

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,560.—VOL. XXX. [Registered as] SATURDAY, DECEMBER 3, 1910.

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

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

Programme of Meetings for the Coming Week.

TUESDAY, December 6th, at 3 p.m.—

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

Seance for Clairvoyant Descriptions ... MRS. PODMORE.

THURSDAY, December 8th, at 4.50 p.m.—

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THURSDAY, December 8th, at 7.30 p.m.—

Admission 1s.; Members and Associates Free by ticket.

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For further particulars see p. 574.

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Sunday next, at 7 p.m. ... MR. W. E. LONG.

Trance Address.

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Sunday next, at 11 a.m. ... MR. PERCY BEARD.

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Wednesday, Dec. 7th, at 7.45 p.m. ... MR. E. W. BEARD.

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THE CONTENTS

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NOTES BY THE WAY.

Mr. Daniel W. Hull gives us, through 'The Progressive Thinker,' a much wanted communication on 'The Problem of Problems. Fogland in the Psychic. Some Reasons why intercourse between the Two Worlds is sometimes so unsatisfactory.'

What so many of us forget, and what so many of our sceptics and critics will not understand, is that the spirit-people can only communicate up to the level of the possibilities of mediums. We do not mean by that, up to the level of the mediums' knowledge or capacity. We literally mean 'possibilities.' Mr. Hull puts it as a matter of suitable vibrations. He says:—

In receiving communications from some member of the spirit world there are several matters to be considered:

1. The vibratory relations between the spirit and the medium.
2. The vibratory relations between the spirit and the sitter.
3. The vibratory relations between the medium and the sitter.

Any of these relations may be inharmonious; and any inharmony will be sure to spoil the conditions for spirit manifestations.

Of these, probably the first is of greatest importance. Mr. Hull cites the case of a spirit professing to be Pope Pius IX., and a sceptic asking his name before he was Pope and getting no reply. The sceptic decided that it was 'all humbug,' but Mr. Hull explained that in certain circumstances men on this plane had forgotten or had been made to forget their names. And, besides, it was quite likely that, though a familiar name could be got through, an unfamiliar name could not. Mr. Hull gives two curious instances of names being got through by way of pictures. He says:—

It is very difficult for a spirit to speak his own name, except through peculiar organisms, in which that organ of the brain, the memory of names, is particularly prominent. Our ideas are all associative, especially concerning objective objects, but names are generally abstract.

One case of the difficulty of remembering names comes to my mind. There was a social gathering, mostly of Spiritualists, in the city where we lived. Mrs. Hull observed a man to whom she was more than ordinarily drawn, and said to the lady sitting next to her:

'I want to speak to that gentleman standing by the door.'
'Well,' she replied, 'I am acquainted with him, and I will call him over and introduce you to him.'

When he came over she said, 'I do not know why I wanted to see you, sir; but I felt somehow that I did.'

'Oh, I understand that,' he replied.

Being a Spiritualist himself, he knew an occult force was behind her desire. She then described a gentleman with him, but he failed to recognise him. She then said, 'He is trying to give me his name, but I fail to get it; now I see a railroad track, and beside it a bunch of straw and a rake.'

'Oh, I know who it is,' he said. 'His name is Rakestraw. He and I were both railroad men; but he did not believe in Spiritualism, in consequence of which we had frequent discussions. We eventually made a compact that whichever died first was to manifest to the other. Shortly afterwards he was killed in a railroad accident, and since that time I have visited numerous mediums, but none of them could give me a satisfactory test.' The name was not given in this instance, but an object was shown which suggested it. On another occasion a medium could not give me a name, but said she saw a pile of wood: the spirit's name was Wood.

This is really valuable. It shows that the spirit perfectly well remembered his name but could not get it through, as an abstract word, although familiar objects could be quite well suggested: and that is easy to understand.

'Notes on the Gospel and Revelation of St. John,' by Hilda, Baroness Deichmann (London: The Theosophical Publishing Society) is a perfectly lovely specimen of spiritually suggestive bookwork, well thought-out in every detail, paper and type costly but simple, purple-edged, and bound in pure white, silver-lettered, a book fit to be presented on bended knee to a saint. It is dedicated to Her Majesty the Queen of Roumania (Carmen Sylva) 'in loving remembrance of a life-long friendship.' The writer, in a Preface, is described as the granddaughter of Baron Bunsen, the author of the great work 'God in History,' and the daughter of the famous Ernest de Bunsen; her mother being 'one of the Gurneys.' The book is said to have been partly 'given in automatic writing by Raphael, a Messenger of God,' and it is called 'this Book of the Angels.'

And, after all, what! Alas! little or nothing but what could have been written by any thoughtful, refined and fairly educated person; only it professes to have come from eye-witnesses and testifiers who had charge of Jesus during his earthly ministry, and who knew that he was a reincarnation of Buddha, and yet God. The comments upon the books dealt with are, for the most part, almost commonplace, though in quite nice taste. In only one place do we find anything distinctly interesting, though that is not really new. The resurrection of Jesus is described as a gradual dematerialisation, and this is rather cleverly used to explain the Gospel's record of his after-appearances.

We sincerely wish we could say more in favour of this dainty book.

'The Esoteric Meaning of the Seven Sacraments,' by Princess Karadja (London: Wooderson: Great Russell-street) is an illuminating pamphlet full of suggestions for thought. Not always agreeing, we nevertheless feel that there is here no feebleness, no conventionality, no mere rhetoric, though there may be traces of fancifulness. The Seven Sacraments, it is argued, are all right and in their right order in the Church of Rome, 'though that Church has long ceased to be aware of the reason why there ought to be seven Sacraments, neither more nor less.' 'On the Roman ladder all the rungs are, happily, intact, but, alas! it lies flat on the ground! As long as it remains in that position it cannot be used as a method of ascension.'

But although this writer swears by the Seven Sacraments, of which one is Baptism, she is wroth against infant Baptism, holding that the validity of this sacrament 'entirely depends on an intelligent faith on the part of the recipient,' and she pours scorn, with much satire and some wit, upon all the nonsense of Baptism as usually administered. Here is a glimpse of it:—

Amongst us this magnificent institution has degenerated into mere farce. The godfather and godmother are supposed to guarantee that the baptised infant will faithfully keep the covenant entered upon on its behalf without its knowledge and consent: they promise to see that the child will really be brought up as a Christian. Do they keep this pledge?

In the majority of cases, the sponsors never give an atom of religious instruction to their god-children, and most parents would resent any attempt in that direction as an intrusion. All that is required of the sponsors is to give a more or less handsome present to the baby.

What has this institution, in its present condition, to do with religion? . . . Regeneration is absolutely indispensable to salvation, but the administration of H₂O and empty formulae are void of any value whatever.

Every Spiritualist should see 'Orpheus' at the Savoy Theatre, if only for the wonderfully lovely 'Elysian Fields' scene. The scenery itself, the exquisitely draped forms and their beautifully artistic movements to Gluck's tender enchanting music, the light, the colour, the peaceful and delicate charm of the whole, all contribute to make it memorable. Following the astonishing scene of 'Erebus,' with its gloom and writhing mass of 'lost' humanity, surrendering at last to music and pity, the glimpse of Heaven is rendered still more lovely by contrast.

The great part of Orpheus is taken by Miss Brema, whose grand and sympathetic voice, emotional fervour, intellectual grasp and dramatic skill give her complete control. From beginning to end, the presentation of this noble old legend is interesting: a legend which, though it could never have grown out of the spiritual soil of London, has endless charm, even for it, as a symbol of the power of music and the death-conquering power of love.

Dr. Peebles' well-known book, 'What is Spiritualism? Who are these Spiritualists? and what can Spiritualism do for the World?' has just been issued as a fifth edition, revised and enlarged. It is a book of permanent value, and is published at Battle Creek, Mich., U.S.A., by The Peebles Publishing Company. There are two editions: one in cloth (75 cents), and one in paper (50 cents). The work contains an excellent portrait of the grand old man.

Mr. Fifield (London: Clifford's Inn) has published a series of four cards of 'Christmas Greetings,' averaging about six inches square. They all contain translations from German, French and Gascon poems. Three of them contain on one leaf a poem, and on the opposite leaf a high-class illustration. One is a quaint old German poem, prettily pictured, covering two leaves. The illustrations are by Arthur Hughes, and are quite beautiful, especially those entitled 'Bethlehem' and 'Noël.' But the words of 'Bethlehem' are intensely 'orthodox.' The others are passable and quaint. All are translated by the Rev. R. L. Gales.

We understand that, as so many persons have visited the Mendoza Gallery, 157a, New Bond-street, to see Signor Sabatini's picture, illustrating a materialisation séance and entitled 'There is no Death,' it will remain on exhibition there until the end of the year. By special arrangement with the proprietors of the Gallery no charge whatever is made for admission to see this picture, Signor Sabatini being desirous that it should do propaganda work for Spiritualism and be an 'object lesson' to the public.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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 Tavenor: 'The Spiritual Message of George Frederick Watts.' With 60 Lantern Illustrations.
- Feb. 2.—Mr. James I. Wedgwood: 'The Spiritual Progress of Man.'
- Feb. 16.—Rev. J. Tyssul Davis, B.A.: 'The Creative Power of Thought.'
- Mar. 2.—Mr. Angus McArthur: 'Psychic Phenomena in England, 600 A.D. to 1200 A.D.; the Remarkable Experiences of Forgotten Pioneers.'
- Mar. 16.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'
- Mar. 30.—To be arranged.
- April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'
- May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 6th, 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.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, December 8th, at 5 p.m., Mr. George Spriggs will conduct a Class for the development of Mediumship, for Members and Associates.

PSYCHICAL SELF-CULTURE.—On Thursday, December 15th, at 5 p.m., at the Psychic Class, for Members and Associates only, Mr. Frederic Thurstan, M.A., will give an address on 'The Projection of our Thought-Forms.' Discussion.

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 9th, 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.

A CURIOUS MANIFESTATION WITH LUCIA SORDI.

In a recent issue of 'Luce e Ombra,' of Milan, a report, which is signed by the sitters, is given of some striking phenomena that occurred in September last, during four sances with the medium Lucia Sordi. The sances were held in rooms set apart for experiments with mediums, the sitters being Signor A. Marzorati, Dr. G. Festa, Signor Ettore (engineer), Signor A. Tritoni, Signor G. Squanquerillo, Signor De Nicola, the husband and daughter of the medium, and Signor G. Senigaglia, the writer of the report.

The cabinet was situated in a corner of the room, and was closed at the front and top by a wood railing well secured to the wall. The bars of the railing were perpendicular, about two and a quarter inches wide and not quite four inches apart. Inside the cabinet there was a chair for the medium and a bracket on which a bell was placed. A curtain was drawn across in front of the bars during the sance.

The medium having entered the cabinet soon fell into a trance, and several lights appeared. After an interval of darkness, 'Remigio,' the medium's 'guide,' asked for the red light, and for us to observe the cage. The medium was in the centre, sitting down close against the bars of the cage, her neck between two of the bars, and her whole head outside the cage. Her right knee was also partly out of the cage, on which rested the elbow of the right arm, also outside the cage. Supporting her chin on her hand, the medium sat rigid, seemingly absorbed in meditation.

The sitters examined the head and neck to assure themselves that it was human, and not an indiarubber ball, and then carefully examined the cage and the two bars, between which the marvellous passage of the head had taken place, and found everything in perfect order.

No nail was displaced either up or down the cage, the neck and head of the medium, rigid and silent like a sphynx, presented no indication of pressure from the bars. The hair, rich in quantity, appeared in no way disordered. While the head rested in the position described, a strong pencil line was made on the bars outlining the head.

Shortly after the sance had been resumed, 'Remigio' (the guide) announced that the medium's head had been withdrawn within the cage. The red light having been again turned on, she was seen sitting in her chair in a composed and quiet condition, and the seals and bars of the cage were found to be in perfect order.

At the close, Signor A. Marzorati, Signor De Nicola, and the writer of the report, on returning to examine the cage, found everything intact.

Signor Senigaglia says: 'Signor de Nicola and I tried to pull asunder the two bars with all our force, but without effect; not even the head of a very little child could pass between them.'

'The sance had been arranged to view this important manifestation which had occurred on a former occasion. The phenomenon was therefore repeated to these investigators with success.'

THE 'IDENTITY BUREAU.'—Up to the present only two communications have been received for the 'Identity Bureau.' These will be dealt with by the committee as speedily as possible. Other reports of messages will be welcome.

THE J. J. VANGO FUND.—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. and Mrs. A. V. Peters, £1 1s.; 'F. W.', £1 1s.; Mr. Henry Hawkins, £1 1s.; Mr. George Spriggs, £1; Mr. and Mrs. W. S. Watson, 10s. 6d.; Mrs. H., 2s. 6d. We are pleased to learn that Mr. Vango is making steady, though slow, progress towards recovery.

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. Tayler Gwinn, Wright, and G. F. Tilby. Mr. and Mrs. J. Alcock Rush will render solos.

LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 563.)

Now I will mention a curious premonition which possibly may admit of a more correct definition. I was sitting by Miss A.'s bedside one calm Sunday summer afternoon when—being apparently in her normal state—she quietly remarked, 'There's a storm coming.' I suggested that there was not the slightest indication of such a thing, but on her persisting I asked her why she thought so. To my surprise she answered: because she could see it. In reply to my inquiries she explained that before an approaching storm became in any degree apparent to us ordinary mortals, she saw, as it were, little dark specks form in the air; that at first these had no apparent motion; but that after a time they revolved, at first slowly, and by-and-by, as they increased in number, with greater rapidity, till they presented to the vision a wild perplexing tumult. All this she described to me as she said she saw it, and when the confusion was at its height she shaded her eyes with her hand, as if expecting the outbreak of the storm. At that moment it came with, to my mind, sitting as I was in a partially-shaded room, no premonitory warning—a vivid flash of lightning and a loud crash of thunder, almost simultaneously. And now I give you a statement which she made to me, and which you must receive or not as your own judgment dictates. I believe her because of my intimate knowledge of her for about forty years. She told me that if she happened to have her spiritual vision open at the moment when a flash of lightning occurred, it extended her sphere of spiritual sight, just as it extends our natural sphere of vision in a dark night.

Here is an interesting instance of clairvoyance. As I was sitting one evening by her bedside, Miss A. remarked, 'Miss Smith, whom I have not seen for some months, is now thinking of coming to see me.' Presently she said, 'She is now putting on her bonnet,' and from time to time she added, 'She has started; she is now at such-and-such a spot; she has reached so-and-so; now she is at the door.' And at that moment we heard the rat-tat-tat, and Miss Smith was duly announced.

On one occasion Miss A., being then in a mesmeric sleep, told me that she could see a lady in the country, of or from whom she had not heard for a very long time; that the lady was writing to her; that she could read what she wrote (describing what she saw); and laughingly added that after folding the letter and putting it in the envelope, she opened it again to put in some postage stamps. The letter came next day and I saw it; the contents were in every respect the same as Miss A. had described.

I give you now a case in which my own form was seen when I was forty miles away. I was going into the country to visit some Quaker friends, and should therefore have no opportunity of mesmerising Miss A. on the coming Sunday in accordance with my almost invariable custom. But I knew that I should have the quiet of a 'Friends' Meeting on the Sunday morning, and so—before I left town—I told Miss A. that I would endeavour to mesmerise her at that time by fixing my mind upon her with that object. I gave her this intimation that she might keep herself quiet and composed, and free from possible callers. I should say that on my visits to Miss A. I invariably sat myself down on the side of the bed nearest the door by which I entered the room; but on this Sunday morning when I applied myself to the work of influencing her from a distance, it suddenly occurred to me to pass mentally to the other side of the bed, and to make passes over her from head to foot, whereas I never did that on ordinary occasions, but simply sat by her, sometimes holding her hands, sometimes not even doing that. I continued this mental effort while the meeting lasted, about an hour, and on my again visiting Miss A. I had the satisfaction of learning that I had been successful, and that she had had a long and refreshing sleep. You who believe in mesmerism will say, 'Nothing to be wondered at—you had prepared her to expect it.' There was one thing, however, I had not prepared her for. At the same time that she thanked me for the rest which the sleep had given her, she added, 'But why did you come to this side of the room and mesmerise me from head to foot? To get the full effect of your presence I had to turn myself over in bed, which I could only do with much pain.'

Having told you of a case in which my own form appeared to Miss A., I will now speak of an instance in which she had the vision of an inanimate object. Entering her room one day, I remarked that there was a smell of fruit, whereupon she

replied, 'Yes, the girl' (meaning the servant) 'has just been in and said she could smell raspberries.' Nothing more was said for a few minutes, for Miss A., having upon her the old habit of reticence, never volunteered, as she never does now, any reference to her abnormal experiences, though she answers me fully enough when I question her. At last I asked, 'What is the meaning of this smell of raspberries of which you say the girl spoke? Is there anything in it, or was it a fancy?' Her reply was that for some time before I entered the room there had been standing on her bed what to all appearance was a basket of ripe raspberries, and she described the basket as of a fancy pattern made up of red and white wicker-work. The significance she did not understand, especially as raspberries were out of season. Next day the basket of raspberries came, brought by a lady who had been staying in the country, and who, seeing some autumn raspberries in a friend's garden, had thought that some of them would be a very acceptable present to Miss A. I saw the basket, which exactly corresponded with the description which Miss A. had given of it, as it apparently stood upon her bed the day before.

If, as I gather from Swedenborg, thoughts are spiritual substances, we may gain from this some slight glimpse of the possibility of the appearance to my friend. Mr. Cromwell Varley, in his evidence before the Dialectical Society, referred to this possibility of thoughts taking recognisable shape. Mr. Bradlaugh put the question to him: 'I think you have seen the colour of the clothes of a spirit as distinctly as the features?' to which Mr. Varley gave the following reply:—

'Yes. I think I see the drift of that question; I was very much astonished when I saw a spirit in a dress. I explain it in this way: All known powers have to be treated as solids in regard to something. A man finds air not solid at all. He can move through it as though it did not exist, but when he comes to an ironclad ship he is stopped, he cannot pass through the iron. Well, electricity finds air the most solid substance possible; it cannot pass through it, but it passes through the ironclad ship as though it were not in existence. An iron wire is to an electrician simply a hole bored through a solid rock of air, so that the electricity may pass freely. Glass is opaque to electricity, but transparent to magnetism. Thence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things; therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his top-boots, his coat with the buttons, and his hat. They are part of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat, and the thought hat form part of his individuality.'

THE SPIRITUAL PLANE.

I first mesmerised Miss A. in the early spring of 1867, but it was not until the July of that year that I discovered that her vision was sometimes opened to the spiritual plane. The discovery came about in this way. While she was in the mesmeric sleep I frequently tried the effect of touching the phrenological organs. I cannot say that I succeeded in gaining any decided satisfaction as to the general truth of the so-called science of phrenology. In some few cases the anticipated response invariably followed; in other cases, never. When I touched philo-progenitiveness, she always went through the form of nursing a baby, and if I touched tune at the same time she hummed a baby melody. But on the evening of July 26th, to my surprise, there was no response whatever; she remained perfectly still and silent. At last I observed a smile on her lips, and asked what it was that pleased her. Her reply was that she was amused and interested in a number of beautiful children whom she saw about her. I suggested that this was an imagination, due to the fact that I had excited a particular organ. But no; she protested that there was no imagination in the case, that she had seen the same children in their spirit-life many a time before, and that as to some of them she had known them during their natural lives, and had continued to know them and watch their development since. I was not then a Spiritualist, and took no interest in the subject. But I desired a confirmation of the statement, and therefore asked whether she could give me proof. 'For instance, can you find my father?' After some minutes of an apparently deeper sleep, she spoke again, and said, 'No; but I can see your daughter. She is present.' My answer was, 'That is certainly a mistake, for I have not a daughter in the other life.' 'It is no mistake,' she replied; 'she is not only present, but she sends a message to you: "Tell father and mother I am nearer to them both than if they had kept me now."' It then recurred to me that I had

really lost a daughter—my first child—who died as she was born—twenty years before, and the thought of whom as a living child had had no place in my mind. A short time afterwards, when Spiritualism had just begun to occupy my attention, Miss A. said that my daughter had told her that if my wife and myself would sit, she would come to the table and try to communicate. We did sit, and an intelligence came, purporting to be my daughter, and in reply to my request that she should give me her name, she spelt out clearly and distinctly, 'Anna.' On my next visit to Miss A.—with the test idea still strong upon me—I begged her if possible to learn my daughter's name, and after a time the answer came: 'She says, "Call me Grace!"' 'Are you sure?' I asked. 'Yes, quite sure.' 'How did you get the message? Did she speak to you audibly?' 'No—I saw it in her face—and she saw that I understood her.' An illustration, I take it, of what Swedenborg speaks of as tacit speech. But I was perplexed; at the table I had got the name 'Anna'; through Miss A. I had got the name 'Grace.' I went home troubled, if not with disbelief, yet certainly with doubt. That night while on my way up to bed a sudden inspiration caught me (whence and how do such inspirations come?) I descended the stairs at once, went to my bookcase, and took down Cruden's 'Concordance.' Why I selected Cruden's 'Concordance' I could not have said. I acted apparently from pure impulse. I looked out the word Anna in the part of the work giving the signification of Biblical names, and there I found 'ANNA—Grace.'

Next evening I went off to Miss A.'s to tell her my story, but before I could do so she anticipated me with the remark: 'Grace has been here. She is much amused that you should not have known that Anna and Grace are the same. She gave you the idea as best she could, but could not control the form in which it should reach you.' I may add, *en passant*, that Grace has never again been forgotten as a member of our family circle, and that she responds to the name to this day.

(To be continued.)

'BHAKTI MARGA.'

'Bhakti Marga' is the title of a book just published by Luzac & Co., London. The writer, Mrs. Alicia Simpson, a member of the Royal Asiatic Society—daughter of the late Sir John Hall, Inspector-General of Hospitals, Bombay, and afterwards distinguished in the Crimea—is the widow of a Church of England clergyman, and has lived in India with her husband for years. She desires to bring the British people to a better comprehension of the religious thought of their two hundred million Hindu fellow creatures, and is prepared to distribute a limited number of copies of her book among those who are really interested in Oriental religions. Mrs. Simpson reveals something of the sublime moral truths of Hinduism, and makes her book a plea for the religious education of the Hindu youth, the lack of which, she thinks, is partly the cause of the present Indian unrest. There is an Introduction by Mr. S. M. Mitra, the well-known author of 'Indian Problems,' 'Hindupore,' &c., whose lectures on Yoga culture and philosophy have been noticed in 'LIGHT.'

'Bhakti Marga,' or the Path of Divine Love, shows that it was not only from the time of the birth of Jesus that divine love flowed over the universe. It traces that love from its first literary expression in the hymns of the Rig Veda (assigned variously between the dates 5000 and 2500 B.C.), and quotes passages from the Bhagavad Gita, the pearl embedded in the Mahabharata, that deal with the attainment of the Path of Love as taught in Yoga philosophy, giving also definitions of love drawn from other Hindu philosophy, all showing that 'Love, the Infinite Soul, is one, whether it is individualised in Christ or Krishna.'

Mrs. Simpson points out that the Mahomedan Sufis, whose home is in Persia, have borrowed their doctrine of the religion of love from the Hindus, and gives quotations from the mystic Persian poets, Jalal-ud-din Rumi, Farid-ud-din Shaker Rumi, Omar Khayyám, and Hafiz, showing how the Vedantic idea is distinctly traceable throughout Persian religious thought. Lastly, she sets forth the influence of Hindu philosophy upon Europe—upon Greece (in the Orphic hymns), Rome (in Virgil, Lucretius, and Epictetus), and even on English poetry.

This book is a little mine of Oriental mystic teaching, made accessible to Europeans, giving them a glimpse into a rich realm of Eastern philosophy and poetry.

THE GENESIS ALLEGORY OF 'THE FALL.'

BY W. H. EVANS.

The tenacity with which some persons hold to the literal interpretation of the fall of man and his ultimate salvation through the unmerited sufferings of an innocent person, is surprising, for as a plain statement of fact the scheme will not bear examination, and the devotee who insists upon the absolute truth of the Genesis account of the creation and fall has himself to blame if such insistence calls down upon him the sarcasm and ridicule of the materialist.

It is now generally conceded by advanced thinkers that the Genesis account of the creation and the fall is an allegorical attempt to explain certain old world problems, and that under the quaint phraseology there is hidden an important aspect of truth. It may, therefore, repay us if we examine the 'scheme of salvation' to see if, after all, there is not a truth embedded in it that is worth having. In presenting the following ideas, I may state that I am not in touch with any mystic school of occultists, neither have I access to any special MSS. such as some claim to have, and therefore the interpretation that I here give has no higher authority than its probable truth.

In my previous articles I have suggested the likelihood of our immortal existence in the past, as in the future. The tremendous importance of the incarnation of the spirit in human form has not yet been fully grasped by most Christians. If the claim that Jesus existed before his incarnation be true it must be extended to every man and woman who has existed or will ever exist in mortal form. This claim has the support of many returning spirits. To give one example: 'Imperator,' in 'Spirit Teachings,' p. 251, says: 'In the case of most incarnate spirits who have descended to minister on earth, the assumption of corporeity dims spiritual vision, and cuts it off from the remembrance of its previous existence.' Perhaps that is the reason why we do not remember our past.

Let us consider the allegory in Genesis. Eden is the universe (seen and unseen) which is the garden of God. It is divided into four parts, meaning the four planes of existence—the divine, the spiritual, the psychical, and the material. The true home of the soul is in the divine realm, and all aspiration is the soul's intuitive longing to return home. In its search for truth the soul roams outward, and hence seeks in the physical vale of illusion for that which only resides within itself. Possibly in its primal state it has not that self-consciousness whereby it differentiates itself from the rest of the universe, and it may be that the longing for self-consciousness causes what is termed the fall. The command that no one is to eat of the tree of knowledge of good and evil, shows that only by the assumption of a corporeal form can the sense of separateness, which is so disastrous, exist. The soul could not be conscious of a higher (good) unless there was a lower (evil) to contrast it with. In the state of nascent innocence the soul is naked and not ashamed. The God-command is really the divine nature protesting against the desires which arise from the psyche, which longs for individuality.

The serpent is represented as speaking to the psyche and saying, 'Yea, hath God (the divine man) said, "Ye shall not eat of every tree of the garden?"' and the woman (the psyche, or life-directing principle), replying to the serpent (materiality), says: 'We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die."' The serpent then informs her that they shall not die, but, on the contrary, their 'eyes shall be opened and they shall be as gods knowing good and evil.' Awakened desire prompts to action and the woman, the psyche, eats, and in the act overcomes the spiritual man, and drags him down with her. The eyes of the mind are then opened, and the soul becomes conscious of its separate existence. There is thus a descent from a higher to a lower state, and the soul apparently dies to the divine life. It knows that it is naked!

The voice of the divine man, the higher nature, is then heard, and the lower begins excusing and putting off the

responsibility. The sense of separateness inevitably breeds suspicion, deception, and fear. The spiritual blames the psychical, and the psychical the material. Then follows the curse—the consequences which arise from the act. The serpent, now the symbol of self, is told 'upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and it shall bruise his heel.'

Thus the lower self, of the outer plane, is continually warring with the higher, and grovelling in the sink of material desires, literally going upon its belly to gain material pleasure; thus shutting out 'the vision glorious' and wandering through the terrestrial planes of existence, an outcast from home. Between it and the higher nature is enmity; and the masculine, or selfish nature, is continually bruised by the feminine, or altruistic, nature, that seeketh not its own.

The woman, Psyche, has her sorrow multiplied. 'In sorrow thou shalt bring forth children (fruits of love), and thy desire shall be to thy husband (the material man), and he shall rule over thee,' the natural consequence of being incarnated in a material body, and Adam, the spiritual man, is informed that, 'because thou hast hearkened unto the voice of thy wife, hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life (incarnation); thorns also and thistles (cares and trials) shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread (spiritual life and the well of living waters), till thou return (thy body) unto the ground; for out of it wast thou (it) taken; for dust thou art (it is), and unto dust shalt thou (it) return.'

Thus is the higher subject to the lower, and when the lower rules, sorrow, trouble, and tribulation ensue. With a consciousness that is limited to a mere material existence man goes astray. He has won self-consciousness by becoming subject to the material world, and henceforward he has to obey the laws of that world and win his way step by step towards his spiritual home. It is the little self which rules, the little self that continually harps upon the words, 'This is mine, this belongs to me,' and sees only its own separateness from the rest of the universe and its kind. The divine man can only come into his own by sharing in the petty joys and diviner sorrows of the lower, so the divine man makes coats—physical bodies—of skins, and leaves his home to become the guide and monitor of the lower. Behind him are the Cherubim, with the flaming sword of divine truth, and only to the soul emancipated from the thralldom of the lower nature and purified of all fleshly lusts and desires, is that sword uplifted to permit it consciously to return to its state of pristine innocence, purity, and love.

This happy result of life's pilgrimage can only be brought about by the resurrection of the divine self, the greater self, or Christ in us. Herein is the true meaning of the salvation through Christ. Not through the man of Nazareth, but through the quickening spirit of the Christ *within* are we saved. In each one there is the divine Christ, it may be asleep or only half awakened, but when the soul, by many tortuous and devious ways, reaches that state of development where it begins to substitute 'ours' for 'mine' and 'thine,' then it can be said that the true resurrection has begun. The Christ within then becomes the hope of glory; the sense of separateness is destroyed, and instead of longing for personal existence, the spirit loses the sense of self in its desire to work on the side of righteousness for the emancipation of its fellows, who are still struggling in the slough of material desires. The pure white light of love now shines from the heart, and the crosses of material existence become the steps which lead unto joy eternal. No longer can the call of the flesh usurp reason, and overcome the tender entreaties of the divine man. Through trial he is strong, and the old curse has been transmuted into a blessing. All planes of being are harmonised in him, and the psyche becomes the loving minister and director of the forces of life.

The fall, then, is the incarnation of spirit into a material matrix, whereby it gains personal consciousness and gathers knowledge of the various grades of existence. Through suffering and trial it learns to obey the dictates of the higher, until at last the cross on Golgotha becomes its own, and the Christ within is resurrected and ascends from the ashes of material desires in clouds of glory.

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'THE DEVIL'S ADVOCATE.'

III.

While we are about it, we may as well, in a final notice, deal with two or three other points which Mr. Raupert has kindly provided for our instruction or entertainment: and we will say this for him, that he certainly does start a good deal of sport, even though the objects are chiefly March Hares. Take, for instance, his alarmist references to the awful nature of the world we are 'playing with,' as he puts it. 'It is certain,' he says, 'that the leaders of this new spiritistic and psychic thought-movement are playing with subtle and dangerous forces, the nature of which they do not in the least understand, and for the accurate examination and interpretation of which they lack the necessary wider knowledge and qualifications.' 'The mystery which lies behind these phenomena—the nature and aim of the intelligence—must obviously remain beyond their ken, or can, at best, be a mere matter of conjecture.'

We do not say that this is a reference to an imaginary peril; far from it: but we do say that the peril is exaggerated, and that the peril is not by itself a reason for running away. Edison has all along been dealing (not necessarily 'playing,' Mr. Raupert) with 'subtle and dangerous forces,' but see what has come of his enterprise and courage! And why should we all be dismissed with the rather arrogant verdict that we 'do not in the least understand,' and that we 'lack the necessary knowledge and qualifications'?

There is, however, a reason for this verdict, and Mr. Raupert discloses it—he has disclosed it in twenty places. 'The solution of the mystery lies,' he says, 'within a sphere in which Revelation and the experience of centuries alone can be our guide.' In plainer English, we must go into the Roman Catholic Church, to be told all about it. And what does that Church say? Mr. Raupert tells us. It is 'the Church's unvarying teaching, that, by reason of the Fall, man has passed under the influence of the evil spirit, and that this dominion makes man 'his victim' 'to molest and vex.' So we know what we have to expect if we take Mr. Raupert's advice: nothing less than this—the assurance that it is not God's world but the devil's under whose dominion we are because of a 'Fall' that never happened, and the eating of apples none of which we ever had. We do not want to ridicule a man who is evidently serious, but how can we help it?

By the way, in his eagerness to drive us into the arms of the old Mother, he cites Cardinal Newman in a way

that makes the citation a double-edged weapon of highly dangerous keenness. Mr. Raupert adopts it as his summing up, and they are almost his last words, 'Either the Catholic Religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go.'

Of all men, the writer of this book should have left that sword alone. He tells us again and again that this world has passed under the dominion of Satan, and that all spirit influences are evil influences, and yet he tells us that 'the Catholic Church is verily the coming of the unseen world into this.' The suggestion is an awful one; that the Catholic Church is the coming into this world of the spirit of evil, that it is his mightiest influence, and that its claim to understand all about it is simply the artful suggestion of the evil power under whose 'dominion' it is.

This is not what we say; it is not what we believe: it is what Mr. Raupert suggests if we put this and that together and draw an inevitable inference. But there are people who will not only draw that inference from the book: they think it is an inference from history; for the Roman Catholic Church has been guilty of cruelties so horrible and crimes so ghastly that it has not been difficult to trace them to an evil spirit, whether that of Satan or its own.

Curiously enough, Mr. Raupert quotes from M. Joly's 'Psychology of the Saints' a passage in relation to St. Theresa who, 'while analysing these phenomena, repeatedly states that they do not all come from God; but that they are frequently caused by the devil and the weakness of our own nature.' That being so in the Church itself, we are left in doubt as to which of its spirits to believe. Evil and good are blended even there. But are not evil and good blended everywhere?

Mr. Raupert continually refers to 'Revelation,' and by that we suppose he means the Bible. But the Bible is an astonishing blend of evil and good, and its spirits are not a bit less contradictory and confusing than those that appear in connection with Modern Spiritualism. Nay, the very pictures of God differ, and differ so vitally that one picture, presenting Him, for instance, as the good Shepherd, suggesting 'airs from Heaven,' lies side by side with pictures of Him which suggest 'blasts from Hell.' It is no use being shocked by that statement. It is the absolute truth which anyone may prove for himself by simply reading the book instead of adoring it: and the reader of it will have as much need to be on his guard and to discriminate as any poor Spiritualist who experiments on the borderland.

We close this curious book with the wonder whether it has ever occurred to the writer that this may be God's world after all, and that there may be a defect in the theory which presents Him as allowing only demons to have dealings with us—outside of one Church. Yes; he has a glimpse of that, for, in one of the strangest passages in his book, he says of the spirits of our fellow men, that God would never allow them 'to work deception and misery and ruin in the lives of their fellow men.' But he says that only to shut all human spirits out, and once more to affirm his belief that the whole thing is explained by fallen angels and 'the consequent setting free in the world of evil agencies.' A sinister conclusion! God would not allow our friends and fellow men to intervene even with guidance and consolation, but He has allowed, is allowing, and will go on to allow, the intervention of the Hosts of Hell. Believe it who will! To us it not only seems insane, but it threatens to leave us in the company of a God who is also insane. Believe it who can! We never will.

THE OCCULT STUDENT'S VIEW OF EVOLUTION.

ADDRESS BY MR. A. P. SINNETT.

On Thursday evening, November 24th, Mr. A. P. Sinnett delivered an Address entitled, 'The Occult Student's View of Evolution,' to a meeting of Members and Associates of the London Spiritualist Alliance, held at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East.

MR. H. WITHALL, who presided, said that when the epithet 'Socialist' was thrown at a certain man, he retorted, 'We are all Socialists now,' meaning, of course, that we are all conscious nowadays that things, as they are, are not as they should be, and that every effort should be made to improve the social conditions of to-day, so that everyone should have a fair chance. In the same way it might be said, 'We are all evolutionists now,' although we differed somewhat as to the extent and method of the evolutionary process. The old idea of a special creation had long been abandoned. The chief question nowadays was as to whether the slow progress, the perpetual change, was sufficient to account for the diversity of things. The scientific world now appeared to hold that under all things there was one thing only: that the seeming difference related only to form, and that, by consequence, everything was inter-related with everything else. It was not, nowadays, a question as to how we could trace the change from one thing to another, so much as seeing the possibility of change, for the process being so slow and gradual the differences could only be seen distinctly in great distances of time. Yet we surmised that change was going on, and the possibility of everything having a single origin. 'To-night,' continued the chairman, 'we have with us a friend who has devoted many years to occult studies. You all know Mr. Sinnett. (Applause.) He has done so much good work and written so many well-known books in connection with theosophical doctrines, that we may hope to-night to have this matter of evolution further elucidated in regard to the mental and spiritual as well as the physical realms. When I saw Mr. Sinnett some time ago, he said that his own society took up as much of his time and energy as he felt he could afford. Still, he said, that in addressing a society like this he might be able to do a little good, and that motive has brought him here to-night.' (Applause.)

In introducing the subject of his lecture, MR. SINNETT said: 'I stand here to-night to give you, as far as possible within the narrow limits of one evening's discourse, a fairly complete sketch in outline of that science of super-physical nature which we call the Higher Occultism. In approaching that task I have no fear whatever of saying anything that will hurt the feelings of my audience, even though some people may be under the impression that there is hostility between theosophical teachings and Spiritualism. The more closely I have studied super-physical science, the more I have found myself in harmony with the great body of thought with which Spiritualism is concerned, and in harmony with the phenomenal experiences of Spiritualism. I admit that a good deal of harsh and mistaken language has been used by theosophical writers who have imperfectly apprehended Theosophy, and who erroneously supposed that it did not harmonise with Spiritualistic teaching; so that a good deal of misapprehension and of unnecessary bad feeling has existed. And in addressing this audience to-night I frankly admit that I feel under a heavier weight of responsibility than if I were addressing an audience of students of occultism, because in that case I am only concerned in extending teachings already understood and accepted, whereas in the present case I am setting before you a body of thought which I feel with profound sincerity to be all-important knowledge for the spiritual growth and development of each individual to whom I am now speaking. How far that information concerning the laws of spiritual evolution may be at once apprehended by those I

am addressing I do not know, but I do feel most completely that the knowledge we are in a position to handle is knowledge all human beings must acquire in order to advance further along the great path of evolution. Whether or not I may be successful to-night in inducing anyone to appreciate these ideas as bearing on the future spiritual growth of Man, remains to be seen, but if I correctly set them forth I can hardly fail to reach the minds and hearts of those I am addressing.'

Proceeding, Mr. Sinnett said it was impossible rightly to apprehend the place of Man in evolution without going back to the remote past and reviewing the stages by which the world had progressed to its present degree of unfoldment. While human thought was dominated by the old innocent, ignorant belief that human creatures were created by a sudden act of Divine Power, people could not form a correct idea of the purposes in view beyond the stage they had reached. But when we went back to the beginnings and began to realise the progress made, the conviction was irresistible that we had still a great deal further to go, and that loftier heights remained to be surmounted by those who had persevered along the path they had trodden so far. Let us go back, therefore, to the beginning of the human race—not that there could be any absolute beginning of a process rooted in Eternity, but there were episodes in Eternity which might be regarded as having a beginning and an end in the sense of fulfilment. Such an episode in eternity was the evolution of the Solar System to which we belong. The evolution of the human race on this planet was only one of many evolutions going on in parallel lines with each other. Going back to the beginnings of the Solar System, occult students found themselves quite in harmony with the conceptions and conclusions of physical-plane astronomy. The occultists recognised the existence of the great nebular law as that in accordance with which new Solar Systems were evolved in space. They recognised that this Solar System of ours was first launched by the aggregation of nebulous matter from surrounding space. There could not, then, have been any human race or planetary system to be the theatre of consciousness from the point of view, at least, of the ordinary observer. The planetary system developed under the laws that govern the growth of nebulae, slowly reducing their temperature until they became available as theatres of organic life, and then from the point of view of the biologist the human race began to emerge. The difference between the occult view and the biological one lay in this conception—the Spiritual Energy which gave rise to the Solar System was present in its earliest manifestations as completely as it is present in mankind to-day. Not in one sense as completely, however, because the Spiritual Energy which gave rise to human life might be thought of as successive waves of Divine influence. 'But,' said the speaker, 'the point I want to emphasise is this: that even at the beginning of the evolution of the Solar System, the Divine consciousness permeated the whole undertaking, and that Divine consciousness diffused over the vast areas of Nature had for its purpose the gradual concentration of its forces tending in the direction of that result which was seen when the human race was in its germinal stages.'

In considering this question of the beginnings of evolution, it was necessary to realise the meaning of the phrase 'the descent of spirit into matter'—the first stupendous undertaking set on foot by the Divine Energy pouring into matter as far as our system is concerned. That Divine Energy, flowing in such a way as to give rise to a Solar System, had in view not merely the creation of worlds, but of beings capable of exercising the powers belonging to individualised consciousness. To this end the whole forces of Nature tended from the beginning. Occult science coincided with physical science as regarded the outward aspect of evolution, but recognised a spiritual evolution as going on concurrently with this. Occult science, moreover, enabled its followers to solve without difficulty the problem as to how organic life first begins. Life might be possible, in appropriate vehicles of consciousness, even when worlds were still in an incandescent stage, but physical science struggled with difficulty to comprehend how it first assumed organic physical forms, imagining that this had

been accomplished by some synthesis of inorganic matter. In reality a very much simpler method was adopted by Nature, for just as the whole of space was filled with certain atoms of inorganic matter, as was proved by the vibrations of light in the ether—just so space was also permeated throughout with the germs of organic life, infinitely minute, beyond the range of microscopic research. Planets still in an incandescent stage careering through space encountered and destroyed myriads of millions of such germs, but when cool enough to be available for their growth, absorbed them and became the arenas of their evolution.

As the Solar System evolved from nebular conditions, simultaneously the higher planes or spheres of Nature were evolved, and on these higher planes of Nature, long before the appearance of physical life, consciousness had already developed and evolved to certain degrees. The occult student had discovered, in fact, on going back to the very beginnings of human life, that the conditions which represent humanity from the spiritual point of view—those conditions which represent individualised consciousness—were co-existent with the incandescent periods of this and other planets' growth—co-existent because the consciousness was resident in astral vehicles of consciousness wholly independent of physical vestures.

Dealing with this aspect of human evolution in its ante-physical beginnings, Mr. Sinnett said: 'As a matter of fact, many of the audience I am addressing now must have been individualised entities before this planet became a habitable world, or had become organised in any respect whatever. We have to go back so far that the imagination is dazzled and appalled—and yet what we find is this: that when certain senses have been evolved in those who represent the most advanced types of humanity amongst us, we are able to get into harmony with that memory of Nature which is infallible in its range and accuracy, and which operates over millions of years, recalling the events of remote antiquity as easily as the human memory acts in the case of things a few days past.'

During the early life of our planet, there were in astral form races representing early conditions of human life. The truth was that human evolution had been carried on through such complicated planetary machinery that more than one world was concerned in its operation. Partly from the teachings they had received from higher sources, and partly in other ways, occult students knew that humanity was divided into seven great root races covering millions of years, but overlapping one another. Each race in turn was started in evolution long before its predecessor had completed its course, and in that way the race to which the Western nations belong—the fifth of the great series—was started long before its predecessor, the fourth race—the Atlantean race—was nearing its final conclusion. The great majority of the world's population still represented the fourth root race—the Atlanteans—and were spread over the whole of Asia and large portions of North and South America. It was a minority of the earth's inhabitants that represented the higher type of evolution—the fifth root race. The first and second races were too unlike our own to be thought of as human; but the third race was human in its form, though crude, ugly, and coarse in its composition. From the period of the third root race we had been gradually going through processes of improvement in physical form and interior consciousness.

Coming to the subject of reincarnation, which he described as probably a kind of 'red rag' to some Spiritualists present, Mr. Sinnett said that it was the only interpretation of the past which we could possibly make use of in reviewing the processes of human evolution—the only method by which it was possible to look backward to the past or to forecast the future conditions of the race. The sudden creation of the human consciousness—the human ego—was inconceivable, but by the help of the idea of reincarnation the occult student could see how the human consciousness had gradually been evolved. Every Spiritualist knew that interior consciousness was a fact quite independently of the body, that the consciousness could be withdrawn from the body. The Darwinian scheme took no account of the fact

that, *pari passu* with the processes of physical evolution the evolution of the interior consciousness went on, each experience of life endowing it with some little extra knowledge or capacity, 'so that gradually the creature we looked back upon when we looked at the third race man—that creature rough, coarse, ugly, incapable of elevated thought or moral principle—gradually the creature has advanced in the scale of being until its body had improved and its consciousness had become evolved to a high degree.' Another great ground for the occultist's conviction concerning reincarnation was the way in which it solved the problems of inequality, the great discrepancies in human life, as in the difference between the civilised man and the savage, the man born in happy and fortunate conditions and the man born into misery and degradation. Nothing could be more shocking to our ideas of Divine justice than these apparently arbitrary inequalities, but the occult student saw that the principle of Divine justice furnished each ego with that environment in life which it had earned by its actions in the past.

(To be continued.)

THE CULT OF APOLLO.

As I sat watching this morning the graceful motions of the freshly unfolded plantain leaf with the play of emerald and gold on its burnished surface, in the light of the sun risen from the under world just an hour before, I was reminded of the 'Cult of Apollo' that had been a subject of discussion between two of your esteemed correspondents. One of them deeply deplored 'the return of ancient superstitious practices' with reference to the revival of an ancient religion which (I learnt with pleasure from Mr. Colville's contribution to 'LIGHT') was 'making itself heard and felt again in the midst of present-day unrest.' A classic Church and propaganda must be an interesting sign of the time to all true Spiritualists, provided there is a hope of their shedding a kindly light in their own sphere, no matter how circumscribed, and perchance revealing some pearl of great price to our admiring gaze. I am not a Spiritualist, but only an old Simeon awaiting the 'light for the unveiling of the Gentiles' and the drawing aside of the curtain that still hangs over the portals of death; and only as such I crave permission respectfully to suggest that any myth or cult belonging to a nation owning Homer and Plato deserves more veneration than Mr. Bloodworth appears to regard it with. He says ('LIGHT,' p. 428):—

Apollo's arrows show his authority in hell, for whomsoever he strikes with them he sends into Hades. No one who is at all acquainted with the diabolical acts of Apollo can deny that he rightly bears the name of destroyer. . . . Apollo, like Apollyon, was cast down from heaven into the earth. . . . Let those who think so explain the spiritual as well as the physical meaning of the arrows of Apollo by which he committed so many foul murders. . . . The seven sons of Niobe expired by the darts of Apollo, and the daughters were equally destroyed by his twin sister, Diana. A nice pair of twins!

Premising that the word *mythos* is not to be taken in the popular sense of a 'fabulous or invented story,' but in its original signification of a *word* (the same as the Greek *logos*), by which 'solar myth' becomes synonymous with 'solar logos,' meaning a word or talk about the sun, I beg leave to suggest that mythologies may be viewed in three distinct aspects, physical, ethical, and historical; and where a physical interpretation is obvious or possible, our Spiritualistic knights errant need not conjure up a moral wind-mill to tilt at. Take, for instance, the 'solar logos': a great deal of the talk about Apollo (who, by the way, figures in mythology under various names, Hercules, Endymion, Phœbus, Hyperion, &c.), is a representation in anthropomorphic forms of merely physical phenomena.

Now, supposing we read in classic poetry that a certain goddess—Leto, by name—celebrated all the universe over for the beauty and splendour of her raven locks, gave birth to a wonderful child, who, besides attaining the fulness of stature and all the glory of youth within a few hours, came into the

world armed with bow and arrows, the brightest and keenest, and gifted with so unerring an aim that he never missed his mark; and that the first use he made of these weapons was to shoot his own mother fatally!—or, supposing again we learn from the same source (say, Homer) that this (monster of a ?) god put to death all the sons of a poor queen, whose only fault was a natural pride in her progeny (more numerous than Latona's) and a rather hasty expression of contempt for the latter, who had only twins; and that the terror of the vengeance turned the unfortunate mother into stone, and the grief of the bereavement was so violent that even her stone image still continues to shed tears, as may be seen any day at Florence; would Mr. Bloodworth persist in moralising, even when told by savants that poets, under the license enjoyed from time immemorial, have woven the phenomena of night and light and clouds into the beautiful fabric of myths?

Apollo's arrows have, indeed, the fatal power of sending into Hades all they strike; but they also possess the virtue of quickening into life again myriads of those whom his darts seem to destroy. Look at the grand panorama of Nature on the upper world in one season; look at it once more in another season, when fruits and seeds have ripened, and, stricken down by (fell ?) Apollo's shafts, been buried in the earth (the nether world), and say:—

Will spring return,
And birds and lambs again be gay,
And blossoms clothe the hawthorn spray?

'Yes,' answers Glorious Apollo, Source of Light and Joy,
'see ye not, ye sons of men, how from year to year—

To mute and to material things
New life revolving summer brings;
The genial call dead Nature hears,
And in her glory reappears !'

I need hardly add that 'Apollyon' of John's 'Apocalypse' and Bunyan's 'Pilgrim's Progress' (both belonging to the Christian era) cannot be identified with 'Apollon' of Greek mythology (antecedent the Homeric age). As to the allegory of his having been cast down from heaven unto the earth, we witness the interpretation thereof daily, as the sun runs his glorious race up to the zenith and then begins to run down to the horizon till he disappears behind the western clouds. The Sisyphean logos is a variation of the same myth, Sisyphus having been condemned to roll to the top of a hill (the sky) a huge stone (the orb of day), which constantly rolls back again, making his task incessant. The myth about Æsculapius and Cyclops is of a different complexion; and the simple fact that in Homer he appears as a physician of purely human origin disposes of the uninformed talk about 'unjust violence.'

There are scores of myths which have no moral significance whatever, like the few just adverted to, and we only stultify ourselves by stickling for morality where morality is out of the question, besides missing the beauty of the imagery that the masters of their craft have evolved out of their dædal consciousness. The Hindu sun-god, Krishna, becomes at one and the same time the husband of 16,100 maidens, whose hands he receives at the same time, according to the ritual, in separate mansions. 'Into so many forms,' we are told, 'the son of Madhu multiplied himself that every one of the damsels believed he had wedded her in her single person.' This would be an awful instance of polygamy, and, to the superficial reader, most reprehensible in a god: but wait a bit! 'When the shades have been driven away,' adds the savant, 'the sun is reflected in thousands of sparkling dew-drops'! Or who that has admired that little gem of Tennyson's, 'Demeter and Persephone,' would care to discuss the ethics of the abduction, and remain blind to the pregnant import of the following?—

The Bright one in the highest
Is brother of the Dark one in the lowest,
And Bright and Dark have sworn that I, the child
Of thee, the great Earth-Mother, thee, the Power
That lifts her buried life from gloom to bloom,
Should be for ever and for evermore
The Bride of Darkness.

Man was first an observer, then a worshipper of Nature, rising from Nature unto Nature's God, and finally differentiating between, or identifying, the two; but above all things, from the very incipience of his being as man, he possessed a psyche or soul, his essential self. It was this primordial, animating, and enlightening principle in him that in due course made a psychist of him and prompted him to follow the subtle beams of Apollo into the remotest recesses of physical Nature and see that light was life and 'the effulgence of His glory and the very image of His substance who upholds all things by the word of His power'; it was this psychical consciousness in him that projected itself into the non-ego and created that beautiful myth of Demeter and Persephone, which is LIFE, writ large in luminous letters by some poet-votary of Apollo. *Vide* 'Introduction to Mythology,' by Rev. Sir G. W. Cox.

R. R. WHYTE.
Amritsar, India.

INTERESTING PSYCHIC EXPERIENCES.

A truly remarkable book is 'A Psychic Autobiography,' by Amanda T. Jones, a well-known American poetess. (Greaves Publishing Co., Tribune Building, New York City, price 2dol.) The volume is dedicated to Professor William James, who, the authoress says, long ago proposed that she should prepare a history of what she ventures to call her supernatural experiences. Dr. James Hyslop contributes an introduction in which he truly describes the writer's style as 'trenchant and dramatic,' though it is characterised by an ease and simplicity of diction which reminds one of some swift, clear mountain brook. The doctor owns that he has read Miss Jones's experiences 'with extraordinary interest.' He says:—

I do not endorse the critical views of the book, though I enjoy the vigorous and satirical assaults made on certain views, and I am sure they will meet with approval in some quarters where the duty to science is not as great as mine. But it is the mass of experiences told here that suggest the improbability that they are wholly without significance. The 'Crusade Documents' are extraordinary incidents, considering their origin. One does not need to assume that they are what they purport to be—though they may be all this—but as an illustration of automatism, which is becoming better known all the time, they should receive the attention and attract the interest of science.

The documents to which Dr. Hyslop alludes purport to have been written in 1872 by the spirit of a Liverpool judge named Evelyn through Miss Jones's mediumship, in the presence of some friends with whom she was staying at Clifton Springs, New York. They comprise a most elaborate scheme of industrial reform, worked out, apparently, with all a lawyer's acumen. Starting by assuming the existence of an organisation called 'Crusaders,' who declare their belief in the sovereignty of the people, and 'protest against all systems of labour and modes of conducting trade which debar the labourer, inventor, seller or purchaser from receiving a just payment for all labour, invention, time or investment,' they proceed to give details of the Crusade Constitution. The first article of the Constitution is that 'the power of the Sovereign People' is to be vested in three bureaux—(1) of Appointment; (2) of Administration; (3) of Investigation. In the second article 'the goodwill of the Sovereign People' again finds expression in three bureaux—(1) of Education; (2) of Assistance; (3) of Attraction. Then there are three additional bureaux—of Publication, Employment, and Registration. After defining at considerable length the work which would fall to each of these bodies, the document adds a statement of the conditions under which authors, artists, inventors, &c., would receive protection and help, and lastly describes three grand classes or orders that are to be recognised—an order of honour, an order of bestowal, and an order of inheritance. Perhaps Mr. Winston Churchill may gain a hint or two by perusing this remarkable production, which occupies over twenty-eight pages of the latter half of the book. It is strange to find, in juxtaposition with all this

wealth of practical suggestion, snatches of beautiful song. For Miss Jones is a true poetess. Her verse is the expression of her inner life, and she sings because she must. A large number of clairvoyant and psychometric experiences are related in an extremely interesting manner—the more so because they are given from the psychic's own point of view rather than from that of the inquirer. Spirit-people are very real to the writer, their identity being frequently demonstrated through her mediumship, and in a variety of ways she has been spirit-guided to undertake and carry to successful issues a number of enterprises. The whole book is of exceptional interest to students of psychical science and should have a large sale.

JOTTINGS.

In number three of his interesting little monthly, 'The New Fellowship,' Mr. Will Phillips refers to several successful predictions which were made by mediums respecting the result of his recent election contest. This number, like the first, is alive with the bright personality of the Editor, and its spirit is kindly and optimistic.

According to 'M.A.P.' King George's custom of appearing with his right hand gloved and the other bare 'is a distinct survival from the days when the sovereign's touch was held to be a certain cure for all kinds of diseases, especially scrofula.' Monarchs then found it necessary to wear a glove to escape infection, and the habit which thus arose from necessity has now become a mere fad of fashion.

These are days of liberation; the domain of the unknown lies open for new statements, as men of more receptive attitudes invite, and give expression to, larger truths. An eminent divine recently stated that, in reply to his inquiry as to what text books he should get in geology, his professor said, 'Don't get any over one year old.' Intelligent thinkers have reached the attitude where they have no expectation of a final thought or truth.

Mr. A. V. Peters, having concluded a busy and successful season in Denmark, is paying a return visit to Stockholm, after an absence of eight years. He sends us word that in May next, at Copenhagen, there will be held a Congress of Spiritualists from all parts of Scandinavia. Mr. Peters has acceded to the request of the Danish Spiritualist Alliance to represent them at that Congress. We trust it will be a big success. Evidently Spiritualism is spreading.

'We have evidence,' says Dr. A. R. Wallace, 'as certain and irrefutable as anything in the world, that character can be trained and formed. . . . We can rid ourselves of degenerates, wastrels, and criminals. It is a simple business—a question of environment and training. We know that the son of immoral parents, transplanted from his environment and surrounded by bracing influences, can become an industrious citizen, a thoughtful creature, a moral being.' 'A simple business,' truly—but who is strong enough to undertake it?

Our readers will be interested to know that at the meeting of the Council of the London Spiritualist Alliance last week, twenty-three new Members and Associates were elected (including a lady who resides in Natal), making a total of seventy-one since the beginning of October. As there are many signs of increased interest in Spiritualism and mystical subjects generally, there should be a large accession to the ranks of the L.S.A. during the next few months, and we expect a corresponding increase in the number of subscribers to 'LIGHT.'

The recent Annual Convention of the American National Spiritualists' Association, held at San Francisco, was eminently successful both as regards numbers and work accomplished. Our old friend Dr. J. M. Peebles delivered a rousing address in his capacity as 'World's Missionary at Large,' and claimed that Spiritualism stands 'for open hearts towards all reforms, for the sweetest charity towards all human unfortunates,' and that 'it brings, under proper conditions, enchanting inspirations and musical whisperings of holiest memories and identifications from those who have crossed the crystal river and put on immortality. We should stand bravely in the front facing, daring, every degrading foe. We should be in the advance guard of every movement that tends to educate and bless humanity.' A very earnest effort is being made to build up Children's Lyceums, and Mrs. M. E. Cadwallader is pushing things along with her customary zeal and ability.

'I do not want any heaven at the price of the undying anguish of the meanest man that ever lived. Let us all sleep together, if need be, in a night that shall never know morning, but do not mock me with the offer of an endless song in any mouth that shall have for echo an endless groan on the burning lips of an outcast brother.'—MINOT J. SAVAGE.

'The Health Record' for November is more than usually varied and bright. A quotation is given from Dr. Wesley H. Ketchum, of Hopkinsville, Ky., U.S.A., who says that 'an illiterate young man, while in a state of auto-hypnosis, drops into medical phraseology with the familiarity of a skilled medical man.' Dr. Ketchum took the daughter of a prominent Cincinnati man, whose case had been pronounced 'hopeless' by several physicians, to this 'illiterate' young man, who went into a trance, prescribed a course of treatment, and in three months the lady was entirely well. It looks as if the young man in question is a medium, and is controlled by 'a spirit doctor.'

In the course of his sermon in the City Temple on Sunday morning last, the Rev. R. J. Campbell, as reported in the 'Daily News,' made a passing reference to Spiritualism. He pointed out that 'comparatively few people believed that the phenomena were genuine,' and most persons were 'unwilling to consider the possibility that there might be such a thing.' Nevertheless, after admitting the 'dangers' and the 'frauds,' and asserting that 'of itself it did not conduce to spirituality,' he said that 'he was absolutely convinced that future generations would no more be able to deny the actuality of such communications than deny that the earth goes round the sun.'

'The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; every man that tries finds it so. But a great book that comes from a great thinker—it is a ship of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what treasures it brings to every land, scattering the seeds of truth, justice, love and piety to bless the world in ages yet to come.'—THEODORE PARKER.

In another column we give a report of the social gathering of the Marylebone Association, held on Friday last. To those who, like ourselves, have followed the career of metropolitan Spiritualism over a long period of time, the occasion was a notable one, for the Marylebone Association is one of the oldest—if not, indeed, the oldest—of existing organisations of Spiritualists in the country. Through many struggles and vicissitudes, it has somehow managed to preserve its identity, thanks to the self-denying efforts of a little band of devoted workers. Most of the best-known mediums and speakers of the past and of to-day have occupied its platform at Cavendish Rooms and elsewhere. Even those who know its history can hardly appreciate adequately the amount of unflinching labour, loyalty, and fortitude which have gone to maintaining in its integrity the Association during the last forty years or more. We commend the Marylebone Association to those of our readers who, admiring the qualities shown by its adherents, are able and willing to afford it their support and encouragement.

The Christmas number of 'The Onlooker,' which, by the way, is beautifully illustrated, contains a series of clever ghost stories told by the guests at a Christmas party, and stated to be partially based on personal experiences. The changed attitude of the public toward psychic phenomena is suggested in the interludes of conversation between the narratives, in which various 'explanations' are canvassed. These are quietly discounted by one of the party, who points out that, after all, the most natural explanation is that the events were what they purported to be—interventions from the unseen world. We dislike the assumption, in order to create a creepy situation, that incarnate spirits who suffered injury in their earth life have the purely mischievous power of bringing a curse upon the descendants or connections of the people who injured them and thus avenging their wrongs on perfectly innocent people. It is an unhealthy idea, and, so far as we know, has no foundation in fact. Surely good spirits are at least as powerful as those who are mischievous or malicious. If such occurrences really happened one would be tempted to ask what the spirit friends of the persecuted mortals were about to permit them. The story of the drowned girl-model who, knowing that the artist cannot complete the great picture on which he is engaged without her aid, continues to pose for him till it is completed, is a very pretty one and might well be true.

LETTERS TO THE EDITOR.

An Instance of Mr. Vango's Clairvoyance.

SIR,—Seeing that a subscription list has been opened to help Mr. Vango in his trouble and enable him to get a little rest, I am reminded of an experience I had with him some time ago. Needing advice on a certain matter, I called upon a friend, who recommended me to consult a solicitor. This was on a Saturday. On the Sunday I visited Mr. Vango, who, to my astonishment, stated that he could see my friend lying dead on a marble slab. I felt sure this must be incorrect, as I had been with him on the previous day, and he was quite well then. Next day (Monday) I went, as advised, to see the solicitor. In the course of conversation he remarked how sad it was that Mr. ——— should have passed on so suddenly, and in answer to my request for information, proceeded to tell me that my friend had been carried off by heart failure while in a tram, and that the body had been removed to a mortuary, where it was then lying on a marble slab!

I am sending my little help.—Yours, &c.,

J. D. D.

Mr. Shipley Manifests his Power.

SIR,—I think the following incident may be of interest to you and to the readers of 'LIGHT' as a spontaneous identity proof:—

On Thursday, November 17th, at Nottingham, after a long and, to me, important talk with Mr. Shipley through the mediumship of Madame Jethro, a well-known and conscientious sensitive, with excellent psychic powers, I said to him when the time came for him to go, 'Do use our particular word for good-bye.' He tried to impress the medium (who was normal throughout the whole of the interview) with a curious Jerseais expression that he had learnt from me, but failed to do so, as she was getting very tired after a lengthy sitting.

I then asked him to *show* her the word, thinking that he would write it in the air; but instead, he deliberately took a small picture from its place on the wall behind her back and dropped it at her feet. She picked it up and handed it to me; but till I had put on my glasses I could not see what it was, even when in my hand.

It was the picture of a girl with her naked foot in the air, the foot so posed that the great toe was the most prominent portion. The word I had asked for was *Abértœ*—Jerseais for *à bientôt*. The way in which Mr. Shipley managed to express that word by showing us a *bare toe* could not have been done better had he taken hours to arrange it, whereas this was entirely on the spur of the moment, and it was characteristic of his ready humour. The word was asked for by me because it was one in constant use in our correspondence, and would be, I felt sure, quite unknown to the medium, as was the case.—Yours, &c.,

JOHANNA DE ZAB.

Spiritualism Generally Accepted: What Then?

SIR,—It has been a favourite occupation of mine to make a mental forecast of what would be the effect of a universal acceptance of the truth of Spiritualism. The more so inasmuch as it is becoming quite evident that this is what is going to happen within the next few generations.

It certainly will not be all gain. Its intellectual acceptance by those of a low moral type and by the great mass of men and women, who by no stretch of charity can be called spiritually-minded, will involve the appearance on the scene of their spiritual mates, and those are not likely to sweeten the spiritual atmosphere of the world. They will find a much fuller voice on earth than heretofore, and we are likely to be favoured with the expression of some very shady and very undesirable sentiments. This state of things will, however, be only temporary. The forces of evil are negative, and will be outmatched by the positive forces of good which will at any rate drive their expression underground.

The most noticeable effect of the change will result from the lifting off humanity of the great weight which the fear of death has heretofore exerted, and which has exercised such a terrible tyranny over mankind throughout all historical time, a tyranny which has grown heavier as human nature has become more thoughtful and more sensitive. One can hardly conceive what it would be like to live in a world whence that fear and that tyranny have been banished, wherein, indeed, death is looked upon as the deliverer and friend. A great wave of gladness and joy will overwhelm the world, every face will reflect the change, and an era of peace and good cheer overspread all peoples; gloom and sadness will be dispelled, people will learn to laugh and shout for joy, and all things will become new. It is worth while dwelling on this thought. No longer will dismal, black, and mournful processions drag their gloomy length through

our streets. The funeral will become a joyful festival, wherein we shall sink our own sorrow at the temporary separation from those we love, in gladness at their joyful resurrection and entrance into their Father's Home. Music, flowers, and colour, with all signs of rejoicing, shall acclaim our joy, as we gladly send our dear ones forth from this battlefield, whereon they have played their part so well, and whence they have been called to receive the victor's crown.—Yours, &c.,

A. H.

To Help the Helpless.

SIR,—Kindly permit me to appeal to the readers of 'LIGHT' for contributions on behalf of the Eustace Miles Free Meals on the Embankment, given to the hungry, homeless and destitute twice a day during the winter. It is my privilege to be allowed to assist in distributing the food, and what I have seen is so hideous, appalling and heartrending, that I demand help in the name of the spiritual side of Spiritualism, which forbids us to pass by when we see suffering in man or beast, and which imposes upon us, for acceptance, that primary doctrine of all spirituality, the Universal Brotherhood of Man. Contributions may be sent to Mrs. H. Taylor, c/o Mrs. Eustace Miles, 22, Ridgmont-gardens, W.C.—Yours, &c.,

H. T.

Hampstead Garden Suburb.

SIR,—It may interest some of your readers to know that a society has been formed at the Hampstead Garden Suburb, and meetings held at the Ladies' Library, Club House, Mr. Dudley Wright giving addresses on Sundays, November 20th and 27th, at 7 p.m., with encouraging results. We are to have the pleasure on Sunday next of welcoming Mr. E. W. Wallis, who will lecture on 'Life, Death, and Immortality in the Light of Spiritualism,' and we look forward to a good audience. Visiting friends will be heartily welcomed.—Yours, &c.,

A. CLEGG.

Park View, Edgware.

Some Interesting Questions.

SIR,—I have been reading Stainton Moses' 'Spirit Teachings,' and on p. 230 my attention was arrested by the statement: 'We have ascertained that the spirit who falsely pretended to be working with us is a personating spirit whose aim is to injure and retard our work.'

I apprehended that, in the spirit world, this would not be possible—that each spirit was known by his appearance, light or dark; that, while here a man might mask his character and motives successfully, in the spirit world this was not possible; that the disembodied soul showed itself in its true colours.

This has been the gist of all I have read: but from the passage I have quoted, and which comes rather as a surprise to me, it is apparently not so. Which is correct?

I am also reading 'Hafed, Prince of Persia.' Do I understand that Hafed entered into the body of Duguid and spoke through his lips, or that externally he suggested ideas to him which he voiced in language?

What is trance? I understand it is when the soul stands out or is drawn out of the body: or the senses are submerged and other senses or faculties come to the top: or one becomes rigid and cannot move or speak, although conscious of what is going on.

I have experience of the first and third, but not of the second, so far as I am aware, and am at a loss to interpret the phenomena of Duguid and Hafed.—Yours, &c.,

J. W. MACDONALD.

An Intelligent Horse.

SIR,—Your valuable paper, 'LIGHT' (which is with us here, as it was in London, a welcome visitor every week), often draws the attention of its readers to the reasoning powers of animals. There is a good example of those powers in 'Life with Animals,' by Konrad von Unruh (Stuttgart, im Verlage des 'Kosmos Gesellschaft der Naturfreunde'). This book was reviewed in the 'Frankfurter General Anzeiger,' and great prominence was given to the following remarkable occurrence, which I have translated, thinking it may be of value to those readers who are interested in the soul life and possible immortality of animals.

The incident occurred during the war of 1864, in connection with a beautiful brown horse, to which the writer was very partial, which partiality, however, he had to extend to the horse of his attendant. Between the two animals, which were always stationed together, there existed an extraordinary friendship, and always after a separation

they greeted each other with joyful neighing. The writer says: 'At the beginning of February we were on the march towards the north; it was pretty cold and the air up till three in the afternoon was still clear. I was suddenly ordered to the front. A party of the enemy's dragoons had vanished from our sight towards the west. The officer showed me a plan with the village where we were to be quartered for the night, and gave me the command to keep the west side clear, saying, "Take two men from your company and ride direct westward for about a mile. Should no enemy be in sight, then ride northward for half a mile, then eastward till you reach the village again." As commanded, I took two men with good horses, but not my attendant with his horse. We left the squadron and rode westward over a snow-covered heath. Above, I saw the clouds gathering; it became misty; no tree, no bush showed the way, only some old waggon tracks on the heather. In the distance we thought we saw some buildings, but soon found that they were stacks of turf. We rode onward. The darkness came upon us suddenly, and it became still harder to find the way. Turning northward, we came upon a number of irregular turf holes, and had to be very careful how we went. To make matters worse, it began to snow. Of the enemy we saw nothing. Of a path, also, no sign. According to the time, we should now turn eastwards; but the turf holes were much more numerous, and in wending our way among them, we lost the right direction entirely. It was pitch dark, and still snowing. One man thought we should turn to the right, another to the left. "I shall leave the brown horse to decide the matter," I said, and slackening the reins, rode slowly on, the others behind me. The horse went straight before the wind. If he had not turned, we reckoned we were going south-east. Every now and then he sniffed the earth, and, by the irregularity of the way, I concluded he followed some old waggon track. By the dark outlines I saw that he listened intently; he stood still, and lifted his head, then he turned a little to the left.

'A few minutes later he stopped suddenly, raised himself straight up on his hind legs, and with his head stretched as high as possible gave vent to a loud cry, so weird and strange that I had never heard anything resembling it before. Then he listened again, but apparently heard nothing and went on. A few minutes afterwards he again raised himself up, gave vent to his strange uncanny call, and listened. Suddenly he seemed as if electrified, neighed joyfully, and trotted in a lively manner towards the right. A few seconds later my brown horse stood still once more and called, still loudly but not so wildly. I heard nothing, for my ears are not so good as my eyes, but my two men cried out "The other horse answers him!" (The whole squadron knew of the extraordinary friendship between the two horses, and everyone was fond of them.) With shorter and shorter pauses began now cry and answer, and although we were a good distance off the brown horse let himself be guided by his friend's voice. We came to the path that led us from the heath, two faintly lighted windows were all we saw in the darkness, but I needed not to seek the path, for behind the door of the shed my attendant's horse called out his "Here!" and struck with his hoofs against the door. When I appeared the officer praised my discernment; I passed the praise on, however, to my two horse friends, in the shape of an extra ration of hay.—Yours, &c.,

Frankfurt, Germany. OLIVIA SCHMALL.

SOCIAL GATHERING OF THE MARYLEBONE ASSOCIATION.

On Friday evening, 25th ult., a social gathering of the members, associates, and friends of the Marylebone Spiritualist Association was held in the Palm Saloon at Shearn's Restaurant, Tottenham-court-road. The meeting was a large and animated one, and a varied programme of songs and music was performed, under the superintendence of Mrs. Chadwick, the musical director. There were also dramatic and humorous recitals by Mr. Ernest Meads, the well-known elocutionist. Amongst the other contributions to the programme of music were a pianoforte solo by Mrs. Dykes and songs by Miss Pankhurst, Miss Dorothy Chadd, Miss Clements, Messrs. H. and T. Matthews, and Mr. Jennings, the last-named gentleman being a comic vocalist, whose humorous ditties created much amusement. The chair was occupied by Mr. W. T. Cooper, the president of the Marylebone Association, and the success of the event was due in no small measure to his quiet direction and the labours of his many helpers, notably Mr. and Mrs. Leigh Hunt and Mr. Neal, the secretary. During the evening a vote of thanks, moved by Mr. E. W. Wallis, the editor of 'LIGHT,' and seconded by Mr. Boulding, was responded to by Mr. Ernest Meads. The proceedings closed with the singing of the National Anthem.—G.

SOCIETY WORK ON SUNDAY, NOV. 27th, &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*.—Miss McCreadie's excellent clairvoyant descriptions and spirit messages were mostly fully recognised. Mr. Leigh Hunt presided.—*Percy Hall*.—On November 21st Mrs. Imison gave successful clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—On Sunday last Mrs. Boddington gave impressive addresses. Sunday next, Mr. Pearce, at 11 a.m. and 7 p.m.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. Gordon's interesting address was much appreciated. Sunday next, Mr. D. J. Davis will give an address.—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Walker gave an address and clairvoyant descriptions. Sunday next, Mr. F. Smith, address, Mrs. Smith, clairvoyance.—H.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Nicholson gave an instructive address on 'The Ascent of Man.' Sunday next, at 7 p.m., Mr. Horace Leaf will speak and give clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Mr. Abbott spoke 'From Man's Philosophy to Spiritualism.' On Sunday next, at 7 p.m., Mrs. Miles Ord; at 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public; Wednesday, 7, Lyceum.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robert Wittey gave an address on 'Man: Spiritual or Material?' Sunday next, Mr. R. King, at 7 p.m. Monday, 8 p.m., members' circle; Saturday, December 10th, at 7.30 p.m., social meeting and sale of work.—N. R.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Weiss gave an interesting address on 'From Darkness Set us Free!' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. A. Bridger will give an address and Mr. Slade clairvoyance. Wednesday, public service at 8.15.—K. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave good addresses and excellent clairvoyant descriptions. On Sunday next Mr. James Macbeth Bain will give the address. Monday, at 8, Mrs. Curry. Thursday and Friday, Sale of Work (see advt.).—A. M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, spirit teaching was given on 'Trance' and questions were answered. In the evening an enlightening address was delivered through Mr. W. E. Long on 'Baptism.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mr. R. Boddington.—E. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Morning circle well attended. In the evening Mr. Graham gave an address and clairvoyant descriptions. Thursday, Miss N. Brown. Sunday next, at 11.30 a.m., public circle; 7 p.m., Mr. Mills Tanner, trance address, and Miss Sainsbury, psychometry. Thursday, 8th, 8.30, public circle; silver collection.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. A. F. Caldwell spoke on 'Progress,' and answered questions. Evening, Mr. G. Tayler Gwinn's subject was 'Onward'; he also answered questions. Sunday next at 11.15 a.m., Mr. J. Abraham; at 7 p.m., Mrs. Podmore, clairvoyant descriptions; Wednesday, at 8, Mrs. Jamrach; 11th, Mrs. R. E. Knight McLellan.—J. F.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mr. Duple Wright gave a beautiful address on 'Psychical Powers and their Development.' Sunday next, at 7 p.m., trance address by Mr. E. W. Wallis, 'Life Death, and Immortality in the Light of Spiritualism.' Weekly séances for clairvoyance, &c. (for members only), are conducted by fully-developed mediums.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Sarfas gave an address and clairvoyant descriptions. Madame Dupé ably rendered a solo. November 24th, Mr. W. R. Stebbens gave psychometric readings. Sunday next, Mrs. Effie Bathe will lecture on 'Prayer.' December 11th, Mrs. Webb, at 11.30 and 7. December 17th, social gathering. Lyceum party, December 29th.—W. R. S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Symons delivered a good inspirational address.—A. B.

OLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Nevill, after naming a baby, gave an address on 'Ministering Angels,' and successful clairvoyant descriptions.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Several members spoke on 'Spiritualism in Relation to Socialism.' On November 22nd Miss Violet Burton gave an address on 'The Spiritual and Material Life.'—W. M. J.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. A. Watts Harris (president) delivered a good address.—R. E. F.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. Imison gave an address and Nurse Graham clairvoyant descriptions.—H. C.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Harvey, of Southampton, kindly gave helpful addresses, morning and evening. After-circle well attended.—J. W. M.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—Mr. Blake gave an eloquent address on 'Our Knowledge of God,' and clairvoyant descriptions at the after-meeting.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Miss Venning gave an interesting address and well-recognised psychometrical readings.—B. G. M.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mr. Karl Reynolds addressed a good audience on 'Does Death End All?'—M. C. A.

BRISTOL.—16, KING'S SQUARE.—Mr. A. G. Taylor spoke on 'New Birth in the realm of Spiritualism,' and answered questions.—N. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The Lyceum children sang hymns. Mrs. Grainger gave an address and clairvoyant descriptions. Miss Sanders sang a solo, and Misses Sanders and Farley rendered a duet.—N. F.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Mrs. Powell-Williams commenced a winter mission, giving an address and clairvoyant descriptions. On November 22nd a good social gathering was held, and a members' circle on the 21st.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning, Mr. Snowden Hall answered questions, and in the evening spoke on 'Communicating with the Dead.' Mr. Horace Leaf gave successful clairvoyant descriptions.—J. A. W.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Hospital Sunday, Special services. Mr. Hector Lacey dealt with 'Mental and Spiritual Healing' and 'Self Healing' and gave clairvoyant descriptions. November 24th, circle for talks with a control.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Cheetwood spoke on 'The Life of Jesus and its Relation to Spiritualism' and gave clairvoyant descriptions, and on the 28th gave psychometric delineations.—H. I.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—In the afternoon Mr. Green answered questions and in the evening discoursed on 'The Crucifixion of Jesus,' Mrs. Green giving clairvoyant descriptions at both meetings.—C. R.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mr. C. W. Turner gave an excellent address on 'The Spirit's Voice.' Mr. Sarfas, Mrs. Jamrach, and Mrs. Brooks rendered good service during the week.—J. B.

PORTSMOUTH.—ABINGDON HALL, ABINGDON-ROAD, SOUTH-SEA.—Morning, Mr. Herbert G. Nicholls dealt with questions. Evening, Mr. Dickson spoke on 'Suffer Little Children to Come Unto Me.'—R. B. E.

EXETER.—MARKET HALL.—Morning, Mr. C. V. Tarr spoke on 'Can Man Know God?' Evening, Mr. W. H. Evans on 'The Christ of Yesterday, To-day and To-morrow.' November 25th, address by Mrs. Davey.—H. L.

EXETER.—MARLBOROUGH HALL.—Mr. Frank Pearce gave an address, and Mrs. Letheren clairvoyant descriptions. Mrs. Letheren also gave descriptions on November 25th, when Mr. Elvin Frankish spoke.—E. F.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. P. R. Street spoke, morning and evening, on 'The Growth of the Soul' and 'The Judgment of Justice.' 26th and 28th, Mr. Street dealt with 'Auras and Colours,' and gave auric charts to the sitters.

FOREST GATE.—447, KATHERINE-ROAD.—Mr. Connor spoke on 'The Faith of the Spiritualist,' and Mrs. Connor gave clairvoyant descriptions. 21st, Mrs. Clark, address and clairvoyant descriptions; 22nd, Mrs. Webster, address and psychometric delineations.—A. T. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. W. Rundle gave addresses, his evening subject being 'Jesus Casting Out the Deaf and Dumb Spirit.' He referred to the attempt being made at the after circle to cure a youth who is believed to be obsessed, the results so far appearing satisfactory.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—In the morning Mrs. M. H. Wallis answered questions, and in the evening spoke on 'The Reality of Man's Spiritual Nature,' and gave clairvoyant descriptions. November 24th, address by Mr. G. Luckham.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. J. Harold Carpenter spoke in the morning on 'Inspiration of the Word of God,' and in the evening on 'The Wisdom of Love.' Mrs. Street gave clairvoyant descriptions. Usual meetings during the week.—A. H. C.

ANNFIELD PLAIN.—CO-OPERATIVE HALL.—On Sunday, November 20th, under the auspices of the Britten Mission, Mr. J. T. Dillson spoke well on 'The Reality of the Unseen' and 'If I were a Spirit!' Solos were rendered by Mr. J. Hender and Miss Emma J. Fisk; violin solo by Master Leslea Davidson. Mr. C. Smith, who presided, gave convincing clairvoyant descriptions. These were the first public meetings here, and they were largely attended.—C. S.

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