

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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London Spiritualist Alliance, Ltd.

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

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NOTES BY THE WAY.

We have received, from an obviously anxious-minded correspondent, a series of questions and suggestions indicating, as an onlooker, dissatisfaction with us, blended with praise. What good are we doing to democracy? What is the use of preaching Spiritualism to people whose bodies are starving? Why not try to make this life more tolerable? What has happened to the spirits of Ruskin, John Stuart Mill and William Morris? Are not Spiritualists over-satisfied and comfortable dreamers?

Similar thoughts may have occurred to others. There is only one answer: It is a great and many-sided world, and the work of it needs many labourers and many undertakings. Our correspondent has sketched a programme for a score of groups, and everything he has suggested is on foot. The starving body needs and is getting anxious attention, but it is not the only problem. There are starved hearts that need ministering to; and, though our correspondent may take our remark as a sign of selfish or dreamy disregard, we must say that the cry of 'starved bodies' is easily overdone, and that, in various ways, this sorrow of our civilisation is in process of being obliterated. If our correspondent will think it out, he will see the bearings of our teaching upon that problem. Our ideals of Religion are well known. They surely might be 'counted unto us for righteousness.'

What has happened to the spirits of Ruskin, John Stuart Mill and William Morris? We cannot say, but, at a venture, suggest that they may have had something to do with that very Poor Law 'Minority Report' in which our correspondent rejoices.

'The British Weekly' comments on a 'Theologische Literaturzeitung' Article by Professor Otto, on Oliver Lodge's 'The Survival of Man.' It is pleasant to find Englishmen praised for their 'resolutely matter-of-fact mind,' and to have English scientists praised for their slighting of 'the prejudices of scientific decorum,' and their readiness to grapple with ghosts and classify them. May they live up to such high praise!

Professor Otto pensively looks upon it all, and dislikes it from the point of view of religion. He thinks it is all disturbing to the idea of 'going home to God,' because it looks like condemning the spirit to linger here along the shore and sand of time,—a prospect which suggests no consolation to him. Why? What is 'going home to God'? Are we not at home with God here? The perturbed Professor gets a glimpse of that when he mournfully says, 'We should be obliged to comfort ourselves with the thought

that the same God exists here as there'—yes, and there as here. But that is not a poor forlorn make-shift 'comfort'; it is a splendid thought.

Mr. Elliott O'Donnell, author of several ghost books, gives us, through Mr. T. Werner Laurie, another entitled 'Ghostly Phenomena,' frankly that and nothing more—one hundred and seventy-nine pages of mostly horrible ghost stories, turning upon the presence and activity of 'Elementals,' 'Vagrarians,' 'Morbas or Disease Elementals,' 'Clanagrians or Family Ghosts,' 'Impersonating Elementals,' and all the rest of the melodramatic crew.

Mr. O'Donnell, though possessed of an enormous appetite for ghost stories, and though the recipient of scores of ghostly experiences, is shy of mediums and séances. In his opinion, the first are apt to play tricks, and the second are only the hunting ground of 'undesirable Elementals.' He is evidently prejudiced against both: and we know this because his assertions are palpably too strong and sweeping. Take this, for instance: 'There is no medium that I have ever met, or even heard of, that has not at times (at all events) resorted to fraudulent means of producing phenomena.' If he had said 'that has not at times been suspected of resorting to, &c.,' the statement, though still too sweeping, might have indicated a judicial mind: but, as it stands, it indicates prejudice and almost temper, for what he says is that every medium he has ever heard of *has* resorted to fraud. How does he know!

We are hearing a good deal about missionarying in India, China, Japan, Africa, and amongst the Jews: and what is heard is not altogether pleasant. In China, in particular, the missionary has, as a rule, been of quite doubtful value—has often been, in fact, an unwelcome or even sinister intruder: and the results have been ridiculously meagre so far as conversions are concerned. It is confidently said that when Li Hung Chang was asked if he had ever known an honest Chinaman converted, he replied, 'No, never; not one.'

Is there not a good deal of interfering egotism in our missionary zeal and a want of discernment as to the good in the faiths of other people, and was there not a vast amount of charity and sense in the following letter sent by the Mayor of New York in reply to a street preacher's application for a license to operate in public for the conversion of the Jews?—

Reverend and Dear Sir: It seems to me that this work of proselytising from other religions and sects is very often carried too far. Do you not think the Jews have a good religion? Have not the Christians appropriated the entire Jewish sacred scriptures? Was not the New Testament also written entirely by Jews? Was not Jesus also born of the Jewish race, if I may speak of it with due reverence? Did not we Christians get much or the most of what we have from the Jews? Why should anyone work so hard to proselyte the Jew? His pure belief in the one true living God comes down to us even from the twilight of fable, and is one of the unbroken lineages and traditions of the world. I do not think I should give you a license to preach for the conversion of the Jews in the streets in the thickly settled Jewish neighbourhoods which you designate. Would you not annoy them and do more harm than good? How many Jews have you converted so far!

'Christian' (Denver, Colorado) continues its spirited career. It has now taken to the notion that every copy can be charged with 'treatment,' and that all one has to do is to apply it to the malady centre, believe, and get well. Quoting a correspondent, the editor says:—

Now listen to these words:

'My mother has been bothered with swollen or bloated limbs, great lumps in veins, and when your last "Christian" came she wrapped it around her limbs, and the next morning they were as well as ever. She wishes me to thank you and she will write you later.'

There you are! This is taking place nearly every day of the year. The mother has been One Of Us a long time and is in our fellowship. She hath faith and her faith made her whole.

We do not say it is not so; but it makes us a little envious. Why will not 'LIGHT' answer the same purpose? It has probably never been tried. Will anyone give us a chance?

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Meetings will 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.): 'Essential Conditions of Life in this and other Worlds.'

THE MYSTERY OF 'FIONA MACLEOD.'

Many years ago (about the year 1878) I became acquainted with the late William Sharp (to whom reference was made in 'LIGHT,' on page 558), and we became friends. At the time he was unmarried and living in apartments not far from my mother's residence. I often visited him and we conversed on various subjects. One day, when I introduced the subject of Modern Spiritualism, he said he had never attended any séances but would like to do so. Having received permission, I introduced him to our home circle, and on one occasion the question was asked through the table, 'Who are Mr. Sharp's guides?' The answer tilted out was a Scotch name, 'Macleod' (the Christian name I forget). This elicited from me the remark, 'Then your ancestors were Scotch?'

After his marriage I saw little of Mr. Sharp. Later on he called upon me, at my request, to advise me relative to the publication of my poems. I told him that several of them were 'inspirational,' and I distinctly remember that he strongly cautioned me never to let this fact be known, as the critics were so adverse to anything approaching to Modern Spiritualism, or inspiration, that they would be sure to be down upon me and express themselves unkindly or unfavourably. Evidently he adhered, throughout his journalistic career, to this view of the attitude of the critics, for according to a notice of his poems in the 'Daily News,' he said, on one occasion: 'Fiona dies, should the secret be found out.' This, I think, explains the mystery. He was an inspirational medium, but feared to let the fact be known. The beautiful verses written by him were impressions given by a spirit-intelligence, who appears to have been one of his guides, probably the one whose name was disclosed at our home circle as already stated.

E. A. T.

PERSONAL SURVIVAL AND SPIRIT IDENTITY.

A REMARKABLE PROOF.

Dr. Joseph Grasset's work on 'The Marvels Beyond Science,' which was reviewed in 'LIGHT' on p. 585, strikingly exemplifies the extraordinary ingenuity of the French mind in the manufacture of hypotheses for the explanation of psychic phenomena to the discredit of the Spiritualistic theory. The author says:—

In order for a spirit to afford in a séance real proof of his presence and identity, he should give information quite new, and which the medium has never heard of. I do not think this has ever been done.

Spiritualists know that this has been done. There are plenty of cases on record, and I desire to add to the list one that occurred to myself under circumstances that, I think, make it as interesting and important an instance of personal survival, return, and identity as will be found in recent annals of spiritual phenomena. It happened in June, 1905, three days before a visit of Mr. John Lobb for the Sunday meetings of the local Spiritualists' Society. He was to speak on the subject, 'If a Man Die shall he Live Again?' and I had promised to take the chair. At that time I was not a convinced believer in the theory of Spiritualism. I did not impugn the honesty of those, amongst whom I counted many friends, who were sincere believers; but having had no experience of the phenomena myself, like most persons without such experience, I found it hard to realise the actuality of the events related. I had an open mind, however, and, as a firm believer in a future life, was not unsympathetic; but I became a Spiritualist all at once—I might almost say as suddenly as St. Paul became a Christian—and this is how it was brought about.

During a call that I was making upon some friends, a lady visitor entered who I had heard was a clairvoyant medium of remarkable powers. My experience of mediums was limited to a sitting with Herne and Williams some thirty-five years ago, which made no serious impression upon me. We entered into conversation and a few minutes afterwards I rose to leave, but the mediumistic lady said: 'Please keep your seat, Mr. —, there is a lady accompanied by another, an older lady, standing by you—it is your wife.' My wife had been dead a little over two months, and I need hardly mention that I was instantly interested. A conversation ensued between the spirit and the medium, in which information was conveyed of which neither I nor the medium knew the facts, and a person was mentioned whom I was to see. I thought very little of that, though I was impressed subsequently when the person referred to confirmed what had passed. It was what followed that moved me profoundly. I will give a bare narrative of the phenomenon.

As soon as the spirits of my wife and her companion had left, the medium said:—

'There is a man standing by you now, and he says, "Tell him I've come to see him, too." He is about your own height, pale—very pale—face, black glossy hair and beard and moustache, and his hair is, I think, parted in the middle of the forehead. Do you know him?'

'No,' was my answer, after some thinking.

'He is dressed in a suit of blue pilot cloth with double-breasted reefer coat and has a round bowler. Do you recognise him?' 'No.'

'He says you must know him, as you were his friend, and he has come to thank you for a great kindness you did him.'

'I don't remember him.'

'Try to remember him—he is most anxious that you should, as he wants to thank you. He says you gave him a sovereign.'

'I cannot recall such a man to mind. I have helped many men in my time. Is it so-and-so?' 'No.'

I then mentioned the name of another who most nearly answered the description, except as to the hair.

'No, it is not that man; I have seen him several times, but I have never seen this man before.'

'I cannot recall him to mind.'

'Try. He says you *must* remember him. He lost his situation through some misconduct, and had a very hard time of it afterwards. He is most anxious that you should identify him. He has been dead, I should say, about thirty years.'

'I have tried to recollect him, but I cannot think who it is.'

'Now he has taken a purse from his trousers-pocket—a sealskin purse—and is dropping a sovereign into it.'

'I know him!' I exclaimed.

That incident of the purse brought him back. At the same instant the thought flashed through my mind that I had, in this alleged visitor from the world beyond, an opportunity of subjecting the reality and truth of the phenomenon to a proper test. I said:

'If he is the man I have in my mind, there is something else to prove his identity.'

Without a moment's hesitation the medium continued: 'He is now clothed differently. I fancy he must be in a hot country, for I feel the sense of overpowering heat and great difficulty in breathing. He is wearing light cotton trousers, fastened round the waist, the shirt collar is undone and turned back, the shirt sleeves are rolled up, and he has on a big, broad-brimmed straw hat.'

'Yes, but if he is the man I have in my mind there is something else.'

'Now,' said the medium, 'he is somewhere else—on a bed in a big room in a very warm place. I feel it terribly. I can hardly breathe—I am suffocating.'

'Yes, but there is something else if I am to be satisfied.'

'Now he is holding up a sheet of large note-paper—coloured paper, something of a blue or grey tint.'

'Yes—but there is still something else.'

After looking earnestly she said: 'Yes—there is a signature at the foot of it.'

'That will do,' I said.

'Now he smiles and is gone,' was her last remark.

I was so dumbfounded by this recital as it proceeded towards the *finale* that I omitted one last question that I should have put, the name of the signature. Had I received that and it had been as accurate as all the rest, nothing would have been lacking to complete an extraordinary revelation.

The general reader will make nothing of the foregoing. I asked the medium if she knew the inner meaning of what had taken place. She said no—it was Greek to her. I asked the other persons present if it was an intelligent communication to them. None of them could make head or tail of it. 'Then listen to me,' I said. 'I would not have missed this phenomenon for anything. These things happened when the medium was an infant—some of them, I think, before she was born. She never knew this man, nor that such a man had ever lived. I am the only living soul to whom it is an open book with every chapter in it a simple truth. The incident of the purse took place in a house on the other side of the road not sixty yards from where we are sitting. This is the life-story:—

In the years 1866-7 I was the editor and manager of a local newspaper, upon the staff of which was a young man whose personal description answers that given by the medium in all particulars. He lodged with me in the house over the way. When he had been with us a couple of years he went wrong through drink, and his accounts were in default to a considerable amount. He had no means of refunding, and was threatened with a prosecution for misappropriating money. He was in great trouble, and one morning at breakfast he asked me if I would help him. 'What do you want?' I inquired. He said, 'If I can get away to Liverpool I shall try to obtain a ship in which I can work my way to America. I cannot face the dock. I would do something desperate sooner than that. If you will give me a sovereign, that will cover my railway fare and leave something for a night or two until I get my ship.' I said, 'Very well, I will do it.' I gave him a sovereign. He took from his pocket a sealskin purse—I can see it now—into which he put the sovereign, then gathered a few of his things together, and, wishing me good-bye, started for a railway station some eight miles off. He was dressed exactly as the medium described. In a few days I received a letter from him saying that he had secured his passage. Something like two years passed before I heard

anything further of him. Then I received a letter bearing the postmark of a place in the State of Mississippi, in which he said that he had had a very hard knocking about in the Northern States, where everything was suffering from the long strain of the civil war, and he had gradually drifted down South. I could never guess what his occupation was. He was lightly clad—a pair of cotton pantaloons fastened round the waist and a shirt were all the garments that he wore—the shirt with breast all open and sleeves rolled up and a sombrero hat. In that garb he was teaching little niggers under the shade of a magnolia tree. I am not sure whether I ever replied to that letter. About two years later I received another letter bearing the postmark of San Francisco. It was written upon a half sheet of large octavo note-paper of light blue shade. It was headed with the name of the ward of a hospital in the city of San Francisco, and dated, and as far as my recollection serves me, its contents were as follows:—

'DEAR SIR,—I write this letter to you at the request of a young man who was a patient in this ward and occupied the bed next to mine, and who died half an hour ago. Some time before he died he asked me to write to you as his only friend in Europe to tell you of his death, and in order that there might be no mistake about his identity he signed his name at the bottom of the sheet, as you will see, and you will know if it is right.'

At the foot of the sheet was the name, written in full, 'Richard Curig Rees.'

I knew the handwriting, and there could be no mistake that it was my unfortunate friend indeed. If I had succeeded in obtaining the name from the medium it would, perhaps, have been more satisfactory; but I thought when she came to the signature I had had enough to satisfy me.

Thinking over the incident since, I have often been struck with the circumstance that what the apparition exhibited was only a plain sheet with his own signature. He went as far as his own knowledge and memory enabled him to go, by producing the blank sheet with his signature as his last act in the drama—the filling up being done after he had passed the border.

I cannot see how thought-reading can explain this. The difficulty experienced by the clairvoyante and the apparition was to recall my memory, and it was not until the purse incident was mentioned that I had the faintest recollection of the man. Perhaps it may be argued that from that point onward the medium read my thoughts; but I don't think so. She was not a person of penetrating intellectual power.

H. W. S.

CRYPTONS.

Throughout the world, in every stage of its history, evidences have been noted of the existence of beings, intelligent and powerful, but only occasionally apparent. Of their nature little is known—of their origin nothing. Normally spiritual, they seem to be independent of geological and meteorological conditions, and to have the power of modifying material things to suit their own requirements, so that the early vicissitudes of the earth would not limit their backward history. It is possible that other planets may have similar denizens. Hesiod (about 900 B.C.) speaks of the then generation of them as having continued from the Golden Age, and gives their time of life as, traditionally, 9,720 years, which would (if it came to an end in the time of Tiberius) make its commencement about 5,700 years before the creation of Adam. Persian, Arabic, and Hebrew, Mongolian, Scandinavian, and Teutonic mythologies also refer to them as occupying the earth many ages before man came on it; and Manxmen have the same tradition. They were reputed as varying in disposition and character, some being good and benevolent, others malicious and inimical, but the vast majority taking no interest in human affairs. The ancient names 'Devas' (from which both 'devil' and 'divine' are derived) and 'Daimones' (demons) were applied to all indiscriminately. Oriental traditions record that, on the creation of the human race, the earth spirits were called upon to minister to (the Koran says to 'worship') Adam and his descendants. Many undertook to obey, and received promotion in Divine favour, but others, obstinate in the pride of indefinitely long priority of origin, refused to serve the newly-created materialised

beings. The rebels were punished by the loss of their immortality, and doomed to extinction after a certain term of respite. The same condemnation falls on their descendants, with possibilities of restoration on repentance and service. In the meanwhile some are permitted to enter portions of the heavens, and occasional tasks are given them. The Cryptons were apparently the people of whom Cain was afraid, and against whom he was given a special protection, yet probably he took a wife from among them. Their love affairs with human women peopled the earth with the 'Nephili.' According to the Talmud, Adam himself had a Crypton wife, Lilith. In ancient Egypt they were deemed to furnish the legion of evil spirits under the rule of the serpent fiend, Apap, but Pharaoh's magicians had their help in imitating some of the miracles of Moses. Under the direction of Satan, accuser-adversary (of man, for an effective adversary of absolute omnipotence is a contradiction in terms), they worked the evils by which Job was tested. Among them were the angelic agents employed on special works of mercy, and the familiar spirits, communion with which is denounced in Leviticus and Deuteronomy, and was sought to be suppressed under the Judges and Kings.

Saul, by their aid, got speech of Samuel, or of a Crypton personating him; and, again, under direction of the 'spirit,' they inspired the prophets who sent Ahab to his doom.

While hostility was the correct attitude of the Hebrews, the Babylonians, Phœnicians, and Greeks appear to have got on better with their Cryptons, who, under this improved regard, were more in evidence than in any other ages.

Under their great chief, Pan, the nymphs, fauns, satyrs, dryads and other genii, often made themselves visible about the woods, mountains and streams; assuming the forms which they found were most pleasing to their human observers. The 'familiars' of the priests amused themselves by deluding and confusing those who sought the oracles, but otherwise there was little show of malice by these spirits of pre-Christian times.

The Romans took their demonology from the Greeks, but, to a greater extent, mixed with it theories of the continued recruitment of the spirit ranks by the souls of dead Romans. Many of the names, 'Lares,' 'Penates,' 'Lemures,' &c., are of doubtful application; but 'Manes' is usually reserved for spirits of the dead, while the Greek names apply to the Cryptons.

Europe and Northern Asia know them under many names: trolls, cobbolds, goblins, brownies, fays, pixies, gnomes, tongaks, shamans, urisags, leprechauns, &c. In Central and Southern Asia, India, China, Japan, an endless list of names, attributes, and legends, apply doubtfully between the true Cryptons, and the spirits of dead ancestors. South American, Patagonian, and Polynesian demonologies are similarly confused; and the legends are too vague and inconsistent to give much assistance in characterisation. The Zulus and other tribes of South Africa have their fairies, dwarfs, and river spirits, chiefly mischievous, entirely distinct from spirits of the dead. In Central Africa the systems of Juju, Obeah, and Fanti fill the minds of countless numbers with faith in many powerful spirits, and exercise a great influence over their descendants in other lands, but it is exceedingly difficult to get any definite information in detail.

The tribes of North America had traditions of a race of Cryptons, often visible, usually friendly, who helped the 'medicine men,' and were known by a name which the white settlers translated as 'the little people,' of whose lodges traces still remain, and whose voices are heard calling across the prairies. Large numbers disappeared simultaneously at a date indicated by the Indians as fifty generations ago. Indian expressions of long intervals of time are not very precise, but it is curious that this date would bring us close to the reign of the Roman Emperor, Tiberius.

It was in his reign that there was heard in Southern Europe the loud cry, 'Great Pan is dead.' There came, at this time, a great diminution of the accustomed evidences of the old classic Crypton life, although almost to the present

time there have been, in Greece, reappearances of their friendly and graceful forms.

A new generation appears to have succeeded them, and to have been regarded with quite different feelings by the mediæval public. The change was really more in the human view than in the nature of the earth spirits; to whom, indiscriminately, and with what now appears to have been very little reason, every imaginable wickedness was attributed. There still remained a certain amount of belief in the angels, who were represented with faces, forms, and draperies, copied from those of Greek nymphs, *plus* a pair of wings. The devils were unmistakably Greek satyrs, the occasionally added wings being of the bat type. This is curious, because all the authentic references to angels give them masculine names, and in every description they are 'men,' usually 'young men,' never women. Of devils all serious records speak as appearing in the forms of men or women, beasts, birds, or reptiles—never of satyrs. Of their existence, number, ability, and activity no doubts were entertained. The prevailing feelings towards them were hatred and fear. Exorcisms, for banishing them from earth, were devised and promulgated by the heads of the churches, and terrible penalties enacted for infliction on human beings found to have any dealings with them. In spite of these there were witches, wizards, and conjurers (or magicians) in abundance. The latter, by means now unknown, obtained control over, and commanded the obedience of, certain of the Cryptons; the former made bargains with them for mutual services. Vast amounts of malicious mischief were certified to be the results of these combinations; but it should be observed that they were not shewn to be caused by the Cryptons *propria motu*, but only as in obedience to their human employers. For them there was little toleration. They became the objects of the most extensive and merciless persecution, not only by the common people, but by the ruling, and learned, heads of the Church, the law, and the State. Between the fifth and eighteenth centuries tens of thousands of men and women were tried, convicted, and executed in England, France, Germany, Italy, and Spain. It must, therefore, be admitted that the existence of spirits who became the 'familiars' of human beings was, in thousands of instances, proved by evidence accepted, in courts of law, by skilled and learned judges, while the facts were held to be sufficiently certain and important to be the subject of enactments by the legislatures of the most civilised countries. In England, in comparatively recent times, such men as Coke, Bacon, and Hale were so satisfied, and even Blackstone only doubted. The special penal laws were not repealed until 1720. One of the chief charges made, and sometimes confessed, was that the witch had sold her soul to the devil, in return for temporal advantages and services to be rendered during the rest of her life. So stated, the bargain would have been a bad one on both sides. Any human soul, by its readiness to make it, would have shown that it was quite far enough on the road to damnation to be the sure property of the buyer, without any bargained services; while the histories of the lives, on earth, of the sellers (which their neighbours used every means to shorten) contradicted any idea of compensation in the shape of temporal bliss. A much more probable explanation is found in the known earnest craving of the Crypton for an immortal soul, capable of winning future happiness, and the willingness of the witch to accept, after a sojourn in the spirit world, the annihilation which the other expected.

During the seventeenth and eighteenth centuries the importance in human esteem of the rank and file of the Cryptons diminished. The good spirits, angels, almost ceased to be heard of, and Satan grew in estimation, from being the chief of devils to be *the Devil*, vaguely accredited with absolutely controlling and directing the operations of the whole pandemonium, and further credited with attributes amounting to ubiquity, omniscience, and almost of omnipotence: as working all the evil in the world, and even of having the unique power of direct mental suggestions of evil. Criminals were formally indicted by the State officials as having sinned by 'persuasion of the devil,' and 'the devil tempted me' was an excellent

half-believed excuse for any sin. Early in the nineteenth century it would have been deemed impious to have doubted the existence and powers of the devil, or to have expressed a belief in earth spirits.

In fine, belief in the existence of Cryptons has the confirmation of universal acceptance, ratified by the sacred Scriptures of every known religious faith.

Time has brought further changes. We are now not at all sure about the supremely powerful personal Satan; we reluctantly accept for ourselves the blame for our own sins, and most of us, in a hesitating, shamefaced sort of way, admit the possibility of invisible surrounding intelligences, the souls of departed friends, and possibly of other spirits.

In late years (freed from penalties) curiosity, and worthier motives, have prompted devices for communicating with the spirit world, and 'mediums' have appeared to take the places of the old conjurers, witches, and wizards. Of these it is certain that some are mere impostors, trading on the credulity of the public by tricks of legerdemain, and having no belief in, or expectation of, ever receiving a spirit message; in fact, no one would be so astonished and terrified as the pretending medium if a Crypton were to be provoked into taking a hand in his show. Others must be spoken of with all respect, as people against whom no suggestion of fraud, or even of self-deception, can be made, and who have, by accident or by the choice of the spirits, become the recipients of, and been given the means of renewing, communications. These mediums have been met and tested by some of the most able scientific men of the day, keen and skilled critics of evidence, and unquestionably bent on serious investigation. Most of the inquirers have had for their object converse with the spirits of deceased friends (a subject which, in this article, it is not proposed to discuss), but when this object has on occasions been baffled by inconsequent, and sometimes absurd replies, the medium has had to explain that there has been failure to get *en rapport* with the spirit wanted, and that replies have been given by some mischievous earth spirit who had caught the questions.

Mediums chiefly abound in towns, but would find spirits much more accessible in the country. Pixies still frequent the moors of Devon and Cornwall; there are fairies in the New Forest and on the Scottish and Irish hills: elves in German forests; German, as well as Cornish and Welsh, miners still hear the cobbolds, gnomes, and knockers making sounds of excavation, and so indicating veins worth working, in the solid strata adjoining the mine levels and drifts.

German, Scottish, and Irish education of the working classes is no whit more defective than in England, and has really more tendency to encourage thought. The English teacher works chiefly in training the memory, and loading it with masses of facts, according to settled schedules from which other facts are excluded as worthless or unreliable.

(To be continued.)

THE EVOLUTION OF SPIRITUAL FORCE.

Belief in the future life as a state of existence in which the character must improve by recognition of, and atonement for, the mistakes made at an earlier date should surely lead the Spiritualist to welcome any work which tends to rationalise and spiritualise the outlook of 'the man in the street.' In this connection the reprint in book form of Mr. Norman Angell's pamphlet, 'Europe's Optical Illusion' (which was noted in 'LIGHT' for February 19th last), is worthy of special study. Mr. Angell argues that, as a consequence of the development of interdependence between the money markets of London, Berlin, Paris, and New York, and of the substitution, for hoards of gold, of credit entries in ledgers (which are unseizable because of no value if seized), acts of warlike aggression which resulted in the economic damage of any State would harm the aggressor at least as much as anyone else, and that any capture of territory which interfered never so little with the normal course of international finance would damage the captor at least as much as the captured.

This thesis is published by Mr. Angell for the benefit of the everyday man, in the hope that he will guide his conduct as a citizen so as to make the leaders of the nation realise that there is a public opinion which is determined upon peace. It presents to him a conception of the unity of the nations of the world which transcends political frontiers, which unites capitalist with capitalist and labourer with labourer, no matter what may be their nationality.

The unity of the world is the most profound fact of the twentieth century.

An example will make this clear; on the average each person in the British Isles eats one pound of bread per day: supposing this to be all wheat, four ounces have come from the United States, three ounces have come from the Argentine Republic, and three ounces from all the parts of the British Empire, while three ounces represent the share which has been grown at home; the remaining three ounces are supplied by the rest of the world, in some months by one country, in other months by other countries, and as wheat moves across the world. It is much the same with other commodities, and all this traffic depends upon the stability of the money market, upon the equipoise of international credit. Should one belligerent arise to disturb this equipoise, the whole world would exert its influence to restore the delicate balance. In other words, the whole world would necessarily work for peace. It is true that most men do not recognise this yet, but the consideration of 'The Great Illusion'* should lead to a realisation of these facts, which to Spiritualists of all nations have a profounder significance than to others.

If an ignorant public opinion should drive a nation's leaders to a declaration of war, it could only be because these economic facts were not held to be of the same importance as the traditions of nationalism, the nation's supremacy, or the nation's pride, and from this point of view Spiritualists may well study the reprint of two articles contributed by Lord Courtney of Penwith to 'The Contemporary Review.'† In these articles it is urged that, considering the tempers, traditions, and historic circumstances of men and of nations, every war that has ever happened has been inevitable; but next, that no war which has not yet happened, however powerful may be the forces moving to its precipitation, can be pronounced inevitable until it has actually come to pass.

From the study of fairly recent history, Lord Courtney concludes that a few right-minded individuals can make war impossible. Considerations of human advancement, in addition to those of material prosperity, should, he thinks, bring into existence a party, under the guidance of a responsible statesman, which could give this or any other nation a lead in declaring that the principles of humanity and fraternity are so closely bound up with the well-being of the whole world that whoever would disturb them would be regarded as an enemy to mankind. Such a declaration, made at the psychological moment when the delicate equipoise of international relationships was being threatened by the forces of ignorance, would awaken in the mind of humanity so keen a consciousness of the insanity of war that it would turn the scale against the forces of prejudice, fear, and ignorance, and preserve the equipoise.

How do these ideas affect us? In this way. If Spiritualists the world over would work to educate public opinion on this matter, which so vitally concerns us both here and hereafter, by impressing on their fellows the worthlessness of territorial aggrandisement, and the ruinous financial burden and consequent distress which war must inevitably throw upon the countries which engage in it, the result would be the evolution of a mental and spiritual force—which, after all, is the force that matters—that would provide the power to compel statesmen to work always for peace and for the moral and spiritual progress of the whole race. Surely we can co-operate with 'the herald angels,' to secure peace and good will!

B. C. W.

* 'The Great Illusion.' By NORMAN ANGELL. London: Wm. Heinemann. Price 2s. 6d. net.

† 'Peace or War.' By LORD COURTNEY OF PENWITH. London: W. H. Smith & Son. Price 3d.

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ARE 'REVELATIONS' RELIABLE?

A sixth edition of Père Poulain's great work '*Des Grâces D'Oraison*' has just appeared. This, the English translation, is entitled '*The Graces of Interior Prayer*,' and is published by Kegan Paul and Co. It is a massive book of about six hundred ample pages, and comes to us with the 'approbation' of the Pope. The translator, the Rev. D. Considine, refers to it as 'a survey of the Kingdom of Prayer in all its length and breadth, in its lowest as well as its most perfect forms. . . . There are comparatively few problems of the ascetical life which do not fall in some degree within the scope of this treatise—the helps and hindrances of prayer, interior trials, scruples, discouragements, presumption.' This is quite true. The good Père has rummaged every dark corner and mounted every sunlit height, has listened at every door and heard every kind of rhapsody and moan, has noted every devilry and marked every gleam of the presence of the Holy Ghost, has spotted every delusion and observed every obvious evidence of grace and truth: and, certainly, to those who care for such spiritual vivisection, the work will be like a mine of gold, though to others much of it will be only like little heaps of broken glass.

A prominent and by no means pleasant feature of the book is its over-familiarity with 'God.' Of course, quite unconsciously, the author treats God like a performer in a complicated play. We say 'unconsciously' in this sense—that his conception of God has led him to assign Him parts and to attribute to Him actions which inevitably suggest over-familiarity, to persons not used to such a conception of God, while he himself is not conscious of it.

On page 378, discussing 'the gift of tears' (regarded as a sign of spiritual sensibility and tender emotion), we are told that 'the Devil can produce them,' and that it would be 'too difficult for him (the spiritual director) to seek to distinguish clearly between God's action and that of the Devil.' In perhaps a thousand places God is spoken of just in that way, as though He were the Devil's personal competitor, dealing with individuals, quite personally and in detail. It is even said (page 334) that 'God may supernaturally convey into a person's mind a portion of the knowledge of the day . . . whilst giving, in some way, a general warning that He does not guarantee the contents of this whole, and that it is therefore to be accepted only at the receiver's risk': a sufficiently strong instance of over-familiarity.

This absence of 'guarantee' is worth considering if we bring in 'God' so freely. In general, this writer advises the distrusting of revelations. He gives it as a 'rule' (page 390), 'to mistrust revelations, in general, and to remember that this way is very subject to illusions of the imagination or of the Devil.' And, by the way, he is also very over-familiar with the Devil. Among his five causes of false revelations he cites (page 340) 'the Devil's action'; and the Devil is never long left alone. We have seen that he can induce tears, and now we are told (page 344) that he can produce visions, and simulate 'the divine ecstasy,' and it is quite likely that he can make of his victim a sham pietist and preacher. St. Teresa is quoted as testifying that the Devil actually tried to injure her by extreme penitence and 'horror of her sins,' seeking thus artfully to drive her to despair.

Many instances of unhistorical and otherwise erroneous visions are given, with a general warning against making or remaking history by revelations. The beautiful child-like simplicity of the good Père is delicious: 'Amort, who made a deep study of these questions, was able to say, "The revelations of persons whose sanctity and doctrine have been approved by the doctors and heads of the Church, contradict each other; for example, those of St. Bridget, St. Gertrude, St. Catherine of Siena." . . . We see, therefore, that it is imprudent to seek to remake history by the help of the saints' revelations'—a statement of far-reaching import! How can we succeed in keeping out its application to, say, Ezekiel? The writer mentions two notable saints who had 'revelations,' but 'learned men consider that they contain many historical errors.'

These 'revelations' also contained scientific errors, says our author. In the days of St. Frances people believed in a sky composed of crystals, and the saint saw it and described it. 'Not knowing that the blue of the sky is merely that of the atmosphere, she attributes it to the sky in which the stars were supposed to be, and which would consequently be a solid body.' Poor dear St. Frances! Another saint also 'fancied she knew by revelation of the existence of a crystal sky, and that it was divided up into eleven portions at the moment of the Incarnation.' This saint was very precise. She revealed that Adam was born or created 'very early on Friday morning on March 25th.' Unfortunately the year is not given: but the poor puzzled Père Poulain says: 'It is not likely that in her frequent raptures so virtuous a person should have been constantly deceived by the Devil. But did not her imagination lead her astray, reproducing what she had heard or read, or what she had seen in theatrical performances?' 'I leave the Church to be the judge on this matter,' he sighs.

After that, he gently warns us, however, against rejecting all revelations because some are defective (page 321). 'Wisdom lies in the middle course: we should neither believe nor reject unless we have sufficient proof: lacking such, we must not pronounce any opinion.' A very judicious conclusion which we commend to his co-religionist, Mr. Raupert, and other Roman Catholics with their indiscriminate deluges of water and their array of mops, to wash every vestige of our Spiritualism away.

We say 'our' Spiritualism because we have come to the solid conclusion that the good Père's book is simply a record of Spiritualistic happenings and dissection of them, all immensely instructive. But, unfortunately, he also flings his pail of water on us, though the greater part of it recoils upon himself, for his charge is that our spirits personate and deceive and talk rubbish, whereas a considerable

portion of his book is devoted to the proof of that as true of his blessed saints.

We cannot help thinking that all this watching and culture and analysis of spiritual ecstasies and emotions is unwholesome. Its culmination in many of the saints distinctly repressed the intellect while it over-stimulated the feelings. Witness a prayer of Blossius, given by our author (page 473), beginning:—

O my beloved, my beloved, my beloved! O dearest of all friends, O my one love! O spouse of my soul, flower of love! Spouse of my soul, sweeter than honey in the honey-comb! Ah, sweetness, sweetness, sweetness of my heart, life of my soul! O calm light of my inmost soul! O Lord, my God! O most holy Trinity, one God, brighter than light, giving all delight, feed me, feed me!

The devotee meant to address God. Did he really know who prompted him and who received his rapturous outflow of longing and of love?

WHAT 'LIGHT' STANDS FOR.

In one of our circulars respecting 'LIGHT' we say:—

'LIGHT' proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, 'Light! More Light!'

This has been and still is the position of this Journal, and we refer to it now because we have recently received a letter from a correspondent who, after saying that he has been a reader of 'LIGHT' for a number of years and cannot write or speak of it too highly, protests against the publication in 'LIGHT' of the Address delivered to the London Spiritualist Alliance by the Rev. T. Rhondda Williams on 'Moral and Spiritual Factors in Social Progress,' which Address he regards as 'a semi-political discourse,' and urges Spiritualists to be on the alert and avoid being mixed up with political Socialism.

To our friend's well-meaning letter we have written a reply which, on consideration, we think it advisable to print in 'LIGHT,' as it will enable us to make our position clear to others as well as to our correspondent. The following is the full text of our answer:—

Knowing the Rev. Rhondda Williams as we do, we feel quite sure that his sole object was to emphasise the fact that spiritual and moral principles should not, and must not, be lost sight of by those who work for human progress. His Address was a strong condemnation of the merely partisan spirit; not alone in Socialism, but in every other form of political work. It was a plea—and one that is absolutely needed on *all* sides—for righteousness, truth and love.

The aim of 'LIGHT' has ever been to keep above mere faction and party, to avoid personalities, and to stand for those moral and spiritual principles, the observance of which alone can secure and establish justice, truth, righteousness and human good. We feel that it would indeed be a bad day for all concerned were we to shrink from our duty and cease to advocate these high spiritual motives and methods.

The London Spiritualist Alliance provides a platform from which its speakers are free to express their best thoughts, sure of an attentive and kindly hearing. The Members and Associates being intelligent and thoughtful truthseekers, realise the importance, if they would form correct judgments, of knowing what able representative

speakers think on the great vital subjects of spiritual and social progress.

We believe that most, if not all, of the readers of 'LIGHT' appreciate our reports of the Addresses delivered at the Alliance meetings, and we have much less fear of evil consequences resulting from the expression by earnest men and women of their sincere convictions—even when we disagree with them—than we have of that spirit which dreads, and would prevent, the outspoken utterances of honest workers for truth and humanity.

We stand for spiritual faith and freedom, irrespective of party and creed: for moral principles and the triumph of righteousness: for honest, courteous and reverent inquiry: for the love of truth and the progress of mankind. Again thanking you for your letter and for your kindly interest in and appreciation of 'LIGHT,' we unite with you in protesting against all mere partisanship.

For modes of faith let graceless zealots fight,
His can't be wrong whose heart is in the right.

EXPERIMENTS WITH MEDIUMS.

ADDRESS BY VICE-ADMIRAL W. USBORNE MOORE.

On Thursday evening, December 8th, Vice-Admiral W. Usborne Moore delivered an Address entitled, 'Phenomenal Spiritism: My Experiments with Mediums,' 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, vice-president, in the chair.

VICE-ADMIRAL MOORE said: The Vice-President of the Alliance has done me the honour to invite me to address you to-night on the subject of my experiences with mediums. I hope you will excuse the frequent use of the personal pronoun; I am afraid it is inevitable if I am to relate what I have heard and seen. Last year I received a similar invitation from Mr. Withall, but asked him to excuse me on account of the reports which had come from America of an alleged denial by the psychic, May Bangs, of her mediumistic gifts. I knew that the statement, if she ever made it, was false; but I felt that, before I could, with any prospect of enjoying your confidence, relate what I had seen, this matter must be cleared up. The allegation acquired importance from its appearance in 'The Progressive Thinker,' of Chicago, a paper which takes the place in the States of our organ, 'LIGHT.' I happened to know Mr. Francis, the Editor, and could not believe that he would have given so much space to the police-court reports unless he were himself in doubt as to the genuineness of the Bangs Sisters.

The mystery has now been cleared up. May Bangs was prosecuted for practising clairvoyance in defiance of a 'City Ordinance' and was sentenced to a small fine. Her mediumship has not been in question at all. The Acting State Attorney has written her a letter which makes it quite clear that she did not deny her mediumship, or declare that the pictures were produced in any normal way whatsoever. This letter—from, mind, the prosecuting counsel—has been in print over twelve months, and has never been challenged. I do not pretend to understand the attitude of Mr. Francis throughout this troublesome affair. He assured me, two years ago, that the pictures produced in the presence of the Bangs Sisters were genuine Spiritistic efforts, and he wrote me to the same effect after the police-court trial. He died a few months later, not, however, before acknowledging in his paper the exculpation of the Bangs Sisters; he was an old man, and I can only suppose that his brain was clouded at the time of the trial.

In 'LIGHT,' of December 18th last, you will find all there is to be said further about the matter. Experiments by the conjurer there mentioned, and his explanations of how he thinks the psychics deluded their clients, have confirmed me in my belief that *all* the phenomena I saw and heard were of

Spiritistic origin. It is not too much to say that his theories are more wonderful than the Spiritistic hypothesis.

I have said so much about the Bangs Sisters in 'LIGHT' that I am sure it would bore you if I were to talk long on the subject to-night; but I must dwell for a few moments on some salient points which may have escaped the attention of those who read the paper casually, and do not keep it in bound form. The evidences are of a startling character; I do not find fault with anyone who cannot digest them. The theory of pictures, so solid, being chemically concealed, and afterwards revealed by the action of the sun's rays, is dead; it is waste of time to talk about it. But there still remains the theory of a prepared picture introduced into the room during the sitting, and substituted for one of the two canvases (pinched together by the psychics) face to face in the window. I wish to draw attention to the following facts:—

1. The room is approximately eleven feet long by eight feet wide.
2. The picture is found on the canvas next to the sitter.
3. Though, generally, the picture develops with fair uniformity, it does not always do so. In one of my big pictures, the lower portion developed some time after the remainder.
4. Two of my pictures measure thirty inches by forty inches. Some of the Bangs pictures are half as large again.
5. The transparency of the two canvases remains the same throughout the sitting. I have proved by experiment that this is impossible if a new canvas is introduced and made to close upon the blank canvas; before the picture comes into sight it creates a dark shadow.
6. Last, but most important, is the fact, testified to by many observers besides myself, that the picture, when removed from the window, is a good portrait of the person it purports to be, though (as in my case) it is out of the question that the mediums could have seen, normally, any existing portrait of that person.

I do not claim that the materials of which the precipitations are formed are anything very mysterious; only that they are not in the room, nor, as far as I know, in the house. When the picture is taken down from the window it is damp, and the stuff comes off on a finger like soot. One night when I was sitting with May Bangs in a closed room, a bouquet of carnations and narcissi fell from above on to the table in front of me. I do not suppose that the flowers came from heaven, but strongly suspect they were abstracted by my invisible friends from some hot-house in the city.

Two of the phenomena which I witnessed in the presence of the Bangs Sisters defy any normal explanation whatever: (1) The dematerialisation of flowers and (2) the disappearance of the essence of the ink from a corked inkbottle brought by me and standing on the table. On both these occasions the medium was in such a position as to make her physical interference impossible.

After I saw Dr. Funk (who has had the same interesting experiences as myself) in March, 1909, he employed a conjurer, Mr. Carrington, to test the Bangs for trickery. The report is in the 'Annals' for October. It is rather difficult to follow because the plan of the room is wrong. Where a fixed washstand ought to be drawn a door is placed; four articles of furniture are omitted; the window has been conveniently shifted to one side of the south wall instead of being left in the centre, where it really is. Mr. Carrington sat several times for a picture, but no picture appeared. For an explanation of how the letters are produced, he refers us to a report of Rev. S. Krebs ten years old. He asserts that he saw a wide slit in a door which has been there since Mr. Krebs's visit; there is no slit in any door! He also says there was a pot full of ink on the slates, yet the psychic tipped the slates up so as to allow his letter to fall out. This is impossible unless the pot was thrown down and all the ink spilled; he speaks of 'windows' whereas there is but one window.

I am, of course, assuming that the Editor of the 'Annals' has correctly transcribed the report and plan. In any case it is clear that Mr. Carrington did not use his own slates, rubber bands and ink, nor did he change sides with May Bangs at the table. Both he and Mr. Krebs purposely deceived the psychic by false name, &c. It is not surprising that no genuine phe-

nomena were forthcoming. In both cases the reports do not agree with anything in my own experience, and I attach no importance to them whatever. Either the spirits or May Bangs were making fun of their visitors; it was richly deserved.

But there is not time to dwell longer on the Chicago psychics. I have given descriptions of the sittings in 'LIGHT' of 1909, and will conclude this reference to them by re-asserting my entire belief in the *bona fides* of what I saw.

I have not yet seen nor heard of anyone who can reproduce the phenomena which occur in the presence of the Bangs Sisters under conditions even approximately similar to those under which I sat with these psychics.

I was much surprised on returning to England in March, 1909, to find how ignorant people are here of the electrical conditions of the northern United States. One day I brought two intelligent gentlemen to the Alliance lecture room to show them two large precipitated pictures, and I explained that the higher phenomena were almost unknown in the damp climate of the British Islands. To illustrate my point, I told them that in America for a certain number of days in the winter, when the thermometer is down to zero or near it, and the air still and very dry, it is possible to light the gas with a finger if you rubbed the soles of your boots on the carpet. One of my friends, who had listened without demur to the description of how the pictures were precipitated, could not stand any more, and, muttering 'No, no! it can't be,' fled down the stairs. Just at that moment a Canadian friend came into the room and confirmed my statement as to the gas, and happily the second man did not leave without understanding the subject. I have never met an American who does not know the fact I stated to be true.

That strange mystic, Bulwer Lytton, knew well that the electrical conditions of the atmosphere in the States were most favourable for psychic phenomena, and affirmed it in a letter to the Dialectical Committee, dated February 28th, 1869. It was largely owing to his assurance that I first visited America for investigation in 1904. In order that I may not be judged guilty of repeating myself, I must take it that most of you have read, in 'Broad Views' and 'LIGHT,' the account of my experiences during my first visit.

I propose to tell you now of certain psychics whom I sat with during the winter of 1908; at Rochester, N.Y., Mrs. Georgia, and Mrs. French, an old lady of seventy-seven years of age, whose remarkable gift is fully described by Dr. Funk in 'The Psychic Riddle'; at Toledo, Ohio, Mr. and Mrs. Jonson, Miss Besinnet, and Mrs. Alexander; at Detroit, Michigan, Mrs. Wriedt and Mr. Kaiser.

Mrs. Georgia is a lady in affluent circumstances living with her widowed mother. Her gift is automatic mirror-writing. It is now eight years since she was first impelled to write; for some time she had not the slightest idea what was the nature of the script, and only discovered it by accident when her papers were lying about near a mirror. She knew nothing about me, but within a few minutes of our first meeting her hand wrote backwards that I was 'a man of the sea,' and named certain people with whom I was acquainted in England, the control giving the name of 'Hudson.' It was not the custom of the lady to write for strangers, but she was kind enough to make an exception in my case, and the script ran on for many days, generally inspired by the same individual. Considering the variety of proofs that he gave, the date of his birth and death, his occupations while in life, the names of the books he had written, and so forth, I have no doubt whatever that our invisible friend was the well-known author, Thomson Jay Hudson, who died in 1903, and who wrote 'The Law of Psychic Phenomena' and other philosophical works. During the progress of the script, he signed his name four or five times. His views of Spiritualism while in life are well known. He believed in immortality, but denied the possibility of communication with our friends in the next state of consciousness. His desire in coming to me was to let those who had read his books know that the main argument they contained was wrong—that limited communication between the two states was possible, and that his converse with me was proof of the fact.

I will mention two experiments we had with Hudson, which have not been published. During a sitting on Christmas Day, 1908, the following message was written:—

It is 8.18 [correct by my watch]. I don't like my girl* dressed in black. *I hate black* [Mrs. Georgia here went upstairs and changed into a red robe]. I love red, it is the astral colour. Give the guest your seal ring and before he goes ask him for it. Put it on his finger. I want the ring to have his magnetism. Then my girl will have a link; then I can come to her. You can write her and she will let you know if I come. Oh! there is a guide here who says Mrs. Georgia must write as my girl's work must not be interfered with. They have planned a great work for her [this is in reference to a play that the psychic was writing at the time]. No, I mean this, if I can come without you, I will do so just to test her out. Mrs. Georgia is to have your address, then when I come she will write you. Then you send a question; think of me at a certain time—then I will come to you. . . .

I wore Mrs. Georgia's ring for the rest of that evening, and during another sitting before leaving Rochester for the West. I subsequently arranged that we should sit (I at Chicago, Mrs. Georgia at Rochester) at 10 p.m., New York time, January 20th, 1909, and see if Dr. Hudson could carry a message. I sat at the table in my room at 'Annex' Hotel, and read over several times the following message: 'Mr. Thomson Jay Hudson. Will you tell Mrs. Georgia, "your girl," that Cleopatra, Queen of Egypt, is to project her portrait on Friday morning. My sister's portrait is splendid.' I sent a copy of this message to a friend at Rochester, who kept it in his possession, and showed it to no one. Mrs. Georgia did not see it until a fortnight later.

The psychic did not take in the message on January 20th, probably from over-anxiety, which generally causes failure in such experiments: on the 23rd she wrote to me to say so and to propose another test for the 27th. I did not receive this letter till the 26th, as I had moved to Toledo. There was no time to get an answer to Mrs. Georgia, but she did sit and obtained the following script:—

I am satisfied that the Bangs Sisters are genuine. I am highly pleased with my pictures on (sic) my sister and the great Egyptian. I wish you had permitted me to give you your father's picture. The Admiral is seated in a hotel that is built like this [here comes a rough sketch], one of the largest modern hotels in the West. He is in a room eight stories up. The day in Chicago is murky and full of smoke and haze; he cannot see the lake very clearly on account of the haze. He is seated on a large chair near the window; the chair is not a 'rocker,' but built on the half Turkish and William Morris lines.

The room is about thirteen and a-half feet by fifteen feet; the colourings are light in tone, the dresser is mahogany with wide glass. This message is brought by three, Hester Hudson, William Hudson, and Thomson Jay Hudson, who says: 'My girl is a great girl and her play will be a great success. We all help her.'

I want the Admiral to go to Denver. Some friend in Chicago will give him the address of a medium there. I must now go, as we are getting weak.

All this is correct except the following:—

(1.) My floor in the 'Annex' was called the 'seventh'; it could, by a stretch, be called the 'eighth' if the basement (where the barber's shop and subway to the Auditorium hotel is situated) be included.

(2.) My room was eleven feet broad instead of thirteen and a-half.

(3.) Cleopatra's picture had not been precipitated when I concentrated on the message.

The allusion to 'your father's picture' is curious; there is nothing about it in my message, but during the time I was in Chicago I did regret very much that Mrs. Georgia had refused me permission to obtain a spirit portrait of her father, Colonel H. The precipitation of 'Cleopatra' took place two days after I had summoned Hudson. The case is one of 'deferred precipience'; and it seems fairly certain that Hudson knew on the 27th, when he delivered the message, that the picture had been precipitated.

On my way from Chicago to Toledo, I met a Denver man who was much interested in Christian Science, and no doubt

could have told me the name of the medium with whom Hudson wanted me to sit. It is singular that Hudson answers a question by Mrs. Georgia, who had written asking me, if I came across a good medium, to find out if her play would be a success.

Mrs. Georgia knew that I was in Chicago on January 20th, but she could not possibly have had any inkling of the kind of message I should send, nor could she have known anything about it after it was sent.

(To be continued.)

A BELGIAN HEALING MEDIUM.

A Brussels correspondent of the 'Express' says that a miner named Antoine, having inherited a little money, abandoned his work and devoted himself to Spiritualism. He proved to be an excellent medium, and often received visits from spirits, who dictated long messages purporting to come from Heaven. One day he was ordered to exercise the gift of healing. Antoine thereupon visited the poor, spoke to them of Spiritualism, and is said to have effected several cures. He was soon besieged by sufferers, begging to be relieved of their ills, and as he refuses to accept money for his services, and is as poor to-day as when he began his strange missionary work, he is greatly popular, especially in the neighbourhood of Jemappes, his native village.

Two years ago Antoine said that he was ordered to preach. A church was accordingly built at Jemappes, for which four thousand pounds was raised in a week. Antoine lives near the building, which is overcrowded every day with his followers. He teaches that goodness must govern the world. He believes that the human body is controlled by fluid magnetism, and that the magnetism of one person can overcome the evil magnetism of another. The services in Antoine's church are very simple. The 'healer' and his congregation concentrate their thoughts, and Antoine gets into 'fluidic' communication with the minds of the worshippers. When he feels that good influences predominate, he speaks under the power of the spirits. His followers obey him unhesitatingly. In appearance he is a tall, rather round-shouldered man, with grey hair; he wears a black frock coat, but is always without a hat. He chews gum continually.

A petition has been forwarded to the Chamber of Deputies, bearing one hundred and sixty thousand signatures, asking Parliament to recognise 'Antoine worship.'

TYPEWRITER AND MOTOR CAR FORESEEN.

Mr. W. H. Terry, writing in 'The Harbinger of Light' for October, says:—

In March, 1846, Mr. Andrew Jackson Davis prophesied the discovery of two more planets belonging to our solar system. The probability of another planet being discovered was suggested by Le Verrier later in the same year, and subsequently Uranus was discovered; but Neptune was not dreamt of by the scientific world, and was not discovered till twenty-seven years after, when the prophecy was literally fulfilled.

Mr. Davis predicted and accurately described both the typewriter and the automobile, or motor car,* as follows:—

Question: 'Will utilitarianism make any discoveries in other locomotive directions?'

'Yes; in the almanac language, look out about these days for carriages and travelling saloons on country roads, sans horse, sans steam, sans any visible motive power, moving with greater speed and far more safety than at present. Carriages will be moved by a strange and beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels. These vehicles will prevent any embarrassments now experienced by persons living in thinly-populated territories. The first requisite for these land locomotives will be good roads, upon which, with your engine, without your horses, you may travel with great rapidity. These carriages seem to me of uncomplicated construction.'

To the next question, 'Do you perceive any plan by which to expedite the art of writing?' the reply is, 'Yes; I am almost moved to invent an automatic psychographer—that is, an artificial writer. It may be constructed something like a piano, one brace or scale of keys, to represent the elementary sounds; another and lower tier, to represent a combination,

* This was the familiar way in which Hudson referred to his medium.

* See 'The Penetralia,' pp. 357, 370, published 1856.

and still another for a rapid combination; so that a person, instead of playing a piece of music, may touch off a sermon or a poem. Every note, while discoursing sweet sounds, may catch the type and put it in its place, so that instead of going through the inevitable mechanical drudgery of the superior short and beautiful phonetic method, ideas may be printed on the surface of paper prepared for publication. There will then be but little time necessary, and little physical labour required, for a man to tell all he knows, and more, too! Men of utilitarian habits will soon have confidence in the psychographer; it is not more surprising than daguerreotyping or photographing, or embrotying. These are within the domain of utilitarian discoveries which will awaken the psychographer.

These descriptions of two of the most important inventions of the past and present century are unmistakable, and, singularly enough, to make the latter complete in its scope the musical feature has just been added by Pietro Mascagni, the composer.

We commend the above to the notice of Sir J. Compton-Rickett.

JOTTINGS.

Mr. E. Wake Cook, writing in 'The Contemporary Review' for December, deals trenchantly with what he styles 'Anarchism in Literature: The Pest of Paradox.' He says: 'How can the true reformer denounce real evils effectively after the whole vocabulary of vituperation has been exhausted on everything the world holds good? Those who recklessly indulge in the vicious paradox are thus the greatest enemies of progress and reform, as they confuse thought and depotentialise language by attaching contradictory meanings to words. Although the paradox is paradoxically defended, its more wilful forms result from mis-seeing, wrong thinking, or wrong statement. . . . The paradox is the death of sincerity, truth, and clarity of thought, and is as "amusing" as incendiarism in a stackyard!' The whole of this vigorous article is well worth reading.

Towards the end, Mr. Wake Cook, dealing with points which more directly interest us, says, 'If we assume that happiness is the sole purpose of existence and that death ends us, then pessimism is excusable. But the man who believes death to be the end is inexcusably ignorant of what has been going on in the world for the last sixty years, or he lacks a faculty, and has not yet risen to the level of the normal man. With an after-life as a reasonable certainty the problem is transformed and we err in judging the whole by a part. In an eternal life this stage of existence is but a moment, and a measure of unhappiness here may be the essential of *conscious* happiness hereafter; it gives the point of dark without which we could have no sense of light, the point of contrast without which we could have no sense of values.'

'The progress of psychology and psychical research,' says Mr. Wake Cook, 'is opening new realms of stupendous significance, and on all sides materials are rapidly accumulating for a grander philosophy than we had ever dreamed of. . . . If we try to imagine life on the next plane of existence, our prophetic instincts at once picture ourselves as moving from place to place with the rapidity of thought, gaining knowledge with intuitive directness and lightning speed, and living with an intensity and fulness that would make a moment of such life seem a year of our present slow-moving existence. We have already hints of such powers in dreams, and in the transcendent faculty by which a life-time may flash across the mind in the moment of drowning.' Mr. Wake Cook suggests that the modern acceleration of movement, the quickening and intensifying of our present life, may be but 'the preparation for and an approximation to the swiftness and intensity of the transcendent life in store for us all.'

The Rev. Harry Youlden, of Liverpool, the successor of Dr. Aked, writing in a Norwich paper, says: 'The essential article of the Neo-Christian's creed is a belief in men. We have arisen! We stop our ears to the stupefying chant of priests and the thin mysticism of the chapel preacher. We shout with impatience, "Let man do justice to man." We believe in sacrifice, but on the altar of humanity. Our temple is the ascent of man, and every worshipper there is humble; he loses himself in the commonwealth of human gain. No one is fit for the new faith who does not foresee the end of classes and the beginning of men. Devoted to this, he will not need to think of his personal salvation; it will come to him as a free gift and unawares, and of eternity he will have no fear.'

'The Progressive Thinker,' of Chicago, celebrates its 'coming of age,' the first number having been issued on November 30th, 1889. We congratulate our contemporary on its long and useful career, our one regret being that its founder, Mr. J. R. Francis, did not live to see this fruition of his labour. Fortunately Mrs. Francis is guiding the affairs of the paper with complete success and we trust that 'The Thinker,' as it is familiarly called, will long survive to carry on its good work for Spiritualism in America.

To the making of clubs in London there is no end. The latest of these, according to newspaper reports, is an association of well-known public men called 'The Agenda Club,' which 'aims at realising the highest common factor of practical idealism. Mr. Sydney Holland summarised its objects thus: Practical sympathy where sympathy is unknown; physical development; fighting poverty and disease; living for the country instead of dying for it; improve social conditions; a club of dreamers—dreaming and waking up refreshed; development of head and heart qualities.' 'The members,' it is said, 'will be judged (and this is one of the standards of the club's perfections) by brains, and not by bank balances, and they will be called upon to strike at abuses and oppressions wherever they appear.' They are likely to have a busy time, provided they do something more than dream dreams. We wish them every success in their laudable undertaking.

The recognition of the psychical side of human nature goes on apace. In an article on 'Careers Ruined by Fear: the Perils of Terrorism in School Life,' that recently appeared in 'The Morning Leader,' the writer commenced with these significant words: 'How far in the psychic side of the human being the element of fear is responsible for certain moral and intellectual characteristics which impart the stamp of individuality it is difficult to say. That it largely determines the issues that shape the life-history of the man or woman is beyond doubt.' It seems to us that we, in this generation, are reaping the consequences of the bad old fear-thoughts that were implanted in the minds of the children of past days, only, instead of dreading the devil and the supposed horrors of the after-death state of existence, we are creating all sorts of bogies in this world and conjuring up terrifying spectres of what is about to happen here. It is all very pitiful. Most of it is make-believe—to frighten the other man. As the writer of this article truly says: 'That type of courage which has its incentive in moral resolution, determination, and fearlessness irrespective of consequence was never yet inculcated by fear.' And that applies to 'grown-ups' as well as to children.

The Christmas Number of 'The Christian Commonwealth,' issued on the 7th inst, contains nine interesting contributions to a 'Prize Competition' under the heading 'First Hand Experiences, Weird, Strange, and Marvellous.' The first is a vision experience. The writer and a companion, when out walking, saw a couple of lovers, who, after crossing their path, walked to a gate in a wall, passed through and reclosed the gate, without taking any notice of the two travellers, who, animated by a desire to take a parting look at the couple, simultaneously looked over the wall—but the field was as vacant as an empty room. They sprang over the gate, but saw nothing but the high rugged walls that surrounded the solitary pasture. One of the observers, a Baptist student, 'elevated his clenched fists and in a paroxysm of terror screamed with all the energy of his soul "Spirits, spirits!" and the affrighted couple fled.' What a pity they had not known of Spiritualism!

Mrs. H., of Finchley, says that one night she had a vivid dream. The next morning, Saturday, she asked her father if a Rev. T. E. was expected that day, and he said, 'Yes, why?' She then said: 'Last night or early this morning I thought I was standing at our garden gate, when a man came to me, saying, "Are you Miss L.?" "Yes." "Then please tell your father that the Rev. T. E. is wanted at home, at once."' Mrs. H. continues: 'I described the man and his dress. "Just like T. E. himself," said my father. "Very strange. Hope nothing has happened to him. He should be here shortly; will take part in to-night's service and preach twice to-morrow." . . . Soon the guest arrived, startlingly like the man in my dream. Sunday passed, and he fulfilled his mission. He had left all well and happy at home, and was now ready for a holiday. But Monday morning's post brought to my father a letter begging him to break bad news to his guest and start him on his journey home. A brother had been killed accidentally after he left home.'

'The Hindu Spiritual Magazine' for November gives an account of the death of the head member of a highly respectable family of three Hindu brothers. When he fell ill, money was spent like water, but he could not be saved. The bereaved brothers, mother, widowed wife, and others were heart-broken, and refused every sort of consolation. A friend of theirs talked to them of Spiritualism. This led them to seek advice from the editor of the magazine, with the result that they formed a private family circle with success. 'Suffice it to say that they are much consoled now; they have given up weeping, and seem to have almost overcome their great sorrow. Such is Spiritualism.' The editor sympathetically refers to the passing of Mr. J. B. Shipley, deploring his untimely transition, and saying that he had already made his mark as a good writer.

LETTERS TO THE EDITOR.

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

Theosophy and Human Evolution.

SIR,—After listening to Mr. A. P. Sinnett's address on Thursday evening, November 24th, it seems to me that according to theosophy you have not to be anything or to grow any inward graces. You have only to acquire and assimilate certain wonderful knowledge, and then you have solved the whole beautiful problem. It is a variant of the crude Anglo-Saxon idea that by making all the poor children learn reading, writing, and arithmetic they would immediately acquire all the virtues of good citizenship, and become the heads of counting-houses and banks. It is Mr. Sinnett, more than anyone, who has impressed me with this peculiar fallacy of theosophy—putting something extraneous into the soul instead of drawing out its innate qualities. You see the whole doctrine belongs to the head and not to the heart; at least that is how it strikes yours, &c.,

A LISTENER.

Peace Sunday, December 18th.

SIR,—Next to our grandest of all causes, the demonstration of a future or continued existence, is, I consider, the cause of Peace between Nations, the old-time message of the angels to mankind, 'On earth peace, good-will to men.' Would it not be wise for spiritual workers all over the British Isles to unite with many of the orthodox churches in giving special attention, in circles and public meetings, to the subject of international peace and brotherhood on the anniversary of Peace Sunday? I feel quite certain the guides of our best workers everywhere would gladly render all the assistance needed. I, for one, am willing to give one address, for railroad expenses only, to any society within easy reach.—Yours, &c.,

WILLIAM E. BONNEY.

Monk Sherborne, Basingstoke.

Colonel Olcott and Reincarnation.

SIR,—In reply to the inquiry in 'LIGHT,' of the 10th inst. headed 'Colonel Olcott and Reincarnation,' permit me to say that the pamphlet referred to, 'Human Spirits and Elementaries,' was originally written as a lecture by H. S. Olcott and bears dates, New York, September 26th, 1875, and Boston, January 30th, 1876; note by the editor of 'The Theosophist,' in republishing the lecture in 'The Theosophist,' July, 1907.

In 1875 neither Colonel Olcott nor Mme. Blavatsky were teaching reincarnation. Colonel Olcott discusses this subject at some length in his 'Old Diary Leaves,' Vol. I. On p. 280 he writes: 'Mme. Blavatsky told Mr. Walter Old—who is my informant—that she was not taught the doctrine of reincarnation until 1879, when we were in India.' The Colonel says of himself (*ibid*): 'My present belief is that of the Hindus and Buddhists,' and on p. 284, 'Ultimately the doctrine of reincarnation was fully accepted and expounded, both in its exoteric sense and esoterically. Not publicly taught so early as 1879, however—for it is not to be found in the first two volumes of "The Theosophist" but only appears in the third, and then in connection with the "Fragments of Occult Truth," a series of essays chiefly by Mr. A. P. Sinnett and upon instructions given us by the Masters and H. P. B. (Mme. Blavatsky). In its plain exoteric or orthodox form, I had got it in Ceylon and embodied it in the Buddhist Catechism.'

Both Mme. Blavatsky and Colonel Olcott died, I may add, firm believers in the doctrine of reincarnation and looking forward with certainty and hope to rebirth to work again for the cause they loved.—Yours, &c.,

ELIZABETH SEVERS.

The International Club for Psychical Research.

SIR,—With regard to Mr. Brown's letter in your current issue, will you permit me to say that I am not the individual referred to therein?—Yours, &c.,

DUDLEY WRIGHT.

110, St. Martin's Lane, W.C.

Lessons in Truth.

SIR,—I think my remarks on the above subject were quite sufficiently clear to the ordinary mind. As a matter of fact, we do not take up a 'guide' to read about the pillar boxes, central offices, mail trains, and special steamers employed to carry our letters to India when we drop them into the post box. This is all that I pointed out in my illustration. Mr. Venning really improves upon my simile by giving it in greater detail. No one denies the existence of these pillar boxes, mail trains, and steamers. Our faith is not in them individually, but in the general organisation which takes over our letter and conveys it through appointed channels. I claim no more than this for my argument, which naturally will appeal most forcibly to those who have realised personally the spiritual truth which it illustrates.

I am afraid my words, 'It is only important that we should not be beyond His comprehension,' cannot be explained to Mr. Venning. No conceivable explanation could convey any meaning to those for whom such an explanation is necessary.—Yours, &c.,

E. KATHARINE BATES.

Mr. E. Dawson Rogers Seen by a Clairvoyant.

SIR,—On Tuesday, November 29th, while busy writing, I suddenly saw Mr. Shipley standing in front of me, and with him one whom I easily recognised from the recent portrait in 'LIGHT' as Mr. Dawson Rogers. The latter said, pointing to Mr. Shipley, 'So he has come too, SERVE HIM RIGHT! Serve you right, too, when you come!'

I was much taken back by this curious speech and feared that in some unknown way I had annoyed Mr. Dawson Rogers, but there was such a kind expression on his face, and Mr. Shipley was evidently so thoroughly enjoying some joke, though he did not explain what his friend meant, that it has since struck me that the words used may have some particular meaning to those who knew the speaker during his earth life, and therefore I let you know of this incident in case they may be recognised.—Yours, &c.,

JOHANNA DE ZAB.

[The writer of the above letter, who lives in the Midlands, has never seen either Mr. Shipley or Mr. Dawson Rogers in the flesh, although a frequent correspondent with Mr. Shipley. Those who were familiar with Mr. Rogers will remember his habit of remarking, with a quizzical look in his eyes, 'Serve you right' when they informed him of any pleasant incident which they had experienced. It would be difficult to find a more characteristic phrase to indicate the identity of the speaker.—ED. 'LIGHT.']

National Fund of Benevolence.

SIR,—In acknowledging receipt of society contributions to the third annual Benevolent Sunday collection, I am sorry to say the amount realised has not reached the sum desired. The fact that only sixty-four societies out of over three hundred advertised meeting-places have (so far) contributed, shows how easy it would be, if all would do their share, to raise enough to keep all our old workers from the pangs of poverty and distress.

The districts which draw most heavily upon the fund have done the least to support it, while on the other hand the Southern Union societies have exceeded all expectations. Brighton heads the list with £7 7s.; Bournemouth, £4, in addition to which I have also received £2 from individual members; Barrow-in-Furness, £5. These are examples worthy of emulation by all other societies:—

Southern Union societies (five), £15 0s. 1d.; Yorkshire (twenty-four), £11 6s. 2½d.; Lancashire (eight), £7 1s. 3d.; Northern Counties (twelve), £11 1s. 2½d.; London (nine), £6 19s. 7d.; Midland Counties (six), £3 9s. 6d.; Scotland (Dunee), £1.—Total, £55 17s. 10d.

Individual donations were received during the month of November: Mr. J. E. Portch, £1; Mr. J. J. Vango's Circle, £1; 'A Salford Widow,' 5s. 2d.; 'A Member,' Market Hall Society, Exeter, 2s. 6d.; 'An Aged Spiritualist,' 3s. 6d.—Total, £2 11s. 2d.

A. E. BUTTON,

9, High-street, Doncaster.

Hon. Sec.

Mr. Myers,

SIR,—I do not quite see what 'H. A. D.' wants to prove in her paper in 'LIGHT' of November 26th. Either Mr. Myers and his friends consistently supported Spiritualism in the Psychical Research Society from first to last, or they did not. Does 'H. A. D.' seriously want us to believe that they did? Mr. Myers, as we well know, devoted the last years of his life to the preparation of an enormous work. I have made a rough estimate of the number of words that it contains, and I find it as copious as three large volumes of the first edition of Macaulay's History, to which I compared it. In his preface, Mr. Myers concisely states what was the main object of his colossal labour. As I have been accused of 'garbling' this, I will give it at greater length, and we will see if 'H. A. D.' likes it better:—

'This work of mine is in large measure a critical attack on the main Spiritist position, as held, say, by Mr. A. R. Wallace—the belief that all, or almost all, supernatural phenomena are due to the action of spirits of the dead.' ('Human Personality,' Vol. I, p. 6.)

On the same page he points out that 'Spiritism' and 'Spiritualism' are the same words. Now all the world knows what 'Mr.' A. R. Wallace means by 'Spiritualism'—all the world except, perhaps, 'H. A. D.'

'H. A. D.' finds dishonesty in another passage of my book. This raises a more complicated question. In a work called 'Studies in Psychical Research,' Mr. Podmore made one more of his violent attacks on Mr. Stainton Moses. Mr. Myers specially recommends this work to the reader in 'Human Personality' when he is dealing with that gentleman's mediumship. (Vol. II, p. 206.) Plainly it had much affected him. Mr. Podmore declares that the bulk of Mr. Moses's messages from the dead were 'deliberately concocted' from 'obituary notices,' or from the 'top shelf of Dr. Speer's library'; this last being an allusion to a spirit visitor of Mr. Moses, Thomas Wilson, Bishop of Sodor and Man, whose 'life' was on that shelf.

Now there is a strange fact that I knew but did not bring forward in my proscribed work: Mr. Myers puts forth exactly the same statements, with perhaps a little milk of human kindness to temper the strong Congo of Mr. Podmore: 'Sometimes it seems they (the facts) may have been gathered from obituary notices casually observed in glancing over newspapers without the cognisance of the supraliminal consciousness.' ('Human Personality,' Vol. II, p. 230.) And even the 'top shelf' of Dr. Speer and 'Thomas Wilson' are brought in.

Then come excruciating problems. No doubt 'H. A. D.' can produce from the chapter strong passages exculpating Stainton Moses; but frantic questions arise. Why are these exculpations in a vast book whose main object is a critical attack on Spiritualism? Why also does its author specially recommend at this point the work that contains the most furious indictment of Mr. Stainton Moses? Then, does Mr. Myers try to shatter the facts brought forward by Mr. Podmore, or does he accept them without an effort, 'Bishop Wilson' and all? And in his long, wordy disquisition, replete with such phrases as 'subconscious memory,' 'clairvoyantly learnt,' &c., does he, or does he not, wish us to think that Stainton Moses was an innocent but addle-headed man, who filled many note-books full of unreal conversations with the dead folks of 'The Daily Telegraph' columns? Lastly, what did Mr. Myers mean by 'excluding' the physical marvels of Mr. Moses, because he and his friend, Mr. Podmore, deemed the Speer circle too mal-observant?—Yours, &c.,

ARTHUR LILLIE.

TO CORRESPONDENTS.—Communications intended for the current issue of 'LIGHT' should reach us at the latest on Monday mornings—Tuesday is too late, except for Society reports and brief letters.

A SPIRITUALIST FUNERAL.—On Saturday afternoon last the mortal remains of Mr. J. Marsh were interred at Woodgrange Park Cemetery, Mr. G. Tayler Gwinn, Mr. Tilby, and Mr. T. Brooks conducting an impressive service. Mr. Marsh was an earnest and consistent advocate of Spiritualism for over thirty-five years in the East End of London.

MARRIAGE.—On the 3rd inst., at St. Martin's-in-the-Fields, Charing Cross, Mr. James Charles Cook, of London and South Africa, and Mrs. Langley-Marsh, of Marylebone, were united in marriage by the Rev. Hamilton Rose. The chancel was prettily decorated. Mr. W. J. Kippis, F.R.C.O., presided at the organ, and executed many bridal pieces, including Mendelssohn's Wedding March. A reception was held at the Holborn Restaurant, and at the close the bride sent her bouquet to the Middlesex Hospital.

SOCIETY WORK ON SUNDAY, DEC. 11th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Mary Davies, after an appreciated address on 'The Trinity: Body, Soul and Spirit,' gave fully recognised clairvoyant descriptions and spirit messages. Mr. W. T. Cooper presided.—*Percy Hall*.—On the 5th inst. Mrs. Podmore gave successful clairvoyant descriptions. Mr. D. Neal presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. H. G. Beard gave a thoughtful address on 'Mother Love and its Influence.'—67, George-street, Baker-street.—In the morning Mr. E. W. Beard delivered an address on 'The Wonders of Spiritualism.' Sunday next, see advt.—J. H. C.

BRIXTON.—8, MAYALL-ROAD.—Mr. Tayler Gwinn gave an address on 'Spiritual Progression.' On Sunday next, at 7 p.m., Mr. Horace Leaf; at 3, Lyceum. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public. Wednesday, 7, Lyceum.—G. T. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Petz gave an address on 'Hereditry and Environment' and answered questions. Sunday next, at 11.30 a.m., public circle; 7 p.m., Mrs. Gordon. Thursday, 21st, 8.30, public circle. Silver collection. Boxing night, December 26th, grand social.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke on 'Spirit Guidance,' and in the evening gave a much appreciated address on 'The Supreme Problem.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long, and on December 25th at 11 a.m.—E. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. E. Neville convincingly answered the question, 'Do the So-called Dead Return?' and gave excellent psychometric readings. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., address, Mrs. Jamrach.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Boddington gave an inspiring address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Fogwill, address on 'Phenomena' (visions, raps, &c.). Questions invited.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Roberts gave an eloquent address, and Mr. Roberts recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. A. H. Sarfas, trance address and clairvoyant descriptions. Saturday, January 7th, New Year's party.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Alice Webb gave addresses and clairvoyant descriptions. Mr. Stebbens presided. Sunday next, at 11.30 a.m. and 7 p.m., Mr. E. W. Wallis, addresses and answers to questions. 29th, children's party, free. January 1st, Mr. Terry (Birmingham).

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mr. A. H. Sarfas spoke on the 'Basic Principles of Religion,' followed by convincing clairvoyant descriptions. On the 8th Mrs. Podmore, address and psychometry. On Sunday next Mr. J. L. Macbeth Bain, at 7 p.m.; Lyceum session as usual at 11 a.m.—J. B.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mrs. Everth gave an address on 'The Inevitable Effect of this Life's Actions in the Life Beyond,' and clairvoyant descriptions. Sunday next, at 7 p.m., address by Miss Lucy Thompson and clairvoyant descriptions. Wednesday, public service at 8.15 p.m.—K. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave eloquent addresses, answers to questions and good clairvoyant descriptions. On Sunday next, Mrs. A. Boddington, addresses and clairvoyant descriptions, also on Monday, at 8. Wednesday, at 3, Mrs. Currey. Thursday, at 8, public circle.—A. M. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. James gave recognised clairvoyant descriptions. Evening, Mrs. Knight McLellan after an inspiring address on 'Behold I go to prepare a place for you,' gave successful clairvoyant descriptions. Sunday next, at 11.15, Mr. J. Abrahall; at 7 p.m., Mrs. Mary Davies, clairvoyant descriptions. Wednesday, Mr. Graham. December 25th, morning and evening, Mr. J. Abrahall, phenomena.—J. F.

WINCHESTER.—ODDFELLOWS' HALL.—At the evening service the address was given by Mr. H. Gapper, of Portsmouth.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. D. J. Davis gave a good address on 'Search the Records,'—A. B.

PORTSMOUTH PROGRESSIVE SPIRITUALISTS.—ABINGDON HALL, ABINGDON-ROAD, SOUTHSEA.—Mr. Herbert J. Nicholls, after instructive addresses, successfully conducted a circle.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mrs. Short gave an address and clairvoyant descriptions. Usual week-night circles.—N. F.

SOUTHEND-ON-SEA.—MILTON-STREET.—The President, Mr. Dupré, gave an interesting reading and Mrs. Barrell followed with well-recognised clairvoyant descriptions.—J. A. W.

BRISTOL.—16, KING'S SQUARE.—Organ recital by Miss Cole, address by Mr. Willis on 'Spiritualism Based on the Bible.' 7, Mrs. Courtenay gave clairvoyant descriptions.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Miss N. Brown's address was followed by well-recognised psychometric readings.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mrs. Ward gave addresses and clairvoyant descriptions, also on Monday.—Cor.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. John Lobb gave three addresses on 'The Return of the Dead, Supported by the Records of all Nations and the Bible.'—J. W. M.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. T. O. Todd gave an elevating address on 'The Place the Beautiful should Hold in Our Lives.'—H. C.

CLAPHAM.—HOWARD-STREET SPIRITUALIST MISSION, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Irwin spoke on 'Progressive Religion,' and gave clairvoyant descriptions.—C. C.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mr. Horace Leaf addressed a large audience and gave clairvoyant descriptions. On the 7th Mrs. Webster gave an address and psychometrical readings.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—The president conducted a circle in the morning, and spoke in the evening on 'The Power of Prayer,' and gave clairvoyant readings. 7th, circle for talks with a control.—J. G. McF.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—The president, Mr. E. J. Dyster, delivered an address on 'Peace, Divine Peace.' On the 6th, Mrs. Jamrach spoke on 'Is Spiritualism a Religion?' and gave clairvoyant descriptions.—W. M. J.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Podmore gave good addresses and successful clairvoyant descriptions. Sunday next, at 11 and 7, Mrs. M. H. Wallis. Questions invited.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. W. Rundle gave addresses morning and evening, his evening subject being 'The Practical Utility of Spiritual Gifts as Advocated by Paul.' Clairvoyant descriptions followed.—A. B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Addresses by Mr. E. W. Wallis. December 7th, tea and pleasant social gathering. 8th, address and descriptions by Mr. F. T. Blake.

EXETER.—MARLBOROUGH HALL.—Address by the Rev. Todd Ferrier on 'The Advent of the Christ.' Clairvoyant descriptions by Mrs. Letheren, and on the 9th, when Mr. Frankish also gave an address.—E. F.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses, morning and evening, his evening subject being 'Is Worship Necessary?' Clairvoyant descriptions by Mrs. Street. Usual meetings during the week.—A. H. C.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—The Rev. Garwood spoke on 'Evil (So-called) and its Origin.' Clairvoyant descriptions were given by the president and Mrs. L. Harvey.—M. L. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Morning, Mr. F. London dealt with Matthew vi. 25, 26. Evening, Mrs. Eva Harrison spoke on 'Jesus of Nazareth.'

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Address on 'Prayer' by the president, Mr. A. C. Osborne; clairvoyant descriptions by Mrs. Powell Williams. Week-night meetings by Mesdames G. Williams, F. N. King and A. Powell Williams.

EXETER.—MARKET HALL.—Evening, address by Mr. W. H. Evans and clairvoyant descriptions by Mrs. M. A. Grainger, afternoon and evening. 8th, address by Mr. W. Venn on 'Dreams.'—H. L.

SOUTHPORT.—HAWKSHEAD HALL.—Rev. G. Cole discoursed on Psalm xvi., and 'Is God Conscious?' and addressed the Lyceum on 'The Pioneers of Freedom.' Clairvoyant readings by Mrs. Scholes. On Monday, Mr. Cole lectured on 'Does Socialism Prevail in Heaven?'—H. T.

FOREST GATE.—447, KATHERINE-ROAD.—At 11.30, discussion class; at 6.45, Mr. Lewis gave an address, and there were seven cases of healing in the after-circle. Solo by Miss A. Henderson. On the 5th and 7th Mrs. Mount and Mrs. Connor rendered acceptable services.—A. S. C.

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