourne. Mrs. Bright found that Mr. Spurr, for twenty years past, has been familiar with the writings of Sir William Crookes, Dr. A. R. Wallace, Sir Oliver Lodge, F. W. H. Myers, and other psychical students, and he told her how, when a boy of thirteen, at Nottingham, his birthplace, during a hurricane, he was running down a narrow thoroughfare, battling with the wind, when on a sudden he was stopped as if a strong hand had pushed against him: a moment afterwards a chimney-pot fell to the ground on the very spot where his next steps would have taken him. 'That was the work of one of the "Invisible Helpers,"' suggested Mrs. Bright; and she reminded Mr. Spurr how the fact that a friend, with whom he was walking, was struck dead by lightning during a thunderstorm, set Martin Luther on the spiritual path that led to the great Reformation. Mr. Spurr is evidently doing good spiritual work in Melbourne.

Still another kindly reference to Mr. E. Dawson Rogers. It occupies the front page of the November number of 'Die Uebersinnliche Welt.' After giving an account of Mr. Rogers's career, our German contemporary adds: 'The Spiritualistic movement in England loses in Mr. Rogers its most prominent and influential promoter; even his opponents were obliged to admit his steadfast honesty of purpose and love of truth, and since the commencement of our journal we have in many ways been drawn into friendly relationship with him through his genuine fraternal kindness.' We appreciate highly this warm tribute, but regret that it is surrounded by a heavy black border. Black is the emblem of hopeless despair, and whether in notepaper, memorial card, or dress, was regarded by our 'Chief,' quite apart from his conviction of the possibility of communion with the departed, with the strongest disfavour, as ill-becoming those who believe in the Fatherhood of God, and, as a necessary corollary, in a life of happiness and progress beyond the grave.

## LETTERS TO THE EDITOR.

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

### Prophetic Experiences.

SIR,—I have had many prophetic experiences. While reading the passenger list of the ill-fated 'Waratah,' the day after she left Melbourne, I distinctly heard and repeated to my husband the words, 'What a dreadful thing for all those people to go to the bottom.' When the ss. 'Pericles' made her first trip out here my husband and I met the captain. He invited us to inspect the ship and expressed the hope 'that we would go by her when we went to England.' When he left us I told Mr. McLennan that while the captain was speaking I had a most unaccountable feeling of danger, and a feeling that the 'Pericles' was doomed. I told an officer on the 'Persic' that a White Star boat would go on the rocks before his vessel arrived at Capetown, but not one life would be lost. The first news the officer received at Capetown was the wreck of the 'Suevic.' A few weeks before King Edward passed, at a circle I held, Gladstone and Queen Victoria came and said that King Edward would soon pass over. A lady present took a note of the date. At that time there was nothing to indicate the King's illness. When I met Dr. Peebles in London a few years ago I told him that we would meet in Melbourne and stand on the same platform in a certain time. At that time the doctor had no intention of visiting our land. He told me he only intended visiting India, yet at the time mentioned he and I were on the platform together in the V. A. S. Rooms, Collins-street, Melbourne. These are but a few of countless incidents that I feel should be related for the benefit of those who are earnestly inquiring into the truth of communication of spirit. I hope, with my husband, soon to visit London and America, and once again to visit the Rooms of the London Spiritualist Alliance and meet the workers in our cause.—Yours, &c.,

MARIE MCLENNAN.

Chaseley-street, Auchentree,  
Brisbane, Queensland.

### Is Immortality Conditional?

SIR,—The discussion now going on concerning immortality reminds me of an incident that took place in my private circle some years ago with my private medium in the cabinet. He was deeply entranced when there suddenly appeared the face of the notorious Charles Peace. He had previously manifested in varied, alarming, and violent ways. The ladies on this occasion were much terrified, for his appearance was ghastly, and it seemed impossible to remove him in any way. Threats, persuasion, an appeal on behalf of the ladies, 'will,' &c., were all ineffectual.

I was close to him, and at his right side burnt the whole time, fully twenty minutes, a steady blue flame about two inches long, slim and tapering. This was—as I took it to be—a symbol of protection. I have never before or since seen so solid a materialisation, nor one which persisted for so long a time. I drew Peace's attention to this flame, and asked him if he would not like to have one like it. He said, 'No.' 'But,' said I, 'you will be able to have one like it some day if you like.' His reply was remarkable, and gave food for much thought. 'When,' said he, 'I shall have a light like that, I shall be in a different condition, and I shall not know that I have ever been in this condition.' A similar idea appears in 'I Awoke,' in 'Lectures by Father Stephano,' and probably in numerous other communications from the other side.

The sitters left and I was alone in my flat. No sooner had I gone to bed and turned off my light than began a tramping of feet—and not light ones—in the passage outside. This kept me awake for a long time till I heard clairaudiently, 'You had better turn on your light.' I did so and the noises ceased. I subsequently inquired the cause and expressed a hope that the steps had not been heard by the occupants of the flat beneath. 'No,' I was told, 'they were not heard beneath, they were the feet of Peace's band and were intended to annoy and disturb, and were only heard by your psychic ear.' I was also told that Peace had had his chance of salvation and had refused it (see 'Spirit Teachings' on 'The Unpardonable Sin').

I seem to think sometimes that not everyone is immortal—that, through no fault of their own, some miss immortality; and that these are borne away in a state of sleep by loving, and perhaps weeping, angels to that bourne where they must await 'A fresh breath of Brahm's Creative Love.' But in it all there must be so little knowledge and so much specula-



tion, so much that does one good and keeps the higher brain in motion. This is life; and all is part of the great scheme.—Yours, &c.,  
H. W. THATCHER.

#### The Materialisation of Mary Seaton.

SIR,—The readers of 'LIGHT' may be interested in hearing of my strange experience at Mr. Husk's materialising séance on October 27th. At a previous séance, on the 20th, one of the controls said: 'Mary, Queen of Scots, is here. I believe she has been with one of your family (a Seaton).' No further remark was made, for the materialisations followed rather quickly, and my thoughts turned to the events of the moment. Shortly after this séance I was with Mr. Ronald Brailey, the clairvoyant, and mentioned this incident, asking if he could tell me anything about it. He replied, 'Yes, an ancestress of yours, Mary Seaton, one of the four maids of honour of Mary Queen of Scots, was at that séance. She is here now and says she materialised for you, but it was so momentary that you did not see her, for you were speaking to your neighbour; but she says she will go to you at the next séance, and, to help you to identify her, she will make the sign of the cross.'

On the 27th I was deeply anxious to see my beautiful ancestress, from whom we are descended in unbroken line, and I reflected that over three hundred years had passed since Mary Seaton had devoted her love and early days to her Royal mistress, the beautiful and unfortunate Mary Queen of Scots. At last, in fulfilment of the promise, she came, with a smile on her beautiful face and the fresh colour on her cheeks. She had a coil on her head, and this gleamed snowy white in the light reflected from the screen, which she waved three times in salutation, and then, without speaking, she vanished. After she had gone, I felt someone close to my arm, between myself and the medium. I asked who it was, and 'Joey' said, 'It is Mary Seaton. You recollect she promised to make the sign of the cross, so that you might identify her.' The next moment she raised her hand and traced the sacred symbol on my forehead.

I had not mentioned to anyone the promise of identification, but our friends on the other side know everything, so I was not surprised. I have since been told that she promises to come frequently to me. How interested I shall be to see her, for as a young girl I always loved and admired Mary Seaton for her beauty and fidelity to the Stuart cause. Does it not seem passing strange that a lapse of three hundred years should not be able to sever the family ties that bind us? Thank God the past can yet smile upon the present, and the links of love hold fast to faithful hearts both here and in the life beyond.—Yours, &c.,  
E. I. MASSY.

#### When Does the Spirit Leave the Body?

SIR,—Your correspondent, 'Odon Rerei' (p. 547) is, I think, quite in error when he states that the astral body may take several years to disconnect itself from the physical body. I imagine he must refer to the 'etheric' and not the 'astral' body. What happens at death is that the man escapes in his etheric double and remains for a short time near the physical body in a state of semi-consciousness. The majority quickly (at the longest forty-eight hours, I believe), slip out of the etheric, but remain in the astral body, leaving the etheric to decompose with its fleshly counterpart. Now the etheric is the body that may take years to decompose and dissolve, and I have heard it stated that in cases where the flesh body is artificially preserved, such as with mummies, the etheric double can even in these days be discerned by etheric clairvoyance. In the ordinary way, however, the man has no knowledge of the dissolution of his two physical bodies (ether is still physical) from which he is separated a few hours after death, and therefore does not suffer any inconvenience or discomfort therefrom.—Yours, &c.,  
H. ROBERTS.

SIR,—'Odon Rerei' asserts that by cremation the earth-bound (body-bound) spirit becomes immediately free. Are there authentic instances of spirit communication having taken place with spirits whose bodies have been cremated? If so, such instances are a good refutation of the general statement of Theosophists, that when Spiritualists claim to have direct communion with the departed, they only hold it with their 'shells.'—Yours, &c.,  
W. C. Brittany.

'In trying to be spiritual, do not forget the material. The highest spirituality is very apt to be generated by the greatest materiality—not coarse and brutal and sensual materiality, but the materiality of the highest earthly development, as the most beautiful flower generally gives forth the faintest and sweetest perfume.'

#### SOCIETY WORK ON SUNDAY, NOV. 13th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Knight McLellan, after a short address on the realities and beauties of spirit communion, gave recognised clairvoyant descriptions and spirit messages. Mr. George Spriggs presided.—*Percy Hall*.—On the 7th inst., Mrs. Place-Veary 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. Beard ably dealt with some popular objections to Spiritualism.—67, George-street, Baker-street.—In the morning Mr. H. G. Beard delivered a thoughtful address on 'The Open Road.' On November 9th Mr. Carpenter answered questions. Sunday next, see advt.—J. H. C.

DUDLEY.—NETHERTON, PUBLIC HALL (ante-room).—November 20th, at 6.30 p.m., Mrs. Taylor will deliver an address. Will local readers of 'LIGHT' kindly support us?

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROADGREEN.—At 7 p.m. Miss Anna Chapin gave an address and psychometric delineations. 20th, circle, 11 a.m.; at 7 p.m., Mr. J. Blackburn.

BRIXTON.—8, MAYALL-ROAD.—Mr. Sarfas gave an address on 'Profit and Loss' and clairvoyant descriptions. On Sunday next, at 7, Mrs. Jamrach; at 3, Lyceum. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. G. Nicholson's interesting address on 'Immortality and the Poets' was much enjoyed. Mr. Noall presided. On Sunday next an address by Mr. G. R. Symons on 'Stephen the Martyr.'—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Evans and Mr. G. R. Symons gave profitable addresses. Violin solo by Mr. Sellars. Sunday next, at 7 p.m., Mr. H. R. J. Abbott, of Fulham, will speak. Lyceum children will sing.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mrs. Everth gave a beautiful address on 'Love and Justice,' and Mr. Slade clairvoyant descriptions. Sunday next, at 7 p.m., address and clairvoyant descriptions by Mr. George Morley. Wednesday, public service at 8.15.—K. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Fielder gave an address and recognised clairvoyant descriptions. 10th, Mrs. Wilson gave good psychometric readings. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mrs. Wilson. Thursday, 24th, Miss Nellie Brown; silver collection.—N. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis delivered two excellent addresses. Speaker on Sunday next, Mr. H. Boddington, at 11.15 a.m. and 7 p.m.; Lyceum at 3. Monday, 8, Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Horace Leaf gave an address on 'Realities' and recognised clairvoyant descriptions. Sunday next, Mrs. J. Neal, address and clairvoyant descriptions. Friday, November 25th, annual general meeting. 8 p.m. Friday, December 2nd, at 8, Mrs. Mary Davies.—R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Mary Gordon spoke on 'Is Spiritualism a Religion?' and gave clairvoyant descriptions. 10th, Mrs. Webster gave excellent psychometry. Sunday next, Mrs. and Mr. Smith; solo by Miss Clayton. Thursday, 24th, psychometry. Sunday, 27th, Mr. Sarfas. Social gathering, November 26th, 6d.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Necessity of Spiritualism.' At the Union of London Spiritualists' Annual Conference at 3 p.m., a paper by Mr. F. Dawson was read and discussed. Evening, Mr. M. Clegg, Mr. G. F. Tilby, and Mr. G. Tayler Gwinn gave uplifting addresses. Mr. and Mrs. Rush kindly contributed solos. Tea was generously provided by the society for visitors. Sunday next, at 11.15, Mrs. Mary Davies will answer written questions; at 7, address and clairvoyant descriptions. Wednesday, Mrs. Podmore. 26th, social. 30th, Mr. Snowdon Hall.—J. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Abbott gave an inspiring address on 'The Purposes of Life.'—A. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Graham spoke on 'What See Ye?' and Mrs. Graham gave clairvoyant descriptions.—C. C.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Mr. Herbert J. Nicholls gave addresses, morning and evening. Good after-circle.



**SOUTHSEA.—LESSER VICTORIA HALL.**—Addresses, morning and evening, by Mr. Spiller and Mrs. Mitchell.—J. W. M.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Mr. W. Rundle gave addresses, morning and evening, and Mrs. Webb clairvoyant descriptions.

**WINCHESTER.—ODDFELLOWS' HALL.**—At the evening service the Rev. J. Todd-Ferrier, of Paignton, gave a splendid address.—R. E. F.

**FULHAM.—COLVEY HALL, 25, FERNHURST ROAD, MUNSTER ROAD.**—Miss Fogwill gave an address on 'Are Spiritualists Hysterical?' and replied to questions from the audience.

**KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.**—Mr. Webb related 'Personal Experiences.' After circles (public) on Friday and Sunday, conducted by Miss B. José.

**EALING.—15, GREEN VIEW, HIGH-STREET.**—Mrs. Jamrach, after an address on 'Is Spiritualism a Religion?' gave excellent clairvoyant descriptions.

**BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.**—Morning, discussion; at 6.30, address by Mr. Eddy on 'The Ideal Spiritualist.' Circles on the 7th and 8th inst.—H. O.

**LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.**—Addresses and clairvoyant descriptions by Mr. Rastall. 14th, meetings conducted by local friends.—C. R.

**BRISTOL.—16, KING'S SQUARE.**—The president gave a paper on 'Stand Firm to Your Cause.' Clairvoyant descriptions and messages by Mrs. Courtenay, Mrs. Wright, and a friend.

**READING.—NEW HALL, BLAGRAVE-STREET.**—Mr. Street gave addresses on 'The Secret of Miracles' and 'Messages from the Dead.' Usual meetings during the week.—A. H. C.

**MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.**—Mr. Thos. Olman Todd's address on 'Beauty, Spiritual Joy,' was much appreciated.—T. B.

**SOUTHEND-ON-SEA.—MILTON-STREET.**—Nurse Graham spoke in the morning on 'No Separation,' and gave clairvoyant descriptions, morning and evening.

**SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.**—Mr. Lacey, of Portsmouth, spoke on 'The Spiritualists' Heaven,' and gave clairvoyant descriptions at after-circle.—C.

**BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.**—Morning, Mr. G. J. Luckham on 'Why I Became a Spiritualist'; evening, Mr. John Walker on 'Facts, not Fetishes.' 10th, address by Mrs. Mann on 'Mediumship.'

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Clavis gave the address and Mrs. Short gave clairvoyant descriptions. 11th, after an address by the president, Mrs. Pollard gave clairvoyant descriptions.—N. F.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, spirit teaching was given through Mr. W. E. Long, and questions were replied to. In the evening a helpful address on 'Trance' was listened to with much interest.

**EXETER.—MARKET HALL.**—Morning, Mrs. Davey on 'Watchfulness'; evening, Mr. W. H. Evans on 'Continental Scientists and Eusapia Paladino.' November 11th, address by Mr. W. H. Evans.—H. L.

**SEVEN KINGS, ILFORD.—5, SPENCER ROAD.**—Mrs. Roberts gave an address on 'What it is to be a Spiritualist' and Mr. Roberts clairvoyant descriptions. On the 8th, at the annual general meeting, the officers were elected.

**PORTSMOUTH.—VICTORIA ROAD, SOUTH.**—'Vera' spoke in the morning on 'Soul Affinity' and Mr. Pearce in the evening on 'Behold the Man.' On the 9th the President gave an address and psychic readings.—G. McF.

**FOREST GATE.—447, KATHERINE ROAD.**—Mrs. Neville gave an address and psychometric readings. 7th inst., Mrs. Gordon, address and clairvoyant descriptions. 8th, Mrs. Podmore, address and psychometric readings.—A. S. C.

**SOUTHPORT.—HAWKSHEAD HALL.**—Mrs. H. E. Litt spoke, morning and evening, on 'The Reality of Spirit Life' and 'Spiritualism's Place in the Religious World.' Mesdames Litt and Scholes gave clairvoyant descriptions.—H. I.

**BIRMINGHAM.—30, JOHN STREET, VILLA CROSS, HANDSWORTH.**—Mrs. Ellen Green spoke, morning and evening, upon 'Evidences of Immortality' and 'The Life After Death,' and gave psychic readings. On Monday, 14th, she gave illustrations of psychometry.

**LITTLE ILFORD.—CORNER OF CHURCH ROAD AND THIRD AVENUE, MANOR PARK, E.**—Mrs. Annie Boddington gave an address on 'How to Live the Truth we Teach,' and well-recognised clairvoyant descriptions. 9th inst., Mrs. Neville, psychometric readings.—M. C. A.

**EXETER.—MARLBOROUGH HALL.**—Mrs. Percy Street delivered addresses, morning and evening, on 'Inspiration' and 'The Higher Life,' and gave clairvoyant descriptions. On the 11th Mr. Elvin Frankish gave an address, and Mrs. Lethren clairvoyant descriptions.—E. F.

## NEW PUBLICATIONS RECEIVED.

'Reason and Belief.' By SIR OLIVER LODGE. Methuen & Co., 36, Essex-street, W.C. Cloth, 3s. 6d. net.

'In Carrington's Duty-Week.' By JOHN GAMBRIL NICHOLSON. John Ouseley, Ltd., Fleet-lane, Farringdon-street, E.C. Cloth, 2s. 6d. net.

'Legends of our Lord and the Holy Family.' By MRS. ARTHUR BELL. Kegan Paul, Trench, Trübner & Co., Ltd., Dryden House, 43, Gerrard-street, W. 6s. net.

'A Psychic Autobiography.' By AMANDA T. JONES. New York: Greaves Publishing Co., Tribune Building.

'The Marvels Beyond Science.' By JOSEPH GRASSET, M.D. Funk & Wagnalls Company, New York and London. Cloth, 7s. 6d. net.

'The Great Illusion.' By NORMAN ANGELL. William Heinemann, London. Cloth, 2s. 6d. net.

'Bhakti Marga; or, The Religion of Divine Love.' By ALICIA SIMPSON, M.R.A.S. With introduction by S. M. MITRA. Luzac & Co., 46, Great Russell-street, W.C.

'Before the Foundations; or, Christianity—the Religion of All the Worlds.' Skeffington & Son, 34, Southampton-street, Strand, W.C. Cloth, 5s. net.

'God's Heroes: A Drama in Five Acts.' By LAURA CLIFFORD BARNEY. London: Kegan Paul, Trench, Trübner & Co., Ltd. Philadelphia: J. P. Lippincott Company.

'Mission de l'Inde en Europe.—La Mission de l'Europe en Asie.—La Question du Mahatma et sa Solution.' Par SAINT YVES-D'ALVEYDRE, CHEZ DORDON-AINÉ. 53 ter, Quai des Grands-Augustins. 5fr.

'Blair's Ken.' By WILLIAM SYLVESTER WALKER ('COO-EE'). John Ouseley, Ltd., Fleet-lane, Farringdon street, E.C. Cloth, 6s.

'Healthward Ho!' Vol. I., No. 11. Edited by EUSTACE MILES. 40, Chandos-street, W.C. 6d.

'The Mystery of Ashton Hall.' By BENJAMIN NITSUA. The Austin Publishing Co., Rochester, New York. Cloth, 1'25dol. Paper, 75c.

'The Victory of Love.' By C. C. COTTERILL. Cloth, 2s. net. A. C. Fifield, 13, Clifford's Inn, E.C.

'Studies in Self-Healing; or Cure by Meditation.' By ERNEST E. MUNDAY. Cloth, 1s. net. W. Rider & Son, Ltd, 164, Aldersgate-street, E.C.

'Maeterlinck's Symbolism: the Blue Bird. And Other Essays.' By HENRY ROSE. 1s. net. A. C. Fifield, 13, Clifford's Inn, E.C.

'The Secret of the Quiet Mind.' By the VEN. BASIL WILBERFORCE, D.D. Elliot Stock, 62, Paternoster-row, E.C. Cloth, gilt, 150 pages, 3s. net.

'The Influence of the Mind on the Body.' By DR. PAUL DUBOIS. Translated from the French by L. B. GALLATIN. William Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 1s. net.

'The Supreme Problem: An Examination of Historical Christianity from the Standpoint of Human Life and Experience, and in the Light of Psychical Phenomena.' By J. GODFREY RAUPERT. Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 4, Stationers' Hall-court, E.C. Cloth, 5s. MONTHLY MAGAZINES.—'The Theosophist' (1s.), 'The Hindu Spiritual Magazine' for October, 'Review of Reviews,' 'Open Road,' and 'Herald of Health' for November.

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**Romantic Professions and other Papers.** By W. P. James. Published at 5s. net. Cloth, 225 pages, 1s.

**Seers of the Ages Embracing Spiritualism, Past and Present.** By Dr. J. M. Peebles. Cloth, 376 pages, as new, 4s.



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**The Grand Reality.** Being Experiences in Spirit Life of a celebrated dramatist, received through a trance medium. Edited by Hugh Junor Browne. Cloth, rather worn, 529 pages, very scarce, 3s. 9d.

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**Your Future Foretold; or the Whole Art of Astrology Explained.** By E. Cassel. Cloth, 132 pages, new copy, 2s.

**The Occult Sciences.** The Philosophy of Magic, Prodiges and Apparent Miracles. By A. T. Todd, M.D. Cloth, 830 pages, in two volumes complete. 5s. 6d.

**History of the Hopedale Community.** By Adin Ballou. Cloth, 2s. 9d.

**Mountain Pathways.** A Study in the Ethics of the Sermon on the Mount. By Hector Waylen. With Introduction by F. C. Burkitt, M.A., D.D. 95 pages, 1s. 3d.

**The Victory of Love.** By C. C. Cotterill. A help to increase fellowship and love. Cloth, 144 pages, new copy, 1s. 3d.

**Can We Prolong Life? Cause of 'Old Age' and 'Natural Death,'** showing diet and agents best adapted for a lengthened prolongation of existence. By C. W. De Lacy Evans, M.R.C.S. Cloth, 177 pages, 1s. 9d.

**The Intermediate Sex.** A Study of some Transitional Types of Men and Women. By Edward Carpenter. Cloth, 176 pages, new copy, 2s. 9d.

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**How to Appreciate Music.** By Gustav Kobbé. Cloth, 256 pages, new copy, 2s. 6d.

**Merely a Nigger.** A West African Story. By Stuart Young. Cloth, 340 pages, new copy, 2s.

**Report on Spiritualism of the Committee of the London Dialectical Society,** together with the Evidence, Oral and Written. Cloth, 412 pages, good copy, scarce, 4s. 6d.

**Addresses delivered before the London Spiritualist Alliance** during the years 1884 to 1888. By W. S. Ainslie, Moses, Mrs. De Morgan, C. C. Massey, General Drayson, C. E. Cassel, Rev. J. Page Hoppa, W. Paice, M.A., Morell Theobald, Dr. E. Theobald, and Alaric A. Watte. Well bound in half calf library binding, 3s.

**In the Midst of Life We are in Death.** A Layman's Thought. By Richard Padgham. Cloth, 186 pages, 2s.

**Attempts at Truth.** By St. George Stock. Cloth, 248 pages, 2s.

**Nature's Secrets, or Psychometric Researches.** By William Denton and Elizabeth Denton. Cloth, very scarce, 385 pages, 8s. 6d.

**Hours in My Garden, and other Nature Sketches.** By Alex. H. Japp, LL.D., F.R.S.E. With 138 illustrations, by W. H. J. Boot, A. W. Cooper, and other artists. Cloth, 340 pages, as new, 2s.

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