

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are well over the threshold of the New Year, and we look forward to its future days with hope and confidence, stimulated and encouraged by our experiences during the year that has passed. We refer elsewhere in this issue to what is, for us, the outstanding feature of that past year—the tremendous outpouring of books on subjects more or less related to the ideas for which we stand. That is a concrete evidence of the extent to which public interest has been aroused, an interest which it should be our aim to nourish and direct by every means in our power. We hope and believe that during the coming months we shall see a large accession to our ranks, and that we shall go a substantial way towards realising our ambition to double our circulation. Meantime, let us say that we stand for a simple, wholesome, and rational Spiritualism, a faith that shall meet the needs of thoughtful, inquiring, and progressive souls everywhere. While aspiring to be catholic and tolerant we shall endeavour to steer clear, on the one hand, of a dry and arrogant intellectualism, and, on the other, of that morbid attitude of mind which battens greedily on fantastic ideas respecting the future life, and finds a shuddering joy in stories of vampires, bogles, werewolves, and other 'fearful wild-fowl.' We find this life sufficiently prodigal in trials of nerve and fortitude without importing imaginary horrors from the next.

We find something curiously forbidding in the title of a neutral tinted volume that has reached us for notice—'The Evidence for the Supernatural,' by Ivor Ll. Tuckett, M.A., M.D., &c. (Kegan Paul, Trench, Trübner, and Co., Ltd., 7s. 6d. net). The author describes his work as 'A Critical Study made with "Uncommon Sense."' And it must be very uncommon sense, indeed, that in these rationalistic days can seriously discuss the question of evidence for the supernatural. There is no supernatural, and we say it dogmatically, so that, for us, the book dismisses itself at the outset. It is, however, the old question of terms over again. And the author endeavours to make clear his point in the preface, by relating the word 'supernatural' to records of psychological phenomena; howbeit he quotes with approval Professor Huxley's statement that:—

For myself, I am bound to say that the term 'Nature' covers the totality of that which is. The world of psychological phenomena appears to me to be as much part of 'Nature' as the world of physical phenomena; and I am unable to perceive any justification for cutting the universe into two halves, one natural and one supernatural.

That is our own position.

The volume traverses the ground of psychological research at formidable length, and with great and admitted reliance on the conclusions of the late Mr. Frank Podmore. *Ex*

pede Herculem, and a good indication of the standpoint from which Dr. Tuckett surveys his subject may be found in his treatment of the story of Professor Richet and the materialised spirit of the Arab, 'Bien Boa':—

Professor Richet asked the spirit to blow through a tube into a glass of fluid which was standing on a table. Mr. Bien Boa most obligingly and guilelessly did so. The fluid turned cloudy. Now as the fluid was baryta water, and the cloudiness was due to a precipitate of carbonate of barium, it is satisfactory evidence that carbonic acid came from the spirit, and one could not have a better proof than this of its material nature.

And this is logic! In the name of all that is rational, what *did* Dr. Tuckett expect as the chemical result of the experiment? Sublimated essence of star-dust? It matters nothing to our argument whether the materialised spirit was genuine or fraudulent. The point is that (by the hypothesis) it was a materialised spirit. It breathed, and its material breath left a material precipitate. This sort of thing, as our American friends say, makes us tired. But the book is useful, even valuable. He who only knows his own side of the case knows little of that. And the man who aspires to be well-grounded in both aspects of the case as to an unseen world and its interaction with this will get a liberal education regarding the negative and destructive side by a study of 'Evidence for the Supernatural.' He will learn incidentally to what pitiful expedients the enemy is reduced.

In considering the various criticisms levelled against our movement we have been struck by the fact that the more educationally advanced of some of our critics are students and lovers of poetry, and, to that extent, are not whole-souled materialists, in the narrower sense of the word, at least. They conceive the existence of what Francis Thompson spoke of—a world of poetry where 'the grass is all a rustle with lovely spirit things, and a weeping mist of music fills the air.' And they find themselves repelled by certain presentations of Spiritualism, because, as one of them objected, it has no relation to Art and Literature. But that is a mistake. Spiritualism, as we have said many times before, is a very comprehensive term. In its merely phenomenal aspect it is mainly related to Science, although implicit even in physical phenomena is much that relates to the affections. But in its higher phases it has definite affinities, not only with Philosophy, but with Art and Literature. True, its connections with these are not easily apparent to the superficial observer who narrows his vision to the phenomenal side of the matter and complains against the famine of artistic and literary productions that prevails in the séance-room. It is all a matter of limited vision. The great things are given, but not, as a rule, through phenomenal channels. They are produced in the larger world without, but are none the less things of the spirit.

It does not apparently occur to some of these objectors that many, possibly most, of the great thinkers and artists who have passed into the next world may find their energies and aspirations amply ministered to in their new spheres of life, and feel little or no inclination to return

even for a time to the spheres they have outgrown. This is not a world that would especially appeal to them. Often it treated them harshly enough, and they might conceivably be glad to be finally quit of it. They did their work and passed on. And as regards the great task of establishing communication between the two states of being, they are not drawn to it—it is not their *métier*. As for the friends they have left behind, these, they know, will follow them in the course of nature. We are stating what we believe to be the general rule. There are, doubtless, exceptions. But, for the most part, our view is that the task of building up the line of communication between the two worlds is in the hands of those best fitted for the work by peculiarities of organisation and temperament. It is a hard and often thankless task, as most of them can testify. To each his vocation. The electrician may do invaluable work and yet be ignorant of the works of Mozart, Hegel, or Browning.

It has been contended that a photograph, however excellent, cannot be regarded as in any way a work of art. Without passing any judgment on that dictum—which it is possible would be warmly disputed by aspiring photographers—we have sometimes thought that to make good literature a ghost story should be artistically told—and fictitious! In other words, it should be a picture and not a photograph. It may have a basis of truth, indeed—as most ghost stories have—but it should be embellished by the imagination and the dramatic instinct of the narrator. Dr. Montague Rhodes James's 'More Ghost Stories of an Antiquary' admirably fulfil these conditions. They are full of gruesome touches and clever literary artifice. They are, in fact, too ingeniously awful to be true, for life itself has always a modifying influence, and ever awakens us from our nightmares to a world of order and common-sense. 'For those who like this sort of thing, this is just the sort of thing they would like' (to slightly alter a saying of Abraham Lincoln), is our feeling about Dr. James's work. It is a book of excellent ghost stories, and those who like to have their feelings harrowed and to feel their blood run cold may acquire the volume with confident expectation of acute enjoyment.

A friend, reminiscent of Christmas, sends us the following, possibly thinking we need it. In a sense we do. We need all sincere, beautiful and uplifting things: and, if we need this bright little poem in any other sense, we are perfectly willing to take it to heart. The second verse we have no hesitation about: and the first, with its 'what wonder!' is beyond criticism. In any case, we always welcome such happy, uplifting thoughts:—

THE LIFE OF JESUS.

A life so lovely, teachings so divine!
 What wonder if the spirit, towards them soaring,
 Should, in their presence reverently incline,
 And that the admiring should become the adoring!
 What wonder if the Sun of ancient story
 Should be enwrapt in clouds of peerless glory!

It seems as if the voices which the earth
 Once heard from lips of men, now raised to angels,
 Were instinct with a more celestial worth,
 And spoke with all the power of new Evangels,
 Filling the world through all its lands and latitudes
 With purer beams and more sublime beatitudes.

—T. R.

'AMOR, VITA, LUX—that is the "Word" for the year to come'; so says a valued correspondent, to which we add 'so mote it be.'

AMONG the New Year honours, we note with pleasure at the head of the list of knights the name of Professor W. F. Barrett. We heartily congratulate the Professor on this well-deserved recognition of his services to science and social progress,

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, JANUARY 11TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. W. WALLIS

ON

'Interesting Incidents During Forty Years of Mediumship.'

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, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30:—

- Jan. 25.—Mr. Herbert Burrows on 'The Soul Problem and the Spiritual Universe.'
- Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'
- Feb. 22.—Mr. Angus McArthur on 'Spiritualism: A Survey of its Position, Achievements, and Possibilities.'
- Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'
- Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'
- Apr. 11.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'
- Apr. 25.—Sir W. F. Barrett, F.R.S.
- May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, January 9th, Mr. A. V. Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. January 16th, Mrs. Podmore, at 3 and 8 p.m.

SPECIAL EVENING MEETINGS.—On *Tuesday next*, the 9th inst., at 8 p.m., Mrs. Imison (Nurse Graham) will give clairvoyant descriptions. Fee, 1s. each to Associates; Members free; Visitors, 2s.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, January 11th, at 5 p.m. *prompt*, Mr. Robert King will give an address on 'What are Ghosts?' To be followed by discussion.

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

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

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement,

THREE EXPERIENCES.

BY H. A. DALLAS.

The three incidents I am about to relate seem to illustrate various ways in which space limitations can be transcended; for this reason they may be grouped together. The last of the three is the most perplexing. The first suggests activity of the Ego during sleep; the second, information conveyed by an intermediary. Who can suggest a theory that will satisfactorily account for the third case?

The following incident occurred at a private circle which I frequently attended. I will call the lady at whose house this circle met Mrs. Archdale (pseudonym):—

On one occasion, Mrs. Archdale being present, her daughter (the medium) became entranced and suddenly said: 'Pencil and paper; quick! quick!' These were supplied, and she wrote a brief note, signing it with the pet name of a friend who lived in the same town, but was never present at our sittings. When asked whom the message was for, 'For all,' was written. We subsequently asked this friend what she had been doing at this hour; she told us that she had fallen asleep in a chair before the fire, and on awaking had felt as if she were close to, and touching, Mrs. Archdale.

The second experience is rather different in character; it seems to suggest that an *intermediary* may have conveyed information. (I substitute pseudonyms for the real names, as before.)

My friend, Miss Archdale, had made the acquaintance of a Mrs. Roberts and her son. The latter was occasionally 'controlled,' and spoke under this condition, without, however, losing consciousness. Miss Archdale and Mr. Roberts were naturally interested in each other's developments, and at one time, when Miss Archdale was attempting to get some new developments, she mentioned the fact to Mr. Roberts. The experiment involved regular sésances being held for several weeks; they proved unsuccessful and were finally abandoned. Mrs. Roberts and her son were not informed when the experiments were given up, as they had gone abroad for the winter, and the interchange of letters between the two families was infrequent.

During one of the sésances held that winter Miss Archdale was controlled by some intelligence claiming to be a German, and to be acquainted with the Roberts's. The 'control' said that it had taught music to a member of the Roberts family. Nothing further of any interest was communicated; the personality seemed to have dropped in *en passant*, so to speak.

In the month of February, some time after this incident, Mrs. Archdale received a letter from Mrs. Roberts, stating that she had been reminded of her by the circumstance that a 'control,' speaking with a foreign accent, through her son, had said that the young lady with whom he had had sittings in the previous autumn had given up the particular kind of sittings which she had been having. The control added that Mrs. Roberts would receive a letter.

This letter from Mrs. Roberts to Mrs. Archdale crossed one which Mrs. Archdale had written to Mrs. Roberts, informing her of the fact which she had already learned through the 'control.' I was present when Mrs. Archdale received Mrs. Roberts's letter, and remember the surprise with which she read it.

The next incident is the most impressive of the kind that I have ever come across. The writer of the narrative is a friend of mine, who has given me permission to publish the account of her experience, but does not wish her name to appear in print. She says:—

August, 1911.

I am sending you the account you have asked for of the curious experience I had in July, 1907.

As you know, we were living in Plymouth at the time. My husband had, some few days previously, been appointed to a ship just then in dock at Chatham, and he had gone there to join his ship. On July 31st he went to Worthing, having heard from his sister that his father was lying there in a very critical state. On his arrival he found that his father had passed away, and he thereupon telegraphed to me asking me to join him next day, which, of course, I resolved to do. The following morning I woke at 6.45 a.m., hearing my husband's whistle, and at the same time my bedroom door opened and he came into

the room; he walked straight to the foot of my bed and leaned over a white-railed cot which, I must mention, I had had moved on the previous day from the night nursery and put into my room, as my little girl had been ailing and I wished to have her with me at night. The child immediately roused, and, seeing her father, sat up and held out her arms to him, saying, 'Why, dear daddy's come home.' I spoke, too, but at that moment there was a tap at my bedroom door and on the maid coming in, with the early morning tea the vision, or whatever it should be called, absolutely vanished, to my own and my little girl's intense disappointment. At midday I went off by train to Worthing, where I was met at the station by my husband. He asked me if I would walk with him to the house instead of driving, as he had a good deal to tell me and we should not be much alone there. He began at once telling me of a very curious experience he had had that morning. He said that he woke just before 7 o'clock, feeling as if he were fully dressed, even to having his boots on, that he suddenly saw my room, with me in bed, the only unusual thing he noticed being that the white cot, which was generally in the nursery, was at the foot of our bed with the child in it. He whistled to me, and leaned over the cot, the child sat up and spoke, and he was turning to come over to me when he heard a tap at the door and the whole thing vanished, and instead of my room he realised that he was in the spare room at Worthing, and that the servant, bringing his shaving water and tea, was knocking at the door. The times were identical and he could not possibly have known that the child's cot was in my room unless he had seen it. I never worry him when he is away with little anxieties about the children's ailments, and so he did not know from me that the child was ailing.

I mentioned my experience to a friend before going to Worthing and hearing of my husband's.

'F. B.'

A POET AND PHILOSOPHER IN SPIRIT LIFE.*

BY JOHN RUTHERFORD.

'Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening.'—O. W. HOLMES.

'The man on whom the soul descends, through whom the soul speaks, alone can teach.'—EMERSON.

Ralph Waldo Emerson was certainly a Spiritualist of an ideal type; and his test of a message from the unseen would be, I think, that it should be 'as sweet as the murmur of the brook, and the rustle of the corn.' His appreciation of Swedenborg's writings was remarkable; indeed, he thought that this great seer and Spiritualist had to some extent approached the Supreme Mystery. Emerson, in discoursing on 'The Poet' said:—

Swedenborg, of all men in the recent ages, stands eminently for the translation of nature into thought. I do not know the man in history to whom things stood so uniformly for words. Before him the metamorphous continually plays. Everything on which his eye rests obeys the impulse of moral nature. The figs become grapes whilst he eats them. When some of his angels affirmed a truth, the laurel twig which they held blossomed in their hands. The noise which at a distance appeared like gnashing and thumping, on coming nearer was found to be the voice of disputants. The men in one of his visions, seen in heavenly light, appeared like dragons, and seemed in darkness; but to each other they appeared as men, and when the light from heaven shone into their cabin, they complained of the darkness, and were compelled to shut the window that they might see.

Susceptibility to spiritual light is not so common as many of us imagine. The light is seemingly often too intense and disturbing. Have not some of our orthodox friends openly declared that they do not wish to be disturbed, but desire to die in the creed taught them in their childhood? To us it seems absurd to take any creed as 'final.' It is actually shutting the windows of their souls in order that they may see!

Truth is properly said to be 'the best thing for man'; and to arrive at truth one must surely invite it or be open to its reception. Truth is no mere abstraction or literary statement any more than a photograph of a tree is a tree. Truth is some-

* 'A Celestial Message: A relation of the Observations and Experience of a Philosopher and Poet in the Spirit World.' Recorded by ERASTUS C. GAFFIELD. Private edition: Boston: Lee and Shepard.

thing vital, a reality ; it is, as Swedenborg said, the influence of the Divine Love and the Divine Wisdom. And the same idea is expressed by the great seer of modern times, A. J. Davis, in his 'Nature's Divine Revelation,' when he says : 'Truth is that inherent principle of divine law which determines the certain and adequate accomplishment of any good or glorious end contemplated.' If therefore the soul is to absorb and express truth, its outward faculties must be unperverted and harmoniously developed. Dr. Rush, speaking through the mediumship of Mrs. Richmond, says :—

Thought begins where the soul, as a primal element, comes in contact with the external volition or will and disperses itself according to the avenues through which it may be transmitted, and as these avenues are more or less accustomed to do the primal bidding of the primal soul, so will the outward expression be more or less correct ; but as these avenues are not accustomed, but are generally swayed by other interventions, so every human light presents fragments like the colours of the rainbow, broken in pieces, not like the hues of the perfect prism in their natural order and radiation.

Thus it seems clear that the spirit of God in the soul can only express Truth in proportion as its medium, the organisation, is happily adjusted. The more perfect the construction of our microscope or telescope, the more knowledge will it reveal to the enlightened investigator. All error consists in taking for real what is mere appearance of reality, and this exists wherever anything is thought of as having a character which does not belong to it independently of the psychical process by which it is apprehended. Although our spiritual nature is of the most exalted character, it must always be remembered that it has to manifest itself through a material brain (whose organs vary in intensity and power), which is, in fact, charged with excesses and deficiencies.

Ralph Waldo Emerson had an exalted conception of Truth. He did his utmost to emancipate his fellows from all discords, ignorance, and theological thralldom. There are men so eager in the pursuit of Truth, so earnest in their devotion to it, so glad in the joy that comes with the search and discovery of it, that doubt acts agreeably upon their minds as a stimulus. They like open questions, unsolved problems. The joy of discovery so far surpasses the joy of acquisition that they would be always on the march. Partly this comes from temperament and partly from robustness of moral constitution ; but from whatever cause it proceeds, these people derive positive satisfaction from the feeling of triumph that accompanies all successful pursuit of knowledge. Emerson was of this type. He believed in being 'free from all moorings and afloat' ; but he held that it is the destiny of all to ultimately see their relation to the Supreme. This is absolutely necessary in order to secure that all-round symmetrical wisdom which we cannot of ourselves alone originate. The soul, he taught, lives continually from the Infinite Truth or Over-soul.

The God I know of I shall ne'er
 Know, though He dwells exceeding high.
 Raise thou the stone, and find Him there.
 Cleave thou the wood, and there am I.
 Yea, in my flesh His spirit doth flow
 Too near, too far, for me to know.

—W. WATSON.

Emerson insisted on a living, present inspiration :—

The foregoing generations beheld God and Nature face to face ; we through their eyes. Why should not we also enjoy an original relation to the universe ? Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs ?

Orthodoxy, so-called, is the slave of mere tradition, and has, f not now, at any rate in times past, wasted its energies in extolling the Jewish Scriptures, and neglected to build up God's real Church—the soul. Our seer truly says that tradition characterises the preaching, and that it comes out of the external memory, that is, the memory of things read, and not direct out of the innermost soul :—

The stationariness of religion ; the assumption that the age of inspiration is past, that the Bible is closed ; the fear of degrading the character of Jesus by representing him as a man, indicate with sufficient clearness the falsehood of our theology. It is the office of the true teacher to show us that God is, not

was ; that He speaketh, not spake. The true Christianity—a faith like Christ's in the *infinitude of man*—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me ! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret ; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world.

I am, with Emerson, most anxious that the people of the churches should sense something more than the mere husks of things. The universe truly abounds with a never-ending variety of elements to give us happiness ; and the more refined we become, the greater our power to sense, feel, appreciate, and use these endless stores. The more we learn to trust the Supreme Power for good, the more we are moved into variety and diversity of life. Life is truly a science which has no end. There is no stage in existence where we can say, 'We are finished.' The thing we imagine we comprehend and understand to-day may have, to the awakened and ever-awakening mind, a new meaning and interpretation to-morrow, and will have still newer and newer meanings and interpretations in the future.

Emerson has transmitted a message to us through Mr. E. C. Gaffield which I regard as unique and of exceptional interest. It fills a book of one hundred and thirty-three pages. The medium is a business man, a man of repute for integrity and superior intelligence.

In this communication, which is original in form and sentiment, the hand of the master is clearly discernible. It is impossible for me to condense the volume into a few sentences, and I must be content with selecting two or three brief quotations. In the introductory portion we are informed that on entering the other life there is no great White Throne nor any Eternal Judge *in propria persona*, but moral qualities have survived the change, and are represented in colours of beauty. The absence of those attributes, indicating imperfect developments, is also fully expressed. Each goes to his own plane in that great realm, co-extensive with the universe, and filled with attractions peculiar to and fitting the conditions that his supremacy of desires has created :—

I noticed that the excarnated spirit neophytes were under the necessity, or at least so considered themselves, of observing laws relative to hunger and thirst, and with some this matter seemed to create the greatest consternation and fear. About them, in great abundance, existed every element, perfectly adapted to the necessities of all ; but, in proportion to the moral ignorance and depravity of earthly states, the fear seemed to increase, and consequently the inability to take advantage of the situation. From this cause many, especially those who had enjoyed the rich favours of earth, but who never contributed to the personal comfort of others, seemed to suffer most. At this point of spiritual experience, contrition, partly resulting from hunger and from other causes also, seemed to be very sincere and absolute. As they could easily read their own records, and every special deed done in the body, no doubt ample reasons were found for the deplorable states of those whom I found in such sore distress. In this phase of spiritual conditions I was greatly interested ; but not fully understanding the methods or established regulations for relief, I could do but very little in ministering to the needs, all too apparent. I had not long to wait, however, for I soon perceived the presence of some to whom authority had been delegated to minister to those cases. I learned that there are schools, presided over by ample corps of competent teachers. Into these schools grown men and women were taken where, beside children and even infants, they were taught the alphabet of spiritual facts. The proud and haughty upon earth—they who in self-sufficiency and arrogance had ruled overmuch—were here humble supplicants, eager to learn first lessons in spiritual laws, the manifestations of which everywhere are Love, Harmony, and Justice.

If this account is true, it is time we were in earnest in taking up the practical teaching of the people which the Church has sadly neglected. It would seem that the persons observed by this eminent teacher had inhabited a world in which eating and drinking, dress and amusements were the chief interests, God being but a phrase in their prayer-book and immortality an article of their creed ; a world wherein existence may be likened to a game of billiards, or a turn at skating ; the higher aims and purposes of life being not so much repelled as discredited. Their knowledge would seem to have been of the arts and devices, the policies and tricks by which men succeed, the

weaknesses and vices, the vanities and follies which can be taken advantage of to further one's own schemes. The condition pictured unfortunately is not that of an isolated few, but probably of millions. What a pitiable sight is this multitude clamouring for material, instead of spiritual, food—truth, wisdom, and beauty! This unhappy result, I believe, is due not only to anti-physiological habits, but to theological beliefs contrary to Nature.

One of the great uses of our critical faculties is to prevent irrational dogmas being lodged in the mind. Once there, they constitute a 'control' or hypnotiser, and it is exceedingly difficult for reformers to remove them. The late Very Rev. Dean Farrar, who zealously worked for the reform of the theological teaching of the Church, held that minds really become petrified by dogmas, and that their condition is then hopeless. 'They have made themselves,' he says, 'incapable of fair and rational examination of the truths which they impugn.'

But spiritual religion demands that man should expand himself to the utmost measure of his nature; should acknowledge his intrinsic greatness, break through his prejudices, live out of himself in universal ideas, purposes, and aims. However disguised, concealed, or perverted, this idea has been presented throughout the ages—whether it inscribed on its shield the name of Buddha, of Confucius, of Moses, of Jesus of Nazareth, or of Mahomet. Whether as the duty of recovery from a 'fall,' or as the fulfilment of original destinies, the demand of spiritual religion has been that human nature should expand, should grow, should reach out beyond itself. Its great words are Aspiration, Faith, Hope, but the greatest word of all is 'Love.' These words represent basic elements of the soul. They existed in the human spirit before they appeared in the Jewish record. As A. J. Davis said:—

Strange that men should bend in servile homage to priests and Bibles, and ancient proverbs and parables, while so much can be found which is purer, grander, wiser, and more sublime within the very fountain whence the elder Bibles and sermons were originally drawn—the inward source to which commerce, language, architecture, and all ethical principles owe their existence.

True religion demands that the little and belittling systems shall be discarded as having had their day. It does not follow that one cannot revere the Bible for what is venerable in it, that one may not even go so far as to call it a sacred book; all that religion demands is that, when men call it so, they shall call all the other books that uplift, sanctify, and purify the mind sacred likewise. Whatever name they bear, by whatever authors they are put forth, if they teach, ennoble, elevate, and beautify, then do they belong among the sacred, the inspired scriptures.

Spirit Emerson, after meditating on his observations of the people in the outer courts, so to speak, of the heavens, drew these eminently sane deductions, which constitute a piece of valid and instructive scripture:—

1. That which you cannot take with you to the new life is not worth the struggle that men make to obtain.
2. That which ennobles and unfolds spiritual beauty is worth many thousandfold more than has ever been realised.
3. The consciousness of, and obedience to, truth, as spiritually perceived, constitutes the principal good, preparing the only states of spiritual happiness here and hereafter.

The means taken to restore those suffering from earthly taints and undevelopment are graphically described:—

Like all neophytes, beholding a world largely in the depths of moral darkness, my zeal knew no bounds. It appeared at first as though single-handed I could lift the whole inert mass, permitting light to penetrate every nook and corner, turning millions from darkness to better and clearer conceptions of truth. In different conditions of spirit life some are taught, some led in chosen occupations, working out their own salvation, redemption, progression, becoming their own church, redeemer, teacher, for it is a law that he that giveth is, in fact, he that receiveth; he that doeth much suffereth naught; the world puts its richest gifts at his command, and heaven itself adopts him. Perceiving and understanding the law, is not the call to everyone to accept it? Does light shine into darkness to increase that darkness? The light is all about, permeating infinitude. It may be night to some, noon-

day brightness to others. Darkness is heavy, and holds to earth. Light has a double meaning. Its children can explore the Pleiades and lay their trophies at the feet of aspiring students. Truth is round, not angular, reflecting beauty and radiations from all points of its circumference, every view evolving new realisations of being, new glories, new attributes, inciting aspirations for more truth—the sum of all which, in itself, being the very essence of Divinity.

The chapters on his missionary labours in the 'spheres' are of fascinating interest, and should prove a 'breath of vital air' to spiritual workers here, who sometimes imagine their labours are in vain. The fields of labour in the Unseen are described as beyond conceptions of boundary, and the harvest, indeed, infinite:—

The first feelings of rapturous joy and triumph, imparted by confidence in the final outcome of the struggles in which I was then engaged, can never be expressed in words. I then felt and knew the real Father and His Christ, though both manifested their divine powers by other means than I had conceived. It was not given me to behold either face to face, as I had been taught to expect through some writings. Both had come unto my spirit as angel messengers, bearing messages upon planes of my own unfoldments, in vibrations which I could translate. Did they speak to thee in audible tones? Spiritually, yes; materially, no. Did they announce their names or in any other manner indicate that they appeared in special forms? No. Came they in the voice of thunder, the loftiest peaks in heaven's own infinite space echoing back in monotonous their glory, wisdom and power? No. Did the Great Centre of Light show unto you His Throne of Glory, toward which all are attracted? Did He invite you into His sublime, august presence? No, a thousand times no. Not by any such devious methods did I come to a realising consciousness of that for which I had prayed and longed. I had, simply by successful labours in the attainment of the good, in humility opening my own heart to the reception of truth, placed myself in harmonious relations with one, or possibly more, of the beautiful, absolutely perfect and just laws—the emanations of infinite wisdom. And, according to my progressive victories had I realised the presence of the Author and His Christ.

There has thus been set forth in this message the faith in an Infinite living power that moves with unceasing energy through the universe, expressing itself in all the cosmic forces; the working of this power is *inside* the mighty whole, not outside of it. To find out the will and way of God, we must study the natural and social laws. It is not wise to turn one's back upon life in order to understand it. Hence endeavour instead of acquiescence; inquiry instead of dogma; instead of content, discontent; instead of apathy, questioning and seeking; instead of submission, rebellion. Does one wish to know the will of the Supreme? Let him study the conditions of life; let him conform to the principles of mental and moral health; let him master the rules according to which civilised society is organised. Is one ambitious to reach the supernal regions? Let him do his duty as well as he knows how, and try in all practical ways to do it better to-day than yesterday. This satisfies the instructed, the philosophical, the calm of temper, the reasonable.

A NEW BIBLE IN THE MAKING.

In an address before the Progress Temple Society, Vancouver, B.C., Dr. T. W. Butler said:—

The Bible nowhere claims to be 'The Word of God,' or 'infallible' or 'inspired,' or 'the only rule and guide'; it is not a revelation, but a record of a few revelations; not infallible, but profitable in parts. In it is much that is sublime and beautiful; so we accept all that is profitable and suggestive of good and truth. We believe there are many inspired books and many inspired writers, and that men are as much inspired to-day as in days of old; and that as great and good things are being written. We believe that religion is evolutionary, that the new religion is infinitely superior to the old, as the electric light is superior to the tallow dip; that as man's conceptions and consciousness improve, his God will be better, his ideals higher, his reason clearer, and he will be freed from superstition, mysticism, miracles, slavery of mind, and begin to manifest divine sonship. A new Bible is in the making; when it comes there will be no passages we shall be ashamed to read to our hearers, to our wives or innocent children. Every word and thought will be clean, sweet, holy, saturated with love, and such suggestions as shall awaken the best and divinest in man, until all the Father's children arrive, at last, to the measure and stature of the Christ.

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THE YEAR THAT'S AWAY.

And so another year has flown, a year of glitter and gloom, of pomp and pageant, of tumult and tragedy—the year of the Coronation, of the Great Strike, and the Great Summer. 'A year of unrest' is the phrase we have seen applied to it, and the description fits it admirably. Socially, politically, religiously—in whatever aspect we regard it—the year was emphatically one of disquiet. Unrest is not usually regarded as a favourable symptom, but to us it has a deep and hopeful meaning. Not merely in the negative sense that unrest is better than stagnation, but because discomfort and disquiet are the invariable precursors of new and better conditions. The air has been full of portent, and the waters have been very troubled, but 'time and the hour ride through the roughest day,' and we move onward and upward with ever increasing pace towards those Great Events that will bring with them the healing of the nations—'the Brotherhood of Man, the Federation of the World.' So we are not dismayed by the times of stress and trial that lie between—they are part of the process. Only with pain and travail are the new births accomplished. Looking backward, then, we see in the trend of things during the past year reason less for regret than for hope and comfort. And this applies with especial force to our own Movement, with its great and far-reaching issues.

That very disquiet which has kept the political and social world in agitation had its impulses in the spiritual realm—the realm of causes. And in the philosophical and religious worlds—the world of thought and inquiry regarding the deeper things of life—the prevailing unrest has turned many alert minds in our direction. One of the most notable features of the past year in this regard has been the multitude of books dealing with subjects coming within the purview of 'LIGHT.' And not only have the books been multitudinous, but the prevailing note has been distinctly hopeful. There has been a decided, a tremendous advance in the attitude of the thinking world, as expressed in the volumes poured forth.

So far as our critics are concerned, the old shallow arguments have been abandoned, and a larger and more hospitable spirit has been manifested. Some of our opponents, indeed, have found it logically necessary to admit some of our tenets in order the more effectually to combat the remainder. And some have gone even further by admitting in a general way all the facts, and merely disputing the interpretation. And as this is not an age in which any

body of thinkers is content merely to 'mark time'—they leave that contemptuously to the old theologies—we may abide the results with hope and patience. We are sure of our ground, and we are confident that time and tide will bring thinkers inevitably our way. And by that time, since we, too, are progressing, it may well be that we shall have made new achievements. For it is our faith and knowledge that our Movement is piloted and propelled by workers on both sides of the veil. It is not our wont to lament the passing hence of old leaders and workers, or to think ruefully of what may befall our cause when their support is withdrawn. We know that it is not withdrawn, but rather renewed and strengthened by removal to a larger and higher sphere of activity. We realise that they are still at work, aiding us in a myriad ways, through agents (some of whom are often unconscious of the influences which inspire them), encouraging, sustaining, and directing the Movement whose interests were so dear to them while on earth. We have had many evidences of this during the past year, the commencement of which was preceded—as our readers know—by the passing over of a number of those foremost in our ranks, the most notable transition being that of the venerable President of the London Spiritualist Alliance and Editor of 'LIGHT.'

An unwavering assurance of the co-operation of these leaders and veterans of the 'Old Guard,' then, is not the least of the considerations which enable us to survey the future with ardent faith and confidence, and to devote our energies to bringing into the troubled realms of mundane life something of that 'other world order' which is destined sooner or later to refine and beautify their grosser elements. 'Every day is a fresh beginning,' sings a modern poetess, and that is true in a larger degree of every year. We of the Spiritual Movement of to-day—and we include in that phrase all those who, under whatever title, are working with us—are seeking to 'bring in a New World to redress the balance of the Old.' It is a great mission; not all of us, perhaps, realise how great it is. It means more than adding to the achievements of Science, more than comforting those that mourn, more even than inspiring the souls of wearied and despairing strugglers with new ideals and larger purposes. It means a new step in the evolution of the race, an advance towards the harmony of the grander realms of life beyond. It is a task that will need fortitude and patience, but there are always the great consolations, the glimpses of things yet to be.

We have been told, with wearisome iteration, of the presence of 'fraud and folly,' but our efforts against those blemishes are in no need of further stimulation. And we must not pause too long over these matters. We are advancing year by year, and in the nature of things we shall gradually leave these and other drawbacks far behind. An army on the march is well advised not to dissipate its energies by constant skirmishes with hostile stragglers who endeavour to harass it on the way. They must be beaten off when they become too insistent, and finally left in the rear. Continual progress, then, is our best remedy against some of the evils that at present beset us. Only we must be careful to conserve our gains. In casting off old superstitions we must not lose the little golden core of truth around which many of these false growths have clustered.

Our message for the New Year, then, is Onward and Upward. It is for us to beat the path and 'blaze the trail.' Those who follow us will make the highway broad and wide. The heights are before us, and as the old Highland proverb puts it: The day is longer than the brae—we'll win to the top yet!

KNOWN AT LAST.

It is one of life's delusions that we know one another. Oliver Wendell Holmes, in 'The Autocrat,' instructs as well as amuses us by asserting and proving that in a conversation between Thomas and John there are at least six personalities engaged. Thus :—

1. The real John ; known only to his Maker.
2. John's ideal John ; never the real one, and often very unlike him.
3. Thomas's ideal John ; never the real John, nor John's John, but often very unlike either.
4. The real Thomas.
5. Thomas's ideal Thomas.
6. John's ideal Thomas.

'Only one of the three Johns is taxed,' says 'The Autocrat,' 'only one can be weighed on a platform-balance, but the other two are just as important in the conversation.'

It is perfectly true ; and it is very doubtful indeed whether one being in ten thousand ever contrives to be, or to seem to be, exactly what he wishes to be, or even to say, and with the right intonation, exactly what he wishes to say ; or whether one being in ten thousand is receptive enough to get from another just the appearance and just the expression or impression intended : and is it not the fact that we often ourselves produce the very impression which misleads ? It is, perhaps, not because my brother is a hypocrite, or because he wishes to get behind an appearance that shall mislead me, but because there is something in me which produces the ripples on the surface, and the unsteady lights and shades. Not because we are deliberately playing a part, but really because we lack personal precision and grip, most of us are living a life of adjustments and seemings and attitudes and phrasings, making the best we can of people and circumstances, and always sorely unable to be consistent and to express ourselves with absolute simplicity, or to feel sure that anyone is fully and truly expressed to us.

Sometimes a great crisis occurs, some startling event, introducing an altogether new element in our life, and then the great revelation may come. Friends who fancied they had known one another for years find all things suddenly made new. 'The fountains of the great deep are broken up' : 'the veil of the temple is rent in twain' ; and there is a discovery of character, noble or mean, which makes all things new. There had been no hypocrisy all those years ; only the thin veil of adjustments and appearances had never been passed beyond, and the depths of character had never been reached.

Now, if our testimony as Spiritualists is sound and true, it also must be true that this will be all different beyond the veil. 'Then shall I know, even as also I am known,' as Paul said. Our only possession 'on the other side' will be ourselves, and there will be an end of all disguises and all misunderstandings—a shame and grief to some, but to others a very heaven of satisfaction and delight. We shall all have justice done to us in the end, in 'the all-revealing world.'

There is something in this that is inexpressibly touching and consoling when we think of those who have beaten out their lives in this world, and, as it seemed, to no purpose : their message derided, their work not valued, their hopes contemned, and their bodies hidden in an obscure grave, so that when, afterwards, men would do them honour, they knew not where the poor earth-garment lay. But the rejected ones passed on to where they were known ; and those words of the old Hebrew psalm came for them gloriously true : 'Commit thy way unto the Lord, and He shall bring forth thy righteousness as the light, and thy judgment as the noonday.'

For good or evil, for joy or sorrow, we shall presently

all be rid of the mask, and not one kind or unkind veil or cherished disguise will be left. We shall see each other to the very centre of the soul, and our greatness or littleness of spirit, our hidden virtues or our secret sins will come to light ; our longing for righteousness or our sordid clings to self will be laid bare ; for the spirit will no longer be able or be condemned to hide behind the flesh, but it will see and be seen through and through.

It is, however, a consoling thought, and as reasonable as it is consoling, that most of us are, at heart, better than we seem to be. The struggle for life is not favourable to the developments of 'grace.' Nearly everyone is tempted or compelled to stand in an attitude of self-defence, and our earthly needs tend to make the demand for self-preservation the most urgent if not the highest law. The greater part of the daily competition of the world has its cause, not in unbrotherliness, but in the need for struggle in order to live, and this is not an evil but a good, only it ever tends to exaggeration and over-expression until the habit of it becomes a social fight, but with very little malice or even unfriendliness in it. Released from this inevitable struggle for life—if, as we may reasonably hope, we shall be when we are released from earthly limitations and earthly needs—who can tell what beautiful structures may appear when the scaffolding is taken down ?

The infirmities of the flesh, too, tend to a temporary degradation of the spirit. Defects of temper, cravings of appetite, even physical haltings and weaknesses, are sad hindrances to the blossoming of virtues. They are the cold winds of the spirit's Spring ; and countless thousands have cried with Paul, 'O wretched man that I am ! who shall deliver me from the body of this death ?' Well, 'death' itself will probably be the great deliverer, and the liberated spirit, once baffled and defrauded, will come to its own in that world of progress which will make it ultimately an advantage for everyone to 'die.'

Closely, very closely, connected with this is the whole subject of doubts and despondency which perhaps do more to mask and darken the real self than all other causes of earthly degradation. In most cases, if not in all, these hindrances are due to physical maladies. Tennyson, on a very high level, said :—

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

Ah, those 'taints of blood' ! Who can tell for what they are responsible, and how they darken and degrade, at this stage of our being ? But, as Tennyson also says, we can but trust, we may even feel assured,

That good shall fall
At last, far off, at last to all,
And every winter change to spring.

EVERY now and then someone proclaims his or her belief in immortality in the flesh, and argues more or less plausibly that if certain conditions are observed, certain ideas put into practice, the body need never die. But, as Ella Wheeler Wilcox well says in the Christmas number of the 'Nautilus' : 'There is no more foolish waste of time, words, and energy than in loud and repeated declarations that we are going to demonstrate the power to live forever on this earth in this body. George Francis Train made that declaration forty years ago ; Mary Baker Eddy made it ; Helen Wilmans made it ; Eleanor Kirk made it. Yet all have gone out of the body ; all pass through the experience we call death. Yet all still live. . . . To be an ever growing power for good for seventy years is a far nobler aim than to try and prove the possibility of living to be two hundred, knowing that the people to whom the assertion is made will not stay to prove or to disprove your words, and knowing from observation that many who have made this boast, so far, have crumbled away to dust. Life is a glorious thing ; and death is the gateway to another life ; and beyond that gate lies another ; and still another ; for this earth is only one room of the many in our Father's mansion. I, for one, want to enjoy the whole house.'

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bond fide* setting forth of facts as they appealed to him. Our contributor is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 597, 1911.)

On two different occasions when in London Paul visited the late Mr. Bournell at his studio and obtained through his mediumship several spirit photographs. He refers to Mr. Bournell, as a clairvoyant, in high terms and expresses himself as greatly pleased with three of the portraits which he could recognise. Five others contained well-defined figures—unknown to him. His 'Adela' did not fail to impress her features on the sensitised plate; it is the best likeness he has of her, her features, expression, and attitude are perfect, but the figure is diaphanous, it stands partly in front of him. Another good likeness is that of a sister of Paul's who died many years ago at the age of fourteen. She is represented in this photograph as a handsome young woman of twenty or twenty-two, therefore not quite as she was at the time of her death; her resemblance to other members of his family still living is, however, very marked. Another portrait thus obtained, viz., that of a spirit known to Paul as 'Sylvia the Harpist,' I shall refer to later. The five other portraits from the same studio remain unidentified to this day; notwithstanding this, and the suspicions entertained by some that the late Mr. B. deliberately faked on occasion, Paul does not doubt the genuineness of this form of manifestation produced by Mr. Bournell in his presence. On his first visit he was a complete stranger to Mr. Bournell, who had no indications whatever to assist him in his clairvoyant description of the known spirits whose portraits subsequently appeared on the plates.

In March, 1907, Paul had another interesting experience in spirit photography. He had spent a fortnight at Lake Helen, in Central Florida. On the morning of the day he was leaving for Palm Beach, some of his newly-made friends begged him to leave them a photograph of himself. He replied that he had none. 'Now, that will not do,' they said, 'there is a photographer on the opposite side of the street, you must come with us and have a few copies printed for us.' It would have been ungracious to resist. The photographer was found sunning himself on his verandah. Paul proposed that he should be taken on the verandah. The photographer demurred, on the ground that the sunlight was too vivid, and urged that his studio would be better, &c., but Paul was obdurate. The camera was produced and a cabinet-size plate inserted, with the following result: The photographer, after submitting the plate to the usual dark cabinet, returned, saying, 'You will have to sit once more, this plate is unsatisfactory; your features come out well, but there are also other faces besides yours, and strange figures too.' When Paul held the plate to the light he could plainly make out an old man's face, to his right, and a woman's to his left. Above his head were two stars. He ordered copies to be printed and went into the man's studio, to sit again for his friends' benefit, and for them obtained prints absolutely normal. His astonishment on viewing the 'photographs' printed from the first plate was very great. The man's face to his right was an excellent likeness of the late Mr. W. E. Gladstone. The woman's face on his left was that of his maternal grandmother, dead more than half a century. Immediately above his own head was a twelve-pointed star, the twelve rays converging to a circular white centre, giving the emblem much the appearance of a Roman Catholic ostensorium. Towards the upper left-hand corner of the plate was a five-pointed star, or pentagram, dark in colour, standing out on what may be described as a slightly luminous background. If these stars are meant as symbols, Paul would be grateful to any readers of 'LIGHT' who would endeavour to interpret their meaning.

The portrait of Paul's grandmother is that of a particularly bright-looking woman, of mature age, wearing a sort of white mantilla over her head and shoulders. There is but one portrait in existence of this lady—a miniature made when she was in her teens; her spirit portrait, making allowances for the difference of age, resembles this greatly. In subsequent séances she has repeatedly referred to and admitted that this likeness was hers.

How account for Mr. Gladstone thus manifesting in remote central Florida? There were reasons for it. For years before this particular occasion, and many times since, Mr. Gladstone had manifested to Paul by automatic writing—clairvoyantly and at etherealising séances—notably at Mrs. Wriedt's, of Detroit. He may have been originally attracted to Paul by intermarriages and blood relationship of two or three generations ago. Any way, Paul considered himself greatly privileged, and is proud to count him among his spirit friends. Paul has taken pains to make sure that this spirit portrait is not a reproduction of any of the known portraits taken during the last ten years of the 'G. O. M.'s' earth life. How? Why should this popular-resort photographer fake these strikingly accurate likenesses, these symbols, for an utter stranger who merely wanted his portrait made on the spot in a great hurry, and thus lose time and expose himself to having the plate rejected as useless? As a manifestation of spirit power and intent, this photograph must be considered as very remarkable.

Now, to return to the portrait of 'Sylvia the Harpist.' Paul preserved it among his small collection of spirit photographs. It represents a very handsome, singularly graceful young person clad in white, a veil over her head. Her left arm, plump and bare, extends horizontally across her body towards the right, that is all. He wondered why this portrait should have come to him. All who saw it were struck by its beauty, also by the singular pose. One day, two years later, while in a Western town of the United States, he saw in a newspaper advertisement that a certain Mrs. Challen would hold a public trumpet séance that afternoon. Being disengaged, he decided to go to it if perfect strangers would be admitted. Permission was readily granted. He found himself with two commonplace women, the only sitters in a darkened room. There was the usual metallic trumpet, and the usual desultory talk and preliminaries were gone through. Paul's curiosity was not aroused until he heard himself called by name. Three or four of his relations and friends exchanged greetings with him, followed by a spirit who gave her name as 'Sylvia.' Paul welcomed this spirit friend, and remarked that he had no recollection just then of having known anyone in earth life bearing that name. 'No,' said the spirit, 'you have never known me in earth-life, yet you have my portrait and I know you treasure it. I got photographed with you at Bournell's, in London. You will remember the girlish figure standing before you—with her left arm drawn across her body.' 'Yes,' said Paul, 'I remember perfectly the figure you describe. So, Sylvia, that is your portrait; I am grateful for your condescending to give it to me, you know I have it at my home (hundreds of miles away). I will preserve it with great additional interest. But, Sylvia, you appear to know me, may you not tell me something of your earth life and why I am favoured by a visit from you?' Little additional information could be obtained at this particular séance, but Paul's delight and astonishment at this revelation of spirit identity in such an unlikely manner and place were very great.

(To be continued.)

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over.

WE sincerely wish all our readers a truly happy New Year. 1912 seems likely to be an eventful year—one in which the trend towards the spiritual interpretation of the phenomena of life will be more marked than ever—and we hopefully anticipate a steady development of public feeling in our direction. The outlook for Spiritualism was never brighter. The reality of psychic phenomena is being admitted on all sides, and the fact that they indicate personal survival after bodily death is being conceded by an ever-increasing number of thoughtful men and women. But we cannot rest content. What has been achieved is but a small part of what has yet to be accomplished. 'Forward' is still our watchword.

THE SPIRIT OF THE COMING ERA.

It is encouraging and significant that the main facts which the spiritual interpretation of the riddle of life emphasises, *viz.*, that spirit is power, that man is a spirit, and that the real self is essentially good, are being recognised more and more fully and are finding practical exemplification in many and unexpected directions. Allied to and arising out of this new viewpoint respecting human nature, its powers and possibilities, increasing emphasis is being laid on the need for helpful service to stimulate the weak, the weary, the wayward, and the wicked to obtain self-possession by self-mastery; to win self-control by self-knowledge and an affirmative attitude of self-trust. The old doctrine of man's fallen nature and innate depravity has been responsible for many miseries and mistakes because it tended to self-depreciation and distrust, to hopelessness and despair, instead of courage and determination. So long as men believed they were mere 'worms of the earth' and outcasts from God's love and providence, so long were they in danger of losing heart and hope, and so long as men are possessed by the idea of a soulless determinism, so long will they tend to pessimism and gloom instead of a joyous spiritual faith that brings out the best and encourages growth in grace and goodness.

There are many signs that a new spirit is abroad; that the new and more optimistic attitude is bearing its legitimate fruit in humanitarian and altruistic enterprises. The fundamental idea of the spiritual philosophy—that man is the child of the ever-living and all-loving Father, that he is a spirit served by organs, a bundle of infinite possibilities—is taking possession of an ever-increasing number of earnest men and women. These advanced thinkers believe that man is not only capable of great triumphs, but, by the very law of his nature, is called upon and destined to achieve self-realisation and self-fulfilment. Under the inspiration of this belief they are working for human betterment in many directions, with results which fully justify their confident expectation that when the right mental and moral stimulus is given (the call to the spirit within to come forth into manifestation—to come up higher), and the right opportunities or environments are provided, a new spirit of hope, of enterprise, and of confident self-assurance will spring up in the hearts of the unfortunate and the fallen: hopelessness will give place to anticipation, and, with application and persevering endeavour, the result will be that the possible will become the actual, and the spirit-man will take control and win through to his rightful dominion.

In America, as in this country, this faith in man's spiritual possibilities is an inspiration to brainy men and women to devote the best that is in them to the helpless and the unfortunate, and we have no doubt that the advanced and progressive thinkers who read 'LIGHT' will be deeply interested in the following story, told by Henry Carter in the 'World's Work,' of how two men are rendering 'Divine Service' to their fellow men.

Andrew S. Floyd, a Wall-street plunger, after soaring almost to the heights of dizzy finance, 'fell to the gutter of complete failure.' When he picked himself up he started to help some of the men he had found in the gutter to help themselves. In Union, N.J., he has established a 'Self-master Colony.' He always thinks and talks of his charges as 'fellows,' which, says the writer, 'is an important thing to note.' The farm where the regenerative work goes on was provided by a millionaire, Mr. C. H. Ingersoll. One of Floyd's typical cases was a boy who had served a term in a reformatory, and just three days before his time was to expire, shortened by a year for perfect behaviour, he was overtaken by 'prison madness.' He gripped the bars that shut him in and shook them like mad; he screamed and yelled. Other prisoners joined in, and soon the corridor was in an uproar. As a consequence the year was added, not taken off. When freedom came, the boy was soured. He found no job awaiting him, and, after much privation, was ready to join the criminal classes when Floyd found him. Mr. Carter says:—

Floyd said to the boy, when he had heard his story of despair in the lodging-house: 'Now, I tell you; I've got a little place out in the country where there are a lot of us fellows who've been up against it. I'll be glad to have you come over and stay with us until you get your nerve back and find a job to go to. Un-

derstand me: if you come over there you've got to forget all about the bad luck you had in the past. Want to come?'

The boy came sullenly shambling through the woods to the door of the home two days later. 'He was tough,' says Floyd; 'he was a real tough one. So tough and sceptical was he that it was a week before he decided to accept the Self-master Colony for what it professed to be—a place where you were as good as the next fellow, no matter what your past record, so long as you worked. When he saw that the head of the colony desired to make, not a saint or an object lesson out of him, but a man, the boy began to stiffen his spine and hold up his head. For this was what his seared young soul was hungering for—the chance to be a man. Charity he would not accept because of the iron that had been driven into his heart, but help 'from one fellow to another'—that and that only could reach home to him.

'It took a long time for this one to thaw out,' says Floyd, 'but after that he began to grow and grow right.' At the end of two months the boy came to Floyd and said: 'I hadn't ought to stay here any longer. You're crowded to the limit, and there are lots of fellows outside who ought to get in here and be put on their feet. I'm all right now. I can go out and get a job. I'll be getting out and giving some other fellow a chance to come in.' 'All right,' said Floyd. 'Look upon this as your home. Come back here at night until you find your job.'

Then the boy went out to fight for a place in the world. He 'had his nerve back.' He returned the first night. 'Find a job?' asked Floyd. 'No.' The second night it was the same, and also the third. On the fourth night he did not come back. Next morning Floyd received a letter from him. He had found a job: 'A man who runs a metal roofing company took me on and said he would give me a chance. Watch me make something out of that chance! I am going to Atlantic City to-morrow and begin work on a job that will last a long time.'

That was something over nine months ago. One Sunday, only a few weeks past, a well-dressed, contented-looking young mechanic dropped off the trolley-car at Union and came briskly through the woods to the Self-master Colony. He was neat and clean, and his eye was bright, and he looked the whole world square in the face. 'Remember me, Mr. Floyd?' he called out cheerily. 'I'm the tough kid that you picked up in New York. I—' 'Hold on,' said Floyd. 'You've got that wrong. You're a friend of mine that I happened to meet while you had a streak of bad luck.' 'Right!' laughed the boy. 'Well, I made good on my chance. I've been working every working-day since I got that job. And if you don't believe I'm taking care of myself'—he dived into his pocket and drew out a roll of bills containing over one hundred dollars—'I brought this along to show you. I could loan you some, Mr. Floyd, if you happened to be short.'

It is not merely a question of giving, says Mr. Floyd, it is also the question of giving aright. For: 'If you give a man merely food or money, you don't give him much. If you give him anything, and along with it give him the feeling that he is a miserable creature, hardly fit to live, and that you help him only because you want to maintain your position of superiority to him, you don't help him; you hurt him. It is bad to give a man anything; the way to help him is to help him earn it. These men who are in need of help have, before they come seeking help, condemned themselves much more severely than you or I ever will condemn them. If we help them merely by handing them something, we make them despise themselves. After that a man isn't much good. But if you take a man and give him a thought along with your assistance, you help him. Men and boys come here to us discouraged and embittered, convinced that they are no good and that there isn't any use trying further. Now, if you take these men and give them a chance to see how mistaken they are, to see that they are not hopeless and that they can make good, you have started them on a new point of view. The way we try to bring this change about is by putting them to work, without any fuss or preaching, at some useful occupation where they can see that they actually are doing something, and by refusing to let them dwell on their unfortunate experiences of the past.'

At present the colony includes a man who recently acted as secretary to a successful New England novelist, a New York newspaper editor, and an architectural draftsman of some prominence. The latter two fell through drink, the first one never explained and never was asked to explain what brought him down. All three are men of education, and all have more than ordinary ability. They want to get back to the world of usefulness or they would not be where they are, and they are not men who possibly could bring themselves to accept charity. They are gentlemen rankers—who now have the chance to get into condition to win back their rightful positions. To help all out-cast men to this chance is the idea of the Self-master Colony.

The first and the largest of the help-men-to-help-themselves institutions to be established was the 'Parting-of-the-Ways' Home in Chicago. Every weekday in the year an average of

forty men are released from the Chicago House of Correction, the 'Bridewell,' given a nickel, and turned out into the world. Up to two years ago more than 40 per cent. of them found their way back, simply because, after being broken by their prison experience, they were not fitted to take up the battle for existence on the outside. Now when the superintendent of the Bridewell gives the parting guest the nickel, he gives him also a card of introduction to Mr. McBride and directions for reaching the Home.

When he arrives at the Parting-of-the-Ways, McBride shakes hands and says: 'I will feed you, sleep you, clothe you, and get you a job, and it won't cost you a cent. After your first pay-day, if you do not care to accept charity and really want to show your appreciation of the Home, you may settle with it at the rate of fifteen cents a meal and bed.' Four hundred and thirty-two dollars have been paid back to the Home in this way by men who were bound only by their own sense of honour and gratitude.

In the first twenty-one months of its existence one thousand two hundred and sixty-four men were passed through this 'man factory.' Of these nine hundred and fifty-three were placed in employment and are now working and making an honest living. Of the other three hundred and eleven, the majority were assisted to return to their families or friends. All were helped in some way. Of the nine hundred and fifty-three for whom jobs were found, twenty-four are listed as depositors in one Chicago savings bank. How many are depositing in other banks is not known. Since the founding of the Home the population of the Bridewell has been reduced twenty-two per cent.

'The results obtained,' concludes Mr. Carter, 'show that it pays to help people when you really help them. And all efforts to help people must pay in such results if they are to justify themselves in an age of efficiency. The pauper's dole, given in a manner which carries with it no hope but for another dole in the future, is not progressive.'

This is real spiritual work, and we congratulate both Mr. Floyd and Mr. McBride. Mr. Floyd has discovered a new use for millionaires and we hope that others will be encouraged to follow the example of Mr. C. H. Ingersoll.

TRIAL OF AN AMERICAN TRANCE MEDIUM.

We learn from 'The Progressive Thinker' of December 23rd last that the trial of Mrs. Maggie Waite, the well-known test-medium, at Chicago, Ill., U.S.A., resulted in the dismissal of the jury, as they were unable to agree to a verdict—seven being for acquittal and five for conviction. The jury consisted of persons who all confessed their entire ignorance of Spiritualism and spiritual phenomena. One gentleman, who said that he had read Hudson's 'Law of Psychic Phenomena,' was dismissed. The prosecution relied upon the evidence of a witness, a Greek fruit dealer who talked poor English, who had been sent to Mrs. Waite by the police. He admitted that he made false statements to her, and that the police refunded to him the two dollars that he had paid to the medium. Mrs. Waite took her stand on the fact that she was a trance medium and was not conscious of what was said when she was under control; that she had no intention of defrauding Sicokis, the Greek witness against her; and that she did what she did in entire good faith. A number of witnesses, including Dr. Warne, president of the National Association of Spiritualists, bore favourable testimony to Mrs. Waite's reputation for honesty as a trance medium, and the verdict is regarded as a moral victory for the accused.

Perhaps the most important point in this case is the attitude of the judge, who told the jury that neither Spiritualism nor spiritual mediumship was unlawful, and that the defendant had a right to practise her vocation and receive compensation for her services as long as she acted in good faith, and must not be found guilty unless the city proved by a clear preponderance of the evidence that she had defrauded Sicokis.

Commenting on this, 'The Progressive Thinker' says:—

Judge Frye finally was persuaded to change his former ruling in another case so as to hold that the burden of proof must rest upon the city, and it must prove that the one making the complaint was actually defrauded, which of course it cannot do, and it will be difficult hereafter to get twelve men to agree to a verdict against an honest medium.

The case is to be re-tried on January 9th. It will afford a valuable opportunity for the public presentation of Spiritualistic truths, and, we trust, will result in a triumphant acquittal of

Mrs. Waite. Her lawyer, H. S. Wilcox, seems to have done valiant service in her behalf, especially in his 'analysis and exposition of the malicious purposes that had hired Sicokis to commit a fraud upon Mrs. Waite, and then swear that she had committed a fraud on him.'

SPIRIT COMMUNICATIONS VERIFIED.

'Watchman,' in the 'Portsmouth Evening News' of December 26th last, gives a long report of an interview with Mr. McFarlane, in the course of which that gentleman narrated two striking instances of spirit control which occurred in his own family circle through the mediumship of Miss Beatie Fletcher, and were verified, to a large extent, by subsequent inquiry and investigation. In the first case, which took place in the first week of May last, the person communicating was unaware of the fact that she was no longer living on the earth plane. She stated that she was Miss B., of Girton College, that she had recently passed an examination, and that she was then ill. Mr. McFarlane at once wrote to the Principal of Girton, and in reply to his inquiry received a note from Miss E. C. Jones, referring him for the information he wanted to the 'Times' of such and such a date. Accordingly, with his wife's assistance, and without saying a word on the matter to the medium or the other sitters, Mr. McFarlane searched the files of the 'Times' at the public library, and in an issue of about the date specified they found this announcement: 'B——, —On the 10th, at Girton College, Cambridge, Winifred B——, youngest daughter of T. W. B——, of Sunderland,' and in the 'Times' of two days before they found a report of the young lady's death, from an overdose of laudanum, and of the verdict of the jury at the inquest of 'death from misadventure.' She had recently passed an examination in German, and had complained to a doctor of sleeplessness, to cure which she had been given bromide of potassium.

In response to a suggestion, made by 'Watchman,' that the medium might have seen the newspaper notices and that they might have acted on her subconsciousness, Mr. McFarlane said that he would be much surprised to find that Miss Fletcher ever studied the 'Times,' and further that when he asked the control for her Christian name she said 'Winnie,' not 'Winifred,' as given in the paper. When at last the 'control' was convinced of the fact that she had 'passed away' she displayed much emotion and distress and begged the sitters to communicate with her brother Fred, who, she said, was a clergyman living in London. Mr. McFarlane wrote to 'the Rev. Fred B——,' at —, but received only a formal reply. After writing several other letters, without getting a reply, Mr. McFarlane wrote stating that he intended to publish the details of the case. He then received a letter from the Rev. Gordon F. S——, asking that his name might not be mentioned as he had nothing to do with the matter beyond the fact that he happened to be the young lady's brother-in-law.

In the second case the control was an ignorant, stubborn, boorish woman who confessed to having committed suicide. She asked for Jim Cooper, who lived in London, and finally admitted that she herself had lived at Star-street or Star-road, Plaistow. Mr. McFarlane wrote to Alderman D. J. Davis, of Custom House, London, E., who made inquiries and ultimately sent to Mr. McFarlane a letter from a friend of Cooper's. The writer said that Cooper went by the name of Donnelly, but his name was W. Harry Cooper; that the woman with whom he had lived was Margaret Holmes, but she also went by other names, including that of Cooper. Cooper had been sentenced to death for her supposed murder, but was afterwards reprieved. When Mr. McFarlane mentioned the fact of Cooper's incarceration to the control, at a later séance, she caused the medium to exclaim, 'He is not guilty, it is my fault; I did it!' She also stated that before she died she had falsely accused Cooper of having cut her throat. Mr. Davis had since secured some letters written by Cooper from prison to a friend, in which he again and again declared his innocence. The letters were written on prison letter-paper, and bear the official stamp.

In both the above cases the spirits were benefited by manifesting through the medium; the first was helped to understand her true state and to get in touch with other spirit friends, especially one whom she herself could help; and the second, through having eased her conscience and received sympathetic guidance, was said to be now on the up-grade and not likely to again manifest her presence.

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.

'No Life Lives for Ever.'

SIR,—The editorial paragraphs of 'LIGHT,' December 23rd last, appear to me so admirable that I want to expand the underlying idea. We must face the theory of materialists before we can reply to it.

I came into existence in our little universe when I was conceived—a speck of matter. The materialist says I was this 'speck,' and nothing more. Let us assume, at the outset, he is right. Then this speck is subject to evolution—that is, subject to constant change. So there is nothing permanent in me; at forty, fifty, or eighty years I am a different thing. There is no continuity of the same personality. So I am a thing of constant change, and death puts an end to me altogether.

Now let us assume the materialist is wrong, that I am a personality of continuity—that is, I was the same I as a speck as I am as a grown man. Then what conclusions follow? The speck is subject to evolution; the speck, considered as a material thing, does constantly change, is never from moment to moment the same. If, then, I am always the same, it must be that I simply manifest myself in this universe, so far as I can, in material form. As a mere speck, I can only manifest myself so far as the form of a speck allows me to, and, as the speck evolves into a man, so I manifest myself more and more fully. And when death comes? I still exist, but I can no longer manifest myself in earthly form—or, rather, I can no longer manifest myself in that particular earthly form which has been dissolved by death. But when I can no longer manifest myself in my old human form, what form have I? I do not know. But I know something. It was I who was manifesting myself in earthly form, and so I know that I, who now exist in spirit, must be the same I which was partially manifesting itself in earthly form.

What is above written will appeal to some Spiritualists, but not to others, for there are some who hanker after a continuance of human personality.

Now I want to say a few words in reference to the above objection.

Let us stretch our imagination and assume that at some particular time Sir Isaac Newton, just after he had established his theory of gravity, had been confronted by himself as a baby five months old. Then, were the philosopher and the baby one and the same human personality? They were not. For human personality infers personal human attributes, and the personal human attributes of developed brain power and—by memory—accumulation of human experience marked the human personality of the philosopher, but not that of the baby. Human personality is no more than a manifestation of real personality, and these two human personalities differed from one another in manifestation.

And how could Sir Isaac, as a philosopher, communicate with Sir Isaac as a baby? Only so far as he could project himself down to the level of the baby.

Now, no Spiritualist can deny this evolution of his human personality, and he cannot deny that anyone of us grown a man can only communicate with a baby so far as he can project himself down to the level of a baby. If, then, the Spiritualist knows that as a baby he had no comprehension at all of himself as a grown man, why should he object to the fact that as a grown man he can have no comprehension of himself after the spiritual growth of death?

Bear in mind that 'comprehension' infers action of the material brain, so we can never comprehend ourselves as real personalities. But, I think, old or young, we feel our real personalities.

And communication with the disembodied?

The philosopher, as a philosopher, cannot communicate with himself as a baby. But by projecting himself down to the level of a baby he can communicate with himself as a baby, or with others as babies. In the same way we, as human personalities, cannot communicate with the disembodied. But they may be able to communicate with us by projecting themselves down to our level—by manifesting in our universe as human personalities. If communication with the disembodied be held proved, then it is, in Barrett's prescient words, only a 'fragment' of any disembodied personality that is in communication with us.

This is Christmas time, and so I venture to add a few words. The placing of our Lord Jesus Christ on a level with other leaders of human thought hurts very many of us terribly. The divine religion of our Lord has never yet been understood or accepted by humanity; it is still a plaything of kings and diplomatists, still used for the exploitation of humanity, still degraded as an excuse for bloody warfare and the encouragement

of false human ambition. And, I humbly think, there is a mystic aspect of our Lord's teaching that we are blind to.

Does he not teach us that for real, spiritual personality there must be destruction of human personality? No life lives for ever.—Yours, &c.,

F. C. CONSTABLE.

SIR,—I thank you for the opportunity to express my sincere regret that in my article on 'Heaven is Life's Divinest Freedom' I should have unintentionally 'hurt' Mr. Constable and others. It did not occur to me that my natural pleasure, from my point of view, in looking forward to being able to meet and learn from the best and noblest workers for humanity in past ages could be construed into a supposed slight to Jesus, the Christ. I did not attempt to put down the names in order of merit, for who am I that I should judge?

My idea and expectation is that I shall be able to progress on the other side until, eventually, I am able to meet, and learn from, the great poets, philosophers and spiritual teachers of the past. My modesty would have prompted me to mention Jesus last, rather than first, if I had intended to put down the names in the order in which I hoped to be accorded that privilege. It was farthest from my intention to belittle 'the prophet of Galilee,' or to hurt the feelings of those who hold him in especial regard, neither do I wish to open up a theological discussion. Surely, however, one may mention in a kindly way what one anticipates respecting the after-death realm, without giving offence—if not, how can we ever learn anything regarding it?—Yours, &c.,

THE WRITER OF THE ARTICLE.

Photographing the Invisible.

SIR,—Mr. A. Brittlebank, of Johannesburg, in a letter (dated November 13th, 1911) calls attention to an error of mine in relation to a spirit photograph which was described by him to me as 'that of the spirit form of a young girl,' and which, by some error in transcription and typing, was referred to as that of his 'sister.' My esteemed correspondent has asked me to make this correction in the British Spiritualist Press, and I do so with pleasure, not merely to correct the slip, but to restate the fact of spirit photography, which is unaffected by the error, however it arose.

In connection with the above, Mr. Brittlebank says: 'I was attached to a young girl in my mother's service, but as this was fifty years ago it is not likely that I can be sure of the identity. What happened out here is as follows. I went to a private sitting with Mrs. Elmore about a year ago, and she said, "I see your father and your mother and a young girl." Mrs. Elmore described my mother quite correctly, and gave her name. The remarkable part is that she said, "I think you were attached to the young girl, but there was no engagement." Then she said, "I think you were engaged in the machinery business at that time." I was so sure that she spoke correctly that I did not ask the name, but the following Friday I put three questions: "Where shall I be in 1911?" Answer: "I don't know." "Will my position improve?" "Yes." "Can you tell me the name of the young girl you mentioned the other night?" "Harriet." That was quite correct. You are at liberty to make what use you like of the above.'

On referring to Mr. Brittlebank's original letter with regard to the South African photographs, I find that he says: 'I can only imagine . . . is the spirit form of a young girl [not sister] to whom I was attached years ago.' That letter, summarised, is given in the book.

Mrs. Elmore's descriptions of the parents and of 'Harriet' constitute some of the 'tests' which appeal to Spiritualists. When I raised the question in 'Photographing the Invisible,' 'Are "Spirit Photographs" the Photographs of Spirits?' I sought, and deliberately looked for, trouble. I hold that we stand to gain by claiming no more than that for which we can present evidence. I might go further, and ask, 'Do clairvoyants see spirits?' Is it conceivable that this young girl who passed away fifty years ago is still a young girl, looking much the same in her present state of being as she did when on earth?—Yours, &c.,

Rothsay.

JAMES COATES.

Sir Robert Anderson and Spiritualism.

SIR,—I read with much interest Sir Robert Anderson's letter in 'LIGHT' of December 30th last, and I was astonished at the following statement: 'An element of unintentional unfairness marks the entire article, for it ignores the fact that my paper is addressed to readers who share my belief in Holy Scripture, and the Scriptures supply the answer to all the questions raised.' That sentence leads me to ask if Sir Robert does not yet know, or does not believe, that the people called 'Spiritualists' worship, honour, and adore the very same God and Father that he (Sir Robert) does? And is he not yet aware that the true

Spiritualists are as anxious about the moral and spiritual training of the young as ever he (Sir Robert) can possibly be? Does Sir Robert not understand that the leaders and teachers of the great movement called 'Modern Spiritualism' use what he (Sir Robert) calls 'Holy Scripture' as the greatest living witness to the truth of the spiritual phenomena of our day? Indeed, the Scripture does 'supply the answer' to all the arguments that Sir Robert or anyone else can raise against the identity of Bible facts and spiritual phenomena. When Sir Robert uses the Bible as a weapon with which to slay the teaching of people who fall back on 'Holy Scripture' as a testimony to the truths they declare, he reminds me of those who would construct a gospel ship with the strongest orthodox timbers imaginable, and cut away her keel while erecting her hull! I have not read the book—'The Silence of God'—which Sir Robert recommends, but I venture to say that the Self-Revelation of God to man has no silence in it, but a voice that no man can ever silence. A most unpardonable misconception still prevails concerning the aims and purposes of what is called 'Spiritualism.' But opposition dies hard, although we are grateful that science and the leaders in the front ranks of advanced civilisation, as well as some ministers and people of all denominations, are beginning to openly agree with our position, which, after all, is only the glorious truth that man can never die! This was, and is, the testimony of Jesus, for he said, 'I will not leave you comfortless, I will come to you.'—Yours, &c.,

INTEREST.

Spiritualists' National Fund of Benevolence

SIR,—The fourth annual National Benevolent Sunday collection resulted, I am pleased to say, in the sum of £86 16s. 9d.

The individual donations received during December were: 'H. M.' (Rochdale), 2s.; Mr. and Mrs. Bessant, 2s.; Miss E. L. Boswell-Stone, 5s.; Mr. F. Ellis, 2s. 6d.—Total, 11s. 6d.

I regret to announce that owing to pressure of business I am compelled to resign my position as secretary to the fund. While thanking the many friends who have given such generous aid during the past years, may I also ask that an even more liberal measure of support be accorded to my successor, Mrs. M. A. Stair, of 14, North-street, Keighley? Mrs. Stair has for many years worked assiduously for the fund, and her loving sympathy and solicitude for the interests of necessitous workers in the cause of Spiritualism will, I am sure, be very helpful in its administration.

Again thanking all those friends who have so consistently supported my endeavours, I remain, yours, &c.,

9, High-street, A. E. BURTON,
Doncaster. Hon. Secretary.

ATTACKS upon, and misrepresentations of, Spiritualism continue to find a place in the orthodox press. We may, perhaps, take this as a testimony to the growing influence and power of our movement. A few weeks ago Mr. L. V. H. Witley, author of 'The Ministry of the Unseen' (which book, by the way, has already gone into a second edition), drew our attention to a flagrant and childish attack in the columns of 'The British Weekly.' Although the editor of that paper refused to insert a rejoinder, Mr. Witley informs us that further depreciatory references to Spiritualism have since appeared in its columns, so that it is evidently not a question of space but of bias. Mr. Witley now points out that in the January issue of the 'Sunday at Home' appears a most unfair and one-sided article upon so-called Spiritualism, from the pen of Miss Jane T. Stoddart, who is a leading editorial light on the staff of 'The British Weekly.' We understand that Mr. Witley has challenged the editor of the 'Sunday at Home' to insert a reply to Miss Stoddart's misleading article. It remains to be seen whether this challenge will be accepted.

A LIVELY correspondence has been going on in the columns of the 'Queenstown Daily Representative and Free Press,' arising out of a sermon, denunciatory of Spiritualism, recently preached in the local Baptist Church by the Rev. A. H. Chapman. Mr. Chapman had classed Spiritualism with witchcraft, declared that it ruined both body and mind, and alluded to the fraud and deception practised in its name. In a two-column letter Mr. J. L. Elmore met these charges, pointing out that to confound Spiritualism with witchcraft was a gross misrepresentation of the facts, that a recent investigation in United States lunatic asylums revealed many cases of insanity from religious mania but none from Spiritualism, and that deception, fraud and crime were by no means confined to Spiritualist mediums, but were to be found in all religious movements. The gauntlet thus thrown down, other correspondents rushed into the fray to the defence of the preacher, while Mr. Elmore found an able seconder in the person of Mr. L. H. Brinkman, who carried the war into the enemies' quarter in vigorous style. We are pleased to see, however, that the tone of the correspondence on both sides has been both courteous and considerate.

SOCIETY WORK ON SUNDAY, DEC. 31st, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Cannock gave many successful clairvoyant descriptions and helpful and convincing messages to a deeply-interested audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. G. R. Symons' address on 'Living Water' was appreciated. Sunday next, usual service at 11.15; at 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Messrs. Lofting, Bance and Humphreys gave helpful addresses. Sunday next, at 7, Madame Vesé will give an address and psychometric delineations.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. A. Punter gave an excellent address on 'God is Love' and ten clairvoyant descriptions, all recognised. Sunday next, Miss Violet Burton, of London, opening of our new church, Hyde Abbey-road.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Everitt gave a practical address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Riley, of Eastbourne, addresses and clairvoyance. Tuesday at 8 and Wednesday at 3 p.m., Mrs. Clarke, clairvoyance. Thursday at 8, members' circle.—J. M. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions by Mrs. G. C. Curry. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Laura Peters. Mondays at 3 and 8 p.m. and Wednesdays at 3, clairvoyant descriptions by Mrs. Curry. Thursdays, at 8.15, circle.

HOLLOWAY.—PARKURST HALL, 32, PARKURST-ROAD.—Morning, Mr. Richardson spoke on 'The Gospel of the Kingdom of God.' Evening, addresses by Messrs. A. W. Jones, R. G. Jones, H. Hawes, W. G. Cumber, and Mr. M. Clegg. Sunday next, see advt.—J. F.

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

HACKNEY.—240A, AMBURST-ROAD, N.—Mr. T. Brooks and Mr. Dawson conducted the meeting and Mr. and Mrs. Alcock Rush sang duets. Sunday next, at 7 p.m., Mr. Robert King; Monday, at 8 p.m., circle; Tuesday, at 8.30, astrology class; Friday, at 8.30, healing circle.—N. R.

BRIGHTON.—84, STOCKWELL PARK-ROAD.—Mrs. Neville gave an address and clairvoyant descriptions. The Watch Night circle was much enjoyed. Sunday next, at 11 a.m., open circle; at 7 p.m., an address and clairvoyance. Thursday, at 8.15 p.m., public circle.—H. M.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Podmore's address on 'The Dual Nature of Humanity, Material and Spiritual,' was much appreciated, and her clairvoyant descriptions were well recognised. Mr. E. P. Noall presided. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyant descriptions.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful talk on 'The Attitude of Spiritualism towards Jesus'; evening, enlightening address on 'The Unity of Truth,' by Mr. R. Boddington. Sunday next, morning, circle; evening, Mr. G. Tayler Gwinn. Circles: Tuesday, healing; Thursday, public. January 14th, morning, Mr. Stott; evening, Miss V. Burton.—S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Fellowship meeting at 11.30. Mr. Connor dealt with 'The Future of Spiritualism as a World Force.' At 7 p.m. Mr. Wrench spoke on 'Quit ye like Men, be Strong,' and Mrs. Hayward gave clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Wrench; 7 p.m., Mr. T. O. Todd, 'The Temple not made with Hands.' 11th, Mrs. Mary Davies.—A. T. C.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. Horace Leaf spoke in the morning on 'The Human Mind,' and gave an address under spirit influence in the evening.

SOUTHERN-ON-SEA.—MILTON-STREET.—Mr. J. A. White gave addresses and clairvoyant descriptions.

WHITLEY BAY.—Church of the Spirit. Mrs. E. H. Cansick delivered 'A Spirit's Message for 1912' to an intent audience.

SOUTHEAST.—LESSER VICTORIA HALL.—Mr. A. Graham, of London, gave interesting addresses and convincing clairvoyant descriptions.—J. W. M.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Morning, Mr. and Mrs. Couch held a circle in the Mission Room. In the evening Mr. Warner Clark answered written questions.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Webster gave an address on 'Eternal Life,' and well-recognised clairvoyant descriptions.—B. G. M.