

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Contemporary Review' for January contains an acute Essay by the Editor of 'The Hibbert Journal,' Mr. L. P. Jacks, on 'William James and his Message.' Of course it discusses Pragmatism and its bearing upon Theism and Ethics. Pragmatism, according to Mr. Jacks, is a big experiment in philosophy, very upsetting and very uncertain, and certain of Mr. James's admissions concerning it are described as 'the call of the wild,' starting us all over again on the search for a basis for Theism and Ethics. Then Mr. Jacks says:—

It does not follow from this, indeed, that Pragmatism is either agnostic or atheistic, and we know well enough that with James, at all events, it was neither. Pragmatism is incompatible only with those forms of Theism which require for their support some final formula of the world; for, according to this teaching, all such formulæ are impossible from the nature of the case. But the belief in God (or in any number of gods) as the finite Helper, immeasurably more powerful than man, though not *all* powerful, still remains a possibility, to be accepted or not according to empirical evidence. Such evidence appears to James to be forthcoming, and the nature of it he has set out at length in his 'Varieties of Religious Experience,' and elsewhere. Even on this ground, however, the evidence does not amount to a demonstration of universal validity; and the theistic conclusion accordingly shares that element of risk and danger which pervades the universe at large—always subject, however, to the important condition that the anti-theistic conclusion is far more risky and far more dangerous. If the 'will to believe' is not to be trusted, the 'will to disbelieve' is to be trusted still less; and it is one of the cardinal principles of James's philosophy that whatever a man believes or *disbelieves* rests ultimately not on the conclusions of syllogistic logic but on the will to have it so.

In all this it is hard to find any important difference between the teaching of James and the famous principle of Bishop Butler that 'probability is the guide of life.'

In this same number of 'The Contemporary' there is a brief Paper by Mr. Page Hopps, on 'Haeckel and Monism,' which sets out to show that Haeckel is unwillingly and unknowingly a Theist of a sort. Several curious and significant points are brought out which tend to show the increasing approachment of modern so-called Materialism and Spiritualism, in the blending of both Matter and Spirit in a universe beyond—shall we say?—both.

The refined Indian Magazine 'Voice of Freedom' looks askance at our animal Christmas keeping, and no wonder. It really is an incongruity, grossly revealing its descent from the old Pagan Saturnalia. The following gently sad paragraph is abundantly timely and deserved:—

Every year all over the world people celebrate the memory of the advent of one of these divine teachers—Jesus the Christ. But the greatest portion of our energy is spent mostly in festivities and entertainments. They are good no doubt by way of stimulating in us love and fellow-feeling, but we should not

forget that the true spirit of Christmas does not lie in dinners and gifts, but in the regeneration of spiritual life.

Years roll by, yet we remain the same, sometimes instead of progressing we retrograde. It is the duty of not only the professed believers in the Christ, but of humanity at large, to analyse their own hearts and souls with every Christmas, how far they have realised in their lives the ideals set forth by this Great One of Galilee. He came down to us to help all with the hope of bringing everyone to the glorious presence of the Supreme.

In one of Dr. Orchard's late valuable 'Correspondence Column' Studies in "The Christian Commonwealth," he grapples in an utterly fearless way with the crucial question, 'What is Salvation?' The following has certainly the merit of being perfectly frank:—

It has generally been supposed that a man's salvation is God's acceptance of him, an acceptance which is rendered extremely difficult because every man is by his nature in a state of sin and rebellion. The justice of God can meet such a condition only with wrath and punishment. The great problem of salvation is, therefore, a divine one. It is to discover some means by which justice can be met. If the sacrifice of Christ can satisfy the justice of God, then it is open for Him to renew relations with all those who are willing to accept this work done on their behalf. This initial difficulty removed, the work of sanctification and final redemption can then begin. On this view of the subject, while salvation is not complete at the moment of faith, there is such a tremendous change in the man's standing at that momentous decision, and such a guarantee that God's work will then be effective, that it is popularly spoken of as salvation. From that hour he is a saved man. It seems almost dreadful to write like this now, but we must remember that this once-accepted way of conceiving the situation carried something far greater behind it than the miserable legal phraseology conveys to us. But at the same time it must be quietly said that worse language for conveying to any age the gospel preached by Jesus could hardly be imagined. Jesus never seems to have had an idea that God was faced with these problems of 'standing' in dealing with sinful men. God just loved them as inevitably as a man was concerned in his property or a father was constrained to welcome back a wandering son.

The profound significance of this does not end with Dr. Orchard and 'The Christian Commonwealth,' but in men and regions far beyond both. Such teaching is at home in Westminster Abbey and in thousands of pulpits of all churches, everywhere modifying or contradicting the old repulsive creeds, and bringing into the sunshine the confidences of the spiritual mind.

'Studies in Self-Healing or Cure by Meditation: A Practical Application of the Principles of the True Mystic Healing of the Ages,' by Ernest M. Munday (London: W. Rider and Son) is a little book of less than eighty small pages, but it contains twelve Meditations on the familiar theme of cure by thought, will, knowledge, concentration, and affirmation. The writer, in a brief Preface, reveals a confident personality—positive and masterful. He tells his readers, or, rather, his patients, to trust him; and assures them they can be cured by doing precisely what he tells them to do: and all that he tells them is to go into a quiet room, be comfortable and think or not to think just as he tells them.

It is quite likely that good may come of it. The main thing is to get into the ark out of the rain, and be sure,

absolutely sure, that you are safe and happy and well. It is worth trying. Millions of Christian Science people have tried it, and it has answered. Never mind what does it, if it is done.

Many anxious students of the signs of the times are troubled about the interpretation of one of them which at present suggests that Religion is a waning interest. One observer of these signs of the times tells us that 'we are in the midst of one of the great revolutions of the world. The old faiths are losing their hold and the new are not yet rooted. The old organisations are crumbling to pieces, and we have not created the new.' Another onlooker thinks that the enemy which Religion has now to fear is not 'a passionate atheism,' 'Such an atheism is often a religion which misunderstands itself.' But the danger is 'from the slow sap of an undermining indifference which does not deny God and duty, but ignores them; which does not care to trouble itself about them, and finds in our acknowledged inability to know them, as we know matters of fact, a new excuse for putting them aside. It is this which takes off the native beauty from a child-like faith, and leaves, not the scars of a much-questioning and often-failing but still believing search after God, whom so to seek is to find, but the vacancy of contented worldliness or the sneer of the baffled pleasure-seeker.'

We think this is a correct reading of the sign of the times that is worrying so many of us, but we cannot accept it as final. Religion itself is on its trial, and its reformation is urgently needed. When it is purified and spiritualised, and when the world is tired of its playthings and 'wearied in the way of its transgression,' the motherly arms will not be held out in vain.

Chicago's large-hearted 'Unity' prints the following seasonal counsel of perfection by Charles F. Dole:—

Be a good comrade. Learn the secret of good comradeship. Many men do not know it at all. Be just, strong, frank, fearless, independent, but add your strength to the strength of your fellows. Do not stand aloof, or sulk, or be unsocial. Do not jeer at other men and find fault with them. Learn to do 'team work,' learn to co-operate. Give and take in friendly conversation. Be generous.

Speak to men freely; meet them half-way, never with a scowl, with contempt, with indifference. Greet your fellows with a smile; give them the 'glad hand.' Keep the healthy circulation of a warm heart.

Be good comrades in the home. Drop the 'obey' from the marriage service. Put away dictation, self-will, and egotism. Let good-will command your conduct. Be comrades with the children; keep their confidence; enter into their sports and studies. Teach them early to say not so much 'I' and 'mine,' as 'we' and 'ours.' Teach comradeship and democracy in the schools. Let the teachers respect their pupils, appreciate the good in them, look always for good, draw it out and encourage it.

The 'Animals' Friend Society' (London: Portugal-street) has lately published a Paper by Mr. G. G. Greenwood, M.P., on 'Sport.' No better pamphlet could be found for covering all the ground and for carrying conviction to the humane mind. It is excellently well printed, and is published at the nominal price of twopence, post free. As we look through these pages, we hear over again the sorrowful saying of the old Hebrew philosopher: 'It is as sport to a fool to do mischief.'

TRANSITION.—A Reuter's telegram from Malta announces the sudden 'passing' of Fleet-Surgeon J. M. Rogers, on the 12th inst. Mr. Rogers was a Member of the London Spiritualist Alliance and a subscriber to 'LIGHT' for a number of years. He was an enthusiastic Spiritualist and took pleasure in the promulgation of Spiritualism by freely distributing literature on the subject whenever possible.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, FEBRUARY 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TYSSUL DAVIS, B.A.,

ON

'THE CREATIVE POWER OF THOUGHT.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

Feb. 16.—Mr. James I. Wedgwood: 'The Spiritual Progress of Man.'

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.—Madame d'Espérance.

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.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, January 24th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. 31st, Mrs. E. A. Cannock. February 7th and 14th, Mrs. Praed.

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

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January 27th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPECIAL NOTICES.

TWO EVENING MEETINGS have been arranged, to be held at 110, St. Martin's-lane, W.C., on *Wednesday next*, January 25th, and on *February 1st*, at 7 o'clock, for 'Talks with the "Controls" of Miss Florence Morse.' Admission 1s., Members and Associates free. Members may introduce one friend without payment.

THE annual dinner of members and friends of the Psychic Class will be held at Pinoli's Restaurant, 19-21, Wardour-street, at 7 p.m., on *Thursday next*, January 26th. Tickets, 3s. 6d. each, to be obtained from Mr. B. D. Godfrey, office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

STRIKING PSYCHICAL PHENOMENA.

(Continued from page 15.)

It was a month or more after my first experience that my friend (Monsieur Z., I will call him) asked me to meet a person whose acquaintance he had just made. 'He is a great Spiritualist,' he said, 'and I have arranged for a séance to-night. I hope you and your wife will come.'

In my then state of mind the opportunity was too good to be lost, for I had almost relapsed into my former state of unbelief owing to the non-success of several séances which had been held at Mons. Z.'s house. Upon arrival we were shown into the large double-sitting-room, in which were two candelabras, both lighted.

The stranger to whom we were introduced, as also to his wife, was the Comte de M. He was a large and rather handsome man, elderly, and with a very pleasing, open countenance. We had the pleasure of their acquaintance for some time afterwards, and I have always entertained a very high opinion of him. My wife afterwards accompanied the Countess on a visit to France.

Our friend Z. left the management of the séance to the Count, who told us that he did not care for these séances, but had consented in this instance to oblige Mons. Z. He first turned the gas full up in both the chandeliers, and we sat down at a very large table, but did not join hands.

Presently the Count said (in French), 'There is a spirit coming along this side of the room,' and immediately afterwards Z.'s adopted daughter (the only other person present) screamed that someone had hurt her. This was followed a few minutes later by a scream from my wife, who said that she had been struck or stabbed in the arm. The Count got up and rubbed the arm, and sat down again. He was not in a trance. His eyes were wide open, and he occasionally addressed a few words to those present. I may here state that he was a complete stranger to the Channel Island in which the sitting took place, having arrived but two days before. After a short time he said to my wife, who sat opposite to him, 'Madame, there is a little boy seated on your lap.' 'How old is he?' inquired my wife, who was rather nervous upon hearing this. 'About three years old, I should say,' he replied.

'Will you please ask him his name?' said my wife. 'Ah, he cannot speak,' he replied, 'he only says "boo—boo," but nothing more.' 'Can you tell me his name?' my wife asked. 'His name begins with H,' he answered—'H—A—something I cannot quite tell.' My wife began to cry, and the Countess, who was also in tears, went over to her and tried to comfort her.

Our only boy, Harold, had died a few years previously. He was three years old, and had never learned to speak intelligibly, but was constantly making the sound 'boo—boo' in his endeavour to articulate. I am absolutely certain that Mons. Z. knew nothing in regard to the child's name or habits, as we made his acquaintance at least two years after the boy's death, and it was a sore subject with my wife. The idea that he and the Count had prearranged this little drama is absurd.

After some twenty minutes, in which nothing occurred, the Count said: 'There is a spirit of a woman in the room, who has a great antipathy to you, Mons. Z.'

I noticed that Mons. Z. became deathly pale, in fact, white to his finger tips, and I could not imagine the cause. I knew that there were certain surmises regarding his status with his adopted daughter, although he had gone through the full legal formality, but I was not aware of any other scandal beyond a matter of some pecuniary claim by a discharged servant that he had mentioned to me as a case of blackmail.

However, Z. got into a pitiable state of fright. 'Ask her name,' he said to the Count. 'She says her name is Jean Marie,' was the reply. Mons. Z., who appeared on the point of fainting, rose suddenly, and the séance was discontinued.

He told us that when a young man at Le Val he was acquainted with a young lady who wished to marry him, and that ever since his marriage to another lady the spirit of his late pupil, who had died, had haunted him continually, and had

endeavoured in every way to injure him. This he said in a very nervous manner, as if afraid all the time he was speaking.

It was certainly over a year after this that I was in the shop of a Mr. D., chemist. 'How is our old friend?' D. inquired. 'Do you mean Mons. Z.?' I asked. 'Certainly,' he answered. 'That was a sad affair about Jean Marie.'

I thought at once of the séance. 'Jean Marie,' I said; 'who was she?'

'Do you mean to say you have never heard about the servant girl?' he replied.

'Nothing definite,' I answered. 'I have heard a rumour of something, but I understood the difficulty, whatever it was, had been arranged.'

'Yes,' he said, 'I managed the business for him, and tried to keep it quiet. It was like this: Jean Marie, his servant girl, had a child, which she said was his, but he denied it, and tried to drive her out of the island, but she would not go. However, at last she consented to accept £20 and went to France. About three months afterwards I saw her again in front of my shop. "You back here again, Jean Marie?" I said. "Yes, I cannot live without him," she answered. After that she returned to France and died.'

I have said that I entertained a very high opinion of the Comte de M., and this favourable opinion was confirmed by what I heard from the son of Mr. D., then an art student at Paris, to whom he had shown great kindness.

The Count told me that he continually conversed with spirits, that he frequently saw them, but that he strongly objected to mixed séances. He never allowed his wife to have any connection with the subject, the instance I have mentioned being a solitary exception.

He absolutely refused to attend any more séances with Mons. Z. present. 'He is surrounded by evil spirits,' he said, and I believe he discontinued speaking to him after the evening mentioned. He was a connoisseur in art and painted in oil extremely well, and Mons. Z. had scraped acquaintance with him on the shore where he was roughing out some 'studies.'

This experience revived my flagging interest, and I determined to secure as much proof as possible of intelligent existence outside its physical demonstration.

At this time I was thrown in contact with a tradesman named S., with whom I had had business dealings, in which I found him thoroughly honest and reliable. I mentioned the subject in conversation with him. He seemed greatly interested, and we agreed to experiment together.

For about two years Mr. S. and I had frequent sittings, sometimes we two alone, sometimes others present. There were many evenings in which we obtained no results whatever, but those in which we obtained results in a greater or less degree were also numerous.

I remember perfectly clearly all the chief incidents, and will mention some of the most remarkable, but first I must state that after the first month Mr. S. nearly always fell into a trance state, and in that condition would do things that a stranger might easily have mistaken for intentional fraud. I soon found that he was perfectly unconscious of playing these tricks, but I had to watch him carefully to discriminate between the real and the semi-fictitious phenomena.

One of the incidents, however, that drove the truth of exterior power and influence home to me occurred when he was not present.

I was 'sitting' in company with a friend in total darkness when suddenly I was drawn, as it were, into a vortex of force, a power so stupendous that my mind was appalled at the awful magnitude of what had enveloped me.

It was an experience that I shall remember to my dying day. I seemed to be drawn completely out of my body into a realm of extraordinary energy. At the same moment the blind of the room was lit up a brilliant scarlet. I felt my life ebbing out of me and took my hands from the table. Instantly the lights went out.

Mr. S. and I had raps in abundance, from tiny ticking to sledge-hammer blows, and any number of messages, one in particular from a Francis. —, I forget the surname, who, we learned a day or two afterwards, had drowned himself in France.

(To be continued.)

PHILOSOPHY OF THE MAHABHARATA.*

BY MRS. ALICIA SIMPSON, M.R.A.S.
(Author of *Bhakti Marga*.)

THE CARDINAL VIRTUE OF HINDUISM.

'The rules of duty are many,' says the wise Bhishma in the Mahabharata, 'but the greatest of all is self-restraint. . . We know not any duty in all the worlds to equal self-restraint.'

This is the fundamental doctrine that leavens all Hindu teaching, and the Eastern philosopher finds in it the secret of happiness. 'The self-restrained man sleeps happy, wakes happy, and passes through the world in happiness. His mind is ever cheerful.' Such independence of mind, the sages taught, could only be attained by conquering the senses. Body and mind must both be subdued before man could gain content. In this point we see how the Hindu again anticipates Western thought, recognising the mutual influence exerted by body and mind upon each other. In the philosophy of the Hindus we find a wonderful mingling of science. With them religion, philosophy, and science seem inextricably interwoven, so that matters, the connection between which is only beginning to engage Western minds, were brought together naturally by them and their interaction grasped. This doctrine of self-mastery is the great cornerstone of the Yoga philosophy, to which we find constant allusion in the 'Santi Parva.' Its votaries aimed at the withdrawal of the Self from all objective surroundings, and the first step towards this end was the subduing of the senses by the concentration of the mind. Not until mind and senses, all passion and feeling, have gradually been brought under perfect control can man enjoy true happiness. Thus their ideal was a difficult one, and the doctrine of self-mastery which was essential to their system is one that is interwoven with all Hindu philosophic teaching. In the highest perfection attained by a Yogi, even the act of mental absorption ceases, and he achieves the state known as 'Samadhi'—a kind of ecstatic trance, after which he may, if he will, cast aside the body and attain complete emancipation in the Supreme Soul, the eternal Brahma.

To the Western mind the final stages of Yoga may seem impossible, but the great principle of their philosophy is one that might be worth the study of the restless modern citizen of the world. Here are some of the virtues to be gained by him who will undertake to live well-poised in mind and senses:—

They that have ceased to desire and enjoy never need to grieve. . . Free thyself from thy heavy burthens, and practise renunciation. . . Master thy appetite, for in so doing thou shalt be able to subdue the earth. He that is void of wisdom loveth much food. . . A man whose soul is well-restrained and senses conquered succeeds by observance of his duties in furthering himself and benefiting others. . . Self-restraint is the source of highest merit. . . Self-restraint is the Brahman's eternal duty. Self-restraint increases his energy. It is the highest happiness. . . The man without self-restraint suffers miserably. Many misfortunes fall upon him, all sprung from his own weakness.

Universal compassion, too, is set forth as one of the great virtues of the self-controlled—that pity which would inflict no injury on any living creature. For in every rank of the lower forms of creation the Hindu philosopher saw diverse manifestations of that same spirit which animates man. 'When man perceiveth every variety of creature to be in truth but one, and but different outpourings of the self-same spirit, then he is said to have attained Brahma.' Therefore, to destroy wantonly was to them a sin. All life was sacred, even that of the fruit trees by the wayside, that gave such cool, refreshing shelter to the poor.

So even in a life of action they preached the doctrine of contentment as the highest goal of man, making it include a multitude of other virtues:—

Through contentment one acquires heaven. From contentment men attain great happiness. There is nothing higher than content. It is the highest heaven. When man conquers desire and fear, when in act, speech, and thought he abstains from injury, when he fears no creature and is feared of none, cherishes no hate, neither loves life nor hates death, then is he said to have attained Brahma.

For those who have active duties to perform there can be no life of selfish meditation, say the sages. 'Wealth, success, content; and glory depend on work and skill, not on idleness,' says Vyasa. 'Friends cannot bring us happiness, nor foes misery. Neither can wisdom bring wealth, nor riches happiness.' 'Thou hast been made by thy Creator for work,' says the philosopher to the King. 'Success springs from work. Thou art not capable of avoiding work.'

(To be continued.)

THE AURA IN MAN AND ANIMALS.

On Tuesday afternoon, the 10th inst., a large number of the Members and Associates of the London Spiritualist Alliance were present at a Social Gathering held at 110, St. Martin's-lane, W.C. After an hour had been pleasantly and profitably spent in conversation, during which time refreshments were handed round, Mr. H. Withall took the chair, and explained that the object of the meeting was to afford the Members and Associates, old and new, an opportunity of becoming acquainted with one another by interchanging experiences and ideas. In giving all present a hearty New Year greeting, he reminded them that the best way to be happy was to work—to do something for others; so that if anyone desired to live a happy life he, or she, would have to be useful. The Alliance was endeavouring to assist all connected with it to learn the truth and to develop psychical and spiritual powers that they might help to make others happy and useful. They were all very glad to see Mr. Vango present after his recent illness, and trusted that with renewed health and strength he would be able to carry on his work even more successfully than in the past.

Mr. Withall then briefly introduced Mr. Percy R. Street, of Reading, to deliver a short Address on 'The Aura in Man and Animals.'

MR. STREET said: The problem as to the reality and significance of the aura is sufficiently important to warrant our serious consideration. Many masters of thought have endeavoured with pen and speech to elucidate this seemingly inscrutable subject; yet in spite of all their efforts much ignorance still prevails. I am firmly persuaded, however, that when the importance of the study is universally recognised, it will be found to present satisfactory explanations of many of the perplexing questions which continually arise regarding human existence.

The conclusions I place before you are deductions from a variety of experiences, and I beg that you will refrain from regarding them as possessing any degree of finality. As far as I am personally concerned this investigation is in the experimental stage.

From a perusal of the mass of accessible testimony concerning the aura, extending from the efforts of the 'old masters' to depict the halos of saints down to the clairvoyant revelations of the present time, we are irresistibly drawn to the idea that the aura has a real existence.

Our knowledge, meagre though it may be, concerning Nature's laws and processes has convinced us of their correlation, and assuming the reality of the aura, we may infer that our investigation, when conducted in a practical and scientific manner, will yield information of an illuminating and serviceable character.

The theory of the composition of the aura that I venture to set before you is one that I have adopted after much thought. I make no claim to originality in the matter, but lest it should at any time transpire that a similar explanation has been offered before, I may be permitted to state that I have never read any published work upon the aura wherein this theory has been postulated.

In order to simplify the explanation let me remind you that the particles of luminous bodies are in a very high state of vibration, and being surrounded by the all-pervading ether there is generated a series of waves proceeding with great velocity in concentric spheres, *i.e.*, spheres having a common centre. The sensation of vision is excited by the successive shocks caused by these waves impinging upon the retina.

The theory of the aura is that it is composed of minute particles of substance which are luminous and magnetic, pervading in varying degrees all space, and which become part of the human aura by attraction. These tiny particles are in a high state of vibration, and produce in the ether undulations which, although invisible to the normal eye, by reason of the intensity of their motion, are readily discernible by the clairvoyant.

When light enters a body and is wholly absorbed by it, that body is black. A body absorbing all the rays equally, but not totally, is grey. When the absorption is unequal, colour is produced. Colour, therefore, is not an inherent quality in a body. The explanation of the colours in the aura is that all disturbances, whether physical, mental, psychical, or spiritual, attract from the world-aura, if the term is permissible, these tiny particles, which, being of differing degrees of absorptive quality, according to the nature of the disturbance, produce the varying colours seen in the aura. According to their rate of vibration, so they, as it were, implane themselves, held by the attraction of what I have called the disturbance.

The more intense the thoughts and actions of the individual the greater is their power of attraction: the higher their quality, the more beautiful are the colours reflected. The aura may therefore be truthfully designated 'The Book of Life,' since it reveals on many planes the steps taken in progressive development.

From my experiences it would seem that the human aura is divided into four planes, which may be termed the physical, mental, psychical and spiritual; each of which, distinct in itself, forms a valuable index to the conditions of life upon its individual plane. Upon the physical plane the seer is enabled to view the conditions of the body, and more or less accurately diagnose (according to ability) the internal organic states. Disease in any part of the body shows itself in the aura by the presence of a grey cloudy condition which varies according to the intensity of the trouble.

The mental plane is an interesting study, revealing the intellectual growth and development. Psychically and spiritually the aura shows the latent and developed powers. The seer whose judgment is sound can advise where there is an excessive development or where a need of cultivation exists. If our young folks were started in life with such advice, I firmly believe it would be highly beneficial.

Clairvoyants are agreed that these aural emanations are variously coloured and that the different hues are connected with and indicate degrees of development and of character. The colours vary from the deepest grey in cases of active disease upon the physical plane to the loveliest shade of purple upon the spiritual, but it is quite impossible to convey any adequate idea of their variety and charm.

We are constantly coming into touch with people whose actions and mental functions are not easily understood. They are spoken of as 'queer folk.' An examination of the auras of such persons reveals the cause—a lack of balance upon some particular plane—and thus our natural sympathies are increased and we are ready to help them to conquer their apparently unfortunate natures.

The lower animals provide us with an interesting study. Their auras are discovered to be of much the same nature as that of man. I have spent a great deal of time in menageries and 'zoos' for the purpose of studying the conditions of the captives, much to the amusement and astonishment of the keepers and trainers, at whose hands, however, I have met with every kindness and courtesy.

The division into planes is not so apparent in the brute creation as in man, the elephant being the only creature I have met with whose aura compares with man's in that respect, though love, hatred, conceit, jealousy, and pride are all discoverable. I have a drawing, made from life, of a lioness, the proud possessor of two cubs, who is a pattern of love to any human mother, while the aura of the lion 'Wallace' fully bears out all the tales we read of his ferocity.

Among the creatures addicted to the vice of conceit the blue-faced mandril, the most grotesque and ugly of all the monkey races, takes the first place. To obtain evidence of this fact one has only to give him a mirror and watch his subsequent performance.

The aura has a great bearing upon the question of the immortality of the lower animals, regarding which opinions are so much divided, many psychics maintaining that they do persist after death, while others are equally emphatic that they do not. An examination of the aura of man reveals the spiritual consciousness, differentiating him from all other types; and although I am not in a position to give a final opinion, I must admit that I have not yet discovered among the lower animals whom I have examined any trace of such a nature sufficiently apparent to enable me to deduce an argument for their immortality.

It would seem that the aura of the animal is built up in much the same manner as that of man. In the animal this is called 'instinctive disturbances'; yet, for all we know, it may be thought, of a different degree.

The power of delineating the aura depends entirely upon the seer's clarity of vision: his knowledge of the significance of the colours, and his ability to judge between their varying degrees of expression. The first must be developed by continued concentration, the second by studying the known facts and by

oft-repeated experience; while the third develops in the course of long and incessant practice. Personally, I have made every endeavour to sift and re-sift the evidence until satisfied that it would stand the test of a critical examination.

The fact that the aura affords an index to the character is not, however, the most important issue, for its revelations assume a far deeper significance. Human life is full of perplexing problems, and through this fascinating study we are enabled to probe deeply into the hidden mysteries of personality. It is clearly shown that the disharmony so often found in family and social life is due to the clashing of individual aural conditions; the psychic sees them roll back like waves or cross-currents. Upon the psychic plane we are enabled to see the depth of the trance state in the phenomenon of control, while there need be no fear of premature burial when a seer certifies death, for the aura of death is not to be mistaken.

There is a general opinion that an illustrative drawing of the aura only shows the state at the moment, and that it is no real guide to the general development of the sitter, but such an idea has very little basis in fact. The aura is built up by the actions and thoughts of a life-time, and while passing changes may occur, due to excitement, anger, ecstasy, or an unusual intensity of expression, the experienced seer is not deceived thereby; the actual substratum of development is always present.

I believe that this study is destined to throw much light upon dark places in a practical and useful manner. In the meantime, it will amply repay the student for the most painstaking research. (Loud applause.)

At the close of his Address Mr. Street drew three illustrative coloured charts, explaining, as he did so, the characteristics of the persons for whom they were intended, and in each case his delineation was regarded by the recipient as accurate.

PSYCHIC-CULTURE CLASS RECEPTION.

On Wednesday evening, the 11th inst., the chairman, Mr. J. A. Wilkins, and the committee of the London Spiritualist Alliance Psychic-Culture Class entertained the members and their friends at the Eustace Miles Restaurant, the Blue Salon being filled with a gathering of happy people, including a number of well-known mediums. Music and singing, at intervals, enlivened the proceedings. Brief speeches were made by Mr. Wilkins and Mr. H. Withall, and several clairvoyant descriptions were given by Mrs. Mary Davies which were recognised by those to whom they were given. After supper, a hearty vote of thanks was passed to the committee, the chairman, and all who had contributed to the programme. Mr. Wilkins, who acknowledged the vote on behalf of the committee, expressed his pleasure at seeing so many old and new Members and Associates present, and said that he hoped that everyone would co-operate in the work of promoting the success of the Alliance.

PROTECTED BY DOGS.

Father T. Slater, S.J., tells, in 'The Messenger of the Sacred Heart,' an incident of which he guarantees the substantial truth. It concerns two Catholic mill girls, who lived about eight or nine miles from Manchester. Some years ago, when on a visit to friends at Manchester, the girls unfortunately failed to catch the last train back, and as it was necessary that they should reach home that night there was nothing for it but to walk. They set out at once, praying fervently. 'I am sure,' said Mary, the elder girl, with a cheery laugh, 'the Holy Souls will take care of us.'

When they reached the worst part of their journey, about five miles of hilly and uneven country infested with tramps, two fine black dogs sprang over a neighbouring gate and began to walk one on each side of them. A minute or two afterwards they met a man walking to Manchester. 'My word, lasses,' he said, as he passed, 'you have a fine pair of dogs there.' For an hour the girls, accompanied by their strange guardians, walked on in the dim moonlight. On reaching home they turned to look for the dogs, but the faithful companions of their midnight walk had vanished. 'Next morning,' adds the good Father, 'Mary and Ann both gave an offering to the priest, and asked him to say a Mass for the Holy Souls.'

We do not doubt Father Slater's assertion as to the truth of the story, though it reminds us strongly of a similar tale we read five-and-twenty years ago. In this case, however, the narrator of the story, a Yorkshire miner, who was also protected by a dog, omitted to invoke the aid of the Holy Souls, and attributed his deliverance from danger to his mother's prayers.

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GOD AND HIS CREATING ANGELS.

The real surprise of Dr. Wallace's book is his dramatic presentation of a theory of Creation which will more than surprise the scientific world. It is quietly introduced by a brief but very careful Study on 'The Purpose of Diversity,' the 'Diversity' being the endless diversity that characterises both organic and inorganic Nature. It seems only a few months ago that his 'Man's Place in the Universe' startled us, but already, he tells us, since that book was written, 'such remarkable advance has been made in relation to the nature of matter itself, as to constitute almost a new science.'

The comfortable and compact atomic theory, with its notion of atoms, indivisible, incompressible and indestructible, probably spherical and the seat of both attractive and repulsive forces, quite cosily accounting for everything, chemical and dynamic, has exploded and driven numberless experimenters and their sand-castles off the shore. Oddly enough, the new knowledge seemed to rather knock things to pieces than to build them up. Electricity itself, upon which attention had to be concentrated, seemed to be more and more tickled with the desire to baffle the wise men, and finally finished up by persuading them that it was everybody and everything, though it had to share that honour with the ether, that mysterious substance being possibly 'the seat of all the forces of the universe'; though what was ether and what was electricity, or whether both of them were not something else, no one seemed to know.

One can imagine the state of mind to which the scientific men are reduced when it has to be recorded that no less a man than Sir William Crookes, usually so calm and precise, has broken out into such a paroxysm of profane swearing as to attempt to indicate a complicated chemical by the awful expletive, 'octamethyltetraminodihydroxy-paradixunthylbezonetetracarboxylic acid.' When so generally respected a man as Sir William Crookes is driven to swear at a chemical at such a rate, we can form some conclusion as to the explosion that has occurred in the laboratories of the scientific world.

Dr. Wallace records an easily rememberable table indicating the diversity of Nature's chemist's shop:—

| | | | |
|----------------------------------|-----|-----|-----------|
| Mineral species | ... | ... | 1,000 |
| Inorganic compounds (artificial) | ... | ... | 10,000 |
| Organic compounds (artificial) | ... | ... | 100,000 |
| Possible organic compounds | ... | ... | Infinite! |

He has good reason for repeating his conclusion that this unspeakably complicated equipment in creation suggests directive agency, purpose and control. The beginning seems so concentrated and, in a sense, so simple, with the atom as 'a system of revolving electrons or corpuscles'; and then the unfolding is so infinitely complicated, leading on again to concentration and apparent simplicity, that one is staggered to account for the slightest bit or throb of it, and yet is driven to infer intention and direction—and a Will.

Dr. Wallace is at all events clear as to the object aimed at by the whole mechanism and process:—

It is that this earth with its infinitude of life and beauty and mystery, and the universe in the midst of which we are placed, with its overwhelming immensities of suns and nebulae, of light and motion, are as they are, firstly, for the development of life culminating in man; secondly, as a vast school-house for the higher education of the human race in preparation for the enduring spiritual life to which it is destined.

The mighty question is, 'How?' or 'By whom?' Dr. Wallace, greatly daring as usual, attempts to answer. He cites Darwin, with his hypothesis of the existence of some intelligent cause of all, but of a cause utterly beyond the ken or cognizance of the human mind, and Herbert Spencer with his similar verdict; but while sympathising generally with this verdict, he thinks it possible to 'form some conceptions of the powers at work in Nature which help us to overcome the insuperable difficulty as to the nature of the infinite and absolute creator, not only of our world and our universe, but of all that exists or can exist in infinite space.'

Right at the start, then, he dismisses, at all events the necessity of, the development of the life-world by what we usually mean by 'God' or 'Deity.' He suggests that the vast, the infinite, chasm between ourselves and the Deity is to some extent occupied by a series of grades of beings, with higher and higher powers and functions in regard to the origination, the development and the control of the universe—a series of co-operations of such grades of beings, from a very high grade of power and intelligence down to those unconscious or almost unconscious 'cell-souls' posited by Haeckel.

The Infinite Being, foreseeing and determining the broad outlines of a universe, is conceived as delegating its origination, development and conduct to 'a sufficient number of his highest angels to create by their will-power the primal universe of ether, with all those inherent properties and forces necessary for what was to follow,' with other grades of angels for the unfolding and guiding of all the stages and processes necessary for the carrying out of the immense design. For the beginnings of life, Dr. Wallace postulates 'a body of what we may term organising spirits who would be charged with the duty of so influencing the myriads of cell-souls as to carry out automatically their part of the work with accuracy and certainty. 'Thought transference,' which is now admitted to be a 'vera causa,' might suffice to indicate the means adopted for starting the cell-souls on their creative career. Continuing, he says:—

Some such conception seems to me to be in harmony with the universal teaching of Nature—everywhere an almost infinite variety, not as a detailed design (as when it was supposed that God made every valley and mountain, every insect and every serpent) but as a foreseen result of the constitution of the universe. The vast whole is therefore a manifestation of His power—perhaps of His very self—but by the agency of His ministering angels through many descending grades of intelligence and power.

The crowning thought, as becomes a good Spiritualist, is, that all this had in view not Man only but Spirit-Man, Immortal Man. Dr. Wallace says:—

It is when we look upon man as being here for the very purpose of developing diversity and individuality, to be further advanced in a future life, that we see more clearly the whole object of our earth-life as a preparation for it. In this world we have the maximum of diversity produced, with a potential capacity for individual educability . . . only limited by the time at the disposal of each of us. In the spirit-world death will not cut short the period of educational advancement. The best conditions and opportunities will be afforded for continuous progress to a higher status, while all the diversities produced here will lead to an infinite variety, charm and use, that could probably have been brought about in no other way.

'This,' adds our intrepid leader, 'is also the teaching of Modern Spiritualism, and by this teaching its existence is justified and its truth upheld'; and to that, in any case, all of us say 'Agreed!' whatever may be the measure of our agreement with the hypotheses that precede.

SEEING THE INVISIBLE.

A SERMON PREACHED BY THE REV. J. BEAZLEY IN THE PRESBYTERIAN CHURCH, QUEENSTOWN, SOUTH AFRICA.

'Seeing the Invisible.' What is the meaning of this paradox? For if there is a thing that is impossible to men, surely this is it. It is a contradiction in terms. If taken superficially, yes; but not if read with a penetrating heart. If we had but the physical senses as our teachers and guides, we should say that this world was all, that there was nothing beyond the gates of the horizon. But the Bible has brought the invisible out into the light, and teaches that there is something in existence beyond and behind that which is reflected upon the retina of the eye. This world does not exhaust everything. There are two worlds, and the one that is seen is only the shadow of the one that is not seen.

It is the material body that can be seen and felt; but pulsating through it, the inspiring life of it, the interpreting genius of it—its will—is spiritual. Any thoughtful reader of the Bible must have been struck with the distinctive way in which it regards the relation of the material to the spiritual sphere. It does not merely state the fact that there is an invisible world and then go on to detail all its processes and laws, its revelations, and so on. It rather hints by suggestions, by occasional lifts of the veil that hangs between, by glints of eternal light shining through.

Let us rapidly review two or three of these. The first is the scene between Elisha and his servant at Dothan. The King of Syria was so fearful of the prophet's power that he sent a whole army quietly at night to take him captive. When the prophet's servant went out early in the morning he saw a host of chariots and horses about the city. 'Alas, my master,' he cried, 'what shall we do?' But the prophet was undisturbed. He said, 'Fear not, they that be with us are more than they that be with them.' What majestic assurance! The servant was amazed. He could see nothing but the hosts of Syria. 'Lord, I pray thee, open his eyes that he may see,' prayed the prophet. Not his fleshly eyes: they were open wide enough already in terror. 'The Lord opened the eyes of the young man and he saw: and, behold, the mountain was full of chariots and horses of fire round about Elisha.' Some new inner eyes were opened, so that he perceived the spiritual hosts of God which do battle for His servants—the invisible angelic ministries by which the man of God is always surrounded.

The second lifting of the veil is the transfiguration of Jesus. I take this to be a real experience of the disciples. The whole language of the narrative will allow of no other interpretation. It was an open vision of real persons. The Greek language, which is more exact than ours, admits of no doubt of this. St. Luke says that Peter and they that were with him were heavy with sleep; but when they were fully awake they saw his glory. The word *saw* is never used for *dreaming*. It was, therefore, the unveiling to the inner sight of the disciples of what had never appeared to the naked eye—the divine glory of their Master, and the nearness and reality of the inhabitants of the world where his life was still hidden.

The third incident occurred at the death of Stephen. I read

in the record that, as the people were stoning the life out of him, Stephen, being full of the Holy Ghost, looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God. But the people cried out with a loud voice and stopped their ears. Now that could not have been a vision of the senses, for his murderers saw nothing of it. If they had, their hands would have been stricken and paralysed. It was only open to the sight of the martyr's soul. Stephen's inner eyes were opened so that he saw the Master.

Now the Bible shows us clearly, from these and many other instances, that there is an invisible world of presences and forms, near us, bending over us, intersphering our visible life. And that world is not revealed to us through our natural senses. The objects of it do not lie within the horizon caught by our physical eyes: those eyes cannot see the invisible. God opens a new eye in the soul, an inner and spiritual sense of vision, and in this inner light we see for the first time the great world of eternal realities.

Science can tell us a good deal about the invisible world, how things hang together and what not. But there is a higher knowledge than that of the science of the senses, a knowledge gained by intuition and insight. When the eye of the soul is open there is seen the world of causes. The unseen is the explanation of the seen. It is greater than the seen, for it is the reason for it—that which gives to it its real meaning.

Man stands within two worlds. Of the material world he is quite conscious; he sees it with his eye. But how few there be who are conscious of the spiritual, who see it with the soul; for there are two sights corresponding to the two worlds, the outer and the inner—eyesight and soulsight; and the greater is the vision of the soul. The special and spiritual faculty is to see the spiritual world. It is called in the New Testament *faith*. Faith is not the opposite of reason: it is the opposite of sight. The fault of men is that they want to use the physical organ to see the spiritual world. It is an absolute impossibility. There is no sort of adaptation between the optic nerve and the spiritual object. It was just this that made Jesus helpless in dealing with the Jews. He kept saying, 'Have faith.' They wanted to see, when, in the very nature of the case, they could not see.

Use your spiritual faculty, exercise your organ of faith, then the spiritual will be revealed to you. You cannot perceive it with the physical faculty. It would be just as absurd to expect to hear a landscape, or see an oratorio, or taste a colour, or feel the scent of a flower. There is no adaptation between the organ and the object. Faith is the organ, the faculty of the invisible, the proving of the things not seen. Sight and faith belong to two different realms. No man has seen God at any time. No man ever will see God with these eyes.

When Jesus was on earth the great demand he continually made was not that men should look on him, but that they should have faith in him. One thousand looked on him, and what did they see? The son of Mary, a poor Galilean, a wandering Rabbi, with no home or outward sign of pomp or power. But those who had faith in him: what did they see? The Son of God, full of grace and truth. He revealed God in such a fashion that he could say to men: 'He that hath seen me' (with the eyes of faith) 'hath seen the Father.' And when Peter made the grand confession: 'Thou art the Christ,' what did Jesus say? 'Flesh and blood' (the physical senses) 'hath not revealed this unto thee, but my Father which is in heaven.' The soul inspired by the spirit of God saw the divine. So, then, the invisible is the real. But as you look upon men you notice that, as a rule, they do not think, and talk, and act, as if this were so. Rather the exact contrary: as if money, land, furniture, houses—things that they can lay their hands on—were the true and abiding realities. They spend their lives in amassing these things. They are busy laying up riches which they will have to leave behind them in this world. At the same time they are laying up for themselves spiritual bankruptcy in the next. They call these things 'real estate.' *Real estate!* We must change our ideas of that. The only real estate a man can have is his character, his spiritual life, his mansion in his Father's house, his allotment in the inheritance of the saints in light. This is the bedrock of faith on which we have to build our man-

hood. A man cannot leave his real estate behind him; he takes it with him to heaven, where it is revealed in all its beauty and grandeur.

The spiritual, the eternal, is the real. Are not the greatest things in life invisible? Conscience—is not that great and grand? 'For conscience' sake, men will suffer and die at the stake. Yet whoever saw conscience? Heroism—is not that fine, when men will give up their lives for their country, or for suffering humanity? Yet whoever held heroism in their hands? Love—is not that wonderful wherever you see it, suffering, bearing, forgiving? Yet whoever held it in their grasp? Is there anything more real than these things? Yet they are never seen.

Let me, in closing, look at our text in the light of the words of another apostle. 'Seeing Him who is invisible.' 'Whom, having not seen, we love.' How can we love one we have never seen? You have never seen your mother; that physical form—though so sweet and graceful—is not your mother. In a hundred ways it is true you have never seen your mother. What knowledge you have of your mother is a knowledge after the spirit, not after the flesh. If you see her at all, it is with the soul. One day you enter a darkened room, and there lying in marble stillness, with a smile on her face like the kiss of God, is the form you loved so well. You call her, but no answer comes from the lips, no sight from the eyes. She is asleep in death. Why do you weep? The body is there, but that is not your mother. Your mother is the spirit whom your eye has never seen, who has loved you, and who is now an angelic presence watching over your life here. That is your mother, whom not seeing, you yet love. And the great Father and Mother of us all, who broods over our life, we feel Him with our hearts. He is the most real person to us: whom not having seen we love.

Strong Son of God, immortal Love,
Whom we, who have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Yes, the poet has got hold of the great truth. The invisible is the real, the abiding, the eternal.

I wish everyone of us would lay hold of that truth to-night. This world would be a different place to us. Our whole life would be transfigured. We should no longer be so intense in seeking earthly things.

We should be filled with the true spiritual clairvoyance, which sees and seeks the things which are above.

Judged by the light of eternity, this, after all, is not the world of substances. This is the world of shadows. Death is to the soul its awakening. God rouses it, and the veil drops away—for the first time we shall see face to face and soul to soul.

Then God shall end time's short eclipse,
Its dim, uncertain light,
Bring in the grand apocalypse,
Reveal the perfect light.

RUSKIN AND SPIRITUALISM.

A writer in the 'Progressive Thinker' says:—

John Ruskin, it may be remembered, was formerly an ultra freethinker, and disbelieved in any future state of existence. Being reminded of that former disbelief after he had discarded it, he said, 'Yes, I remember it very well. That which revived belief in my mind, more than anything else, was the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient proof to convince me of the evidence of a life independent of the body, and it is this which I find so interesting in Spiritualism.' That is the evidence of a man whose mind was constituted in such a way that he could well separate in a rational and logical way the wheat from the chaff of fraud found in Spiritualism. A dozen words from him are worth a thousand of those uttered by superficial observers, or those who take things at hearsay and denounce everything connected with Spiritualism just because some barnacles of fraud have fastened themselves on it.

MRS. COATES, of Glenbeg, Rothesay, wife of Mr. James Coates, author of 'Human Magnetism,' 'Seeing the Invisible,' &c., recently sent a copy of an original poem, 'A Christmas and New Year Message,' to Queen Alexandra, from whom she has since received through Miss Knollys a letter of cordial acknowledgment and thanks.

SPIRITUALITY AND SPIRITUALISM.

In the January issue of 'The Liberal-Christian Monthly,' the official organ of the City Temple, a sermon by the Rev. R. J. Campbell is given, in which he deals with 'The Intrusion of the Transcendental.' Referring to the phenomena of Spiritualism, he says:—

Comparatively few people believe in their genuineness; the great majority recoil from them in contempt, unwilling to consider even the possibility that there might be such a thing as the direct action of disembodied intelligences upon our plane. Well, I freely admit the dangers attendant upon the practice of Spiritualism—dangers greater than probably most people would dream—and the demoralising effect it has been known to produce upon sensitive natures; I admit and deplore the vast amount of vulgar trickery and fraud which seem too frequently to be associated with it; I admit, too, nay assert, that it cannot of itself conduce to true spirituality; but I am absolutely convinced that future generations will no more be able to deny the actuality of the phenomena of Spiritualism than to deny that the earth moves round the sun.

We agree with Mr. Campbell that the actuality of the phenomena cannot be denied much longer, but we confess to being more than a little tired of the constant allusions to 'the vulgar trickery and fraud associated with Spiritualism.' Spiritualists 'admit and deplore' their existence, and do their utmost to root them out, but one would imagine, to judge by these continual allusions, that neither trickery nor fraud existed anywhere else, whereas the truth is that false pretences, hypocrisy, roguery, and fraud are to be found everywhere—among those who fill pulpits as well as among professional and commercial men. Surely it is time that the question of the actuality of the phenomena should be dealt with on its merits! The wheat and the tares grow side by side everywhere, and sometimes in the attempt to uproot the tares the wheat suffers—as, for instance, when the suspicious, mistrustful attitude of the investigator destroys the very psychic harmony which is indispensable for successful phenomenal manifestations.

Then again, Mr. Campbell asserts that 'it,' Spiritualism, 'cannot of itself conduce to true spirituality,' but no intelligent Spiritualist would claim that Spiritualist phenomena, or any other phenomena for that matter, can conduce to spirituality, unless, or save in so far as, the evidence of spirit-presence and the character of the inspiration or influence received from the spirit who manifests, tend to produce or stimulate spirituality—or heavenly-mindedness. Neither can Mr. Campbell, nor any other preacher, induce spirituality in his hearers, unless they are in a receptive and responsive state of mind. Those who look for and are prepared to find, appreciate and utilise the spiritual stimuli which intercourse with wise and enlightened Intelligences in the unseen supplies will inevitably realise that spirit-communion does tend to deepen, sweeten and intensify their spiritual life. Intercourse with spirits, in and of itself, does not necessarily conduce to true spirituality, as it may be on various planes. But this we do know, that messages from the unseen, conveying proofs of the presence and identity of loved ones, even when they have been only laboriously spelled out by means of table movements, have been veritable 'Revelations' to many sceptical, doubting, and heart-broken inquirers. The facts have carried conviction, as no amount of mystical or metaphysical, or even spiritual teaching could do, and many thousands of persons have been comforted, convinced and helped in their spiritual unfoldment—not demoralised, but enlightened and blessed. In fact, many materialists, like Dr. A. R. Wallace, have been beaten by the evidences of Spiritualism, and have become devout believers in spiritual truths.

Mr. Campbell is practically a witness against himself; for, as quoted in 'LIGHT' of last week, page 17, he says that someone in the unseen has directed his work, strengthened and inspired him, and that his 'own spiritual life is nourished and sustained by daily intercourse with Jesus.' What, then, are we to understand? He says that Spiritualism of itself cannot conduce to true spirituality, yet he tells us that his own spiritual life is nourished and sustained by his intercourse with Jesus. The problem lies in the words 'of itself.' We should like to know exactly what he means by that saving clause.

THE SYMBOLISM OF THE SWASTIKA.

Mr. A. S. Banks in the January number of 'The Co-Mason' gives us some interesting reflections on that strange symbol, the Swastika. Madame Blavatsky describes it as 'the most philosophically scientific of all symbols, as also the most comprehensible,' summarising 'in a few lines the whole work of "Creation," or evolution as one should rather say.' Mr. Banks points out that, regarded as a solid figure, it suggests stability, activity and harmony—three qualities through which 'in one sense "the whole work of Creation" takes place.' Taking the four arms of the Swastika as corresponding to the four letters of the word Jehovah—Yod-He-Vau-He—he sees in these letters symbols of the fundamental attributes within the divine consciousness that brought all manifestation into being—viz., Wisdom, Beauty and Strength, with Order as their reflection. (Love, unaccountably, seems to be left out.) Mr. Banks maintains that 'a symbol, if very apt and full of significance, may be, in addition, a sacrament and therefore a channel for actual and powerful super-physical forces,' and that this is the case with regard to a constituted Masonic Lodge—a definite actual force playing round it in the direction of the 'sun-wise turn' and becoming 'charged with the three great qualities most prominent in the Lodge.' The mention of the 'sun-wise turn' reminds us that in the last number of 'The Theosophist' the symbol is represented with its uppermost arm turned to the left instead of to the right. As the Editor of 'The Co-Mason' has pointed out (see page 520 of last year's 'LIGHT'), this form, which, according to Max Müller, is called the Sauvastika, is generally connected in India with ill-luck, while the true Swastika turns to the right and is an emblem of happiness and good luck.

THE CRUSADE AGAINST CONSUMPTION.

Mr. Arthur Lovell, of 94, Park-street, Grosvenor-square, W., sends us 'A plea for a new principle' in dealing with Tuberculosis. He contends that statistics show that 'sanatorium treatment, as at present carried on, is not enough to cure even the earliest stages of consumption.' He further says that it has been fully proved that the bacillus dies very quickly when exposed to fresh air. 'Vigorous life means good breathing power and the rational method of dealing with consumption is to raise the standard of the breathing capacity.' Narrow chests and narrow nostrils go together. 'Improve the nasal capacity for admitting air and you improve the chest capacity for containing air.' To secure this result Mr. Lovell advises that the patient should sit or recline comfortably, the operator should then

stand in front, and with right thumb and forefinger grasp gently the root of the nose (near the eyes) and draw downwards to the tip. Begin again, and continue for five to ten minutes. Then, for another five to ten minutes, place both thumbs on the ridge of the nose, and draw sideways to the cheeks, using very gentle pressure, but not so much as to be disagreeable to the patient. For another ten minutes, the patient should rest completely, breathing without strain or effort. Then a short walk in the open-air should be taken with the mind concentrated on the act of breathing. This process should be repeated three times daily—morning, noon, and evening. The practice of full chest expansion with gentle exercises should be persevered with till it crystallises into a settled habit.

This method is simple and easy of application and surely might be given a trial. For that reason we thank Mr. Lovell for the opportunity of placing it before the readers of 'LIGHT.' If only one person is cured, it is worth while.

'LEST WE FORGET': NOTABLE ANNIVERSARIES.

- January 22—Mrs. E. K. Beeby, *trs.* 1906.
 " 23—Charles Partridge (New York), *trs.* 1885.
 " " John Rouse (Croydon), *trs.* 1888.
 " 24—Mrs. Hennings, *trs.* 1892.
 " " W. Paice, M.A., Editor of 'LIGHT', *trs.* 1894.
 " " Alfred Smedley, *trs.* 1905.
 " 27—Mrs. M. A. Ayres, *trs.* 1908.

ITEMS OF INTEREST.

We are pleased to observe that Mrs. M. E. Cadwallader has joined the editorial staff of 'The Progressive Thinker,' of Chicago, as associate editor with Mrs. Francis. Women are still to the front in our movement.

We understand that an Italian edition of the Hon. Alexander Aksakof's 'Animism and Spiritism' is about to be published in Rome, with a number of additional chapters by 'Minuscule,' one being devoted to psychometry, one to the dynamism of phenomena, and another to 'transfiguration.' Italy will thus have a work on Spiritualism well stored with facts and theories.

Referring to the eighty-eighth birthday of Dr. A. R. Wallace, the 'Daily News' truly says: 'It is not only his intellect which is fresh; his sympathies still retain an even more than youthful ardour; his interest in the world around him is at its keenest; his passion for the uplifting of the human race has the fervour of a religion. Great men are rare, but great men who are great even in the extreme of old age are much rarer, and the possession of such a one is no small part of a nation's treasure.'

In addition to his travels and numerous lectures, Mr. W. J. Colville is editing a monthly magazine called 'Mystic Light,' which is published at New York, U.S.A. He says that during a recent visit to the Pacific Coast he found keen interest was displayed by large audiences in all spiritual questions. At Vancouver and Victoria, B.C., he met many earnest and delightful British people, and when in San Francisco, in October last, he saw Mrs. Cora Richmond, Dr. J. M. Peebles, and other veteran workers, who, he says, 'were hale and hearty and as enthusiastic as ever in their globe-encircling propaganda.'

The interesting sermon on 'Seeing the Invisible,' on page 31, which comes to us by the kindness of a subscriber residing at Queenstown, Cape Colony, is an indication of how Spiritualism is making itself felt in all parts of the world. The preacher rather mixes up soul-sight, clairvoyance, or psychic perception with faith and intuition, but he makes good use of biblical testimony to psychic perception of spirit presence and manifestation, and it is well that Christians should be made to realise the Spiritualistic character of the experiences of Jesus and of the prophets and the apostles.

Mr. W. Tudor Pole's definition, in 'LIGHT' of the 7th inst., of what Bahaim stands for applies equally well to Spiritualism, viz., 'the harmony of all spiritual truths and all faiths; the underlying unity of religions and peoples; international peace and goodwill; the equality of the sexes; the duty of everyone to serve the community and the duty of the community to give opportunity for such service—a social order in which the brotherhood of man shall be expressed in all the relationships of life.' Like Bahaim, too, 'it urges men of all faiths to go and live out their faith in unity and brotherhood, and show that behind all expressions of religion there is one religion and one God.' But the Spiritualist adds knowledge of continued personal existence beyond death, and intercourse with, and inspiration from, the people of the after-death world.

Can any reader of 'LIGHT' help one of our correspondents^s to ascertain if there was in the engine room of the ill-fated 'Waratah' a man who would answer the following description. Some months ago a spirit visited a clairvoyant and intimated that he had been on the 'Waratah,' which, he said, 'blew up in the engine room.' He appeared to be about five feet ten inches in height and stooped a little. He was fair, had light eyes, blue or bluish grey, square jaws, broad forehead, moustache and a little hair on his face, and was in the habit of 'letting off' a short cough. Apparently he was a Scotsman. He intimated that he came from Car—something—but the latter part of the word was inaudible. The clairvoyant got the impression that he had not been living in Scotland, but in Wales, and that there was someone named Jane who knew him.

Under the heading 'Life after Life,' the 'Clarion' publishes an article by Mr. H. Lowerison (in reply to a former 'open letter' to him by Mr. Rose), in which he says: 'We cannot reasonably ever look to see our loved ones again.' Speaking of a good woman who recently passed away he says: 'She sleeps, she has won her peace'; and referring to another who 'sleeps far away' he declares 'I would not break her rest, and, he concludes, 'It is for man to leave his vain dreams of a happy after-world and to link himself consciously with the powers that make for good in this.' Why should he not keep his dreams and still work, and do better work because of his dreams? If the departed are 'asleep' when will they awake?

Is it not the fact that only living persons 'rest'? Rest implies renewal, recuperation in readiness for fuller activity. The Editor invites his readers to express their views, and an interesting correspondence should result. Will Mr. Lowerison say that Dr. Wallace is unreasonable?

Miss Eva M. Martin contributes to 'The Quest' a thoughtful paper on two conflicting trends of character that struggle together in human life. We quote her opening and closing sentences: 'There are within me two spirits who rule my life by turns. One is the spirit of the Ideal; the other, the spirit of the Matter-of-Fact. . . This is the lesson given me to learn—that both are real and both necessary; that lacking either, I cannot fully realise the hidden potentialities that I possess for use, for joy, for good. I am living in a world of matter—of prose—and I must not lose contact with it or I forfeit the lessons it can teach me, and have to be brought back with cruel force to a sense of its reality. But I am also living in a world of spirit—of poetry—and by losing contact with it, I lose everything that makes life in the material world bearable—or useful. The Ideal world without the Matter-of-Fact is a possibility, but it is not meant to be, and never can be, a lasting one for souls enclosed in flesh. The Matter-of-Fact world without the Ideal is—spiritual death. To find out how to keep the balance permanently even between these two warring sides of my nature—this is my task. In this way only can I learn to Live.'

'The Woman's National Daily,' under the heading, 'New York, November 21st,' gives the following instance of a child foretelling its own death: 'Barbara,' said Mrs. Begensberger, to her daughter of eight, as she was dressing the child, 'I want you to be a good girl to-day because I had a tooth drop out this morning and that's a sign somebody is going to die in the family.' 'Why,' said Barbara, 'that's me; I'm going to die.' Her mother could draw no explanation from her; but later, while Barbara was playing on a pier end, she fell between the string piece and the barge, and was drowned.

'Fearfully and wonderfully made' was the old-time description of the human body, and Sir Alfred Fripp, in his new work, 'Human Anatomy for Art Students,' says that 'the more knowledge we have of anatomy the greater will be our appreciation of the beauties of the human form.' Referring to this, Harold Begbie writes: 'Consider the body: reflect upon its delicate and intricate machinery, upon its chemistry, upon the activities which continue without our interference, upon the heart of man, the brain of man, upon the various fields of his consciousness—can we say it is all commonplace, that life is dull, that a mechanical theory of the Universe explains everything and renders aspiration absurd?'

It is only natural that the man or woman who has strong convictions should be keen and outspoken. Earnestness is not necessarily fanaticism; but there is a danger in these days that the dread of being thought fanatical should paralyse enthusiasm and banish earnestness. Those who feel deeply and religiously are ever inspired to work ardently for what they feel to be true and right. As a writer recently said, 'We are persuaded that a new spiritual ardour is required to-day even more than a fresh statement of doctrine.' It is not doctrines that the world needs but sympathy and devotion to the highest ideals of service. Real love to God will always prompt those who feel it to try to help the sorrowful and open the way of emancipation to all struggling, aspiring souls. True spirituality finds expression in work for the better training of children, for improved environments and higher ethical conditions for men and women, and for purer spiritual influences for all. When this spirit prevails in the hearts and lives of men the kingdom of heaven on earth will not be far off.

Many interpretations have been given of the purport of 'The Passing of the Third Floor Back' and according to 'The Dominion' newspaper, of Wellington, New Zealand, a prize has been awarded to Mr. J. H. Bunn for his explanation. Mr. Bunn says: 'The mysterious stranger represents the eternal ego known as "the higher self," or "better nature." This divine spark of God is active or latent in all men and women. When overshadowed by selfishness, it appears to be non-existent; yet is always watching and waiting to raise humanity from a condition of animalism to a state of divinity. The lesson of the play is to "do unto others what you would others should do unto you." The reason of the quaint title of the play is to prove that humanity, in its arrogant selfishness, locates its better nature in an obscure corner of the heart, as if ashamed of its fellowship with God. The shabby lodging-house represents the present condition of humanity on earth. It is a scathing satire on society, a practical lesson on auto-suggestion, and a sermon in comedy.'

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.

Mr. Sinnett on Reincarnation.

SIR,—In his interesting address to the London Spiritualist Alliance, reported in 'LIGHT' of December 3rd, Mr. Sinnett said that many of those in the audience before him must have been individualised entities before this planet became a habitable world for men in physical bodies as we know them; but surely, on his hypothesis, if some were, *all must have been!* If not, how did those who evolved later originate, and whence did they come? The only answer seems to be, by special creation, which is forbidden by the premisses.

Considering the rapid progress that some people make in a few short years here it seems very doubtful if the long period he claims for the evolution of human consciousness is necessary.

With regard to the 'inequalities of life' argument, look at this case, which is a real one from life: a baby was born at the height of a fearful storm off the Cape, during which the mother was extremely frightened, the result being that the child has passed a long life-time in a lunatic asylum, useless to himself and others. Was this asylum environment, a very pronounced case of inequality of opportunity, caused by actions in a previous life, or by the adverse conditions attending upon its entry into this life? Did the spirit foresee the storm and get itself born at that time on purpose to have that experience?

Goitre and cretinism are, it is well known, endemic in certain valleys of Switzerland, caused by the water the peasants have to drink; similar questions might be asked about these and many other unequal conditions into which people are born, which concern this life solely.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

A Pleasant Christmas Experience.

SIR,—A few years ago I happened to be staying alone in lodgings by the sea, at Christmas time, for my health. On Christmas Eve I felt much depressed: thoughts of happy bygone Christmas Eves spent in the dear old home, with the dancing and feasting and 'the holly branch that shone in the old oak hall,' now, alas, gone to strangers; dear faces then around me, now dead, all made me sad: I contrasted my present lonely surroundings with those splendid old times. There were no evergreens of any sort near the house, and I simply longed for even a little bit of holly, which seemed impossible for me to obtain just then. I went to bed remarking to my maid (an old retainer who had been with me in the happy days) that it did not seem like Christmas without the decorations and the joyous house party. The next morning (Christmas Day) when my curtains were drawn there was a large piece of holly with beautiful red berries on my dressing table! My maid was as astonished as I was, *no one* on earth had put it there. I regarded it as a present from the Unseen!—Yours, &c.,

ATTEVINCH.

Nice-Cimiez.

The Seances at Costa Rica.

SIR,—I see in 'LIGHT' of the 10th ult. a report taken from one of the San José dailies (Costa Rica) which contains descriptions of seances with Ophelia Corrales, in which the writer claims that I have seen certain manifestations and makes me a witness to the genuineness of the medium. Among other things he says: 'Soon the medium spoke. "I feel myself going up," she said, and soon those present were astonished to see her rising little by little until she touched the flat ceiling of the room. Slowly she descended like a snowflake floating in the air.'

Further: 'At a given signal she began to go, as the nursery rhyme puts it, "Up to the ceiling, down to the ground."'

I have never seen such phenomena in San José, and the writer must have been hallucinated. I told the gentlemen who seem to me to have had the most interest in the medium, that I would not publish anything about my experiences in Costa Rica unless I was forced by other publications to do so. After reading the report published in 'LIGHT' I am forced to explain what did happen in Costa Rica, and ten days ago I forwarded to Professor Dr. Friedrich Maier, editor of 'Psychische Studien,' Leipzig, a long and in every way a detailed report about my experiences. The report is too long for 'LIGHT' to publish, and it is not advisable to send an extract of the article now, because such an extract would convey a wrong impression.—Yours, &c.,

PROF. WILLY REICHEL.

Los Angeles, Cal.

Frederic Myers and Stainton Moses.

SIR,—Miss Dallas will not be convinced. Will you kindly let me put the 'garbled' passage by the side of the original? In his Preface to 'Human Personality' Mr. Myers writes: '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, supernormal phenomena are due to the action of spirits of the dead.'

This is my version of the passage: "This work of mine is in large measure a critical attack on the main Spiritist position." By Spiritists he (Mr. Myers) means those who believe that the phenomena are due to the spirits of the dead.'

I thought that the word 'Spiritist' was the only portion of the quotation that required explanation. Now hear Miss Dallas, whose leading idea seems to be to substitute the word 'eulogy' for 'attack' in the Preface of 'Human Personality':—

'Mr. Myers distinctly says that it is the indiscriminate attribution of supernatural phenomena to this source that he impugns.'

Mr. Myers says nothing of the sort. His 'attack' is confined to the 'position,' or Spiritualistic ideas, of Dr. Alfred Russel Wallace, and these are based on experiments very carefully tested, and not on any 'indiscriminate attributions.' Just fancy a man like Mr. Myers sitting down to write a work (when completed it has run to 500,000 words) to expose one or two exceptional occasions upon which Dr. Wallace was taken in. 'Human Personality' says not one word about any such things.

The early teachings of the Psychical Research Society are pretty well known.

Professor Barrett and Stainton Moses started the society. Professor Sidgwick in his opening address called it a Spiritualistic society; but soon a change took place. 'The Council for the society,' says Mr. E. T. Bennett, the then secretary, 'informally adopted a sort of understanding that its earlier investigations should not be directed towards Spiritualism, but mainly towards those branches of the great subject which were, so to speak, just outside the field of recognised scientific inquiry.' Mr. Andrew Lang, in 'T.P.'s Weekly,' makes the same statement in different words (December, 1909): 'The non-normal knowledge (telepathy and the unconscious self) was invented to evade the notion that the spirits of the dead may communicate with the living.'

That this 'sort of understanding' was at first not known to the whole of the Council is proved by the fact that Dr. Wyld prepared a paper showing that studies in telepathy, if pushed to any distance, jostle with Spiritualism. All this had to be cut out, as he was told by one of the Council that they believed much as he did, but the world was not yet prepared to accept real Spiritualism. This he has told me more than once. What was the meaning of these strange goings-on? My little work explains it, as I think, for the first time. The Cambridge friends suddenly found themselves confronted by what Captain Burton used to call 'the Black and the White Terrors' and they lost their heads. Most persons, many even amongst Spiritualists, seem to consider the spirits paltry beings, who tap tables and make guesses, mostly wrong, about the affairs of those who consult them. My own idea is that in recent years we have had by us the most powerful and the most intelligent supernatural beings that have yet been in direct contact with the planet. Ferocious superstitions, ferocious creeds, ferocious organisations that have baffled the storms of centuries, are melting away like Russian ice palaces; and the greatest revolution that the world has yet seen is being effected without the loss of one drop of human blood. Mark one subtlety alone. The movement galloped through America. Eight millions of believers were gained in a few years. In England it was purposely held back, and is, I think, held back still. The reason is obvious. The Black Terror in America was very virulent at first. Spirit-rappers were ejected in crowds from the conventicles, but decaying pew rents soon damped the ardour of the orthodox. In America no combined action was possible, but it would have been quite different in England, where the Church has enormous, exceptional power. To avoid this danger, by much skill, the White Terror was played against the Black Terror, and as I firmly believe, the Psychical Research Society was the chief battle-ground, specially prepared for the purpose. My work, 'Spiritualism versus Psychical Research,' gives the details of that battle.

Miss Dallas quotes from that work the tributes that Mr. Myers paid to the integrity of Mr. Stainton Moses, presenting them, however, as if I knew nothing about them. They are the crux of the Myers-Podmore embroglio. Mr. Myers had pronounced his first introduction to Mr. Stainton Moses 'epoch-making,' saying that it filled him with an insight and thankfulness such as even 'his first ardent Christianity did not bestow.' And yet he at once seems to accept the Podmore theories without even remembering that 'Imperator,' 'Rector,' 'Grocyn,' &c., the authors of at least nine-tenths of the communications, could have had nothing to do with the 'Daily Telegraph' at all. The Podmore-

Myers enigma is too much for my weak brain, as I have said in my last letter. But Miss Dallas is more bold. She regrets that Mr. Myers 'did not qualify more strongly his recommendation of Mr. Podmore's book.' But that book averred that all the automatic writings and all the marvels of Mr. Moses were fraudulent. How can you 'qualify' such a book? What corner would Miss Dallas tear off this sweeping indictment? Miss Dallas admits that the tear is necessary. Miss Dallas forgets that such a tear would indirectly authenticate all that was left. And it has apparently not occurred to Miss Dallas that the impugned séance-marvels would certainly have to remain. The 'qualifying' which Miss Dallas attributes to Mr. Myers seems to have consisted of a few vague words suggesting that Mr. Stainton Moses extracted the obituary notices from the 'Daily Telegraph' without the cognisance of the supraliminal consciousness. But the clergyman could not have been walking in his sleep for a whole year in Dr. Speer's house. And if he did it would not account for the direct writings, the raps in church, and Grocyn's tremendous sounds, which a musical expert tells us could only be imitated on earth with a 'cello rendered more sonorous by being placed in contact with a drum.—Yours, &c.,

A. LILLIE.

SIR,—I have no intention of taking part in the controversy between 'H. A. D.' and Mr. Arthur Lillie because I have not yet read that gentleman's book, 'Spiritualism versus Psychical Research,' but I should like to point out to your correspondent 'R. H. F.' ('LIGHT,' January 14th) that Mr. Myers can scarcely be regarded as a 'pioneer' with respect to Spiritualism. Rather might he be called a pioneer in systematic assault upon the Spiritualists' main contention—viz., the belief that discarnate human beings were operating in our midst. A miner seeking for gold does not search for dirt, and one is surprised that Mr. Myers should have referred investigators to Mr. Podmore's 'Studies in Psychical Research.' 'H. A. D.' reminds your readers ('LIGHT,' January 7th) that Mr. Myers only disputed the idea that 'all, or almost all' supernormal phenomena were due to the action of discarnate human beings, but if one single phenomenon could be accounted for in no other conceivable manner, then the position of the Spiritualist was justified, and the line upon which further inquiry should be conducted was plainly marked out. Spiritualists were first in the field, and mistakes were, and still are, inevitable, but they have been useful as danger-signals, and the psychical researchers who followed after have profited largely by them. It was natural that for many years Mr. Myers somewhat tried the patience of confirmed Spiritualists, but in the end he did us good service, and he had his reputation for sanity to consider. To a certain extent he was handicapped by his status amongst men of letters, and frequently declared that the hypothesis of the Spiritualist was only to be accepted when all other explanations had proved inadequate. Why this should be the attitude of anyone believing in the immortality of the race and the testimony of the Scriptures, I have never been able to understand.—Yours, &c.,

BIDSTON.

Coloured Emanations.

SIR,—I am a student of concentration in a small way, and my wife is a developing clairvoyant. We hold short sittings to see what can be produced. One night I prayed that my mind and soul might be stilled, and that my spirit should be brought into tune with the Great Spirit, or God, and shine down through the soul to the mind. My wife observed emanations rising like waves from my body; then she lost sight of them. A bright yellow light appeared and spread around, turning to violet, but the circumference could not be seen. Can any reader explain this? It certainly gives great power for the time being. Is it a purifier only, or does it mean increased strength of mind or soul?—Yours, &c.,

H. M. D.

Spiritualism at a 'P.S.A.' Class.

SIR,—Having recently been invited by a gentleman connected with the P.S.A. class at Park-road Congregational Church, Aston, Birmingham, to give an address, I kept my appointment on Sunday last, and spoke to a large congregation on 'The Decay of Orthodoxy and the Progress of Spiritualism,' having previously given notice of my subject. I was listened to for thirty minutes in profound silence, and at the close of the service the chairman, who seemed to be extremely nervous and astounded, asked me who I was and where I came from. In reply I handed to him my society's January syllabus. He thanked me for my address, but I could plainly see it had disturbed his orthodox sentiments. The Scripture reader gripped me by the hand, thanked me for the address, said he thoroughly understood it, had followed it

closely, and would like to hear it over again. The organist complimented me and said, 'Well done! You have indeed given them something to think about; it will do them good.' The oldest member of the class, a very intelligent gentleman turned seventy years of age, said to me, 'You'd no business here; if you were to come many times you would break up our class.' I scarcely knew how to take this remark, whether as a compliment or whether as an expression of a dread of the consequences of the truth being poured into the ears of an enlightened crowd of people. I opened my address by telling the friends that in using the word 'Spiritualism' I did so as a true definition of universal spirituality, and pointed out that this existed in every creed, dogma, and sect throughout the whole of God's universe. What a pity it is that so many congregations up and down the country are prevented from knowing this to be the truth of religion. They are all craving for the blessings of Spiritualism, and they are prevented from adopting it except by stealth.—Yours, &c.,

FREDERICK LONDON,
President of Handsworth Society.

NEW PUBLICATIONS RECEIVED.

- 'The Apocalypse Unsealed.' By JAS. M. PRYSE. J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. Cloth, 8s. 6d. net.
- 'Alchemy, Ancient and Modern.' By H. STANLEY REDGROVE. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 4s. 6d. net.
- 'Facts against Vaccination.' National Anti-Vaccination League, 27, Southampton-street, W.C. 3d.
- 'The Quest.' A Quarterly Review. Edited by G. R. S. MEAD. John M. Watkins, 21, Cecil-court, W.C. January number, 2s. 6d. net.
- 'The Brahman's Wisdom.' Verses from the German of F. RUCKERT. Translated by EVA M. MARTIN. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Violet and lemon cloth, 1s. 6d. net.

WHEN we see subscriptions coming in and our circulation going up we know that our efforts to be of service to others are appreciated and that we are meeting 'a felt want.' To the occasional reader and to the new reader we would offer the following suggestion: Order 'LIGHT' to be supplied to you regularly for a year by your newsagent, or by post from 110, St. Martin's-lane, W.C., and by the end of that time we expect you will feel, as so many of our friends kindly tell us that they do—that you 'cannot do without "LIGHT."'

THE UNION OF LONDON SPIRITUALISTS.—At the annual meeting, held at Barbican on Wednesday, January 11th, the following officers were elected: President, Mr. G. Tayler Gwinn; vice-presidents, Mr. T. Brooks and Mr. R. Boddington; treasurer, Mr. G. T. Brown; secretary, Mr. Geo. F. Tilby; assistant recording secretary, Mr. F. Dawson; auditors, Messrs. F. Ball and M. Clegg. Through the kind offer of a gentleman who has placed a large hall, near Elephant and Castle, South London, capable of holding upwards of a thousand persons, at the disposal of this Union, it was proposed to hold a series of four propaganda meetings on Sunday afternoons, February 12th and 26th and March 12th and 26th, to consist of lecture, singing, demonstration, &c., the proceeds to be given to the National Fund of Benevolence, minus the small expenses for travelling and printing.—Geo. F. TILBY, Hon. Sec.

ALCHEMY.—The scope of Mr. H. Stanley Redgrove's 'Alchemy: Ancient and Modern' (William Rider and Son, Aldersgate-street, E.C. 4s. 6d. net) is well set forth in the subtitle, which describes the work as being 'A brief account of the Alchemistic doctrines, and their relations, to mysticism on the one hand, and to recent discoveries in physical science on the other hand; together with some particulars regarding the lives and teachings of the most noted Alchemists.' The writer holds that recent experimental research has made it clear that 'the time is gone by when it was regarded as perfectly legitimate to point to alchemy as an instance of the aberrations of the human mind.' 'The spontaneous change of one "element" into another has been witnessed, and the recent work of Sir William Ramsay suggests the possibility of realising the old alchemistic dream—the transmutation of the "base" metals into gold.' If we cannot approve of the alchemists' theories *in toto*, we can nevertheless, Mr. Redgrove thinks, appreciate the fundamental ideas at the root of them; and it is 'primarily with the object of pointing out this similarity between these ancient ideas regarding the physical universe and the latest product of scientific thought' that he claims to have written his book. The volume is illustrated with sixteen plates of illustrations from old works in the British Museum collections and of portrait-engravings belonging to the Museum and to Mr. G. H. Gabb, F.C.S.

SOCIETY WORK ON SUNDAY, JANUARY 15th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Miss Florence Morse gave many excellent descriptions of spirit friends to a greatly interested audience. Mr. Leigh Hunt presided.—*Percy Hall*.—On Monday, the 9th inst., Mr. Leigh Hunt gave successful clairvoyant descriptions to members and friends. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Percy Beard gave an address on 'Brotherhoods.' Miss Alice Scrivener kindly contributed a solo.—67, *George-street, Baker-street*.—Mr. G. R. Symons delivered an address on 'A Study of the Infinite.' On Wednesday, January 11th, Mr. Horace Leaf gave an address and some clairvoyant descriptions. Sunday next, see advt.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mrs. M. H. Wallis delivered a fine address on 'Life in the Great Beyond' to a good audience. Sunday next, at 7 p.m., Mr. R. King.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave a helpful address. Mr. Slade, and others, gave clairvoyant descriptions. Public services on Sunday, at 7 p.m., Wednesday, at 8.15 p.m.—K. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Boddington's addresses and clairvoyant descriptions were appreciated. Sunday next, at 11 a.m. and 7 p.m., Mr. E. W. Wallis.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, a good circle was held. Evening, Mr. Jackson gave a suggestive and encouraging address. Sunday next, morning, circle; evening, Mrs. Mary Davies. Healing circle at 8.15. Thursday, January 26th, Miss Morse. Sunday, 29th, Mrs. Alice Webb.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave an address on 'The Reality of Life in the Spirit World.' Sunday next, at 7 m., Miss Violet Burton; at 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville's control interested a good audience with the story of his life, followed by psychometric delineations. Sunday next, at 7 p.m., Mr. G. Tayler Gwinn will give an address; Mrs. Dench will sing.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. E. W. Wallis's address was followed with close attention. 12th, Mrs. Wilson gave psychometric readings. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mr. Stebbens. Thursday, 8.30, public circle, Miss Sainsbury. Silver collection. 28th, social.—N. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. P. R. Street gave interesting addresses and a few aural readings. Sunday next, morning, public circle; evening, address by Mr. J. Macbeth Bain. Monday, at 8, and Wednesday, at 3, Mrs. Curry; Thursday, at 8, public circle.—A. M. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robt. King gave an address on 'The Solar Plexus' and answered questions Sunday next, at 7 p.m., Nurse Graham will give clairvoyant descriptions. Sunday, 29th, Mrs. Mary Davies will give an address and clairvoyant descriptions.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke on 'Consciousness' and in the evening gave an uplifting address on 'The Work of Jesus after Death.' January 22nd, 25th anniversary services: 11 a.m., Mr. W. E. Long; 6.30 p.m., Mr. W. E. Long and Mr. D. J. Davis. Soloist, Mrs. Beaurepaire.—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Some Problems of Spiritual Life' and answered questions. Evening, Mr. R. Boddington's answers to questions were very interesting. Sunday next, at 11.15 a.m., Mr. Karl Reynolds; at 7 p.m., Mr. Horace J. Leaf. Wednesday, Mrs. Mary Davies.—J. F.

SRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. Olman Todd delivered the second of his series of four lectures on 'Nature's Divine Revelations' to a large and appreciative audience, his subject being, 'The Prophets in the Temple.' Mr. G. Tayler Gwinn presided. Solos were sung by Mr. and Mrs. Allcock-Rush. Sunday next, Mr. Todd's subject will be 'Miracles of the Ages and their Present Value.'—W. H. S.

WALSALL.—CENTRAL HALL.—Mr. John Lobb delivered two addresses.—S. B. B.

EXETER.—MARKET HALL.—Morning, address by Mr. Venn. Evening, clairvoyant descriptions by Mrs. Grainger.—H. L.

WINCHESTER.—ODDRELLS' HALL.—Mr. Frank Pearce gave an excellent address.—R. E. F.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Harvey gave a good address, clairvoyant descriptions, and aural readings.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. Harold Carpenter, of London, gave addresses on 'The Spirit of God Moves in all and Through All' and 'A Journey to the Spirit Realm.'—M. L.