

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,559.—VOL. XXX. [Registered as] SATURDAY, NOVEMBER 26, 1910.

[a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 29th, at 4 p.m.—

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Séance for Clairvoyant Descriptions MRS. PODMORE.

THURSDAY, December 1st, at 4 50 p.m.—

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For further particulars see p. 562.

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Address—'Death, and the So-Called Dead.'

67, GEORGE STREET, BAKER STREET, W.

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The Marriage of James Charles Cook, Esq.,

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NOTES BY THE WAY.

The Swedenborg Society has sent us a selection of its publications, including a brave little regiment of expository pamphlets. We cannot surrender to them: in fact, we rather wonder at them as so obviously arbitrary as to doctrine and exposition, but we have only admiration for their very frequently beautiful ethical teaching. Here, for instance, is a lovely passage on 'Use Promotes Heaven on Earth.' The author's name is not given:—

Let us think for one moment what this world would be if men lived in the presence of the Divine,—if there was a conjunction of man's affections with the Lord's love, so that the Divine joy in doing good was man's delight. What a transformation there would be! Instead of the human race dividing and subdividing that they might find some difference by which the few could be distinguished from the many, they would find their glory in what all had in common. Each would glory in the race, and the race would rejoice with every individual, and their delight would be in the oneness of their Lord, so that however divided they might be in destiny, they would be one in essence and in being. Instead of the weaker being worsted in the race, the rule of selfishness that now governs the world would give place to the principle that every man is entitled to a theatre and the necessary aids for the accomplishment of the purpose and possibility that are in him. Society would then be no longer a semi-savage horde struggling for bread or scrambling for spoils. The universal law would be the law of uses. Every man would say, 'The thing I do must be good for something, it must further some use, or I shall not do it.' Each would aim at the common good, and all would have at heart the good of each. Can you fancy such a state of things? It will result when men exchange the suicidal love of self for the honest determination to be useful. That is what characterises God; just as the word implies, He is *Good* itself; if to do good were not His life, He would not be God. Heaven flows from this. There the Divine is triumphant. God's will is done. The universal desire to do good to one another and to all is the common bond that binds all heavenly societies and angels together. This is what constitutes heavenly joy.

One of the pamphlets contains a lecture by the famous New Church preacher, Chauncey Giles, on 'Man as a Spirit.' In true New Church fashion, he is very realistic as to the spirit-man:—

The human spirit considered in itself is a spiritual body, a spiritual form capable of being acted upon by spiritual forces in the same relative way that the material organs are acted upon by material forces. The spirit has the spiritual senses of sight, hearing, taste and touch; and these senses render the same service to the spirit that the material senses render to the material body. A spirit sees spiritual objects with his eyes, hears spiritual sounds with the organs created for that purpose, has the sense of touch, and consequently is subject to the sensations of cold and heat, and all the torments and delights which are rendered possible by the sense of touch. A spirit can hunger and thirst, and can

appreciate delicious savours; can perceive and enjoy aromas. As the material senses were organised by infinite wisdom in the most miraculous way, and adapted with the most exquisite precision to the motions, forms, and qualities of the material substances which act upon them, so the spiritual senses are organised and perfectly adapted to the nature of the substances which act upon them. There is no difference in method and law. The only difference is caused by the supreme excellence of spiritual substances.

Further on, he resolutely pushes home this teaching as to the vital supremacy of the spirit:—

Man is a spirit, and has a material body. It is the spirit that thinks, knows, loves, suffers and enjoys. The spirit is the seat of all his power. The spirit gives form to the body, not the body to the spirit. The body is cast into the mould of the spirit in every organ and infinitesimal part of an organ. The spirit dwells in the body and gives life and power to every material faculty. The spiritual heart is within the material heart, not merely in its centre, but in every muscle, fibre and nerve, and gives to it the power to expand and contract, and keeps it beating from the first inception of life until death. The spiritual blood is within the material blood, and gives life to it. The spiritual eye is within the material eye, the spiritual ear within the material ear, and gives to them power to perform their functions. The spiritual brain is within the material one, and gives it power to think. The spiritual body is in every part of the material body, and confers on every organ the power to perform its functions.

We always find New Church teaching concerning the spirit-self quite in harmony with our own, and regret that it stops short just where it begins to be evidential on this plane of our being.

'Self-Control and How to Secure It' (*L'Education de soi-même*), translated from the French of Dr. Paul Dubois, by H. H. Boyd (London: W. Rider and Son), is an exceedingly attractive book of three hundred and thirty-seven pages containing eighteen wise and lively Essays on subjects relating to common life, all entirely deserving attention for their bright wisdom, and easy to read because of their simple and happy style. For the charming English we imagine the translator is more than formally responsible. The subjects include, 'The Conquest of Happiness,' 'Moral Clear-Sightedness,' 'Egoism and Altruism,' 'Patience,' 'Chastity,' 'Kindness,' 'Idealism.' An excellent book for a school or Ethical Society's library, or as a gift to a young man.

Another and much smaller work by the same writer is 'The Influence of the Mind on the Body,' translated by L. B. Gallatin: a very wise book, turning inside out the vagaries, fancies and fears of over-emotional and over-introspective people; insisting, too, upon the enormous power of suggestion, the influence of hypnotism and the possibilities of the mind-cure. The books of this alert writer are singularly well-informed and pleasant to read.

Mr. A. C. Fifield has just published two rather taking little books: 'The Victory of Love,' by C. C. Cotterill, and 'Maeterlinck's Symbolism; The Blue Bird: and other Essays,' by Henry Rose. The first is a beautifully-written and well-reasoned argument demonstrating that the world's

great need (both for its real advance and its happiness) is Love, in the sense of kindness and fellowship: a winsome and convincing plea. The second is a very clever exposition of the symbolism of 'The Blue Bird,' and nice discriminating little studies of Robert Browning, Tennyson and others.

A beautiful little book is 'In the Forest,' by 'Baeda' (London: The Theosophical Publishing Society), mystical, poetic, and inspired by the inspiration of spiritual wisdom. It is not exactly a message for the ordinary matter-of-fact man. The average woman, if serious and spiritually sensitive, will understand it better. The writer attempts, dream and symbol fashion, to penetrate to the one life and the one passion of all visible things, and concludes: 'Who knows the world in this pure fashion, pours forth his soul in gladness. He sees it whole; he feels it good; and he who sees and feels, he revels in the Eternal Love.'

'To know the world in this pure fashion! To see it through the eye of God! To be the soul of all that is! Oh God, how good!'

Mr. Arthur Lillie's 'Spiritualism v. Psychical Research' (Manchester: 'The Two Worlds' Publishing Company) is a thoroughly entertaining book—a sort of literary gunboat, rattling along with a quick-firing gun, smartly served against the earthworks of Psychical Researchers. Incidentally, a considerable amount of information is given by the man at the wheel, who is no particular respecter of persons. It is quite a useful thing to have a gunboat or two out, but the charges should be made up of the right material, and the shots should be carefully directed.

'The Secret of a Quiet Mind,' by Archdeacon Wilberforce (London: Elliot Stock) is a new volume of eleven Sermons which in nowise differ essentially from those that have appeared: the same rationalising mysticism, the same emotional humanism, the same subtle phrasing, seeming to mean so little but really meaning so much, the same winning appeal to conscience, reason and soul, and, above all, the same incessant attempt to present Jesus as our representative and to discover God in Man. A real message from on high.

The following paragraph appears in 'The Theosophist,' with the dignity of standing by itself:—

MEMORY OF PAST LIFE.

A correspondent writes from Sicily:—

'An interesting case has just come to my notice. A poor tinker, who lives some miles out of Palermo, called yesterday at the house of my clerk, and being very tired asked for a seat. He then said to my clerk's mother: "See to what I am reduced by my own folly; in my last life I was an Emperor and reigned forty years, but was then massacred for my evil deeds, and am now born in this condition. No, I am not mad, but remember other lives, this being my fifth, and I regard this old carcass of mine as an old suit of clothes to be discarded when the time comes. The priests teach the immortality of the soul, but they do not know, as I do, that souls go up and down (smiting here his gestures to the words) and return to earth again and again. The other day I was waylaid by three footpads, and gave them without resistance the Lire 1. 25 which I was taking home to my paralysed son. Well, a neighbour who had just killed a fowl gave my son a wing and some chicken broth, so we lost nothing, but the footpads have to settle their accounts with God." My clerk, who is a member of the T. S., is going to try to get hold of the old man and bring him to one of our meetings. Curious, isn't it?'

And that seems to be put forward as a good specimen of a 'memory of past life.' We can readily echo its three concluding words.

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, DECEMBER 8TH,
WHEN AN ADDRESS WILL BE GIVEN

BY

VICE-ADMIRAL W. USBORNE MOORE,

ON

'Phenomenal Spiritism: My Experiments
with Mediums.'

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, (near the National Gallery), on the following Thursdays:—
1911.

Jan. 19.—Rev. Lucking Tavener: '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 29th, Mrs. Podmore will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

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

MEDIUMISTIC DEVELOPMENT.—On Thursday, December 8th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 2nd, 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.

LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 552.)

On the evening of February 16th, 1890, a séance was held at my house, in Church End, Finchley, the circle consisting of Mr. and Mrs. Everitt, of Holder's Hill, Hendon (Mrs. Everitt being the medium); Mr. H. Withall and Miss H. Withall, of Angell Park Gardens, Brixton; my wife, my two daughters, my son, and myself. We sat in the dark for the 'direct voice,' and in that way had communications from several spirit friends. In the course of the evening a 'stranger' spoke, giving us his name, the time of his decease, and his age, and mentioning a town in Missouri as the place of his residence when he departed this life. Wishing, if possible, to verify the correctness of the message, I addressed the following letter to Colonel Bundy, the Editor of the 'Religio-Philosophical Journal,' Chicago:—

CONFIRMATION WANTED.

TO THE EDITOR OF THE 'RELIGIO-PHILOSOPHICAL JOURNAL.'

During a séance held at my residence on the 16th inst., with Mrs. Everitt (a very fine medium for the direct voice), a spirit came, and speaking in firm, emphatic, and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our success. He added that his name was Moses Kennedy, and that he passed away in September last at Glenfield, Missouri, aged seventy-one. I had no opportunity of making a note of his remarks until the close of the séance, and as to one word, 'Glenfield,' I am not quite certain that I remembered it correctly, but I think I did. I shall be glad if any of your readers can confirm the accuracy of the message.

E. DAWSON ROGERS.

London, England, February 23rd.

This letter appeared in the 'Journal' of March 22nd. In the meantime—namely, on the evening of March 9th—we had had another séance, the members of the circle being the same as before, with the single exception that Miss H. Withall was absent, and that her sister occupied her place. During this sitting a spirit friend who never fails to speak at Mrs. Everitt's séances, referring to Moses Kennedy's communication on the previous occasion, said that he thought we had misunderstood the name of his place of residence—he believed that the stranger had said, 'not Glenfield, but Glenwood, or some such name as that.' As there was no reason to think that 'Glenwood' was more likely to be correct than 'Glenfield,' no mention of this incident was sent to the 'Religio-Philosophical Journal.'

On the 17th inst. the post brought me the following letter from S. T. Suddick, M.D., Cuba, Missouri, dated April 6th:—

RESPECTED SIR,

Yours under date of February 23rd was forwarded to me by Bro. Bundy for confirmation. I have investigated the matter with the following results:—

There is no such town in Missouri as 'Glenfield.' I wrote to Glenwood, in Schuylar County, Missouri, and find that Moses Kennedy died there September 30th, 1889. He was born in Clement County, Ohio, November 18th, 1818. His widow, Mrs. Phœbe Kennedy, still resides there. I have written her, and her answer is before me, received to-day. Full particulars will be sent the 'Journal' this p.m.

I would be pleased to have you write me.

Yours very respectfully,
S. T. SUDDICK, M.D.

From Dr. Suddick's letter it will be seen that the message was correct in every particular—as to name, age, place of residence, and time of decease. And yet none of us who formed the circle to which the message was given had so much as known of Moses Kennedy's existence.

MESMERISM AND SPIRITUALISM.

Mesmerism has frequently proved to be a stepping-stone to Spiritualism, and my experiences as a mesmerist certainly prepared me for the larger truths of the spiritual life. In the year 1865 I became acquainted with Miss A., an invalid and a great sufferer, to whom I have already referred, and at first my frequent visits to her were paid with the simple object of beguiling her long, weary, solitary hours. As I have intimated, she suffered almost continuously great physical pains, but had learned to hide them so completely that it was long before I discovered them. She seemed always cheerful, and being very intelligent, I enjoyed my visits, as I have no doubt she did, too.

Many years previously I had had some experience in mesmerism, and now longed in this way to assuage Miss A.'s

suffering, but felt some delicacy in making the suggestion. The suggestion, however, came at last from the Rev. Dr. Bayley, who was visiting her with me, and to my agreeable surprise she assented. The experiment was made, and quickly succeeded, and for several years I visited her two or even three times a week for the purpose of giving her rest and temporary relief.

From the time I made her acquaintance to the day on which I first mesmerised her she had never told me, and I had never guessed, that she was the subject of any abnormal experiences. She had good and sufficient reasons for silence. There had been occasions in her younger days when, not knowing that her experiences were exceptional, she had unwittingly betrayed herself, as a consequence of which she was reproved for romancing on the one hand, or shunned as 'uncanny' on the other, and being dependent on her friends for the few solaces that can come to such a life as hers, like a wise woman she kept all these things in her heart and said nothing.

CLAIRVOYANT PERCEPTIONS.

One of the most interesting phases of clairvoyant perception is that of the aura, which is said to belong to every human form, and to many other forms, organic and inorganic. And that such aura is really seen I had abundant evidence. In the autumn of 1869, Dr. J. E. Taylor, the editor of 'Science Gossip,' gave me a large crystal, and as I was going to visit Miss A. the same evening I took it with me. The moment I entered the room she exclaimed, 'What bright thing is it you have brought?' at the same time telling me in which pocket I carried it. About this crystal I shall have more to say later on. She professed to be well acquainted from long experience with the distinguishing auras of various flowers, and a bunch of blooms having been taken into her room in the dark, she has told me correctly of what the bunch consisted, though she did not touch it, and several of the flowers were without perfume. I may just say, in this connection, that she has spoken of the aura of the bloom of the common garden nasturtium as, to her vision, the most brilliant. From a person's aura she could tell his mental condition, whether at any moment he was in deep thought or under some strong emotion; and this, too, in the dark, as I have frequently proved, though I had spoken no word. She also professed to tell, from the state and quality of the aura, a person's moral quality; but perhaps of my experiences in this respects I may be excused from saying more. She could trace the motion of my hands in the dark, from, as she said, the light emitted from the finger ends. She described the most soothing and perfect form of mesmeric influence as that which came from the complete blending of her aura with my own. She has several times, to my certain knowledge, read letters in the dark which she has never seen before, and of the contents of which she could know nothing through the ordinary channels of sense. She said the words were luminous. And in the same way she has in the dark picked out from a Bible and other books which I had placed in her hands, passages specially suitable to her mental state at the time. I carefully verified the facts by turning down the pages and looking out the passages after obtaining a light.

Instances of premonition were frequent. I will mention one amongst many, though it may fairly be questioned whether premonition is in this case the correct designation. I had been having mid-day lunch with a gentleman, after which, while we were sauntering in his garden, he asked me whether I would like a bunch of roses. I was about to say 'No, thank you,' as I remembered that I had plenty of roses in my own garden, when it occurred to me that I might at least take them to Miss A., to whose residence I should be going straight from my business office. So I said 'Yes,' and gathered the roses with that purpose in view. Directly I entered the room she said, 'So you have brought the roses, as I expected; I saw them at two o'clock'—which was the precise time at which I gathered them. Some may prefer to call this an instance of thought-reading, or telepathy. It does not matter. These are but other terms for the rapport between spirit and spirit.

(To be continued.)

CHANGE OF ADDRESS.—Mr. John Lobb has removed from Hackney to 40A, Emmanuel-road, Tooting Bec Common, Balham, S.W.

'A MESSAGE FROM THE GODS' is the title of a mystery play, by Melchior MacBride, just published by Hunter and Longhurst, Paternoster-row, E.C., price 1s. 6d. This play should be of interest to believers in Atlantis, as it deals with the 'Mayas' and their religion, and the scene is laid in the north-western part of Atlantis, adjoining that part of Mexico now called Yucatan.

SIR J. COMPTON-RICKETT AND
SPIRITUALISM.

Apparently no important work dealing with the great problems of life is considered complete to-day that does not include *some* reference to Spiritualism, and this fact clearly indicates the growth of its influence in the world. One of these 'signs of the times' will be found in 'Origins and Faith: an Essay of Reconciliation,' by Sir Joseph Compton-Rickett. The author affirms that 'there is far more evidence in support of telepathy than on behalf of messages from the Unseen,' but he is careful not to exclude those 'subjective impressions which give some of us confidence in the neighbourhood and affection of those who have passed on,' thus admitting the reality of the influence of mind on mind, not only as between the living, but as between the incarnate and those who are personally favoured with 'subjective impressions' of the presence and influence of their loved ones. Despite this admission, however, he finds it necessary to say that, 'to many it must seem that Modern Spiritualism detracts from the dignity of a future life by destroying the conception of a profitable occupation of the departed spirits, who are liable to be called up by a ghostly telephone to suit the caprice of a human operator.'

We submit that this kind of treatment is unworthy of the subject and of the writer himself, for surely the point at issue is not a question of dignity—but of fact. 'Is it true that any messages come from the Unseen?' That is the real question; their lack of utility can be considered when it is admitted as proven that such communications have been or are being received from the world beyond. To that question, however, our author offers no reply.

In the absence of knowledge of intercommunion between the two realms of being many persons propound the still larger question: 'Is there any world beyond death for man?' and we too ask: 'Is there any evidence, apart from that of Spiritualism, that death has not always meant the end of individual consciousness, and does so still?'

It is merely paltering with the vital issue to ask, as Sir Compton-Rickett does: 'Would the most convinced supporter of Spiritualism assert that the information received through medium, planchette or unconscious writing, has enriched human knowledge or given us any hard facts which otherwise we could not have obtained?' The full value of any discovery can only be ascertained by later research and application and, just as the watcher by the bedside of a delirious sufferer waits anxiously for the first sign of returning rational consciousness, and even though that sign may only be the exclamation 'I am so tired,' thanks God and feels relieved—so the seeker in the psychical realm is not hypercritical as to the form of the greeting that he receives from the other side so long as that greeting is characteristic of, and convinces him that it emanates from, a departed friend who he feared had been for ever blotted out of conscious existence.

We do not quarrel with our friends who return to us from distant lands because they manifest pleasure at seeing us again, talk about purely personal experiences, and indulge in trivial but delightful reminiscences. We do not reject them because they are not prepared to 'enrich our knowledge' and give us information about 'hard facts that we otherwise could not have obtained,' or speak in dignified tones, which would be unnatural to them and displeasing to us. Yet, practically, that is the test that Sir Compton-Rickett would have us apply—and because he takes that stand we are convinced that he does not appreciate the true situation and can have had little, if any, experience of actual intercourse with 'the departed.' From another point of view, however, the Spiritualist makes bold to affirm that Spiritualism *has* 'enriched human knowledge and given us some hard facts which we otherwise could not have obtained,' for it has enabled hosts of truthseekers to *know* that human survival is a fact, and a very hard fact too; it has demonstrated that those who survive are still themselves—still men and women and children—that the unwise and undignified are unchanged by death, and that the good, pure, true, and loving are still virtuous and affectionate, even though they may not be able to add to the world's scientific store, or com-

port themselves in such fashion as to win the approval of those who, without knowledge of other-world order, presuppose that the departed, should they communicate, will do so in an extremely dignified manner.

Further, where will Sir Compton-Rickett discover, apart from Spiritualism, the 'hard facts' which demonstrate continued conscious personal existence after death? If Spiritualism proves telepathic thought-transference between the embodied living mind and the incarnate living mind, is not this a sufficiently 'hard fact,' otherwise unobtainable, with which to enrich human knowledge? He supposes that after death the relationship of the individual to great moral principles will be unaltered (p. 94); that each one will be master of his own soul, and that no compulsion could change his will or purify his desire, and, by inference, he thus arrives at an agreement with the teaching that spirit-people have given to the world as the result of their experience, except that they affirm the ultimate progression and happiness of all repentant and aspiring spirits. He says (p. 124): 'We know, therefore we believe [that is just what the Spiritualist says]; if a revelation be established, for what reason are we to treat the canon as closed? [That is just what the Spiritualist asks.] Are not the rivers of Damascus as healing and as helpful as the waters of Israel! May we not wash in them and be cleaned!' And that, also, is what we ask, only we say the rivers of Spiritualism—not Damascus.

We must not overlook the fact, however, that communications and inspirations from the other side have not been limited to personal messages of an evidential or affectional character. Many new thoughts—that is, new to those who received them—have been given. Wise and noble teachings have been transmitted through many mediums by intelligent and thoughtful spirits, giving helpful and inspiring guidance to the recipients. Inventors, discoverers, artists, reformers, scientists, humanitarians, teachers and preachers have been prompted, guided, instructed and assisted in many ways—and valuable statements concerning matters of fact in regard to Nature have been made to investigators who have sought for such information, and often through mediums who were normally unable to understand the full significance of what was given to or through them. But this aspect is not the most important, for it is not the intention of the spirit-people to do our work for us or to absolve us from the responsibility of finding Truth for ourselves and of living lives of purity, love and wisdom. They come to comfort, to inspire, to bless—not to pose as authorities, not to 'destroy the conception of a profitable occupation of the departed spirits' by being at the beck and call of capricious inquirers who demand hard facts beyond their present knowledge—no, they come to reveal the going on of human life and love beyond the incident of death and to encourage us to co-operate with God by doing our utmost to develop our spiritual nature in harmony with His laws.

ELLA WHEELER WILCOX'S BELIEF.

Ella Wheeler Wilcox has been stating her 'belief' in an American newspaper and, among her other articles of faith, she says that she believes in 'progressive immortality and in a succession of lives here and on other planets,' that 'humanity is the highest type of being yet evolved:—

That the world grows better and humanity more spiritual and intelligent constantly; that we are all progressing towards divinity; and that, in time, the earth will be inhabited by godlike beings, who shall analyse and discuss the remnants of humanity as we now discuss the chimpanzee. I believe that love is the Universal Law, that to live upon the earth is an inestimable blessing and privilege, and that death is but the gateway to a more advanced existence; if we have made good use of this one room of the many in our Father's Mansions. If we have not—if we have been mentally indolent, and refused to be grateful for our blessings, and used our forces in gloom, envy, jealous hatred and discontent—death ushers us into a sphere filled with similar souls, where we must dwell until we change our thoughts and seek for light to climb higher. I believe thought is a part of Omnipotence, and with proper direction and the aid of prayer, we can have, do, and be whatever we will. Amen.'

WONDERFUL APPORTS WITH BAILEY.

The Rev. F. C. Spurr, a Baptist minister who is well-known on both sides of the water, writing from Melbourne, Australia, to 'The Christian World' of the 19th inst., gives a long and interesting account of the remarkable phenomena that have occurred at Mr. Stanford's sésances with Charles Bailey. Mr. Spurr, after paying a deservedly high tribute to Mr. Stanford for his sincerity and generosity, relates his own experience at a recent sésance. He took the precaution to search Mr. Bailey *thoroughly*, and then, taking him to a gauze-covered cage, locked him inside it. Of the trance address which followed, Mr. Spurr says that it 'was worthy of the eminent professor who was supposed to have uttered it.' Some 'apports' then took place, both in the dark and in the light. The account proceeds:—

These included an Indian blanket, containing a human scalp and tomahawk; a block of lead, said to be found in Roman strata in Rome, and bearing the name of Augustus; a quantity of gravel, alleged to come from Central America, and quite unlike anything seen in Australia; a large string of shell-beads, said to come from the Indians; two perfect clay tablets, covered with cuneiform inscriptions, both being several thousands of years old, and said to have been brought directly from the mounds in Babylon; and finally, a bird's nest, containing several eggs and the mother bird, undoubtedly alive. The remarkable thing about the bird was this: Mr. Stanford said it could not live in this climate at present—the weather was not sufficiently hot—and he begged the 'controls' to be good enough to take it away and bring it back a month or two later. In full light the bird's nest, the eggs and the living bird vanished as mysteriously as they appeared. On one of the nights when I visited the apartment, an ordinary black-board was placed upon the table. It was subjected to a close scrutiny by every person present. The lights were extinguished for a few seconds, and when they were turned up the board was covered with a number of Greek and Latin inscriptions said by the 'control' to be copies of inscriptions in Rome and elsewhere. The marvel was that the writing was simply perfect, while the letters were drawn with absolute precision, as only a practised writer in full light could draw them. Yet they were executed in a few seconds in the densest darkness, a circle of twenty-five persons being around the medium, who was enclosed in a locked cabinet. Charles Bailey himself could not read a line of what was written. He does not even know the formation of the letters of the Greek alphabet.

These, then, are some of the facts in connection with Mr. Stanford's sittings. The collection of remarkable 'apports'—the most remarkable, surely, ever brought together in one single museum—needs to be explained. They all came through Charles Bailey, who was thoroughly searched at every sitting. They all came within the gauze-covered cabinet, which was also searched at every sitting. They all came into the cabinet while it was locked and sealed, and many of them came in full light. The question is, *how* did they come? Clothed in a suit so slender that any extra article would be immediately apparent, how did he manage to produce a huge leopard skin, six feet long, scores of living birds, huge quantities of dripping seaweed, living fish, a piece of tapestry measuring 11ft. by 4ft., a complete mandarin's costume, a human skull, and the like? And further, how could this poor boot operative manage to possess himself of hundreds of cuneiform tablets, of Greek and Egyptian papyrus MSS., of Tibetan prayer-books, of African fetiches, of sacred articles from Indian temples, and the like? To obtain such articles would require the purse of a millionaire and the influence of a world-wide traveller. If not conjuring, then is this mysterious work what it claims to be, 'the passage of matter through matter,' the demonstration of a force of which the existence is only just beginning to be suspected? If it is, it demands investigation.

MR. CARL HEATH will lecture on 'The Death Penalty' at the Caxton Hall, Westminster, on Friday, December 2nd, at 8 p.m. Chairman, Mr. George Greenwood, M.P. Admission free.

THE J. J. VANGO FUND.—Since our last issue appeared, we have received the following additional contributions to the fund to enable Mr. J. J. Vango to obtain the rest and change needed for his restoration to health: Mr. James Robertson, £1 1s.; 'C. H. S.', £1 1s.; Mrs. Curtis, 10s. 6d.; 'J. C.', 10s. 6d.; 'S. W. McC.', 10s. 6d.; 'Two Friends', 10s. 6d.; Mrs. F. S., 10s.; Mrs. Taylor, 10s.; E. Bevington, 2s. 6d.

SPIRITUALISM AND PSYCHICAL RESEARCH.

Any book is bound to arrest attention which deals with the wonderful mediumship of that eminent pioneer of Spiritualism, Mr. Stainton Moses, and 'Spiritualism & Psychical Research' (by Arthur Lillie) contains records of his remarkable experiences, some of which, especially those of the physical phenomena which occurred in the early stages of his development, are probably unknown to many of the present readers of 'LIGHT.' Being more accessible in a book of this size than in the S.P.R. 'Proceedings,' where much fuller details of these experiences have been published (Parts XXV. and XXVII.), they will doubtless be read with interest.

Unfortunately, however, this book is written with so much bias against the Society for Psychical Research that it will hardly convey a correct impression regarding that Society to those readers who are unacquainted with the whole of the facts. The author is, of course, quite within his rights in criticising the attitude and methods of the leading members of the Society, but it seems to us that a critic should be scrupulously fair towards those whose attitude he condemns, and we feel that it is quite unjustifiable, when making quotations, to leave out words which modify and alter the sense of the passage quoted (this is done on page 94, where a garbled extract is made from 'Human Personality'), or to cite facts without their context, in such a way as to convey an erroneous impression. On page 68 Mr. Myers is accused of having slighted 'the last solemn desire' of Stainton Moses, because when dealing, in 'Human Personality,' with the subject of the mediumship of Mr. Moses he does not publish a *full* record of the extraordinary physical phenomena which accompanied the mental and spiritual experiences. But Mr. Lillie omits to state that a full account of these phenomena had already been published in Part XXV. of 'Proceedings' and that the readers of 'Human Personality' are referred by Mr. Myers to this volume.

On page 46 it is stated that Professor Sidgwick and 'a group of Cambridge nobodies ousted Stainton Moses, Professor Barrett, Dr. Wyld,' and other sincere Spiritualists from the Society for Psychical Research. Is it possible that the author is ignorant of the fact that Professor Barrett is, and has been from the first, one of the honoured members of the Council of the S.P.R.? It is true that Stainton Moses resigned his membership, but Dr. Wyld remained until his death an Associate of the Society.

It is needless to quote further; one can but regret that the author has not been more careful in the way he has written the book, and more accurate in some of his statements.

H. A. D.

THE fourth edition of 'Black's Medical Dictionary,' edited by John D. Comrie, M.A., B.Sc., M.B., F.R.C.P.E. (Adam and Charles Black, Soho-square, W.), contains much extra material and special hints as to what articles in the book should be consulted in the commoner emergencies of life. It contains three hundred and eighty-eight illustrations, four of which are in colour, and a large amount of sound information is compressed into a small space regarding the organs of the human body, their functions, and the diseases to which they are liable. Also practical and useful instruction respecting almost all the conditions necessary for the maintenance of health, the preservation of life, the treatment of the sick and suffering, and the remedial agencies by which health and strength may be regained. Clearly expressed, in concise but detailed form, and in terms that can be easily understood, the numerous explanations and valuable suggestions that are here presented to the reader render this dictionary of great service to the heads of households, schools, and public institutions, and, indeed, to all students, nurses, clergymen, professional men, colonists, and those who have the care of others, especially of children. Such important matters as clothing, diet, exercise, sanitation, ventilation, and infant-feeding, are carefully dealt with, and practical advice is given concerning first-aid treatment for bleedings, broken bones, burnings, poisonings, and other similar occurrences which so frequently require immediate and skilled attention. Bound in cloth, uniform with the popular 'Who's Who,' consisting of some four hundred closely printed pages, and selling at 7s. 6d., it is a mine of information and a marvel of cheapness.

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'THE DEVIL'S ADVOCATE.'

II.

After fully admitting that our testimony is true and that the phenomena happen, Mr. Raupert tries hard to maintain that the Roman Catholic Church has alone the power to understand them and the right to deal with them. He says, 'All modern forms of spirit-manifestation which are perplexing the scientific world to-day, and which some very imperfectly-informed psychical investigators are claiming as great discoveries, have been known to the Catholic Church for centuries.' He continues:—

Some time ago Sir Oliver Lodge startled the English-speaking world with the statement that the wall which may be conceived to be dividing the two states of being is wearing thin in places, and that amid the roar of water and other noises, we on our side (that is, he and his fellow-researchers) are beginning to hear now and again the strokes of the pickaxe of our comrades on the other side.

It is difficult not to smile at the naïveté which has prompted this statement, and at the attitude of mind which it suggests. It does not seem to occur to Sir Oliver Lodge that the Catholic Church has not only heard the sound of those pickaxes for centuries, but that she has had personal dealings with those who wield them and that the hole in that wall has existed since man first appeared upon the earth. The oldest races of mankind have known of that hole, and any Indian fakir or spirit medium to-day knows well how to make use of it.

But Mr. Raupert does not think that phenomena can prove a future life, and he bases this upon the impossibility of identifying the communicating intelligences: and yet he admits that the phenomena 'demonstrate that intelligence can operate in the world without physical organisation.' That is good enough for us. If a spirit that can impersonate exists and manifests, it is surely reasonable to infer that the spirit who is personated exists. If a cheap-jack survives death, surely a saint can! If any one, why not every one?

Mr. Raupert makes far too much of this difficulty as to impersonation. His book, in fact, is about half filled with this subject, and he whips the dead horse to rags, although the horse is by all of us admitted to be dead. That is to say, all of us admit that impersonation is a fact. We regret it, but we do not think our case is seriously damaged by it: and all that is necessary is to be on our guard. From one point of view, indeed, impersonation and the consequent difficulty of identifying the communicating spirit is a good thing, if we are sufficiently informed as to impersonation. If we could absolutely rely upon the

identity of the communicators, the temptation to appeal to them and be guided by them would, for many, be overwhelming; and that would not be a good thing. It is necessary, for our good, that we should be self-reliant, but self-reliance would be in danger if we believed or knew that we could command or rely upon the presence of this or that person in the spirit-world.

Mr. Raupert knows well that we are fully alive as to impersonation, and that it makes very little difference in relation to our case, for he quotes 'LIGHT' pretty freely as to that, and yet he goes on slashing the poor old dead horse. The reason for doing so probably is that he wants to land his readers in the Slough of Despond of the conclusion that we are not dealing with departed human beings at all, but with old-world professional demons: a hobgoblin conclusion which is opposed to nearly everything experienced by Spiritualists. Another and a more respectable reason may be that he is in error as to our reliance upon everything that comes to us, and as to our acceptance of the teachings of the spirits. He says:—

The humorous part of the matter is that every Spiritist believes his particular 'control' to be speaking the truth, and everybody else's to be telling untruths or to be 'functioning through an imperfect organism in which the spirit's thoughts become inconveniently intermingled with those of the medium.'

No: that is not 'the humorous part of the matter.' The humorous part of the matter is that Mr. Raupert, who ought to know better, nevertheless writes such utter nonsense. The writer of this review is a good old Spiritualist, but he never believed what Mr. Raupert says he believes, and he knows no Spiritualist who does. It is quite true that many Spiritualists believe in a proved and trusted spirit friend, but we do not know one who is foolish enough to believe everything that is told him, and insolent enough to think that everybody else's spirit friends are liars; though, both in regard to their own friends and the friends of others, Spiritualists do think that there is often an interblending of their thoughts and the medium's: and to that extent Mr. Raupert is right.

But what are we to say of his 'three conditions, at the very least, which must be fulfilled before we can even contemplate a serious consideration of these claims'?

- I. The spirit-intelligences must be able to identify themselves to our entire satisfaction, and they must furnish indubitable credentials as to their mission.
- II. There must be unanimity and agreement in their teaching.
- III. Intercourse with them and acceptance of their mission must be clearly shown to be for the moral and general good of mankind.

Mr. Raupert must forgive us for describing this as preposterous. These three conditions must be fulfilled, bear in mind, 'before we can even contemplate a serious consideration of these claims': not only before we seriously consider, but before we 'even contemplate serious consideration.' So, then, before we contemplate serious consideration we are to be sure that the spirits are the persons they represent themselves as being: and of this we are to be sure before we seriously contemplate. And before we seriously contemplate we must discover that they all agree. And also before we seriously contemplate we must find out that it is all for the moral and general good of mankind. Was anything ever more preposterous? Will Mr. Raupert tell us how all these tremendous 'conditions' are to be 'fulfilled' before we 'even contemplate serious consideration'? We offer him a whole page of 'LIGHT' for his reply.

In the meantime, as he denies that his three conditions

are fulfilled, we are left to conclude that he has still to 'contemplate a serious consideration of these claims.' Why, then, did he set himself to work to write these three hundred and forty pages? Or if he has found the truth without these conditions being fulfilled, why may not others do the same?

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.

(Continued from page 557.)

At present, and for a long time to come, labour must organise for its own emancipation, but the more intelligent and moral and spiritual the movement can be made, the stronger it will be. To try to get the working classes to think of themselves as mere economic and political factors is to denude them of an immense power which they could wield if they realised their moral and spiritual forces. The mere economic interpretation of history leaves the greatest forces of history out of account; and to seek to make man into a mere economic and political being, while it can never quite succeed, may succeed sufficiently to deprive him of the mightiest forward force in his possession. The idea of interest, whether personal or class, though not devoid of a moral element, is not to be compared for a moment as a dynamic with the distinctly moral and spiritual idea of the intrinsic worth of every human being, and the spiritual unity of all human beings. It is at least my conviction that the reform movement of to-day would gain tenfold in power, even for economic progress, if it could be consciously grounded in an intense spiritual realisation of that One Life which is manifesting in all men, by virtue of which all men are one. I think it most important that this great truth of the spiritual unity of mankind should be promincenced now, as an interpretation of what is taking place—of the economic and political changes which are going on. By interpreting this evolution from the spiritual point of view we shall create a deeper and wider sense of brotherhood which will in itself be one of the strongest forces in the creation of the new order and the only adequate force in sustaining it. We can, and we ought, to work to get as many individuals as possible, in all classes, to realise the truth that there is no such thing as an isolated personality. Whatever that wonderful entity is which constitutes the individual, it is certain it could only come to be in an environment like unto itself; it is distinguished from all, but separate from none. The content of the individual soul is a social content, and it can only grow in social relations. Mazzini said 'Thou canst not, even if thou wouldst, separate thy life from that of humanity. Thou livest in it, by it, and for it. Thy soul cannot rid itself of the influence of the elements amongst which it moves.' And long before Mazzini, Marcus Aurelius taught: 'We are made for co-operation, like feet, like hands, like eyelids. To act against one another, then, is to act contrary to nature.' Before Marcus Aurelius, Paul pictured the ideal society as that of many members in one body, so related that no member could live unto himself. Long before Paul, Plato used the same figure. The pursuance, then, of personal advantages in the narrow sense must be contrary to personal good in the higher sense, because that personal good can only be realised in co-operation. The full spiritual realisation of this truth is the only inner life that would match the outer life of a co-operative state, and there can be no satisfactory social condition unless the inner spirit of society is in harmony with its

mechanical arrangements. So, if we want a State wherein dwelleth righteousness, let the preparation for it be inward as well as outward, personal as well as collective, moral and spiritual as well as economic.

Say on, sayers! Sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost.
It may have to wait long, but it will certainly come in use,
When the materials are all prepared and ready, the architects shall appear!

All Socialists see the need of education in order to make Socialistic administration effective. Surely this education is no less necessary on the moral and spiritual side than on the intellectual. We should, indeed, go in for all the preliminary training that is possible. One might think, in hearing some Socialists talk, that if by some means or other the Socialist state could be brought on at once, everything would be satisfactory. In my view that is a great delusion. No doubt a just system would be an immense advantage, but to establish justice in men's economical arrangements would by no means secure a real brotherhood. Suppose it were possible to bring in the Socialist state to-morrow, while most men on the spiritual side were still intensely individualistic; suppose you leave the grasping spirit undisturbed, but take away from it the temptation and opportunities of a competitive system by establishing collective ownership, what sort of social life would you have? No doubt the better system would be constantly tending to make better men; even the compulsory collectivism would tend to work itself inward and become a spiritual collectivism, but if the inward renewal had to depend on that alone it would take an enormous time, and, in the meantime, the selfish spirit would find other outlets, and the uncured unbrotherliness would produce woes and sorrows and tragedies in human life. If the system had any loopholes for selfishness, the selfishness, being there, would take advantage of them, whereas if men had lived much in the fellowship of unselfish ideals, and got as near to them as possible under the old system, they would hail the new opportunity for being brothers indeed. Then again, outside all economic relations there is a vast area of human life where the selfish spirit would work in its evil way, and the unselfish spirit in its good way.

The collective ownership of the material means of living is essential to Socialism, and essential, I think, to Christianity, because the ethic of Christianity, the ethic of loving one's neighbour as oneself, cannot be adequately acted upon in a competitive system. To that change of system, then, the Socialists for whom I speak are fully committed, and will not allow that they are second to any in their earnestness about it. But we do insist that the culture of the individual character, that personal moral discipline, that the cultivation of the spirit which is ready to sacrifice individual advantage for the general good in life generally is necessary, both for getting the change of system, and for securing a satisfactory social life when we have got it. We do not believe in a minimum of emphasis on moral and spiritual preparation. Socialism to us, while it cannot mean less than an economic system, does mean immeasurably more.

The true motive force for economic Socialism is a real and thorough-going co-operative spirit, which involves a great deal of personal self-discipline, and which will express its brotherhood throughout the whole area of life, not merely in economic relations; and on the other hand, economic Socialism is, so far as the organisation of the industrial world is concerned, the proper embodiment for that co-operative spirit. There is a theory of life always implicit in men's conduct, and there is a spirit of life always manifesting in that conduct; the only theory that will do for those who are working for Socialism is the theory that all men are one, and the only spirit is the spirit that seeks the good of all, not the spirit that stops with the interests of a class. Socialism is, first of all, the recognition of a new ideal—the ideal of brotherhood. It is a spiritual revolution, i.e., a revolution of the spirit in which men are to live their lives: a turning from the spirit that

grasps the individual advantage to the spirit that seeks the general good. I know that men may advocate economic Socialism without this inner spiritual motive, and for that very reason they may use weapons often which are unworthy of their cause. There are some Socialist lecturers who give you the impression that Socialism means the damnation of the rich, and a liberal distribution of black eyes and bruised noses all round. A sour, cynical spirit, loving denunciation for its own sake, is not worthy of Socialism.

If Socialism is brotherhood, the first qualification of a true Socialist is brotherliness. He may have to denounce much, and to fight many hard battles, but, if he be worthy of his cause, he will do all this for the sake of a nobler union among all men. Spiritual Socialism is the only true basis for economic Socialism. That is why Mr. Keir Hardie, one of the most religious minds in this country, says that Socialism at bottom is a question of ethics, and that is why Mr. Bruce Glasier tells Socialists that unless they socialise their heads and their hearts they will make a poor job of socialising anything else. It is not enough to be the propagandist of the best system in the world: one must also try to be worthy of the system by cultivating purity and unselfishness. Every Socialist should put as much of the Socialist ethic into his present life as he possibly can; the only Socialist who is worthy of a better system is the Socialist who, in his personal life, goes as far towards the ideal as the present limitations will allow. There is a vast difference between the best man and the worst within the competitive system. The Socialist should be among the best. And, outside the system, in all other relations of life he should live in the brotherly co-operative spirit. Sobriety, truthfulness, the absence of malice and rancour, fairness in speaking of other people, readiness to help—all these are necessary equipments of the man who is going to make a worthy effort to lift society to a higher plane. To set the working classes on the track of material gain only, to urge them into the mere getting spirit, is to commit a fatal blunder; it is to instil into them that very spirit which in capitalism has already led to so many injustices. Let the working classes organise to demand their rights, not as the interests of a class, but as human rights, and that spirit will make them equally anxious for the rights of other classes too; the roots of that spirit go down into the realisation of the oneness of all men.

The love of one's neighbour is a much bigger thing than many people imagine. Some appear to think that they have exhausted it when they have fought for economic rights. If many a philanthropist and many a social reformer were strict with himself in reviewing his life he would find that he had not been loving his neighbour so much as making a reputation for himself, or securing some position, and that even his social service had been as selfish as any fortune-hunting he ever denounced. It is sometimes not realised that the love of man is first of all a spiritual principle and quality of the soul, an inward realisation of our relation to our neighbour, an appreciation of that neighbour as an object of love, and that means as a spiritual being. When the love of man is taken at this depth it is found to mean personal discipline, sometimes the overcoming of personal inclinations, conquering some temper in the mind, breaking some habit—anything, indeed, that will qualify one to minister to the neighbour. It is for this adequate social ministry those are making who have realised the inherent spiritual unity of mankind.

There is no reason in the world why the Socialist movement should be entirely dependent upon the efforts of the working classes. Indeed, it seems to me that the time has come for the marshalling of a much larger army. It is unfortunately too true that many of the holders of vested interests clutch them with as tenacious a hand as ever, but it is also true that there is a great spiritual movement showing itself in almost all countries which is going to have a great significance for economic righteousness. There are to-day many thousands upon thousands of men and women outside the working classes who have come to the ideal of a new social order through a spiritual realisation. The truth of the one life per-

vading all is taking hold on the minds of large numbers of people in all lands, and its direct result in the economic sphere is a claim for righteousness. From the vision of this spiritual truth thousands of people to-day have social compunctions which they never had before. There is every likelihood that this influence will spread.

Let not those who expect so much from political and economic factors resent the help that is sure to come from this source. Nothing better could happen to the Socialist movement to-day than to be thoroughly spiritualised. So far from war upon religion being good for Socialism, it is only in a deep, religious realisation that an adequate Socialism can be born. It is in that realisation we shall get a right sense of responsibility for the lives of others. When we not only hold in theory, but vividly realise in consciousness, the unity of mankind in that larger life that includes us all, that is the religious vision. To see that is to be saved. The old individual notion of salvation is gone. When we see the vision we shall know that the lowest and the least, and all the crushed ones, are our brothers and sisters—the old man who makes a thousand nails for 7½d., the haggard women who work in insanitary rooms in Birmingham for a wage averaging from 2s. to 4s. 3d. a week, Indian peasants, and all the niggers of South Africa, all these are our brothers, our sisters. If only this realisation burned within us as the central conviction of life, it would be a ten thousandfold stronger dynamic for the bringing about of a righteous social order than any class-consciousness could ever be. Now it is this realisation which has brought many of us to Socialism, it is this conviction which is being burned into an ever increasing number of minds in all lands.

There is a great spiritual movement well on the way, which the army of economic Socialists may well take serious account of. It is full of promise for the larger day which it believes is coming on, it loses not an iota of faith in the future when it sees the frantic efforts of privileged classes to retain their privileges. This movement is rooted in a faith which is not to be discouraged by such facts. It gives us the feeling of a dawn, of the morning sun coming over the hills. On the bank of the Nile there is a statue to an old mythical king of the Ethiopians, King Memnon. All night long the winds of the desert blow upon it and the statue is dumb. But the Arabs believe that when the statue is struck by the first rays of the morning it sends forth a musical note; they take it to indicate Nature's greeting to the rising king of day. As I look out over society to-day I see large numbers of people who have been for long children of the night, wandering in darkness and under the shadow of death, now rising with gladness to greet the light of a new day. They have at least been touched by the rays of the morning sun, and have sent forth the notes of a new music, the music of the new brotherhood of the great day that is to be.

What is this—the vague aspiring
In my soul towards unknown good,
For no selfish end desiring
Blessings dimly understood?
'Tis the World-Prayer drawing nearer,
Claiming universal good,
Its first faint words sounding clearer,
Justice, Freedom, Brotherhood.

What is this—the strong emotion
Pulsing in my heart to-day,
Sweeping, like th' inflowing ocean,
Time-wrought barriers away?
'Tis the World-Hope drawing nearer,
Planning universal good,
Its first faint thoughts showing clearer,
Justice, Freedom, Brotherhood.

What is this—the mystic rhyming,
Rising, falling in my brain,
Banishing, with solemn chiming,
Every selfish care and pain?
'Tis the World-End drawing nearer,
Hailing universal good,
Its first faint notes ringing clearer,
Justice, Freedom, Brotherhood.

What is this—the tender shining
 In the eyes of those I meet,
 As they turn to me, divining
 All my visions strange and sweet?
 'Tis the World-Bond drawing nearer,
 Pledging universal good,
 Its first faint signs showing clearer,
 Justice, Freedom, Brotherhood.

(Loud applause.)

THE CHAIRMAN said that the inspiring address delivered by Mr. Williams emphasised our personal responsibility to act in harmony with its spirit in all the affairs of life. It had occurred to him, when the lecturer spoke of unity, that we might also think of our unity with those who are now workers on the other side, and he felt it was a great comfort to know that as long as we, in our work, put ourselves into the condition to receive their help it would be forthcoming.

SIR RICHARD STAPLEY said that Mr. Williams had presented the right spirit in which we should view the progressive movements of the time. The spirit in the Rhondda district which looked at individual interests, rather than combined interests, stood in the way of a settlement that, while it would possibly have lessened the material advantage of the masters, would have shown due consideration for the needs of all the workers. In the Alliance the spiritual side of man was rightly emphasised, and he felt that until we realised that reality is not in the things seen but in the things unseen, we should not make any great advance. We could hardly over-estimate the value of lectures such as the one just delivered by Mr. Williams. If only men would stand up by the wayside and give utterance to such teaching, it would help to solve many problems.

MR. WILKINS said he was devoutly thankful that the lecturer had been absolutely non-political; that he had been conservative of all that was right and radical in his opposition to all that was wrong. What was wanted was that men should not only talk of spiritual life but live that life: which, he understood, meant that, as a spiritual being, he must live in the best way he could, and help other people to do the same. He proposed a hearty vote of thanks to the lecturer for his eloquent, uplifting, and enlightening address.

MR. E. W. WALLIS, in seconding the vote of thanks, said that he was reminded of the expression used by a friend in America, who, when he remarked: 'You call yourselves Republicans; in what do you differ from us?' said, 'Well, I think we have about the best constitution in the world and about the worst Government to administer it.' Mr. Williams had clearly shown that we could not by any theory of government bring about the millennium. What was needed might be summed up in the words—the spirit of love. We had to overcome the spirit of hostility, hatred and fear—of fear, perhaps, more than anything else. We were so much afraid of being injured ourselves that we were at times driven into doing collectively what we should be ashamed of doing individually.

Replying, MR. WILLIAMS expressed the pleasure it afforded him to again come to the Alliance. On his first visit he felt he was coming among people he did not know, but that night he had felt that he was coming among friends. If any of his hearers could run down to Brighton for a week end he would be pleased to see them at his Church services there.

THE following psychic experience is similar to those of many persons: Wm. Hone, author of 'The Every-day Book,' says that one day he had to make a call in a part of London which was quite unknown to him. He was shown into a room to wait, and on looking round, noticed to his astonishment that everything appeared perfectly familiar. He says: 'I seemed to recognise every object, and said to myself: "What is this? I was never here before, and yet I have seen all this; and if so, there is a very peculiar knot in the shutter."' He turned back the shutter and found the knot! He thought: 'Now, then, here is something I cannot account for on my principles (materialism); there must be some power beyond matter.' This thought never left him till he was brought from the 'horror of great darkness'—the atheism of which he ever after spoke with shuddering memories. Possibly he had visited the house during the sleep state, or in a dream.

AN OPEN LETTER TO SPIRITUALISTS.

DEAR FRIENDS,—The Editor of 'LIGHT' recently asked us to endeavour to double the subscription list of the paper by procuring new subscribers. This is a very laudable work, and no doubt many new readers will be found, but the result is beyond our control, and may not fulfil expectations. There is, however, a way in which we can each personally show our appreciation of 'LIGHT.'

To me, and doubtless to many others, the reading of 'LIGHT' has been of such inestimable value that any attempt to reduce it to monetary terms would be simply absurd and impossible.

What we may call the market-price of 'LIGHT' is 10s. 10d. a year, but in future—for so long as my means permit—I intend increasing my annual subscription to £1 1s.

What have markets and prices to do with Spiritualists? There are no such things in the spirit world. And what are a few shillings, more or less, a year, compared with helping to spread a great truth in an ignorant world? Let us think, rather, of the glorious dividend it will yield, by and by, in the great land of realities, and give with open-handed generosity! Spiritualists all over the world who realise that it is 'more blessed to give than to receive' will do likewise, and, joining the glad band of 'Light-Bearers,' help to carry our cause forward and upward on a wave of prosperity and influence and added usefulness to humanity.—Yours fraternally,

A. K. VENNING.

604, South Flower-street, Los Angeles, Cal., U.S.A.

October 22nd, 1910.

[We thank Mr. Venning for his appreciative reference to 'LIGHT,' and for the spirit of his suggestion, but at the same time we must point out that it was not financial assistance that we had in mind: what we most desire is the co-operation of our friends in regard to the extension of the circulation of 'LIGHT,' so that we may enlarge our circle of readers and thus increase our power of doing good. The idea of 'Light-Bearers' is a good one, if it be construed into meaning those who will assist in making 'LIGHT' known to their friends.—ED. 'LIGHT.']

A SPIRIT MOVES A CLOCK.

The many friends of Madame E. d'Espérance, who has recently been seriously ill, will be pleased to know that she is well on the way to recovery. In a letter to Miss Rogers, referring to some recent interesting experiences, she says:—

Two years ago, when in Sweden, an old friend of the family, who was sitting near my writing table, noticed that my little silver travelling clock was not going. Remarking that I ought not to be so careless with such a valuable little thing, he wound it up, and set it going again. I laughed and said, 'As you admire the clock so much, I will leave it to you in my will.'

'All right,' he answered; 'only if I die first I shall not get it unless I come as a ghost and walk off with it.'

'You can do that if you like,' I replied, 'you have my permission.'

'Thanks!' he said, 'then I will—if I can, that is.'

This friend was not a Spiritualist, he was a 'Thomas'; but he tried hard to believe, and though he wearied me to extinction with his arguments against Spiritualism, he never permitted anyone to make a disrespectful remark about Spiritualists or Spiritualism in his presence.

The other day—October 30th, to be exact—my little clock was standing on my bedside table, where it has always stood during my illness. A slight sound drew my attention to it; then it made a little jump, as though it was being slightly lifted, then righted itself again.

My nurse, who was in the room, gave a frightened cry, and exclaimed: 'That was not the North wind.'

I must explain that lately there have been so many knockings and other manifestations going on that my good Frau Schäffer has been kept constantly in a state of upsetment. I dared not mention the word 'spirits' to her, and whenever some knocks or other inexplicable things—sounds or sights—were heard or seen, I suggested that possibly they were due to the wind being in the North, remarking: 'You need not take any notice; all sorts of queer sounds are heard when the North wind blows.'

I thought the explanation satisfied her, for she did not get so alarmed afterwards, although the wind changed and

the ghosts were as busy as ever. But the clock was *too much* for her, and she proposed that as I was so much better she need not sleep in my rooms any longer. I made no remark, but understood what was the matter and let her go.

On the next morning, October 31st, I received the news of the death of my old friend in Gothenburg, Sweden, after an operation. I naturally believe that, on finding himself free, and remembering our conversation, he tried to lift the clock; in that way letting me know that he was gone. He had passed away on the 28th—two days earlier.

HENRY GEORGE ON THE MEANING OF LIFE.

A book that made a great sensation in its day—Henry George's 'Progress and Poverty'—has just been brought out by John Bagot, Ltd., 'Guardian' Office, Middleton, in a neat little edition which can easily be carried in the coat-pocket. It is printed in clear, readable type, and may be obtained, bound in red cloth, for 8d., or, in paper covers, for 4d. In certain quarters it has been the fashion to speak slightly of Henry George as a mere demagogue. Should any of our readers, unfamiliar with the book, have been inclined to accept unthinkingly such an estimate of its author, we would advise them to peruse its pages for themselves. We are confident that, if they do so, they will, whether or not they find themselves able to concur in the arguments and views set forth, at least revise their judgment of a high-souled seeker after truth. The true spirit and quality of the man shine out in the following noble passage taken from the concluding chapter ('The Problem of Individual Life') :—

What, then, is the meaning of life—of life absolutely and inevitably bounded by death? To me it only seems intelligible as the avenue and vestibule to another life. And its facts seem only explainable upon a theory which cannot be expressed but in myth and symbol, and which, everywhere and at all times, the myths and symbols in which men have tried to portray their deepest perceptions do in some form express.

The scriptures of the men who have been and gone—the Bibles, the Zend Avestas, the Vedas, the Dhammapadas, and the Korans; the esoteric doctrines of old philosophies, the inner meaning of grotesque religions, the dogmatic constitutions of Ecumenical Councils, the preachings of Foxes, Wesleys, and Savonarolas, the traditions of Red Indians, and beliefs of black savages, have a heart and core in which they agree—a something which seems like the variously distorted apprehensions of a primary truth. And out of the chain of thought we have been following there seems to vaguely rise a glimpse of what they vaguely saw—a shadowy gleam of ultimate relations, the endeavour to express which inevitably falls into type and allegory. A garden in which are set the trees of good and evil. A vineyard in which there is the Master's work to do. A passage—from life behind to life beyond. A trial and a struggle of which we cannot see the end.

Look around to-day.

Lo! here, now, in our civilised society, the old allegories yet have a meaning, the old myths are still true. Into the Valley of the Shadow of Death yet often leads the path of duty, through the streets of Vanity Fair walk Christian and Faithful, and on Greatheart's armour ring the clanging blows. Ormuzd still fights with Ahriman—the Prince of Light with the Powers of Darkness. He who will hear, to him the clarions of the battle call.

How they call, and call, and call, till the heart swells that hears them! Strong soul and high endeavour, the world needs them now. Beauty still lies imprisoned, and iron wheels go over the good and true and beautiful that might spring from human lives.

And they who fight with Ormuzd, though they may not know each other—somewhere, sometime, will the muster roll be called.

OUR PICTURE SUPPLEMENT.—In answer to several correspondents we may mention that we still have a few copies of 'LIGHT' for November 12th containing the supplement, giving a reproduction of Signor Sabatini's striking picture entitled 'There is no Death.' We shall be pleased to send copies, post free for 2½d., to any address. Early application is desirable. We regret to learn that by an error on the part of the printer some copies of the paper were sent to subscribers without the picture. We will gladly supply the missing supplement on the receipt of a card and notifying us of its absence. The picture is still on exhibition, free, at the Mendoza Gallery.

JOTTINGS.

On page 562 of this issue of 'LIGHT,' the London Spiritualist Alliance gives for the New Year a capital list of well-known speakers who will deal with a variety of important spiritual problems. As the Alliance platform is always open for the free expression of ideas, the speakers invariably feel that they are addressing thoughtful and sympathetic audiences, and we anticipate that the Members and Associates will thoroughly enjoy the opportunities afforded them of hearing the best that can be said by capable exponents, from different points of view, regarding the great questions that so deeply concern all truth-loving minds.

Mr. Hermann Brinkmann, of Düsseldorf, referring to the passing of Mr. Shipley, says: 'In the autumn the birds fly towards sunnier regions, so, too, those of the earth's inhabitants, whom the gods want to guard against the frosty storms of this material world, fly upwards to happier and more blissful life. "We are blessed in him who has died in the prime of his life"! May he find the right connection with those friends who passed away before him, and become a kindly adviser to his friend and associate who performs the onerous duty of editing the splendid paper "LIGHT." Undoubtedly he will assist him from the other side.'

Mrs. Praed's psychometric readings at the rooms of the London Spiritualist Alliance on Tuesday last were remarkably successful. In every case, the lady or gentleman in the audience who owned the trinket, or other object psychometrised, recognised and confirmed some of the statements made, and in the majority of instances every allusion was acknowledged to be quite correct. Her clairvoyant descriptions of spirits present were also clear and convincing. The Tuesday afternoon séances, the Psychic Class meetings on Thursdays, the conversational hour on Fridays from 3 to 4 p.m., and the 'Talks with a Spirit Control' which follow, afford Members and Associates good opportunities to study mediumship.

Psychical phenomena are being introduced into all manner of books, not always correctly or fairly; but Admiral H. L. Fleet, in his interesting book entitled 'An Admiral's Yarns,' recently published by Swan, Sonnenschein and Co., makes use of them in such a way as to show that he understands a good deal about psychical science. This is especially true in the story of 'The Haunted Fort,' which reads as if it were a record of veritable experiences. All the stories are interestingly written and, having the flavour of the sea, should be popular. There are several poems which are patriotic and should please those who admire 'our heroes of the deep.' In 'A Story of Antigua,' a ghost appears and an ancient wrong is apparently atoned for in a pathetically tragic fashion.

Dr. A. R. Wallace places the highest value on 'the moral instruction that we must help one another' and makes the same appeal as was made by the Rev. Rhondda Williams in his stirring address to the Alliance. A few days ago he said: 'Oh, for pity's sake, let us get out of our heads the savage idea that life is all struggle and battle, each man fighting for himself, the sole object of existence a scramble to selfish ease or miserable egoism. Until we see life as a great field for co-operation and voluntary association, we are bound to make mistakes, bound to fill the air with discords and contentions. The beginning of a scientific and philosophic conception of politics lies in the apprehension and realisation of this universal brotherhood. We must apprehend that idea, and realise it. We must help one another.'

The Rev. T. Rhondda Williams makes the old, old plea for righteousness and love in a new and persuasive fashion. He is a prophet of the Coming Race. An American writer shrewdly asks: 'When the prophets of ancient and modern times alike declare that there shall be new heavens and then a new earth in which righteousness shall be made manifest, are they not referring primarily to an inward state of harmony which must find its ultimatum in corresponding externalised conditions? Life-long and heroic friendships are not made, they are spiritually discovered, and it is exactly the same with those ideal marriages of which it is precisely true that they are first made in heaven and then consummated on earth. Where then is heaven? Is it not that inner realm of thought and feeling in which we are conscious of ideals and of affections, rather than some geographical locality we strive in vain to localise?' This seems to harmonise with the ideal of Mr. Williams.

The 'Southport Guardian' of November 19th reports an address on 'Psychology,' given by Mr. E. Bush at the Debating Society of the Y.M.C.A. Mr. Bush admitted that some Spiritualist phenomena were genuine—but he argued that they were explicable 'by the action and interaction of human spirits still in the flesh.' He said 'there was good evidence that apparitions had actually been witnessed, but there was no evidence to show that those whose apparitions were seen were actually present.' Neither is there evidence that they were *not* present. Mr. Bush has probably helped to set some of his hearers travelling in our direction. The telepathic explanation may serve as a sort of half-way house until they are prepared to complete the journey.

On Saturday afternoon last about fifty ladies and gentlemen accepted the invitation of Dr. and Mrs. Stenson Hooker to be present at the opening of their new health resort at Grove Court, Totteridge, Herts. This is a handsome modern mansion with a spacious square entrance-hall, with rooms opening on to it from every side—waiting-room, consulting-room, a commodious dining hall, and a large apartment well adapted for meetings or entertainments. Two strange pieces of apparatus, devised to give the benefit of rowing and of horse or cycle exercise, we were assured were 'good for the liver.' Upstairs, in addition to a dozen comfortable bedrooms, we found up-to-date bathrooms and every convenience. Outside there is a large garden. Dr. Hooker believes that fresh air, beautiful surroundings, healthful exercise, combined with uplifting moral and spiritual influences, are better medicines for the sick than any drugs. Here he will put his belief to the test; we trust, with successful results.

The following story has been sent to us by a kindly correspondent, who says that it came from the occupant of the pulpit in a Wesleyan Church: 'Two spirits met in the Land of To-morrow, one, a thin, shrivelled, frightened, miserable-looking woman; the other, bright, beautiful, glad, and strong. "Oh," said the first, "I am so lonely, and you look so happy, may I come with you?" So the beautiful spirit took her hand and they walked on together. "I wish I was back on earth again," said the thin woman; "when I lived there I had a lovely home: friends, servants, and everything that I wished for; and then, without any warning, I was called away, and here I have *nothing*, and I am so miserable." "I am so sorry for you and will do all I can to help you." "Thank you; but who are you? Surely I have seen your face before?" "Oh, yes; when we lived on earth I was your washerwoman!"

Our friendly contributor further says: 'Quite recently from the same pulpit, but by another preacher, we were advised to read Myers' "Human Personality." Surely we are getting on! For the sake of family peace I am compelled to attend the above-mentioned place of worship instead of the Spiritualist meetings, but for several years past I have read "LIGHT" and done all in my power to make it known to others. You happy Londoners have no idea of the persecution that provincial Spiritualists still have to bear. One of my converts who occupies a responsible public position would certainly lose it were she known to be a Spiritualist, and I know of many similar cases. Of course my Wesleyan friends are firmly convinced that I "have fallen from grace," and a Church of England curate informed me, a short time ago, that he had not the slightest doubt that I was making straight for hell. It tells them that a year's study of Spiritualism has done more to lift me heavenwards than a life-time of orthodoxy has done.'

Under the general title 'The Porch' a series of valuable booklets for thinkers is being published, price 3d., from 'The Scriptorium,' at 21, Cecil-court, Charing Cross-road, W.C. The issue for May was 'The Over-Soul,' by Ralph Waldo Emerson; that for June 'A True Christian,' by Jacob Bohme; for July, 'On the Good, or the One,' by Plotinus; for August, 'The Mind to Hermes' and 'The Secret Sermon on the Mountain,' and for September, 'Extracts from the Life and Letters of John G. Gichtel.' Opening the May number at random we noticed this by Emerson: 'He that finds God a sweet, enveloping thought to him, never counts his company. The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul. The position men have given to Jesus now for many centuries of history is a position of authority. It characterises themselves. It cannot alter the eternal facts. Great is the soul and plain. It always believes in itself. Before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away. The soul gives itself alone, original and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it.'

LETTERS TO THE EDITOR.

Spiritualism at Finchley.

SIR,—A society, entitled 'The Finchley District Spiritual Evidence Society,' has just been formed 'To promote such measures as may be conducive to reverent spirit communion; the elucidation, and promulgation, of demonstrable evidence of the continuity of conscious and intelligent existence, beyond and apart from the earth life; and the encouragement of individual cultivation, in the exercise of man's spiritual faculties or gifts.' Until a sufficient number of members has been enrolled to warrant public services, the meetings will be held at the residences of those who have expressed their willingness to organise sésances, and it is anticipated that little, if any, difficulty will be found in affording facilities for a systematic course of experience in spirit communion. Copies of the preliminary prospectus and form of application for membership, with any other desired information, may be obtained on application, personally or by letter, to Mr. Thos. Blyton, 'Darie Dene,' Bibbsworth-road, Church End, Finchley, N.; Mr. Wm. Murray, 'Sweetbriar,' Granville-road, Finchley, N.; or Mr. Thos. L. Rix, 44, Claverley-grove, Church End, Finchley, N.—Yours, &c., THOS. BLYTON.

Mr. J. B. Shipley.

SIR,—I am glad that you have quoted from the article contributed by Mr. J. B. Shipley to the 'Sanctuary' for October, a journal for private circulation, of which we were joint editors for the last two years. During that time, and for some years previously, I had ample opportunity for learning to know and appreciate both the intellectual gifts and the elevated character of the friend who has just passed out of sight. That acquaintance inspired deep respect as well as warm gratitude for the unflinching kindness and readiness to help which were such marked features in his character.

It will interest your readers to know that two or three days after he had gone, on October 17th, I visited Nurse Graham with the express object of giving him an opportunity to communicate, if he wished and could do so.

She very correctly described him to me, and said he was present, but did not appear to have any idea whom she was describing. As he was in my thoughts I did not regard this description, *per se*, as evidence of more than mind reading; since it is not possible for mediums to be always sure whether the impressions they receive reach them from the other side or from this side. She said: 'A friend has lately passed over.' I assented. She then began to draw a symbol, which, at the time, had no meaning for me, but I now think it was significant as a token of identity: for I have learned that this same symbol (an astrological symbol) was frequently used by him in correspondence to denote 'the guides' and messengers from the Unseen. Of this, however, I was totally ignorant when I was shown the symbol.

Nurse Graham also told me that I was a little anxious about some papers. This was correct, for the papers connected with the 'Sanctuary' were all in his charge, and his sudden departure left me uncertain as to where they would be, &c. I was then assured that my mind would be set at rest about this on the 19th inst. On that day I attended the funeral, and Mr. Shipley's brother kindly informed me that all the papers were filed and would be sent to me. These statements, together with two others of a more private nature, have led me to conclude that I was really in communication with Mr. Shipley on this occasion. Permit me to say, further, that some excellent prints have been made, on art paper, from the last portrait taken of him after his summer holiday, and that I shall be pleased to let anyone have a copy who may wish for it and who will send six penny stamps and an address to which to send it.—Yours, &c.,

'Innisfail,' North End-road,
Hampstead, N.W.

H. A. DALLAS.

Auto Hypnotic Suggestion.

SIR,—Dr. Gilbert Scott's single case (p. 529), which he calls 'N,' recalls the experiments of Mesmer and those of Dr. Braid, who coined the word 'hypnotism' in antagonism to Mesmer's more practical term, 'magnetism.' The sensitive of the 'N.' class is the kind of person who is controlled by spirits who perform healing sometimes, and who invariably claim that magnetism is the great factor in the cure. Now as, in deference to Dr. Braid, magnetism is distinctly taboo by the medical school, it follows, as a natural result, that medical practitioners, having no knowledge, as a body, of the modes of magnetic aura, either in disease or health conditions, necessarily fail in nearly all their attempts at cure by auto-suggestion. Dr. Scott tells us he was 'responsible for stopping epidemics of cholera, beri-beri, typhoid fever, and

gaol dysentery,' and asks how he could 'totally rely on even the most successful of suggestion or religio-medico therapeutics?'

Unfortunately the term 'responsible' is, in medical practice, conspicuous by the absence of any penalty on failure to do the work successfully; and it is open to doubt whether these epidemics were successfully dealt with by medical treatment—for just as no one knows when an epidemic will occur, so also does it often cease as suddenly as it began. Doctors have no special knowledge or skill in dealing with such outbreaks, and their capacity to cure is very questionable: the fact that fifteen thousand five hundred deaths occurred in the 'concentration camps' in South Africa from enteric fever alone is sufficient proof of this. When the army of medical experts and trained nurses, with all up-to-date medical appliances, took the field it was boasted in the daily press that no such skilled equipment in the healing art had ever before been provided in a campaign. The figures scheduled as 'enterics' (to say nothing of small-pox mortality, which, to shield the obsolete practice of vaccination, was carefully suppressed) prove conclusively that the medical schools have no superior knowledge of how to deal with disease.

As regards diphtheria, will Dr. Scott deny that a great many cases of ordinary sore throat are now called diphtheric? The first five hundred cases treated by the operation of injecting a medical compound called 'antitoxin' resulted in three hundred and eighty-five deaths. No consequences happened to the 'responsible' doctors. The man in the street would have put a cold water bandage around his throat, taken a spoonful of honey, and been well in three days.

Now as to ravages by small-pox. In the Gloucester epidemic the medical men, after vaccinating or inoculating all their patients, lost seventy-five per cent. of them. In this crisis the townspeople took the matter in hand, and a body of gentlemen banded together treated two hundred cases by the water-pack method, and lost not a single patient.

Sir Victor Horsley a few days ago contributed a paper to one of the dailies stating that ten thousand people died every year under operations. It is mainly during the last ten years, since inflammation of the bowels was renamed by Sir H. Treves 'appendicitis,' that these terrible results have taken place. The 'Evening News,' quoting the 'British Medical Journal,' stated that from the first to the fourth day thirty-three per cent. of the operations were fatal—yet the doctors are immune.

In ancient days the priest was physician and teacher, but having dropped his gift of spiritual intercourse and spirit healing he lost his power, which was, to a small extent, appropriated by an intellectual body which has developed into the present 'medical profession.' Surely it is time that the clergy resumed their ancient duty and exercised their gift of spirit healing, and so earned the confidence of the people as true leaders of religion.—Yours, &c., W. H. E.

Fraternal Greetings from Germany.

SIR,—From your esteemed weekly I learn with the deepest regret of the death of your honoured chief, Mr. Dawson Rogers, and of the unexpected passing of your assistant, Mr. J. B. Shipley. I feel compelled to send you my deepest sympathy and to deplore, with you, the great loss which your editorial staff and our common cause have suffered through the passing over of both those excellent exponents, with whom for a number of years I have had the honour to exchange communications in writing, and I can say that this exchange was most pleasant and friendly. Therefore, I beg you to permit me these friendly and 'colleaguely' references to the dead and to allow these friendlinesses to become greater in the future between us in regard to your representative journal.—Yours, &c.,

MAX RAHN.

Borgsdorf a Nordbahn, Editor 'Die Uebersinnliche Welt.' (Mark) Deutschland.

[We thank our friend and brother worker in the great Spiritual Reformation, in which we are both privileged to be engaged, for his colleaguely appreciation of the labours of Mr. Dawson Rogers and of Mr. J. B. Shipley, and we shall be happy to continue, and to extend, the friendly relations to which he refers. One of the brightest features of Spiritualism is its universality—it knows neither time, nor nation, nor creed, nor colour. In the light of the spirit we are all members of the one family, all fellow pilgrims to the one goal, and we trust that Spiritualism will ever 'bring hearts together in love' and mutual service for peaceful human progress.—Ed. 'LIGHT.']

TO CORRESPONDENTS.—Owing to the pressure on our space we have been compelled to condense several of the above letters, and to hold over some other contributions intended for this issue of 'LIGHT.' We shall be glad if correspondents will make their letters as brief as possible.

SOCIETY WORK ON SUNDAY, NOV. 20th, &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*.—On Sunday last Mr. E. W. Wallis delivered an address of exceptional merit and usefulness, entitled 'Which?' Mr. W. T. Cooper presided.—*Percy Hall*.—On the 14th, Mrs. Neville gave a remarkably successful psychometric reading to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. Percy Beard delivered a helpful address.—67, George-street, Baker-street.—In the morning Mr. Carpenter gave a thoughtful address on 'The Christ-Power.' On November 15th Mrs. Miles Ord spoke well on 'The Signs of the Times' and answered interesting questions. Sunday next, see advt.—J. H. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Abbott gave an interesting address. Sunday next, at 7 p.m., speaker, Mr. J. Gambril Nicholson, of Wood Green.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Address by Mr. Walker, followed by clairvoyant descriptions. 27th, Nurse Graham, clairvoyant descriptions; at 3, Lyceum; public circle, Wednesday, at 8, Sunday, at 11.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. G. R. Symons gave an interesting address on 'Stephen the Martyr.' Mr. G. F. Tilby presided. Sunday next, address by Mr. J. Gordon.—W. H. S.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mr. Dudley Wright delivered an eloquent address at the inauguration of a society at the Hampstead Garden Suburb. Mrs. Moss sweetly rendered a solo.—A. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROADGREEN.—Mr. J. Blackburn conducted the morning and evening services. Sunday next, at 11 a.m. and 7 p.m., Mrs. Annie Boddington, address and clairvoyant descriptions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave instructive addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, addresses and clairvoyant descriptions; and on Monday at 8. Wednesday, at 3, Mrs. Curry. Thursday, at 8, circle.—A. M. S.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. George Morley gave a beautiful address on 'Faith, Love, and Service,' and many clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Weiss will give an address and clairvoyant descriptions. Public service on Wednesday at 8.15.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Wilson gave an address and clairvoyant descriptions. Thursday last Mrs. Mary Davies gave good psychometric readings. Sunday next, morning, public circle; 7 p.m., Mr. Graham. Saturday next, at 7.30, social gathering. Admission 6d.—N. B.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Jamrach gave an address on 'Evidences of Spirit Return and Personal Experiences,' and clairvoyant descriptions. On Sunday next, at 7, Mr. Abbott; at 3, Lyceum. Wednesday, 7. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—G. T. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Smith spoke on 'Progress,' Mrs. Smith gave clairvoyant descriptions, and Miss Clayton sang a solo. Sunday next, Mr. Sarfas; solo by Madame Dupé. December 1st, Mrs. Webster; 4th, Mrs. Effie Bathe on 'The Occult Power of Prayer,' with illustrative paintings.—W. R. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. J. Neal gave an address on 'Life's Disappointments.' Sunday next, at 7 p.m., Mr. J. Blackburn. Friday, December 2nd, at 8, Mrs. Mary Davies, address and clairvoyant descriptions. December 10th, at 7.30, social evening; tickets 6d. each.—N. R.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—In the morning Mrs. Mary Davies answered written questions, and in the evening spoke on 'Spiritualism does not do away with Christ' and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. A. F. Caldwell; at 7 p.m., Mr. G. Tayler Gwinn. Wednesday, Mr. Snowdon Hall on 'The Voice of the Stars.'—J. F.

EXETER.—MARLBOROUGH HALL.—Mrs. Letheren gave an address and clairvoyant descriptions.

EALING.—15, GREEN VIEW, HIGH-STREET.—Miss Morris addressed the society on 'Prayer.'

WINCHESTER.—ODDFELLOWS' HALL.—At the evening service Mr. Elvin Frankish, of Exeter, gave a spiritual address.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Mrs. Podmore gave eloquent addresses morning and evening, and clairvoyant descriptions at the after-circle.—M. L. C.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Miss V. Burton gave a beautiful address on 'The Two Open Doors.'—A. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. R. Boddington gave an address on 'Should Spiritualists use the Bible?'—C. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Stafford gave the address and Mrs. Pollard clairvoyant descriptions. 16th, psychometric readings by Mrs. Short.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Miss Skates spoke well on 'Mind and Matter.' On the 15th inst. Mr. W. R. Stebbens gave psychometric readings.—W. M. J.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Morning, Mr. Herbert J. Nicholls answered questions, and in the evening spoke on 'The Phenomena of Dreams.'—R. B. E.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Punter spoke well on 'What Think Ye of Christ?' and 'After Death—What?' and gave convincing evidences of spirit return.—J. W. M.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Stowe gave clairvoyant descriptions in the afternoon and spoke on 'Spiritualism and the Bible' at night.—C. R.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Miss N. Brown gave an address on 'Spiritualism and its Benefit to Mankind,' and psychometric readings. 18th, Mr. James conducted the circle.—B. G. M.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—Mr. T. Olman Todd spoke on 'Spiritual Beauty' to a large audience. 16th, Mrs. Podmore gave psychometric readings and clairvoyant descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. E. S. G. Mayo spoke on 'Regeneration' and 'Present-Day Spiritualism,' and addressed the Lyceum. Clairvoyante, Mrs. Scholes. Monday, Mrs. Dixon inaugurated a three-days' mission.

EXETER.—MARKET HALL.—Morning, Miss Pye gave an address on 'Courage.' Evening, Mrs. Grainger spoke on 'Does Spirit Call,' and gave clairvoyant descriptions. 17th, address by Mr. C. V. Tarr.—H. L.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Morning, Mr. Gregory gave an address on 'Science' and in the evening a circle was held, the mediums being Mesdames G. Williams, F. N. King, Steeds and Oaten and Mr. W. G. Taylor.—H. O.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke on 'The Growth of the Soul,' and 'Is Life Worth Living?' After the evening address, auric drawings. Usual meetings during the week.—A. H. C.

FOREST GATE.—447, KATHERINE-ROAD.—Mr. Savage spoke on 'True Religion' and answered questions. On the 14th and 15th clairvoyant descriptions by Mrs. Connor and Mrs. Whimp.—A. T. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. A. Boddington gave homely talks in the morning, and in the evening spoke of 'The Spiritual Needs of To-day,' and gave clairvoyant descriptions.—J. A. W.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, Mr. H. Hiscock gave a short address; evening, Mr. W. H. Gray spoke on 'The Light behind Spiritualism,' and gave clairvoyant descriptions. 17th, address and clairvoyant descriptions by Mr. H. Mundy.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. Lacey gave an exposition of 'Trance Speaking' and clairvoyant descriptions. 20th, Mr. F. T. Blake, of Bournemouth, dealt inspiringly with 'Man's Place in the Universe' and 'The Philosophy of Spiritualism,' and gave splendid clairvoyant descriptions.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mrs. Neville's address was followed by clairvoyant descriptions. 17th, Mr. C. W. Turner spoke on 'Psychometry' and gave successful demonstrations. November 18th, Mr. Brooks on 'Phrenology.'—T. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—In the morning Mr. W. Rundle gave an address on 'Building a Spiritual Temple,' followed by spirit messages. In the evening Mr. Leaf spoke on 'Ancient and Modern Spiritualism,' and gave clairvoyant descriptions.—A. J.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Powell-Williams spoke, morning and evening, on 'The Dreary Days of Life' and 'The Soul with a Body,' and gave psychic descriptions. On Monday she gave illustrations of psychometry. Tuesday, public debate, 'Is the Wag's of Sin Death?'

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference with the Little Ilford Society at their hall, Church-road (corner of Third-avenue, Manor Park, E.), on Sunday, December 4th. At 3 p.m., Mr. G. Brown will read a paper on 'Ideals,' to be followed by discussion. Tea at 5 o'clock. At 6.30 p.m. addresses will be given by Messrs. G. Taylor Gwinn, Wright, and G. F. Tilby. Mr. and Mrs. J. Alcock Rush will render solos.

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