

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We have so often expressed our belief that one of the greatest needs of the time is a recognition of the unity and interdependence of mankind, that we regard with deep satisfaction two recent events which point to the growth of the idea of human solidarity. One of these events is the recent political upheaval in Germany. We have no place for politics in 'LIGHT,' and therefore restrict ourselves to a recognition of the fact that the particular political development in question is one that even its enemies admit is significant of a great desire for peace and international fraternity. It is a momentous event, and shows in a vivid fashion the trend of the great world-forces of the time. We hope and believe that it is the beginning of a great awakening of the nations to a truth that means the solution of some of the greatest problems of the time, whether in individual or national life.

The other event to which we alluded, although it bulks less largely in the news of the day, is the cordial reception that has been given to Mr. Norman Angell's doctrines as expressed in his famous book, 'The Great Illusion' and in his recent speeches on the same subject. No other writer has so clearly realised and expressed the idea that the races of the world are members of one body, and that war and conquest amongst them are the outcome of the crassest folly and stupidity. He has shown the fallacy of the idea that nations are naturally warring entities interested in the destruction and subjugation of each other. His message has made a deep impression amongst thinking minds throughout the world, and the lesson is being driven home, as we have seen, by the political developments of the time. The war spirit belongs to the barbaric ages. It had its uses in the past, but they are nearly, if not quite, outgrown. The new spirit is the spirit of unity and co-operation.

The distinguished traveller and journalist who, under the pseudonym of 'Vanoc,' discourses of life in its larger aspects to the readers of the 'Referee,' is becoming decidedly optimistic in his outlook. To 'survey mankind from China to Peru' necessarily means a reference to many things not particularly encouraging to the philosopher at large. In one of his recent utterances, however, 'Vanoc' thus expresses himself:—

Decay of faith is peculiar to no country. But I often wonder whether what is called the decay of faith is not a manifestation of man's highest nature. At each stage in the world's progress faith is said to have decayed. Epictetus, Seneca, the Cromwellian Puritans, the Lollards, the Huguenots, represented

successive recoils against the inhumanity of insane materialism. Everywhere in 1912 one sees the stretching out of hands towards the light.

We read a pleasant significance in the last sentence, and were almost tempted to place the final word of it in capitals and quotation points! But we fully endorse the sentiment both in the large and small aspect. Light (and 'LIGHT') is growing and will grow.

In his recently issued book on 'Browning as a Philosophical and Religious Teacher,' Mr. Henry Jones (Professor of Philosophy at Glasgow University) has some illuminating observations on Browning's attitude towards the reasoning faculty. Professor Jones finds in the poet's later work a tendency to exalt Love at the expense of Reason, and remarks, with perfect truth, that 'it is unreasonable to make intellectual death the condition of spiritual life.' Dealing with the question from our own standpoint, we should find it necessary to revise the terms used. We observe the Professor using 'knowledge,' 'intellect' and 'reason' as being more or less synonymous in denoting the great principle that is complementary to Love. To us that great principle is comprehensively described by the term 'Wisdom,' of which knowledge, intellect and reason are parts. If Browning showed a disposition to exalt love at the expense of wisdom, he was to that extent certainly at fault, for the two are equals, and only by their union can the harmonious development of human life be achieved. Of one thing we are very sure—it was intellect rather than love that gave birth to that sorry piece of work, 'Sludge the Medium.' For the intellect, highly as it is esteemed, is as ready and effective an instrument for malice and destruction as for benevolence and upbuilding. And that is not true of wisdom.

It is useful, we think, to make these distinctions, not only as being germane to the subject of Browning's outlook on life, but because of the general tendency to that mis-use of terms to which we have alluded. We hear often of an 'intellectual revolt' against something or other. But frequently it is not the intellect that is rebelling at all. The intellect will never rebel against war, for example, until it has finally learned that war is economically (not morally) unsound. Until then intellect will proceed to produce the deadliest engines of human destruction with as great alacrity as it will build hospitals and equip ambulances. It is, in fact, a non-moral faculty. Yet we are constantly having great claims made for the intellectual side of things, while at the same time beholding the spectacle of great intellects finding their favourite avocations in schemes of robbery, greed and cozenage. It is unnecessary to point to examples.

'Scottish Ghost Stories,' by Elliott O'Donnell (Kegan Paul, Trench, Trübner and Co., Limited, price 3s. 6d.), impresses us more pleasantly than the author's previous work, 'Byways of Ghostland,' which we noticed in these

columns a few weeks ago. In the last-mentioned book there was a too palpable desire to make our flesh creep, and horror was heaped on horror in a decidedly in-temperate fashion. We feel about a certain class of ghost stories as we do about the highly-coloured and sensational accounts of murders and scandals in the baser sort of newspaper, that the motive of the writers is to pander to an unhealthy craving. In our view, stories of ghosts and hauntings should be related in an artistic fashion, with all the usual literary artifices under proper restraint, or (if the accounts are put forward as facts) should be told soberly as matters of psychical interest. In 'Scottish Ghost Stories,' Mr. O'Donnell draws on the lore of a country which is peculiarly rich in psychical wonders, and we are introduced to 'The Death Bogle of the Cross Roads,' 'The Phantom Regiment of Killiecrankie,' 'Pearlin' Jean of Allanbank,' and 'The Drummer of Cortachy.' Mr. O'Donnell seems to have been singularly fortunate in being able to come into direct contact with some of the apparitions of which he discourses.

'The Drummer of Cortachy' is an old and fairly well-known family ghost associated with the ancient house of Airlie. Indeed, no book of Scottish ghost legends could well be complete without the phantom drummer. It is true that there are dull and humdrum folk (the pun is too poor to be intentional!) who ascribe the 'tattoo' of the ghostly drum to purely natural causes. Mr. O'Donnell knows better, for, with splendid audacity, he went out in the woods to look for the ghost, which was so obliging as to appear to him:—

To my unmitigated horror a white and lurid object barred my way. My heart ceased to beat, my blood turned to ice; I was sick, absolutely sick, with terror. Besides this, the figure held me spellbound. I could neither move nor utter a sound. It had a white, absolutely white face, a tall, thin, perpendicular frame, and a small, glittering, rotund head. For some seconds it remained stationary, and then, with a gliding motion, left the path and vanished in the shadows.

This account reminds us of the first ghost we ever encountered, as a small boy. It had a similar effect upon us: *our* blood ran cold, we turned sick with terror, we were held 'spellbound,' and all the rest of it. *That* ghost likewise was white and had a 'tall, thin, perpendicular frame.' We discovered later that it was a ladder resting against a fruit tree. Moonlight and our imagination had done the rest. When subsequently we made the acquaintance of real ghosts we met them on a friendly and human footing, and derived great comfort and satisfaction from the experience. We never found anything lurid or ghastly about them. Of course in considering them we had to remodel some of our ideas concerning the possibilities of Nature. But these ghosts never rendered us speechless with terror, or exerted any horrible fascination over us. On the contrary, some of them cracked jokes with us, and found a satisfaction in that most human of enjoyments—a hearty laugh. But, then, these were not the ghosts of fiction!

Among the books received for notice is one by Mrs. Hugo Ames (Flora Hayter), entitled, 'Is our Lord Amongst Us Now Unseen?' (The Key Publishing Company, London.) It is a plea for a spiritual interpretation of the coming of the Messiah, and for a recognition of the fact that in the deeper sense Christ is already living and working amongst the peoples of the earth. Here are two passages from the little book, sufficiently indicative of its tenor and purpose:—

In Theosophy, in the 'Coming of a Master' and of

'Acyone,' in that marvellous constant exposition of hidden wisdom from Chaldea, Thibet, Persia, in that library, a very fountain of delight, you will find a glimpse now and then of a tendency to exploit a coming personality. We want no new Messiah.

And because I feel when I see those who come in sorrow blessing the eyes that shine on them, entering into the communion of the spirit of love, realising like the shimmering dawn trembling on the leaden sky of night that *He is really here*, the sunrise of the world, I would cry out to the churches, to the people, 'Your great day is with you now.'

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, FEBRUARY 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. J. TYSSUL DAVIS, B.A.

(Late Principal of Buddhist College, Colombo),

ON

'OCCULTISM IN BUDDHISM.'

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:—

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, February 6th, Mrs. Imison (Nurse Graham) 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. 13th, Miss Florence Morse.

PSYCHICAL SELF-CULTURE.—On Thursday next, February 8th, at 5 p.m. *prompt*, Madame Clara Irwin will give an address on 'The Development of Spiritual Gifts,' with demonstrations of Clairvoyance, Clairaudience and Psychometry.

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.

REMARKABLE EXPERIMENTS IN RADIOGRAPHY.

(Continued from page 29.)

Continuing his article on Radiography, Dr. Ochorowicz tells his readers that he has been able to obtain an impression of a coin on a sensitive plate by laying the coin on the plate whilst it was plunged in the developing bath, but that the process of printing itself in this condition was very slow, occupying half an hour, whereas the rays emanating from a medium act much more strongly and almost instantaneously. In the 'Annales Psychiques' (October, 1911), there are prints showing radiographs of the medium's hands laid dry on the plate, obtained solely by the invisible rays emanating from herself.

The rays between the thumb and finger produced two different effects, namely, a white blotch, by their direct action, and a dark image of the hand produced by the exteriorised rays. In one of the illustrations we see that the tips of the fingers have disappeared, although, like the rest of the hand, they were in contact with the plate. The fact seems to be that the rays which produced the image of the hand emanated from the tips of the fingers, and consequently no impression of the tips themselves could be produced. This agrees with the experience of mediumistic persons who sometimes say that they see light streaming from the tips of fingers. I have myself been told by a medium that she saw blue light coming from my fingers, and one of my friends was told the same thing by this medium. Dr. Ochorowicz says :—

It is evident that in this case the rays acted horizontally from the direction of the little finger.

On another occasion he was experimenting to see if he could obtain X-Rays, but he obtained instead an entirely different effect. He says :—

I marked my plate as usual and was going to lay it on the table when the medium said, 'Let us try something else. I feel that I am strong. Keep the plate, hold it straight up in the air in front of me. . . Oh, how funny! I see a shadow detach itself from my hand. . . It is another right hand which is laying itself on the plate. . . Oh, how it hurts!

On developing the negative the doctor found the opaque image of a hand, very badly formed, with confused shadows. On seeing this he said :—

This is very important to me. Let us try again. What a pity that the thumb was so indistinct!

At the next experiment the medium said,

I did not see the shadow detach itself from my hand. It must have moved round, for I now see it posing itself in another way.

A very large hand actually appeared on the negative and was laid on it in an opposite direction to that of the medium; and this time the thumb was very clear.

Subsequently Dr. Ochorowicz obtained radiographs of the hand of the 'double.' When performing this experiment the medium saw nothing, but felt rather sharp pain; when the plate was developed the doctor found on it one single finger, which exceeded in proportion that of a human hand.

The medium seems to have been as eager to experiment as the doctor, and not to have minded the temporary pain, which doubtless was not excessive. Further experiments also produced results. The plate was held at a greater distance from the medium. At twenty-five centimetres he noticed that the results were no longer luminous.

On one occasion the medium described the hand which she saw as a left hand though she was extending her right hand, and the radiograph confirmed what she described, as the image obtained seemed to be that of a left hand. As this experiment fatigued her, the doctor did not wish to continue these radiographs at a distance, but the medium pressed him to do so, saying, 'No, no, push the chair further back.' He did so, determined that this should be the last experiment of the sort. She turned very cold, especially in the legs, and then said, 'How strange! I again see a left hand come from my right. Oh! what a long arm! Long and thin like a stick! But what a big hand! It advances slowly. It rests on the plate; I cannot any longer distinguish its position. It is too far off.' She

experienced a painful sensation and weakness in the right arm. The developed plate showed a portion of a large left hand, too large to admit of its appearing entirely on the plate, on which the medium's hand, however, could rest complete. . . The thumb and index finger alone were to be seen, with light between them.

Dr. Ochorowicz concludes with six observations:

1. The hand of the 'double' appears much larger than that of the medium.
2. A left hand can issue from a right, but the energy which produces it seems to be drawn from other parts of the body, and from the extremities.
3. The hand of the 'double' seems to grow thinner as it extends farther.
4. It seems easier for an etheric hand to make a luminous impression of itself than a dark impression.
5. The radiant image of the thumb was surrounded by a brighter margin.
6. The etheric body of the medium acts in a similar way to a 'spirit.'

Further articles on this subject from Dr. Ochorowicz will be awaited with much interest. H. A. DALLAS.

AN OLD-TIME CHRISTMAS IN NEW ENGLAND.

'The American Spiritualist,' published at Los Angeles, Cal., contained in its holiday edition, which appeared on December 19th, an article by Dr. Peebles, on 'Christmas and its Meanings,' in which the writer thus recalls some of his early memories :—

How vividly Christmas reminds me of the Vermont home nestling by the foothills of the green mountains, the rude school-house, the orchard, the passing stream where we used to fish with crooked-pin hooks in summer time, the jingling of the sleigh bells in winter-time, the decorating of the house on Christmas Eve with the evergreens, spruce, and hemlock, the roast turkey and the mince pie and the sermon. Oh, that sermon! Not a word of it can I remember, but I do remember that the preacher's face was as solemn as a graveyard; and I have not forgotten how my mother used to lead the choir in the singing of the hymns. In memory I can see her standing at the head of the row, psalm book in one hand and tuning-fork in the other. I have not forgotten how, sounding the key-note, she would start off with a vim, inspiring and harmonising the audience. Her favourite hymn was :—

'While shepherds watched their flocks by night
All seated on the ground,
The angel of the Lord came down
And glory shone around.'

Whenever 'Aunt Nancy'—that was her name in the neighbourhood—conducted this fugue, she was very strict in exacting the right time, and should anyone be behind they received a call of reproof by my mother the next day. The scene before me now seems almost prophetic of this era of woman's suffrage. For while mother was leading the Christmas choir, father sat in the pew taking care of the younger children. I sometimes wonder if the mothers generally, of this generation, are as stirring and as practical as those New England mothers of eighty and a hundred years ago?

What changes since! No railroads, no telegraphs, no telephones, no typewriters, no electric lights then. Though those old scenes and sermons and blighting dogmas of damnation in our boyhood years have vanished into an abyssal past, Christmas, with its merriment, its shoutings, its gladsome gatherings, its homestead festivals, still lives. Things rooted in principles and great heaven-inspired characters never die.

MR. V. N. TURVEY sends us a long letter of protest against the phrase 'uncultured atheistic-agnostic,' employed by Dr. J. M. Peebles in the paragraph quoted on page 46. Of course many cultured persons are agnostics without being atheists, but we judge it was not such persons that Dr. Peebles had in mind. No doubt many cultured, scholarly students have great and grave doubts respecting the historicity of Jesus, because of the element of myth which enters into the records regarding him. Dr. Peebles merely commented on the amazing differences of opinion respecting the character of Jesus, and cited instances. We fail to see any 'insult'; certainly, we think, no insult was intended.

INTERESTING INCIDENTS DURING FORTY YEARS OF MEDIUMSHIP.

BY E. W. WALLIS.

An Address delivered on Thursday, January 11th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 45.)

Many persons have complained to me of being subjected to painful and injurious 'influences.' In nearly all the cases of this kind which have come to my notice I have found that the key to the mystery has been FEAR; they were suffering from self-suggestions, due to ignorance and misconception. I charge those who talk so much about evil spirits, Satan, hell and the devil with preparing a favourable soil for all sorts of superstitious and foolish fancies and ideas.

Most of those who sought my help and counsel were not Spiritualists, nor were their difficulties caused by Spiritualism. Some believed that persons in the body were exerting hypnotic influence over them, or bewitching them; others, swayed by their fears, and by their indoctrinated belief that sensual thoughts, feelings, and impulses are the promptings of Satan or his agents, were mortally afraid, and in their extremity came to me for the explanation and for the relief that they desired. I have been able to help scores of sufferers, but in very few instances of so-called obsession have I found spirit influence to be the actual cause of the trouble, and in those few cases the efforts of the spirits were misunderstood.

Dreading they knew not what; afraid of the, to them, inexplicable; and goaded by their ignorant fears, people of this class work themselves into a grievous state. Their trouble is real enough, Heaven knows, but they are injured, not helped, by those who attribute it to evil spirits. Instead of accepting the responsibility for controlling their feelings and habits, they weakly try to find a scapegoat on whom to cast the blame, and theologians play into their hands. Mistaking those sensations, desires, and impulses which are generally due to natural, physiological causes, for the promptings of demons, they believe that they are beyond hope—that they cannot resist, cannot overcome. Finding a sort of consolation in the idea that they are victims of unseen beings, they yield all rational self-control. While they are in this morbid and unhealthy state of mind, explanations are of little avail. Pity is injurious; they suffer from self-pity already. It is useless, too, to try to point out that they have brought themselves to the state that they are in. They must be firmly but kindly dealt with. Healing magnetism, counter-suggestions of a spiritual and uplifting kind, and the substitution of good, pure, and optimistic thoughts for the old pessimistic fears, will go a great way towards cure; but it is absolutely essential that the sufferer shall be won to a more altruistic and hopeful mental attitude—be led to forget him or herself in whole-hearted service for the good of others. That way, and that way only, do sanity, safety, and spiritual freedom lie. (Applause.)

In the few cases where I found that spirit influence was present, it was not that of malicious or evilly-disposed spirits, but rather the efforts of ignorant, unwise, or unhappy ones to win attention and assistance. As those efforts lacked intelligent direction, and were misunderstood by the sensitives who were affected by them, it is easy to realise how misunderstandings arose, especially as people are so prone to call that evil which is new and strange. The inevitable result was confusion and pain; for where ignorance and fear are found, mistakes and suffering are pretty certain to result. Let me give an illustration.

A lady, not a Spiritualist, was greatly distressed because of certain, to her, unaccountable experiences. She said that a short time before she wrote to me her husband's business had compelled them to move from the country into a large northern town. They had taken an oldish house, and, soon after their entrance, had been disturbed by strange noises. Members of the family heard sounds as of footsteps, the lifting of the latch

of the kitchen door, &c., and some of them had become conscious of a 'presence' in the house. At last her husband had become affected. During his sleep at night he muttered, ground his teeth, broke out into perspiration, and seemed to be much distressed. She was terribly upset, and did not know what to do. Someone had recommended her to write to me. Recognising that the manifestations were of the usual 'haunted house' type, I wrote and told her not to be afraid—there were many people who would be delighted to have the opportunity to witness such physical manifestations as she reported. I advised her to obtain the assistance of a friend of mine, an experienced Spiritualist. This she did, and sittings were held under his direction. The spirit who had been causing the spontaneous phenomena gave his name, the date when he lived, and explained that he was unhappy—that he had committed a crime in the house, and was unable to get away. With the assistance of the local municipal authorities my friend was able to examine an old directory for the year mentioned, and found that the name of the tenant of the house was the same as that given by the spirit. It transpired that, although they knew nothing of Spiritualism, all the members of the family were mediumistic, and it was owing to this fact that the spirit had been able to manifest his presence. As the result of the sittings, and the sympathy and advice of the sitters, who talked to and prayed for the unhappy man, he was brought to a better frame of mind, emancipated from his old conditions, and the disturbances ceased. The sitters gained knowledge of Spiritualism, developed their mediumship, and no real harm was done.

There is a great deal of nonsense talked about the devil and his agents—'who steal the livery of heaven' and are reputedly able to deceive the very elect—but one does not expect a rationalist to indulge in heroics such as the following: 'The Magdalene is a white-souled angel by comparison with him who hands over his mind as well as his body to any restless spook willing to accept the polluted gift.' Such intemperate denunciation is not rational—it is manifestly the outcome of prejudice, not of knowledge. The fact is, spirits do not enter into a medium and work from within. They influence from without, as the hypnotist or mesmerist does. In all realms of life, consciously or unconsciously, we are all exerting a more or less hypnotising influence over each other. Many a business bargain is struck which would never have been arranged but for the dominating influence of the successful operator. This power is not only employed by the crafty and designing—by 'confidence' men and women—for their nefarious ends, but it is brought to bear by reformers, teachers and leaders of men for good ends; it is the motive that counts. There is nothing gained by being afraid—fear and self-distrust open the door and let in the enemy. Confidence, expectancy of good, not evil, and that eternal vigilance which is always the price of liberty, are the true safeguards. (Hear, hear.)

Further, just as the hypnotised subject shrinks and awakes if any suggestion is offered that is contrary to the subject's true and deep convictions, so the medium who is sincere, pure-minded and well-intentioned will repel any malign influence from the other side. Only those who are reckless, selfish or mercenary, or who are diseased, or who ignorantly and unreservedly surrender themselves before they learn the true character of those with whom they deal, are in any danger from untoward spirit influences. Healthy mediums who are watchful and who desire only good and true influences have a sure guide in their own intuitions—if they will give heed to and trust them. They will then sense—or psychically feel—the quality of the thoughts and impulses that reach them, and, if pure and true and self-possessed themselves, no evil power can really harm them, but they can help and encourage unhappy spirits.

I do not for one moment believe that evil is more rampant or more powerful over there than it is here. In fact, this world is the recruiting ground for that—and if we all do our utmost to spread spiritual knowledge and help men into the light, so that purity, goodness and love banish hell from this earth, there will soon be no hells anywhere—in this world or the next. (Applause.)

Spiritualism does not support the old notions of the arbitrary division of humanity into saints and sinners (ninety per cent. sinners, by the way), nor does it give sanction to the idea

that the after-death world is divided into two localities—Heaven and Hell—with saintly angels in Jerusalem the Golden, and demons fell or imps of darkness in the fiery lake or bottomless pit. The 'next room' is tenanted by *people*. Let us try to get this idea into our own minds and into those of our neighbours. Let us stop talking about angels and devils. After all, the word 'angel' simply means 'messenger.' It was applied to living persons, so that our errand boys are our angels—and anyone who does us a service, even in domestic life, is a 'ministering angel.' The word 'demon' was formerly used to indicate departed human beings both good and bad. Even the Bishop of London has learned that five minutes after death the departed individual is exactly the same, so far as mental, moral and spiritual states are concerned, as he was five minutes before the breath went out of his body.

Spiritualism helps us to get rid of the idea that a spirit is necessarily supernaturally wise or satanically evil, as it proves that there are all sorts of folk on the other side—mostly neither very good nor very bad, but all capable of improvement, and, as a rule, moving onward to freer and brighter conditions of consciousness and environment. In doing this, it renders an immense service to mankind, and opens the door for future generations to grow up unfettered by the falsehoods of the past and no longer a prey to the superstitious fears that have made the future forbidding and filled men's minds with dread of spirit visitants, who, after all, are only human beings minus their bodies, and are more likely to come to us for help, or to assist us, than they are to do us harm.

The best test evidence that I have had of the reality of the duplication of form, or materialisation, occurred in Newcastle. A materialist had been permitted to erect a test-cabinet in the corner of the society's room. It consisted of upright posts let into the floor and ceiling, upon which screens, covered with mosquito netting, were screwed, one screen being used as a door. Every screw and tack had been put in from the outside. When asked if she would sit in this cabinet Miss Wood willingly consented, and when she was fastened in, the door being firmly secured with thumbscrews, the 'forms' appeared outside. One Sunday I was permitted to examine the cabinet thoroughly and to screw up the door—no one else came near. I noticed the positions of the thumbscrews, one being horizontal and the other perpendicular, and quietly inserted a pin between the framework of the door and the post, so that if the door were opened my pin *must* fall. A form, arrayed in white, came out at one side of the cabinet, rang a small bell, and retired at the other side behind the curtains that were suspended in a semi-circle around the front. At the close of the séance the screws, and my pin, were exactly as I left them and the cabinet was intact. On this, and on other occasions, when the 'form' was weighed, I witnessed what I then thought and still think was scientific and conclusive evidence of the duplication of form. Trickery on the part of the medium or a confederate was out of the question. And, further, this complete satisfaction was obtained without any discomfort to the medium—there were no searchings, tyings, or unpleasant examinations needed. All Miss Wood had to do was to walk into the cabinet, make herself comfortable there, and await results. (Applause.) I had many other experiences, both with Mrs. Mellon and Madame d'Espérance, with which I was personally satisfied, but they were not under such crucial test conditions. On one occasion, when Mrs. Mellon was the medium, Mr. James Burns, then editing the 'Medium and Daybreak,' sat next to me. When 'Geordie' came out, he and Mr. Burns talked the broadest of broad Scotch together. As 'Geordie' passed us his drapery seemed to float out in the air. Said Mr. Burns: 'What's the matter with your sleeve, "Geordie"?' Quick as a flash came the reply, 'I've *rived* (torn) it, mon.' Mr. Burns was immensely amused and said that he had not heard that word used since he was a boy.

Nearly thirty years ago, in the North of England, a Rev. Thomas Ashcroft created considerable excitement by delivering sensational 'lantern lectures' against Spiritualism. He was a clever showman, and usually secured local ministers to preside for him. He was so partisan and unfair that his unscrupulous methods aroused bitter feelings wherever he went, and there are to-day hundreds of Spiritualists who first had their attention

drawn to the subject by him and then their sympathies with Spiritualists aroused by his injustice. At the wish of the Blackburn Spiritualist Society, I debated with him on four successive evenings before audiences of about two thousand persons, and afterwards I almost invariably followed him, and by reply lectures did my utmost to utilise the excitement for the spread of information regarding the facts and philosophy of Spiritualism. Quite unintentionally he helped to spread Spiritualism far more than he injured it. Indeed, some shrewd business men wanted to know how much the Spiritualists paid him to advertise their cause! All the same, those were trial times indeed, such as I hope never to see again. At Foleshill, near Coventry, he aroused so much antagonism against Spiritualism that as soon as I arrived children ran about to carry the news. On my way to the lecture hall an ever-increasing crowd of hostile persons accompanied me. A large Salvationist meeting was held outside, while the hall was packed with a noisy, demonstrative audience that for a long time refused to hear me. By dint of patience and persuasiveness, I succeeded at last not only in giving my lecture, but in answering a host of questions. While this was going on inside the hall, the orators outside were appealing to the sectarian feelings of their hearers and inflaming them against us. It was therefore deemed necessary to secure the aid of two policemen to escort me home—one in front and one behind. Several brawny Spiritualists walked on each side and a few others near by. We were the centre of a crowd of hundreds of excited persons, who were hooting, jeering, singing, and shouting as if pandemonium had broken loose. A friend shouted in my ear, 'Turn up your collar, Mr. Wallis!' I did so, but not a minute too soon, for almost immediately a lump of turf hit me on the back of the head and then a stone went whizzing past. When we reached the house where I was to spend the night, just as the door was opened to admit me a large sod went crashing against it and into the room—it filled a good-sized pail. Fortunately, no one was hurt, and eventually the police persuaded the people to disperse. At Wisbech there were threats of lynching, but Mr. David Ward, the president of the society, linked his arm in mine and we walked out boldly; the people made a passage for us and we passed along in safety. What would have happened had anyone acted as ringleader and attacked us I dare not imagine; fortunately we were unmolested. At Openshaw, Manchester, and at Pendleton we had large, excited, and antagonistic audiences. They made up in noise and anger what they lacked in knowledge and sweet reasonableness. But on the whole no great harm was done, and the Spiritualists were impelled to sink minor differences, to unite in the face of the foe, and bravely stand up for the truth—and, as Milton says: 'Whoever knew truth to be worsted in open encounter?' (Applause.)

(To be continued.)

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As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

MR. PETERS IN HOLLAND.—We have just received a note from Mr. A. V. Peters from the Hague, in which he tells us that he is busily engaged holding large public meetings, at which he gives illustrations of clairvoyance and psychometry. This is new work in Holland, and it is creating considerable interest. Spiritualism is spreading in the country, in spite of many difficulties, and Mr. Peters expects to stay there until the end of February.

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SIR OLIVER LODGE AND CREATIVE EVOLUTION.

'The Hibbert Journal' takes very high rank in the periodical literature of our day. It represents some of the best thought of the time on problems of world interest, and it was fitting and natural, therefore, that it should lately have devoted some of its space to a consideration of the 'Creative Evolution' of Professor Bergson. As our readers will remember, the originator of that new philosophy himself contributed an article to the 'Journal.' Then we had a brilliant essay on the same theme by that past-master of metaphysical science, Mr. A. J. Balfour. And now, in the current issue of the magazine, appears an article by Sir Oliver Lodge, than whom none is better equipped to deal with the issues involved, he being at once scientist and philosopher, and having, moreover, a wide acquaintance with certain of the deeper aspects of the subject. We refer, of course, to Sir Oliver Lodge's investigations into psychic science, which we are persuaded must provide him with certain hints and clues not possessed by those who would deal with the whole subject from the standpoint of more or less abstract reasoning.

'Balfour and Bergson' is the title of Sir Oliver Lodge's contribution, and he makes an appropriate reference at the outset to Mr. Balfour's 'Defence of Philosophic Doubt.' The purpose of that work was to show that the most positive science is based 'on a tacit system of axioms and postulates—and, for that matter, of intuitions—which were no whit stronger in reality than those on which some of the main religious doctrines are based.' It is noteworthy that Sir Oliver considers that the advance of modern thought shows a tendency in the directions indicated by Mr. Balfour's volume.

The truths of mathematics, it has been well said, are true only in the department of mathematics; and Sir Oliver touches briefly on the point. As he remarks, there is nothing inexact or uncertain about the proposition that the three angles of a triangle are equal to two right angles. But supposing it is a concrete triangle—one traced on the surface of a calm sheet of water? That surface is a curved one and the proposition is true no longer. Even the statement that one added to one equals two becomes a fallacy when it is a question of adding concrete things. Two globules of mercury, two colliding stars, a pint of water added to a pint of oil of vitriol—these are some of the examples cited to point the moral that 'Life can ridicule arithmetic.'

So long as the mind deals only in abstractions,

exactitude, absolute inerrancy, is simple enough. It is when we step into the world of concrete realities that the mind loses its comfortable assurance of absolute precision, and has to be content with 'reasonable and probable inference.'

The philosophers of the past failed to realise their limitations in this regard. They constructed their systems from the stuff of the abstract world—their little cosmogonies were built up in the study. They were tremendously logical, faultlessly symmetrical, and beautifully exact. If it were objected that the real world did not present precisely the same appearance, or work on identically the same lines, the philosophers were not greatly ruffled—something might be wrong, but it was not their system that was at fault. Their attitude was sometimes suggestive of the story of the man who became the owner of a valuable chronometer watch of which he was exceedingly proud. 'Now,' said he, one evening, drawing out his time-piece, 'if the sun has not sunk below that hill in five minutes it will be late!'

The protest against the hard-and-fast formularies of the philosophers of the study reached its acme with the appearance of Bergson. He it was who showed the futility of attempting to construct philosophies of life of an artificial and abstract kind. It is necessary, of course, to unify and organise our knowledge as far as possible. But such attempts, at the best, must be tentative. Nature all the time is expanding in new directions. Sometimes, it may be, following one of her clues we find ourselves, baffled and surprised, in a blind alley. But that is merely because she was experimenting in that direction, and ultimately (not being so mathematically exact as her philosophers) decided to go back and try another course. That is putting the matter in a human way. Nature's methods are not less exact because they transcend our ideas of precision.

But Bergson's mission has not been merely to prove how vastly Nature's modes of action transcend the cut-and-dried formulæ of the schools. It is his aim to unify life in a larger way by unlocking a door in the barrier that separates mind and matter. And in this connection Sir Oliver expresses the opinion that, although the door is still locked, 'M. Bergson has found something that to me, at any rate, looks very like a key.' That key—or clue—to the secret of the connection and interaction between matter and mind is very possibly to be discovered in the idea of a common ancestry to both—that they are related somewhat as animals are to plants.

Much as we should like to recount here all of Sir Oliver Lodge's arguments, we feel it would be doing injustice to a finely-reasoned discourse. It is packed with thought, and would suffer both in matter and manner by any categorical summary. Hence we attempt no more than to touch lightly on some of the issues involved.

Very cogent is the great scientist's argument that life does not exert force or supply energy, its functions being directive, that is to say, it controls and determines the play of natural forces; 'it utilises the spontaneous activities and processes of nature, and determines occasionally when they shall occur and for how long they shall be retarded.' Then we get something like a vindication of matter as a medium of life-expression. 'Matter has provoked effort and rendered it possible.' It has supplied a medium of resistance, for, plainly, force cannot be exerted where there is no resisting substance. The illustration is that 'you cannot give a violent push to a floating feather.' Perhaps the chief—it may be the only—point of difference between Sir Oliver Lodge and Professor Bergson lies in the fact

that the former cannot endorse the view that life is something which avails itself of a certain slight elasticity in matter. In short, he does not agree with Bergson's suggestion of a possible indetermination in matter or inaccuracy in the laws of physics—however minute these lapses may be. Freedom, spontaneity—yes—but no deviation. And we think—with due humility—that he is right.

And now we approach the limits of our space, regretfully conscious that we have done no more than glance over the argument, and that only in parts. Let us, as some compensation, quote the final sentence of the article to show on what a high note Sir Oliver concludes. It is pregnant with suggestion, and its full import will not be lost on those who are acquainted with the great scientist's attitude towards our subject:—

I am impressed with two things—first, with the reality and activity of powerful, but not almighty, helpers, to whom we owe guidance and management and reasonable control; and next with the fearful majesty of still higher aspects of the universe infinitely beyond our utmost possibility of thought.

THE SOCIAL PROBLEM AND THE SPIRITUAL UNIVERSE.

By HERBERT BURROWS.

An Address delivered on Thursday, January 25th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, said: Some short time since there was a feeling existing amongst Spiritualists and Theosophists which was neither spiritual nor theosophical. Each section of thought felt that the other misrepresented it. This was much to be deplored, but I am glad to think that, during the last few years, they have got to understand one another better. This better state of things has been largely brought about by our lecturer of this evening and Mrs. Besant. All through they have stood for amicable relations. Our lecturer never hesitated in coming to us, and we welcome him to-night not simply as a Theosophist, but as an old friend. During the last few years he has not appeared on our platform because he has had other work. When he wrote to me agreeing to speak to us this evening I read the title he had chosen as 'The Soul Problem and the Spiritual Universe,' probably because I associated him with the soul problem, but it was nothing of the kind. I had to apologise to him for thus misreading his letter, and I now do so to you. He could well speak on the soul problem, but he wishes to deal with the social one. The conditions of society are more disturbed than ever. Those conditions are not simply temporary. They have been in formation for a long time. We sometimes have what we call a sudden catastrophe. There is really no such thing. The catastrophe may appear sudden, but it has been led up to by a train of causes—perhaps unnoted. The causes of the social discontent of the present time are deep down, and if we do not get at the root of the trouble there will be more. If Mr. Burrows can help us to form an opinion, so that we feel more confident of what to do, it will be better for us; for everyone who feels the need for reform should feel the desire to aid in bringing that reform about. I have now much pleasure in calling upon Mr. Burrows to address us.

MR. BURROWS said: When I was kindly invited to lecture here this evening I consented with a considerable amount of pleasure. It is, as you know, by no means the first time that I have spoken to the Alliance, and going back in thought over bygone years, I appreciate very highly the courtesy and kindness with which you have always received me, especially on the occasions when I have enunciated views which, perhaps, were not altogether in accord with some of those which you yourselves hold dear. But as long as I have known the Alliance, it has always been one of its virtues that it has ever listened with the greatest

patience and attention to all sides of every question when those sides have been honestly and sincerely stated. I believe the aim of the Alliance has always been the realisation of those words, 'The truth shall make us free'; and it is, therefore, a pleasure for a speaker to stand before an audience like this and to know that his words will be kindly listened to and, if criticised, criticised in the most generous manner.

May I be pardoned if I here say that mingled with the pleasure I feel is a very keen sense of loss and regret? Since I last spoke to you two of your most honoured members, two of my oldest and most valued friends, have passed into the land of light and reality. In spiritual matters I had come to look upon Dawson Rogers almost as a father. Forty years ago, when I was an undergraduate at Cambridge, I investigated Spiritualism with John Page Hopps, and from then onwards to the day of his passing away not a shadow crossed our close and unbroken friendship. The world is the better for having possessed men like these, and although we from our human standpoint may mourn the loss of their bodily presence, we are sure that on whatever plane they now exist their work for their fellows continues.

Those last few words to me, and I doubt not to you, mean brotherhood, and brotherhood is my theme to-night. The continuity and unity of life, the love and fellowship which should permeate and vivify that conception of unity, and our own practical duty here and now as human beings with regard to it, I take leave to think, one of the highest themes which can engage the attention of earnest and thinking people. Human life on this plane is mostly a very puzzling and a very complex thing. The action and interaction of the different forces which compose it are so varied and so intricate that it is no wonder that often in human history mankind seem to have turned, almost in despair, to the guidance of some church or creed which arrogates to itself the title and the capacity to explain the mystery. But the explanation is never satisfying for long in comparison with the onward march of the evolution of the race. New thought, new problems, new ideas continually force themselves to the front and imperatively demand a recasting of the mental moulds. And out of the conflicting chaos thus engendered it slowly but surely dawns on the human intellect and the human heart that neither in outward organisations nor in man-made creeds is a real solution to be found, but that the solution must be sought for in man himself—man open-brained, eager-hearted, bravely-souled, who shall stand four-square to all the problems of the universe, seeking in his higher life the life of the real self, the life lived in harmonious brotherly co-operation with his fellows, the true guide through the often bewildering pathways of human existence.

I believe that in this age a very rapidly increasing number of men and women are strongly feeling this, and are more and more realising that not in the outward but in the inner things of life is to be found the firm standpoint on which alone true existence can pivot. Evidences of this are multiplying around us every day. The almost feverish mental unrest which is so rapidly manifesting itself, the dissatisfaction which every thinking person feels with the ordinary theological explanations of existence, the upheaval in every department of thought and life, religious, social, political, all tend to show that we may be on the eve of some great fundamental change in what I may term the general outlook of mankind, especially in relation to the nature and constitution of the universe, of man himself, and of his relations to every part of that universe. And it behoves us especially, who would fain believe that we have seized on a broader and more generous conception of the meaning of life, carefully to examine from time to time the foundations of our belief and to ask ourselves whether in all our own lives there is a co-ordination of purpose, a real striving for harmony, a cohesion of effort, a resolute determination to carry out, as far as in us lies, the great conception of brotherhood, without which all life is but ashes or Dead Sea fruit.

I am one of those who believe that in order even to approach this we must have something of a philosophy of life. I do not mean by this the mere dry bones of metaphysical speculation, but some intelligent appreciation of the meaning of life, its aim,

its goal, and of the principles on which true life should be founded. This, of course, we can never have in entirety, for that entirety is only to be found in the bosom of the infinite, but we can at any rate form some general idea of a conception which shall tend, if not wholly to remove, to elucidate the complexities which surround us and which often seem to hamper and confuse our efforts for good.

I need not elaborate these complexities. As I said a moment ago, all thinking people feel them, but the feeling is not enough, we should try to get behind them, should seek to discover their cause.

If we examine life closely we shall, I think, find that nearly all the complexities which worry us arise from disharmony. We are nearly always out of gear, either with ourselves or with others, or with things in general. Disharmony arises from disunion, from separateness, from a sense that we are standing alone, back to back, as it were, in opposition, instead of side by side in common effort. In music we know that this is what discord means. It is not that in resolving a false chord we have to create new notes; the notes are already there, and we can neither add to nor take away from them. What we really have to do is to put them in their proper places and so form a new and harmonious combination. In true music, in fact, we are always striving, not for mere unison, which is dull and lifeless, but for unity, which is full, harmonious, complete, brotherly. And that is true life.

The fundamental, broad philosophy of life, then, which I am striving to reach is this conception of unity in all regions of the universe and in all departments of human existence in the spiritual realm, and therefore and necessarily in the whole human realm.

As far as I remember I endeavoured to work out this idea in one direction when I was speaking to the Alliance some years ago, but what I wish to do this evening is on a somewhat new and different line. I want to try to show that, granting the conception of this unity idea in the physical universe and in the spiritual realm, it is incumbent on the believers in the latter to endeavour by their work and efforts to carry out the idea, the only idea on which, from my point of view, a true philosophy of life can be based, in the social problems and complexities which are now such a feature of our modern civilisation, and which are sorely troubling the minds and hearts and consciences of the best thinkers and workers of to-day.

Take first the spiritual universe, as it is believed in by most, if not all, of those who are assembled here this evening. It is no part of my task to enter into theological differences, but what is the main distinction between the older and narrower orthodox ideas of the spiritual world and those now held by, I suppose, the vast majority of Spiritualists? Surely this, that, in place of dogmas about an anthropomorphic Deity whose supposed loving fatherhood was tempered by supposed cruelty, a fixed material heaven and hell, a Saviour entirely and utterly in his essence apart from man, a crude vicarious atonement and the like, there has grown in the Spiritualist mind a far nobler and higher conception of the ordered progressive evolution of the soul on whatever plane of existence it finds itself, of the brotherhood and sisterhood of all souls, of the spiritual universe, not as a definite realm of capricious reward and punishment, with no hope of retrieval, but as a state, the keynotes of which are light and leading, and the union of all, from the humblest to the greatest, in the common effort to help and uplift all to a purer and a truer life. Without pledging ourselves to any definite details of other spiritual beliefs, or experiments, or research, which, after all, are for the individual, I think we may fairly say that what I have outlined is the broad and generous faith of the Spiritualist world. (Applause.)

But what does that mean? Unity and harmony. The unity which arises from the conception of a common purpose in the spiritual world and the harmony which comes in increasing proportion as that common purpose is realised by those who appreciate it. 'Man sees no heaven unless he make it first,' but having seen it in his own heart his every effort reaches out to make it real and to translate it into the lives of others. And this applies to every plane of existence.

What is the common purpose? Surely the progress, the

evolution, the enhancement of the best life. We may sum up in a word the complete difference between the new spiritual theories and the old—progression! infinite progression, the most inspiring thought on which mankind has ever seized. But there is no progress without unity. Take the idea of unity from the spiritual universe, and we at once sweep away, as the old theologies always really swept away, every conception of harmony, of beauty, of order, of progression, of evolution, and in their place we enthroned discord, disharmony and chaos. I believe that the minds and hearts of men are gradually but surely turning from these latter evil conceptions, and as surely, although often haltingly, almost blindly perhaps, turning to the nobler ideals of all life at which I have hinted. (Applause.)

I know that it may be thought by some that all I have hitherto said is but vague and abstract. Where, they may ask, do you find any evidence of this unity idea in the universe at large? For a moment or two we may leave the spiritual universe, as such, and come to the physical, as interpreted by the light of the best science, a light which we can find, of course, in any really good text-book, say of human physiology. What will any such text-book tell us? Several significant facts.

An ultimate analysis of the body reveals the same elements as are found in the earth's crust. There is a unity in the structural basis of all living beings. Twelve chemical elements enter into the composition of all living organisms. In the plant these elements are built up into substances which can develop energy by combustion, and are therefore possessed of potential energy. This energy is put into the plant by the sun's rays, and here is a significant unity and brotherhood link. In animals (and here you and I are included) this power of utilising the sun's rays for the synthesis of complex organic substances from CO₂ and nitrates or ammonia is wanting, and they are therefore dependent for their life on the co-existence of plants. Think as you go into your gardens to-morrow that, but for the existence of the humble weed, your physical life would be non-existent, and in face of this great law you may realise the unity and the brotherhood of the physical universe as perhaps you have never realised them before.

Again, although there is a marked distinction between chemical processes in plants and animals, yet no hard and fast line exists between the two classes of living beings. Here, there is no room for the proudest man or woman to despise, from the physical brotherhood standpoint, the humblest plant or animal, which at first sight may seem to be so insignificant as to be utterly unworthy of human notice.

Let us go a step lower in the scale of physical organisms to the most elementary of them all, the amoeba. Here we find ourselves face to face with the actual physical basis of all physical life—protoplasm. We can analyse it, get at its carbonic acid, water, and ammonia, but although chemists can bring together in their proper proportions the elements that make protoplasm, they cannot create life. Yet a living cell can take up these elements and make them live. And that process runs through all physical nature. So, from the very lowest form of physical life, the amoeba, to the most God-like man or woman of whom we can think, the same unifying process of life reproduction goes on. And in the amoeba, without organs, seemingly without consciousness, a most complex process takes place. It can be stimulated with food, the food will be selected, a stomach will be thrown out for the time being, the food will undergo partial solution, some of it will be built up into the living stuff of the organism, and part will be rejected and turned out through any part of the surface. Who are you and I that we should despise the amoeba, or say that there is no link of brotherhood between it and ourselves?

One more illustration on a larger and wider scale. In 1859 Kirchhoff, by spectrum analysis, proved the existence of iron in the sun, and since then the evidence is overwhelming that many other metals and substances, among them titanium, helium, calcium, magnesium, cobalt, copper, &c., exist in the atmosphere of the sun. Not only are you and I brothers and sisters to the amoeba, the earth and its products are brother to the sun, and by analogy to every particle of the physical universe, as also are we, physically, in our turn. All this is not vague abstract conjecture, but pure science.

Now, that science is based on this idea of unity. Abolish that conception and we abolish science, and without that science life would fall into chaos. And that is the root of the question. We cannot afford to contemplate chaos in the universe. To you who believe in the spiritual universe the idea of chaos is unthinkable. You *must* postulate unity and order and harmony if your spiritual life is to hold good here or on any plane, and if the ideas which lie behind that life at which I hinted, progression and evolution, are to be valid. There cannot, at the ultimate, be one law for the physical realm and another for the spiritual—unity and brotherhood in the one case and chaos and disorder in the other. On such a supposition there could be no coherent thought, no ordered existence, no progress, no harmony, no happiness in any department of life. Human effort would be utterly futile and mankind might as well perform the happy despatch here, while if the theory of continued individual existence be true, as we believe it to be, their translating themselves into the spiritual state would be more futile still, because there no happy despatch is possible. However we look at it, from whatever point of view, life is impossible, even in thought, from the chaotic standpoint. The universe is one and hath many members, and all the members of that universe, being many, are one universe.

(To be continued.)

NOTES FROM ABROAD.

'Truth is not a whole, stored up once and for all; truth is ever unfolding,' says Major Busch, of Stockholm, in a speech on Religious Tolerance, reported in 'Sandhedssogeren.' 'What is truth to me is not necessarily truth to another; what is truth to me to-day may not be truth to me to-morrow. We may well imagine that there is one absolute truth, but that we can never conceive of. However, broken rays from the sun of truth penetrate to us, and surely each individual receives just what he or she can perceive as truth, neither more nor less.'

'It is with truth as with physical light. We know that if a sunbeam strikes a prism, it breaks up on the other side of the prism in all the colours of the rainbow. If two persons stand side by side at some distance from the prism, a red ray may strike the eye of one and a blue ray the eye of the other. The first will, of course, say that the light is red, the second that it is blue. They may quarrel and dispute, and yet both be right, each catching the ray that reaches his standpoint. If, instead of quarrelling with his neighbour, each would follow the course indicated by the ray he sees, they would meet at last at the point where the light is white and undivided. So also with the broken rays from the sun of truth: if, instead of quarrelling, every seeker would go further along the path that is marked off by the truth which he or she has been able to receive, then after a little while all would meet in harmony at the truth about which they all can agree. And what does it then signify whether we call ourselves Spiritualists or Theosophists, whether we are Unitarians or Trinitarians; what does it matter, when we have reached the top of the pyramid, if one has climbed it from the northern side and another from the south?'

In the same journal Miss Alvilde Fürst, of Copenhagen, tells of an adventure she once had in the Swiss mountains. This lady states she had often been assisted by spirits long before she occupied herself with Spiritualism.

She was travelling with some relatives in the summer of 1910. One evening they arrived at a small Swiss village, from which there was an electric railway up to the mountain where they had intended to stop for some time. They found that, unfortunately, the line was out of order on account of the incessant heavy floods that year. It was important that they should reach their destination that evening, but all vehicles were already engaged and the horses exhausted. At last a conveyance was found, though in a very unsatisfactory condition; the coachman was a stranger in the place, and had to inquire his way.

Soon a terrific storm arose, and black darkness quickly overtook them, as often occurs in the mountains. Suddenly one of the horses began to scream wildly and fearfully. Miss Fürst continues:—

Never before had I heard a horse scream, and it affected me

most horribly; I felt as if we were driving towards death. Then all at once I perceived at the side of the carriage a white apparition that pointed onward with one hand, as if help were to be found in that direction. At the same moment the carriage stopped, and the driver came to the door, saying, 'I do not know what we are to do, for one of the horses cannot go any further. He is sick, he is dying.'

The apparition still remained immovable, ever pointing forward.

'There must be a house near,' I said; 'only try to drive on for a few minutes more.'

'It is in vain,' replied the driver, but he did so nevertheless, and after three minutes we suddenly arrived at a small hotel.

The host was quite frightened when he saw us.

'Is it possible that you have managed to get here with horses,' he exclaimed, 'in this weather, and surrounded by precipices? How can it have been done?'

Then, lo! the bright apparition smiled at me and vanished. It had performed its task.

A few moments afterwards the horse expired.

Later, when we were sitting at tea in the brightly lit hotel, we all of us burst into tears and thanked God for our wonderful escape.

Not only on this occasion, but all my life, the Guardian Spirit has thus guided and helped me.

The same lady relates the following incident:—

Mrs. B. had lost a little daughter, five years old. A few months after the child's death Mrs. B. awoke one night and saw her standing at the foot of her bed, surrounded by an aureole of light. 'Paula,' said Mrs. B., 'tell me where it is best, here or in Heaven?' 'In Heaven, mother,' Paula replied joyously and disappeared. A grown-up daughter, whom Mrs. B. lost later, has, to her great regret, not yet shown herself to her.

'Le Messenger' gives an account of a new Mozart at Rennes. This little prodigy is the son of a post official and just over seven years old. The little René Guillon composes and executes on the piano symphonies, sonatas, melodies, fugues, duets for the piano and the violin, and duets for the violin. When quite a baby he once heard Chopin's Funeral March played by a military band, and on his return home, though he had never before touched an instrument, he sat down at the piano and executed this celebrated piece of music.

From that moment René Guillon began to compose, as if inspired, musical pieces that are admired by the professors of the Conservatoire. Around this little Mozart at Rennes has assembled a whole court of admirers, who are astounded at the prodigy's great facility of production. His compositions are submitted to M. Henri Maréchal and M. Godalge.

QUAKERISM has a peculiar interest for Spiritualists because of the remarkable psychical and spiritual experiences of George Fox. Consequently a work on 'The Beginnings of Quakerism,' by W. C. Braithwaite, B.A., LL.B., price 12s., which is about to be published, should be especially attractive. This history 'is based on contemporary MS. sources, many of which have hitherto been unused, and it is said that the richness of these materials makes the book a new and illuminating piece of historical research work.' We hope the author is sufficiently acquainted with modern Spiritualistic and psychical research work to be able to deal sympathetically and understandingly with the experiences through which George Fox passed and which so profoundly affected his life and work.

In a little penny pamphlet issued by the Vegetarian Society, 257, Deansgate, Manchester, the case for 'Vegetarianism from an Occult Standpoint' is clearly and ably stated by Mr. Bertram G. Theobald, B.A. His conclusions, summarised, are that 'the use of flesh as food has a definite effect in coarsening the material of which our bodies are built, not only the physical body, but also the more ethereal ones constituting the higher part of our being'; that the slaughter of animals for food is not only an act of barbarity to the animals themselves, but is morally degrading both to those responsible for it and to those engaged in it; that the poisoning of the psychic atmosphere by the horrors connected with slaughtering constitutes a serious evil for humanity; and, lastly, that 'since all living creatures are bound together by community of nature, and are evolving together towards a common goal, it becomes the sacred duty of each one to help others by every means in his power to draw nearer to that goal.' He pleads with those who are undecided to remember the moral issues involved, and the effect flesh-eating has in hindering us all, animals and humans, from rising to the glorious heights of our true destiny, which is to become one with God.'

PRAYERS IN A HAUNTED HOUSE.

Readers of 'LIGHT' may be interested to hear of the following recent case of some undesirable hauntings in a house in Hampshire, which ceased after a service of prayer for the troubling, probably earth-bound, spirit. The house had been lately taken by friends of the writer, at whose desire he composed for the occasion the prayers given below. Prior to this, the disturbances had been extraordinary and continuous, but, after a few knocks and bangs, understood as a parting farewell, they have entirely ceased since. Footsteps, sometimes loud and impetuous, were frequently heard approaching the doors at night, or otherwise going about. Once a light like that of a candle accompanied the footsteps downstairs, passing on into the kitchen, and there followed a noise as of fumbling among bottles, &c. On another occasion a white form was seen ascending the stairs. One evening, after the family had retired, the hall, which is visible from the top landing, appeared to be lit up, as if the gas had not been extinguished, but when entered it was found to be in total darkness. A soft glow of light would pervade a room after dark, surrounding the occupant, then soon fading away. A greyish object has brushed against our friend's dress and disappeared. Her little Yorkshire terrier was often terrified at evidently seeing what was invisible to its mistress. The most uncanny happening of all occurred one night when the lady entered her bedroom, to find the bed in disorder, the clothes turned back, and impressions on pillow and bed, as if the latter had but recently been occupied. The little dog, always accustomed to sleep on the bed, could not be induced to do so on this occasion, but retreated underneath, where it remained all night. Knocks and slamming of doors were frequent.

The following prayers were framed, not with the idea of exorcising, 'forcibly expelling,' the spirit, but of compassionating, comforting, and helping it away. This, the writer would suggest, is the right attitude, and that the atmosphere thus created should be kept up by prayer and sympathy, as is being done in the present case. Such a service should be joined in earnestly and reverently, that the vibrations of thought thus set in motion may reach and affect the spirit for good. The writer has taken the phraseology of the prayers as much as possible from the Bible: the latter part of the third prayer is from the Roman Breviary. He has omitted other parts (a reading, &c.) of the short service.

I. God of the spirits of all flesh, we beseech Thee to come to the aid of Thy servants who dwell in this house. Deliver them and this dwelling from every evil influence, and especially from that haunting presence which disturbs their peace. Thou hast declared, 'All souls are Mine.' Take, then, this restless soul into Thy loving keeping. Release it from the bonds of its earth-bound condition; give it repentance and pardon for whatever sins of the past it now suffers for, and which keep it down to earth. Draw it to the higher spiritual spheres. So shall it go from strength to strength, till it attain its perfect consummation and bliss.

II. O ye spirits and souls of the righteous, invisible helpers sent forth to minister, compass us about as a great cloud! Protect, guard, and watch over this house. Drive far away all hurtful and mischievous influences. Help upward the restless spirit that haunts this dwelling, making it know the things that belong to its peace. Turn its eyes towards the light eternal. Lift it from this earthly plane to the spheres above.

III. O soul in the gall of bitterness, walking through dry places seeking rest and finding none, trouble this house no more! Turn unto thy rest in God. 'May Christ who was crucified for thee deliver thee from all torment. May He set thee within the green and pleasant places of His own Paradise, and may the true Shepherd recognise thee among His sheep. May He absolve thee from all thy sins. Set among the companies of the blessed, mayest thou enjoy the sweetness of Divine contemplation for ever and ever. Amen.'

The above is not the writer's only experience of 'laying a ghost.' A few years ago, in the case of another house in the same county, a communication came through a psychic that beneath it lay the body of a girl who had been murdered and buried there before the house was built, and that, to effect her release, she was desirous of having the burial service read over the spot. The writer did this at the family's request, and subse-

quently a message came by raps affirming that she had been freed and gone on higher. During the visits of the psychic mentioned, who was an occasional guest at the house, the writer witnessed many interesting phenomena, the genuineness of which he put beyond question: in her absence nothing ever occurred. But that is another story, and the writer fears that he may have already taken up too much valuable space.

A HAMPSHIRE CLERGYMAN.

ITEMS OF INTEREST.

In 'LIGHT' of December 16th last we gave an account of some remarkable physical phenomena in India, written by Mr. G. A. J. Monie, of Bombay. That gentleman now writes: 'The realities of spirit presence amongst us are so charming and convincing that I feel for days together quite overjoyed to think that our departed dear ones are so close to us, and that, though unseen by us, they keep influencing us in our daily toil. At times I actually feel someone near me, and even my clothes get gently pulled; at other times I feel caught round my arm. Of course, if I were to say all this to a thorough-going materialist he would put me down as a harmless lunatic, but it is true, nevertheless. I assume I have no chance of being a Member or an Associate of the London Spiritualist Alliance; I am anxious to join so that I may have an opportunity of reading books out of the Library.' While we are sure Mr. Monie would be welcomed as a Member or an Associate, we regret that it is not possible to send books from the L.S.A. Library to India.

The 'Isle of Ely and Wisbech Advertiser' of January 24th reported the occurrence of some strange rappings at a cottage in a neighbouring village. The sounds, which occurred between nine in the morning and seven in the evening, began on January 7th, being first heard on a door and then in a box. The removal of the box from one room to another made no difference. The twelve-year-old daughter of the tenants knocked on the outside of the box, and her raps were answered as quickly as she could give them. Many people visited the house and witnessed the phenomena, but no investigation could discover their cause. On the 15th blows, such as might be given with a heavy stick, were heard coming spontaneously from the door. On the 16th the rappings were less violent, and then died away. Beyond a very slight knock or two on the 17th nothing has been heard since.

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.

'Light' and 'Love.'

SIR,—Could you publish a sister journal to 'Light,' called 'Love'? Its special work would be the inauguration of a universal religion of conduct. The cause of the existing discredit of the churches is the separation of religion from life.

The various disciplinary and ethical cults of to-day fail because of their narrowness. The love that fulfils the law of higher life is greater than any system of dietary or ethics; it is the giving of the heart to humanity and of the soul to the beautiful. This love that the soul of this universe teaches is quite different from sentimentality. It is cruel as death and all its foregoing suffering, and kind as conscious immortality in eternal beauty. A science has been given to me for bringing into power upon the plane of present action that internal light that is so often wasted in petty wondermongering.

Is not the myriad-fold magic of visible Nature wondrous enough in itself? And communion with the saviours, prophets, poets, seers, in the 'one great society alone on earth, the noble living and the noble dead,' sufficient?

Let us have done with all the talk about 'soul-saving,' leaving that to the Maker of souls; let us leave the phenomenalism of the séance room ('abstain us from such felicity awhile, and even in this harsh world draw our breath'—in joy!), enticing as it is, and turn our full powers upon our clear duty, the relief of suffering.

I invite schemes of practical reform; of course *exemplary* not coercive. The soul of man will not be *driven*, but that soul that will not be *led* by visible goodness is indeed doubly dead, and must suffer until it calls for resurrection. There is no death but moral death.—Yours, &c.,

THOMAS RAYMOND.

26, Shrubbery-street,
Kidderminster.

Sir Robert Anderson and Spiritualism.

SIR,—Sir Robert Anderson tells us (page 35) that the demons, whom he abhors, are 'spirits whose influence will tend not to vice, but to asceticism.' This is dreadful. I have been a Spiritualist for eight years, during which time my psychic faculties have become sufficiently developed for me to hold consciously a measure of communication with spirits. When I add that for very many years I have been a teetotaler and non-smoker, and that recently I have also become a vegetarian, it will be seen how terrible has been the ascetic influence of the demons upon me.

In support of his statement Sir Robert refers us to I. Tim., iv., 3 which reads (A. V.), 'Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.' Let us read on to verse 4: 'For every creature of God is good, and nothing to be refused, if it be received with thanksgiving,' from which we may gather that it is quite right and good for us to rush murderously at an ox with knife aflash (even though the ox may not, in the course of nature, have lived out half his days) so long as, before partaking, we close our eyes and say, 'For what we are about to receive may the Lord make us truly thankful.' 'For every creature of God is good,' even though it fills our systems with uric acid. But if our Spiritualism leads us to the asceticism of vegetarianism, then how pernicious is the influence of those seducing spirits!—Yours, &c.,

JOHN GORDON.

SIR,—The discussion arising out of your review of Sir Robert Anderson's article warning the members of the Y.M.C.A. against Spiritualism is certainly interesting. Sir Robert says that the evil of Spiritualism consists in the fact, 'not that it will tend to vice, but to asceticism.' Was ever anything more ludicrous? He affirms that 'the Devil is the great and awful being,' &c., who is 'the controller of natural religious cults, not the instigator of unnatural crimes'; therefore, while all 'natural religious cults' are anathema, the natural indulgence in marriage, and meats, and other good 'creatures of God,' with due thankfulness, is commendable and under Divine sanction! But where does Sir Robert Anderson get his information about Spiritualism from? After being a Spiritualist for nearly half a century I have yet to find that the spirits forbid to marry and command to abstain from meats; they have not attempted to forbid me anything or commanded me in any way, but they have suggested that temperance in all things is wise, and that 'It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.' It seems to me that Sir Robert is stumbling among things he does not rightly apprehend.—Yours, &c.,

TEMPERATE.

SIR,—Permit me a few remarks on Sir Robert Anderson's reply to 'Interest.' Regarding light as the dominant compulsive force of the universe, and considering heat as the repulsive force acting in direct opposition, why invent a devil? St. James says 'Every man [and Jesus was a man] is drawn away of his own lust,' &c. If so, why admit an outside personal factor? Human nature is then confronted with a double-barrelled antagonism which apparently darkens Divine justice. Every soul must pass through the furnace, and the fire will try every man's work, but it is love—pure, perfect, incomprehensible love, symbolised by the lake of fire—that will consume passion, leaving the refined gold, the righteousness of the saint. It can be shown clearly from the Bible that God was on one occasion called Satan, sharing the honour with impetuous Peter who was promoted later!—Yours, &c.,

Sutton.

E. P. PRENTICE.

SIR,—I note with pleasure Sir Robert Anderson's reply on page 35 to my letter of the 6th inst., but am amused at the ingenuous manner in which he studiously evades the points which I raised, not one of which he has so much as attempted to answer.

By way of a gracious 'nod,' Sir Robert remarks that my letter 'has no bearing upon the matter to which it ostensibly relates.' If the readers of 'LIGHT' will compare that letter with Sir Robert's answer, they will be able to judge for themselves. Sir Robert declared that his article against Spiritualism was addressed to readers who shared his belief in Holy Scripture. To say the least, that statement suggested that Spiritualists have no belief in Holy Scripture, and because I took exception on this point, he speaks of my letter as 'hysterical'; but I, of course, think it a 'poser'!

Sir Robert does not reply to my letter, but recapitulates the criticism of his paper on Spiritualism, and gives an introduction to ancient folk-lore, I am not concerned about the 'devil,'

'demons,' 'myrmidons,' 'Satan,' and all his host, so well understood and so graphically described by Sir Robert, but I am concerned when a writer suggests in the public press that he and those of his way of thinking are the only enlightened souls who possess the true knowledge of God and a mandate from heaven to instruct and direct the young men of this country.

If Sir Robert Anderson believed the teaching of some parts of Holy Scripture even half as much as some Spiritualists do, he would never lift his pen again against the great truth of the return of good spirits. If he doubts this statement let him order from the office of 'LIGHT' that famous little book, 'Spiritualism in the Bible.' Had Sir Robert's paper to the Y.M.C.A. contained a warning against unscrupulous dabblers in Spiritualism, and an urgent appeal to discourage fraud and falsehood when searching for the hidden truths to be found in spiritual phenomena, he would have received the hearty thanks of all true believers in spiritual science; but, sir, the day has gone when men with preconceived notions and antiquated ideas could with impunity publicly brand godly people, and some of the greatest thinkers the world has ever known, with 'demon worship.' Progressive knowledge has advanced too far to allow such statements to pass unchallenged. The greatest discovery that a man can possibly make is not the North or South Pole, but his own soul, with all its boundless store of spiritual wealth. When men become educated to the fact that the kingdom of God is within them, and that God's best and greatest things are nearest to them, we shall hear less foolish talk about Spiritualism.

This is not a letter against Sir Robert Anderson personally, but against his peculiar views relative to spiritual science. Sir Robert is a good man, and with new oil in his 'vessel' his light would be much brighter.—Yours, &c.,

INTEREST.

'A Question of Evidence' and the S.P.R. 'Journal.'

SIR,—The interesting article by Mr. Andrew Lang in last week's issue raises questions which require a little time for consideration, so that I propose to reserve my reply to his statement, and also to Miss Johnson's letter, for the next issue, when, with your kind permission, I propose to return to the charge more fully than I could do now.—Yours, &c.,

H. DENNIS TAYLOR.

Mr. J. Arthur Hill and 'Light.'

SIR,—Mr. J. Arthur Hill's attitude, as expressed in his letter on page 35, seems to me to be one of quite peculiar interest. I suppose my attitude towards Spiritualism of the popular 'orthodox' type is, like his, a somewhat detached one, but as regards 'survival,' it is the direct antithesis of his, and has always been so since my earliest childish recollection, which in many ways closely resembles that of Mr. F. W. H. Myers. But I am fully aware that there are serious-minded people who feel as Mr. Hill does. I find, in fact, exactly the same feeling in a friend of my own, some twenty years my senior, who appears to feel that, though he believes in survival for those who desire it, 'annihilation' may possibly be the fate of those 'who would not esteem it'—to use his exact words. The older one gets, and the more one tries to think and study fairly and impartially, the less, I think, one tends to expect anything like uniformity of perception, but, I confess, it does seem to me that the attitude of those who take this position—which I believe is certainly most exceptional among deep and serious thinkers—is scarcely healthy or really 'natural.' In fact it is one of the few things I should be disposed to judge upon *a priori* grounds.

Judging from the last paragraph of Mr. Hill's letter, and also from 'LIGHT's' review of his last book, it looks to me as though he may be on the verge of a change of attitude—surely 'a consummation devoutly to be wished'! 'Adaptation to environment,' I always think, is a great idea—the healthy mind tends firstly to accept, then to tolerate, and finally to welcome 'the inevitable.' That survival which to Mr. Hill now appears to be 'inevitable' is that for which many thousands in the world have craved, and are still craving, as so good as to be 'too good to be true,' and for the possession of which they would, in fact, gladly give every comfort in life, and life itself many times over.

But Mr. Hill's attitude in other ways appears to me to be so detached and so critical (which attitude many like myself feel to be an absolute necessity if we, and the world at large, are to be convinced at all), that this personal feeling of his tends to make his efforts all the more useful and helpful. If he suffers, it is 'for the many.' Mr. Myers appears to have had the passionate desire (which, in his case, made him all the more critical and careful), while Dr. Hyslop seems to have placed upon himself a rigid forbearance from all feeling either way. Surely the attitude of one like Mr. Hill has an especial interest and usefulness!—Yours, &c.,

G. H.

Mediumship, or Psychic Susceptibility: Which?

SIR,—Your correspondent, W. Harradence, on page 35, wonders 'if character-reading is a form of mediumship.' Perhaps the following suggestions may help him in his quest: 1st. Character-reading is a science *per se*, and is not a form of mediumship; 2nd. Since the writer makes a hobby of studying 'character,' and practising here and there by giving delineations, he probably brings into play the faculty of intuition. If he has not studied the well-established and recognised experimental psychological sciences, such as chiromnomy, phrenology, physiology, graphology, &c., this may account for his impressions; 3rd. The writer may be a natural clairvoyant—not a medium—and thus unconsciously use his psychic powers in his examinations, which would account for his 'telling things that happened years before, which were quite new and strange'; 4th. Or he may be 'a born medium,' and be making character-reading a hobby through 'spiritual agency.'

I am inclined to think that W. Harradence is a natural character-reader, gifted with good powers of observation and the faculty which phrenologists call 'human nature,' the whole coupled with strong psychic susceptibility. It would be interesting for me to see W. Harradence's face and head development, or to examine his 'astrological chart,' for I could then tell him whether his deductions are scientific, psychic or mediumistic.—Yours, &c.,

W. DE KERLOR.

The Occult Library,
1, Piccadilly-place, W.

Experiments in Radiography.

SIR,—With reference to the interesting communication by Miss Dallas on Radiography in 'LIGHT' of the 20th ult., it would seem from experiments in 'spirit' photography by Mr. Walker, of Buxton (who has had forty years' experience of ordinary photography), which he made with the members of a private circle who have obtained a large number of images and written messages on plates both with and without the camera, that in cases of the latter class the sensitive surface of a plate in an unopened packet of a dozen plates may bear a picture, while the next plate to it, though packed so that the sensitive surfaces of the two are in contact, remains unaffected. If the pictures in these cases are produced by rays, they must be capable of penetrating the opaque substance of the paper in which the plates are packed, and therefore would appear to be in some degree different from the 'head rays' mentioned by Dr. Ochorowicz. How they can be concentrated on one plate and leave the next clear is inexplicable. The pictures referred to are obtained by placing the sealed packet of plates in the hands of the lady medium when under control, other members of the circle placing their hands over hers. The medium sometimes specifies the particular plate on which a picture or message will appear, and in such cases that plate is found to be the only one affected out of the six or twelve plates which the packet contains. The process, whatever it may be, only occupies a few seconds, and would seem akin to that by which 'direct' writing is produced, some mode of impression—but whether by means of rays or some other as yet undiscovered method has yet to be proved. Ordinary paper is not sensitised, and yet in darkness it can be affected like a photographic plate, and that without the direct influence of the medium. The mystery of the method awaits solution.—Yours, &c.,

A. W. ORR.

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT,' including one from Mr. Andrew Lang, President of the Society for Psychical Research, on 'Another Question of Evidence,' are unavoidably held over till next week.—JAMES LAWRENCE.—We are glad that you appreciate L. V. H. Witley's article on "The Sunday at Home" and Spiritualism. Miss Stoddart has not replied and we cannot go further in this matter.

TRANSITION OF MR. JAMES ALLEN.—The 'Ilfracombe Gazette' of January 26th reports that Mr. James Allen passed away on Wednesday, the 24th ult., in the forty-seventh year of his age. Mr. Allen, who was held in the highest esteem, was a prolific writer, of the 'New Thought' school. In 1905 he started a 'Brotherhood' for extending the empire of righteousness, and at the present time it has members in all parts of the world. Its official organ is 'The Epoch' (formerly 'The Light of Reason'). A man of sterling qualities, a cultured writer, and a powerful moral teacher, Mr. Allen's decease is a real loss to the causes he so ably espoused. We extend our sincere sympathy to his wife and daughter in their bereavement of his outward presence, and trust that they may fully realise his spiritual companionship and ministration.

SOCIETY WORK ON SUNDAY, JAN. 28th, &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*.—The inspirers of Mr. Percy R. Street delivered a deeply interesting address on 'The Living Dead.' Mr. A. J. Watts presided.—15, Mortimer-street, W.—On Monday, the 22nd ult., Madame Clara Irwin gave successful clairvoyant descriptions and helpful messages to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. H. Boddington's address on 'Leaders of the Spiritual Movement' was well appreciated. Sunday next, service at 11.15 a.m.; at 7 p.m., Mrs. Cannock.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Gordon gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Sarfas, address and clairvoyance. Thursday, at 8, Mrs. Jamrach, address and clairvoyance. Circles as usual.—G. T. W.

HAMMERSMITH.—CHURCH OF SPIRITUAL UNITY AND COMMUNION, 89, CAMBRIDGE-ROAD.—Sunday next, 7 p.m., Mr. G. Prior. Thursday, at 8, Mrs. Hylda Ball; second lecture of series on 'The Life Harmonious.'

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. P. Smythe spoke well on 'Spiritualism.' Sunday next, at 11 a.m. and 7 p.m., also on Monday, at 3 p.m., Mrs. Harvey, of Southampton. Thursday, at 8.15, public circle. Sunday, 11th, Mrs. Neville.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. A. J. Neville's address on 'Follow after the Good' was much appreciated by a good audience. Mr. George F. Tilby presided. Sunday next, at 7 p.m., address, Mrs. A. Jamrach.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. Leaf gave address and clairvoyant descriptions to a good audience. Sunday next, special visit of Mr. E. W. Wallis. Morning, at Dyke's Café, Clarence-street, at 11.15; evening, at 7, at Hampton Wick, on 'Spiritualism: Its Value in this Life.'

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Jamrach gave excellent addresses and clairvoyant descriptions. Sunday next, Mrs. Annie Riley. Mondays, at 3 and 8 p.m., and Wednesdays at 3, clairvoyance by Mrs. Curry. Thursdays, at 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Podmore gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. Boddington. Monday, at 8 p.m., circle. Tuesday, at 8.30 p.m., astrology class; Friday, at 8.30 p.m., healing circle, conducted by Mr. and Mrs. Hawes and Mr. H. Bell.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave eloquent addresses and well-recognised clairvoyant descriptions. Mrs. Clarke will give addresses on Sunday next at 11.15 a.m. and 7 p.m., and clairvoyant descriptions on Tuesday and Wednesday at 3. Thursday, at 8, members' circle.—A. M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The anniversary services conducted by Mr. W. E. Long, under spirit influence, were well attended, many old Spiritualists being present. The collection amounted to £11 12s. 1d. Mr. Long was presented with a purse of gold in commemoration of twenty-five years' work in South London.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning and evening, uplifting addresses by Mrs. Mary Davies, followed by clairvoyant descriptions. January 24th, Mrs. E. Webster, address and clairvoyance. Sunday next, at 11.15 a.m., Mrs. Alice Beaurepaire; 7 p.m., Mr. W. E. Long. Wednesday, February 7th, Mrs. E. Neville.—W. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, thoughtful paper by Mr. Stott, clairvoyant descriptions by Mr. Blackman. Evening, address by Mr. Scott on 'Man, Know Thyself,' followed by questions. Sunday next, morning, circle; evening, Mr. Horace Leaf. February 11th, Mrs. M. Scott. Saturday, February 10th, social, tickets 6d. Tuesdays at 8.15, healing circle.—A. C. S.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mr. Arthur Savage spoke on the 'Development of Psychic Gifts,' and gave well-recognised psychometric descriptions; Mrs. Peel sang two solos. On January 23rd Mrs. Webster gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. Gambril Nicholson. Tuesday, at 8 p.m., Mrs. Jamrach. All Spiritualists in the district are invited to co-operate.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Ealing Society at the Technical College, 95, Uxbridge-road, W., on Sunday, February 4th. At 3 p.m. Mr. E. Alcock-Rush will read a paper, 'Does Spiritualism Lack Spirituality?' Discussion invited. Tea at 5 p.m. Evening, at 7 p.m., speakers: Messrs. Tayler Gwinn and T. C. Dawson. Soloist, Mrs. Alcock-Rush.