

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

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

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NOTES BY THE WAY.

It is a healthy symptom of something akin to 'saving grace' in the community that an evening paper mainly concerned with the shallow side of things should yet publish an article on 'The Mad Rush for Pleasure.' The writer—a lady—unsparingly satirises the insane thirst for show and excitement which obsesses the fashionable world to-day, and deals with the wanton spirit which insanely lavishes thousands of pounds on a dance or a banquet, only in the end to find its appetite for enjoyment too jaded to respond even to the costliest forms of entertainment. She rightly discerns that what the pleasure-seekers are really in quest of is a 'spiritual satisfaction' from which every plunge into material distractions takes them farther and farther away. She mentions the case of a 'wretched young neurasthenic, rich and surfeited with amusement,' who longed to 'make an end of it all.' A clergyman advised him to go and find someone more unhappy than himself. And so a cure was wrought, and the taste for life returned with the discovery that true life means self-forgetfulness.

We have long outgrown the idea that the growth of the soul may proceed because of, or even in spite of, the neglect of the body. Progress in the spiritual life must inevitably be accompanied by the improvement of material conditions. Consequently our sympathies are strongly with all efforts made to ameliorate the physical state of mankind, as being indeed the outcome of interior development. In 'The Vineyard' is proceeding month by month a series of articles on 'The Effects of the Factory System' by Allen Clarke, in which the evils of modern industrialism are exposed unsparingly. In the third section of his subject, 'The Unhealthiness of the Factory System,' Mr. Clarke writes:—

And briefly put, here is the indictment against the factory system: It is unhealthy, dangerous, bad for mind and morals, has an injurious effect on family life, unfits women for motherhood, curses the children, and is causing the people of Lancashire to deteriorate.

They are grave charges, but Mr. Clarke has facts enough to prove them conclusively.

In his preface to the Everyman Library edition of Swedenborg's 'Divine Love and Wisdom' Sir Oliver Lodge considers that, although it is fairly clear that Swedenborg possessed the gift of automatic writing, it does not appear that he ever published the writings as such, but rather to have based his conscious work on the communications thus received. In this respect he would seem to have acted wisely, for even some of the best 'automatisms' may be improved by careful editing. We have sometimes wished that the method could have been applied to some of the

writings of other famous seers, where the obscurity of some of the ideas expressed and the outlandish phraseology adopted made the work a forbidding study to the general reader. True, it provided opportunities for the commentators, but these, bringing their own interpretations to bear, have sometimes made confusion worse confounded. It reminds us of the story of the vicar who published a commentary on the Scriptures and gave a copy of it to a parishioner, a pious and studious old peasant. On a subsequent visit the author inquired whether the old gentleman found the book helpful in explaining the Scriptures. 'Thank'ee, sir,' was the reply, 'I can understand the Bible very well, and I hope soon to be able to understand your explanations.'

Books with the name of Mrs. Annie Besant on the title page continue to pour forth from the press. One of the latest of these to reach us is 'Initiation, the Perfecting of Man' (The Theosophical Publishing Society; no price is mentioned). It consists of a collection of addresses delivered by Mrs. Besant, concerning which the 'Foreword' tells us, 'There is nothing new in these lectures, but only old truths retold.' The ideas set forth are marked by all the lucidity and charm which we are accustomed to associate with Mrs. Besant's utterances, and many great ideas are expressed that, whether bearing the theosophical label or not, cannot fail of acceptance by all truth-loving minds. Here is one:—

We realise that love should be the foundation of our Social Union.

That is a conclusion at which more than one system of philosophy has arrived. It is permeating the advanced thought of France, for example. No doctrine with such an idea amongst its bases can fail to have much to commend it.

'The Transparent Jewel,' by Mabel Collins (William Rider and Son, Limited, 2s. net) is a treatise on Yoga. The term 'Yoga,' as the authoress points out, is used by the Hindus 'to describe almost any system by which it is thought freedom from earth-life can be obtained.' The book, however, is especially concerned with the methods taught by Patanjala, which are set out with admirable clearness. From the collection of 'Aphorisms' compiled by Patanjala, which are given in the work, we select from Book II the 29th aphorism, which thus summarises the process:—

The eight accessories of Yoga are forbearance, observance, posture, regulation of breath, abstraction, contemplation, absorption, trance. By a close study and observance of the methods laid down, the Yogin, having escaped the incredible dangers on the way—black magicians amongst others—may after several incarnations attain the beatific state, and then 'the seer abides in himself, a spectator without a spectacle.'

Remote as such doctrines may seem from Western ideals, expositions of them, such as Miss Collins' book contains, have their value as enabling us to enter into the workings of the Oriental mind on its devotional side and to understand something of its point of view. And some of

those who are growing tired of an age of telephones, motor-cars, neurosis, and the gospel of 'Get on or get out' may be disposed to regard them with a not unsympathetic eye.

From Dr. William Sharpe, whose poems and essays have been from time to time noticed in these columns in the past, we have received a leaflet entitled, 'Eugenics and Evolution.' It contains a lengthy citation from one of his poems, 'The Dual Image,' bearing closely on the question. We share the doubt he expresses as to the efficacy of Eugenics as a panacea for physical degeneracy. In this, as in other reforms, the cure must work from the centre outwards, and although physical culture in itself is an admirable thing, it is only a small part of the solution of the problem. We have before expressed our view that Nature's aim in the evolution of man is not the production of a splendid animal. Subtle strength and an organism delicately balanced and highly refined are more likely to be characteristic of the coming man than gross vigour of the Hercules or Samson type. Dr. Sharpe well remarks that one of the chief antidotes to degeneracy will be

the kindling of a deific enthusiasm that, acting from within, in the very exuberance of innate life, will lift mankind into a higher plane than any hitherto reached—the crowning stage of human evolution alongside which no disease, weakness or degeneracy in any form can ever find a place.

Perhaps the sorrowfullest thing about our Spiritualism is that, as yet, so many of us could ill stand the test of actual spirit-presence. We believe, we love, we gladly unite with friends or comrades at séances, we enjoy reading about spirit-communion; and yet, if some night we were put to the test by the visible presence of a spirit in our lonely room, we might be hardly able to bear it.

This is not to be rebuked. It is perfectly natural at our present stage of personal development. We are the inheritors of generations of unbelief and terror, and the results are in our very blood and brains and bones. Doubtless, in time, if we and those who follow us are faithful, and duly accustom ourselves to the new thought and the new experience, there will come a happy day when Leigh Hunt's sunny Sonnet will be all real; and when the dread of angels will be conquered and the knowledge of angels 'about our hearths' will be won. Here is the Sonnet:—

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know for ever.
Alas! we think not what we daily see
About our hearths—angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

'LIGHT': 'TRIAL' SUBSCRIPTION.

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?

LONDON SPIRITUALIST ALLIANCE.

AFTERNOON SOCIAL GATHERING.

On Thursday, January 9th, at 3 o'clock, a SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C.; and at 4 p.m. Miss S. W. MACCREADIE will give clairvoyant descriptions of spirit friends present. Tea will be served during the afternoon. Admission to this meeting *will be confined to Members and Associates*. No tickets required.

During 1913 the following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery):—

- Jan. 16—Mr. Percy R. Street on 'Psychic Development; its Relation to Body and Mind.'
- „ 30—Rev. Lucking Tavenor on 'The Spiritual Life as Expressed in Greek Art.' With sixty lantern illustrations.
- Feb. 13—Mr. J. I. Wedgwood on 'A Theosophic Conception of the Invisible Worlds.'
- „ 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'
- Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'
- „ 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'
- Apr. 10—Mr. Angus McArthur. (Subject to be announced.)
- „ 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.
- May 8—Miss Felicia Scatcherd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, December 17th, Mr. J. J. Vango will give clairvoyant descriptions of spirit people 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.

PSYCHICAL SELF-CULTURE.—On Thursday *next*, December 19th, Mrs. Annie Boddington will give an address on 'The Gift of Clairvoyance,' with descriptions.

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

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, December 20th, 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 Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

WE are pleased to learn that Spiritualism has been spreading rapidly of late at Merthyr Tydfil, at which town our earnest contributor, Mr. W. H. Evans, has for several months past been labouring for the local Spiritualist Society as the resident speaker. The society now numbers on its roll upwards of one hundred and twenty members, nearly all young people. Desiring, naturally and wisely, to induce them to study the literature of Spiritualism, the committee are instituting a lending library for their use, but owing to their efforts to clear off a building debt, they are unable to purchase a supply of books. They will, therefore, be thankful if readers of 'LIGHT' will kindly send them any suitable volumes that they may be able to spare from their own bookshelves. Parcels may be addressed to the secretary, Mr. Cledwyn Davies, Bryntawel, Cefn Coed, Merthyr Tydfil, who will gladly pay the carriage. He has already received a parcel of many pamphlets and useful booklets from a generous London friend, which he desires gratefully to acknowledge.

GREAT PROBLEMS IN THE LIGHT OF SPIRITUALISM.

BY MR. E. WAKE COOK.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, November 28th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 584.)

Hitherto we have been dealing only with the material, the outer structure, the osseous frame-work, so to speak, of the universe. Let us now leave the scientist and turn to the poet, the seer, the spiritualistic clairvoyant. We are told that the material universe is but a veiling illusion, screening grander realities for which we are not yet prepared. Let us try to build up our conception of the spiritual universe step by step as we did with our idea of the material one. I may say in passing that the conception here hinted is taken largely from 'Nature's Divine Revelations,' by Andrew Jackson Davis, and, in my opinion, not only is it the grandest, the most consistent and scientific yet promulgated, but it has masses of direct and indirect evidence in its favour which give it inestimable value as a working hypothesis.

According to Andrew Jackson Davis and other seers, this world is surrounded by a Second Sphere, composed of finer material which escapes our ordinary senses, a sort of etheric matter. This Second Sphere is a glorified likeness of this, bearing the relation to this world that our ideals bear to realities, or the same relation that the spirit-body bears to the natural body. This Second Sphere is to some extent the outcome of this; the particles of matter, continually evolving and refining, ultimately pass beyond our ken and form what is well called 'spirit-matter,' and it builds the next world, the stage on which the second act of the drama, in which we all appear, will be played. The inhabitants will, of course, be men and women who have thrown off the clogging burden of the earthly vesture. Human spirits who have progressed in this sphere will also be glorified likenesses of their former selves; and their intelligence, compared with ours, will be that of a Shakespeare compared with that of a savage. In connection with this second plane of existence it is gratifying to believe, as I do, that all our good intentions, instead of going to pave the road to the lower regions, as the old proverb says, find beneficent fruition in the next world, both in shaping our character and in influencing coming conditions. Acts and their consequences may be more or less accidental; but the good intention decks the soul with a priceless jewel. (Hear, hear.)

But this Second Sphere is only one of an ascending series, each the glorified outcome of the preceding one, which was its index or prophecy. These seven ascending planes of existence rise to heights of ineffable splendour, and their inhabitants, rising in harmony with their environment, become angels, archangels, and gods, high above our ultimates of imaginative flight.

In trying to realise this conception of the physical universe, and its correlative etheric universe, we are overpowered by its stupendous magnificence; but all this is only the outer, the pictorial aspect of existence. It all has a mental and a spiritual aspect. In man we see that, back of his physical and bodily aspect, there are the mental and spiritual aspects, and marvellous faculties which enable us to grasp some idea of the stupendous Cosmos, with its correlative Spiritual Cosmos. The sum of the mentality of the beings inhabiting the material and spiritual universes must be something exceeding our highest conceptions of the love, wisdom, and intelligence we have hitherto attributed to God.

Scientists are compelled to admit the universality of mind. Clifford said that wherever there is matter and motion there is the substance of mind—'mind-stuff,' as he called it. Haeckel says that the atom has a rudimentary form of sensation and will, feeling and inclination—has a universal soul of the simplest character. Later researches by Professor Bose show that even the metals have like reactions with ourselves; can be tired, and

even poisoned like living things. Plants are also shown to be endowed with rudimentary intelligence, and in some cases with strange sensitiveness. So there is no escape from the conclusion that the whole Cosmos, physical and spiritual, has its correlative mental side; and thus we arrive at an Omnipresent Mind, and the innermost essence of that mind is Spirit, which is synonymous with love. Thus, by aid of the scientific and the artistic imagination, we picture some faint presentment of the Sublime Cosmos; having done so, we are driven analogically to picture the mental aspect of it, and we find that we have arrived at the Higher Pantheism; but all is so unspeakably grand that, so far from dragging down God into Nature, we lift Nature up into God. And by this course of picturing, rather than reasoning, we sublime the conception of God instead of degrading it. (Applause.)

Having thus arrived at the consubstantiality, the oneness of God with the Cosmos, what becomes of the idea of personality? The passing of our notion of a Personal God, so dear to our childhood, is apt to produce a chilling sense of loss; and it is only by doing a little more picturing that we realise the difficulty of retaining the idea. If, as we are told, man was made in the image and likeness of God, then we must picture God as a glorified man—as we are apt to do unconsciously. Therefore God must bear the relation to the universe that man does to this world. So in magnitude alone God would be about the size of our sun! Then if we think of the countless multitudes who have gone before us and now surround the throne, and regard them as occupying the usual spatial relations, then the nearest we could get to the Great White Throne would be millions of miles away! (Laughter.) Thus, the moment we begin to realise pictorially the ideas engendered in childhood we have to abandon them, as we have to abandon all attempts to approach God with the outer faculties, or to picture Him objectively. We must look within. There we find no spatial barriers, no unpassable gulf dividing us from our Father; we find that He is heart of our heart, life of our life, and in Him we live and move and have our being. But we are thus landed in the Higher, or the Spiritual Pantheism; this must transform our ideas of personality and moral responsibility, and the complex problem of evil becomes more complex still.

Now, with my little plummet I am not going to try to fathom the 'abysmal depths of personality,' as Tennyson phrases it; but we must glance at the question of personality and the other problems involved. When we abandon the idea of a Personal God, who may be conceived or viewed objectively, we are apt to fear that the alternative is a system of soulless machinery, or a Nature 'red in tooth and claw,' and destitute of the essential attributes of personality, such as love, will, wisdom, and justice. But is this so? Does not the structure of our faculties compel us to assume a cause for every effect, a sufficing cause containing potentially all that is manifested in the effect; or may we not regard cause and effect as two moments or aspects of one and the same thing? If so, there must be a man-producing power, or cause, which must be equal to the effects produced. In man this power manifests itself as life, love, intelligence, and the desire for justice.

If we now try to think of the sum of the higher qualities, mental and spiritual, manifested in all forms of humanity on all the myriad worlds throughout the abysmal depths of space, in all the higher forms of humanity progressing through the spiritual realms, then the manifested qualities of personality, such as mind, thought, love and the emotions, drive us directly to the idea of all we can mean by an Infinite Personality. Now, however roughly and informally this argument is stated from the logician's standpoint, I see no escape from the conclusion. Thus although we have arrived at the Pantheist's conception, we have not sacrificed the real essence of personality; on the contrary, we have proved its existence beyond even the sceptic's questioning.

Although we are thus actual parts of God, a relation closer than that of parent and child, we are as yet only endowed with a glimmering of consciousness which hides infinitely more than it reveals. We are, in a sense, organs or faculties of God, having certain limited, but expanding, functions. These and other organs are complementary and necessary to complete the whole, but they are individually limited in function, and by no means

equal with Him. While we have all the attributes of God, the same in essence and quality, yet the quantitative difference is just that between a drop of water and the ocean. Both are of the same chemical composition, but the aggregated drops forming the ocean develop awful potentialities that we could not predicate of the isolated drop of water.

As man, in a sense, may be regarded as the sum of the molecules composing his body and the mental and other forces which accompany those molecules, and the sum of the particles of spirit-matter, with their mental and spiritual forces, which compose his spiritual body—so, in a sense, may God be regarded as the sum of all these throughout the Cosmos.

There is a great desire to think of Deity as being transcendent as well as immanent. The Pantheistic conception offers no difficulty on this point. When we think of the material universe, the suns and planets, we see that those vast bodies are small compared with the spaces which separate them, yet all are controlled by something filling all space. Even when we allow for the atmosphere surrounding planets, or for the vast spiritual spheres that may surround them, we still cannot think of them as filling all space, as we know it is filled by mysterious forces, such as attraction and repulsion which grade up into love and hate. Thus, we are compelled to think of these mysterious forces as extending beyond all organisms, or organisations of matter or of spirit-matter; and as the Pantheist identifies these with God, then we get one solution of the problem of immanence and transcendence.

But if God is all, then all thoughts are His thoughts, and all actions are His actions, and man can plead limited liability, and thus moral responsibility, the sheet-anchor of the theologians, is overthrown. Still, it may be urged, as individual parts of God we are responsible to the whole, and thus the theologian's idea is rehabilitated! This supposes a certain freedom to err inherent in the individual parts. Why not? As even now we can see that these so-called 'errors' subserve a higher purpose and are, therefore, 'errors' only to our limited outlook, so the theologian gets justification on higher grounds.

With regard to this question of moral responsibility, we must remember that popular theology, with the best intentions, has been tainted with grave exaggerations with a twofold object—first, by the exaggerated value placed on faith by Churchmen, to keep their sheep within the fold; and secondly, to aid the State in maintaining law and order. In the occult world of mystic forces, faith was probably the principal condition of success; but as all those things were dropped owing to the materialistic tendencies of the Protestant Reformation, the reason for the high value placed on faith ceased to exist, yet the paramount value of faith was blindly maintained. To justify this high estimate we were told that our eternal destiny depended on it; and this destiny was pictured as eternal blessedness, or eternal torment of the most terrible kind.

In the secondary task of maintaining law and order in its own ranks, the Church formulated the doctrine of moral responsibility for our actions. But in attaching eternal and irrevocable consequences to temporal actions, it became necessary, in order to justify the justice of God, to formulate the doctrine of the freedom of the will. This was to disregard the defects of our organisation and environment, and to hold that we are as responsible as if we deliberately built ourselves, and made the conditions into which we were so helplessly born. At this time of day it is not necessary to confute these exaggerations of half-truths into whole ones; they have confuted themselves long ago.

There is, however, one fundamental assumption underlying these doctrines which is generally overlooked. It is assumed that the direction a man takes in this world will be continued to all eternity. This quite ignores the reactive tendencies in human nature; the 'swing of the pendulum,' as it is called in public affairs. A man having taken an evil direction in this world, on fully awakening in the next, with his clearer sight, would then realise the misery to himself or others attached to such evil courses, and instead of continuing on that road would rebound in the other direction. Such reaction is seen often enough in this world; it is the turning-point known as religious 'conversion,' the conviction of 'sin,' and the taking of the better way.

So the sinner in this world would make a fresh start in the next, educated by his bitter experiences here and there, and with deeper and fuller knowledge of existence than those who have never sinned and suffered, this being one form of his education. So I would venture to lay it down that conduct is for time, education is for eternity.

(To be continued.)

SEANCE WITH JOHN TAYLOR.

On Saturday, November 23rd, 1912, twenty-four friends assembled with the well-known physical medium, John Taylor, in the hall of the South London Spiritualist Mission. The medium sat with his hands on a plain deal table, with his back to the north, twelve friends sitting round the table in close contact, and the remainder grouped on the outside of this circle. By the medium's request, one of his legs was tied firmly to the leg of the chair. Before the sitter who tied the leg had resumed his seat, attention being called by the control to the matter, it was seen that the medium's leg was no longer within the handkerchief, which still remained tied. It is very unlikely that the leg could have been withdrawn from the fastening, especially as no movement of the body was observable. How, then, was it done? Apparently by dematerialisation of the handkerchief.

The hands of the circle being joined, the table rose almost immediately. At the request of the control one of the party stood on the table, all hands being joined and the table rose. The hands of the sitters were then joined, without contact with the table, and it again rose. Upon request, one of the sitters felt for the beating of the heart of the medium, and found it to be pulsating rapidly. Two sitters then made an unsuccessful attempt to hold the table down. A chair was placed on the table, and one of the sitters sat on it. Hands were again joined, yet not touching the table in any way, and the table rose, being tilted both backwards and forwards, the medium holding the back of the chair. The medium then held the hands of the person in the chair, instead of the chair-back, and again the table rose.

The medium, still under control, took hold of a hand of one of the sitters, placing it towards the centre of the table, and again the table rose. It being suggested that perhaps the ladies present might succeed in holding down the table, the attempt was made, yet again the table left the floor and fell with a thump.

Up to this time the hall had been lighted by inverted incandescent gas light, turned very low, fitted with a red shade, but in spite of all efforts to prevent it, the clear moonlight shone through the windows in the roof, and the meeting had to adjourn to a darker room, so that an attempt might be made to materialise 'Spirit Lights.'

After waiting, the hands of the medium being held during this time, lights, at least seven in number, were distinctly visible. Without doubt, there was no possibility of any chemical, such as phosphorus, being in the room. Yet these lights were clearly seen by all present.

Again, by request, the medium's heart was felt, and after a careful examination it was found to be going so slow as to be almost imperceptible. On again being felt, the beating could be distinguished, though not so clearly as in the early part of the proceedings, neither was it beating so rapidly.

After a change had been made in the position of the sitters, no less than a dozen lights appeared, one after the other, moving from the medium in different directions. Soon afterwards the sitters were informed that the 'force' was spent, and presently John Taylor became again normal, and related a few of his experiences.

It might be mentioned that while John Taylor's hands were on the table, the moon shining directly on to them, they could be clearly seen to be glowing with light the colour of a white heat.

On the whole, the séance was quite convincing, whatever construction might be put upon the phenomena produced. Certain things happened that, apparently, are governed by laws that are not physical, whatever else they may be.

A. C. S.

SOME REFLECTIONS REGARDING BYGONE INCIDENTS.

BY JAMES ROBERTSON.

(Continued from page 580.)

A remarkable figure, who shifted his ground considerably during his association with Spiritualism, was the late Frank Podmore. Very few know that the man who made so many onslaughts on the reality of spiritual phenomena was in the early years of his connection with the subject quite a pronounced believer not only in their reality but in their power, when acknowledged, to create a new moral world. At one time he admitted the great value of the clairvoyance of Davis, and wrote with enthusiasm of Swedenborg and his power to visit the spirit world and be visited by its inhabitants.

In an article printed in 'Human Nature' in July, 1876, on 'The Rationale of Spirit Intercourse,' he is most pronounced in these convictions. He says: 'The theory of Spiritualism is not only not absurd, but is rational; is not only rational, but is natural; is not only natural, but is such as might have been anticipated and foreseen from our other knowledge of the constitution of things.' This man, who in after years cast doubt on Sir William Crookes' careful and exact research into the phenomena of Spiritualism, who sneered at all the evidence which had been gathered from so many quarters, had in his day the most confident conviction of its reality, and would have laughed to scorn the critic who doubted his capacity to investigate. Amongst numerous articles which he contributed to the Press, one reporting a visit to Dr. Slade is as pronounced as anything ever penned. He laughs at Dr. Carpenter's efforts to explain Spiritualism off the face of the earth, and poetically expresses himself thus: 'In some dark corners of the earthly mansion must lie the hidden passage which shall lead us to a grander world.' All he witnessed in the presence of Slade satisfied him to the full, his eyes were open, his mind was alert, he could find no room for suspicion of trickery, for on all points he got such tests as he asked for. Messages were given him from friends of whom the medium could not by any possibility have known. Not only so, but as he afterwards discovered and stated, some of the letters were formed in the way in which his friends were in the habit of forming them. Almost indignantly he says: 'If these things be true—and they are true—the knowledge of them—the knowledge, that is, of actual present intercourse between the living and the dead—is of transcendent importance to humanity. And yet, though thrust continually before their eyes, how few will pay them any regard—for the great bulk of mankind see only that which they have been taught to see.' He has the most sweeping condemnation for the age which rushes after the perishable and neglects those things which will bring into view a higher and richer life. A hundred arguments and repeated demonstrations fail to penetrate the deafness that will not be persuaded. 'When our men of science tell us that these things cannot be, they forget how very limited is still our knowledge of nature. The laws which the spiritual phenomena follow are laws of nature, and all that is commonplace in them is the natural consequence of their conditions, can be sufficiently shown to anyone who will approach the subject with a due freedom from prejudice.' It is almost inconceivable that the person who could write in this strain regarding the reality and value of Spiritualism should have lived to become its traducer.

No one has ever doubted Mr. Podmore's great ability, his literary grace, and deep insight into many problems of life, but the mystery is how he ever lost the deep convictions which he had gained. I wonder if he ever recalled his former position and looked at the words he had penned when the spirit world seemed open to his sight. How true and beautiful is this sentence from his pen: 'Who, then, shall say that there may not be some to whom it has been given to behold forms which the eyes of others may not see, and to hold converse with voices which the ears of others may not hear? And by how much are we, who deny all these things, wiser than one who should turn his sightless orbs to heaven, and deny that light of the sun which he is not

privileged to look upon?' The Society for Psychical Research, which some Spiritualists regarded as likely to establish on a solid basis the reality of the great facts, seems to have darkened Mr. Podmore's vision. Pitiful it is, but true, that Spiritualists, in touting for scientific recognition, lost such a fine mind as his. The darkness of research by the so-called scientific mode only brought to him blindness and an obscuration of faculties once radiant with light. Some men, once they have taken a mistaken step, cannot retrace it, but go deeper in the mire, courage and love of truth gradually losing their sway. The Spiritualist, confident of the certainty of his facts, should let Science come to him. It is wasted effort seeking to convince those who have not yet reached the plane of the desire for knowledge, on which alone conviction is possible. There is ever a *best* way of reaching a given point; that *best* way has not yet come out of the blind groping of the S.P.R., although, in late years, some of the leading researchers have found the light.

NOTES FROM ABROAD.

We have received the first number of 'Le Bulletin Mensuel de la Société Unitive.' This society calls itself 'The Academy of Life,' its aim being to make known to one and all the laws of life, commonly called the science of life, and thereby promote the attainment of the highest possible state of individual and collective harmony. The society will organise a practical and theoretical course of instruction in mental treatment. In addition, it proposes to establish a library, or international bibliographic bureau, and an international exchange bureau for the centralisation of the views of all independent thinkers on the science of life, without distinction of creed. In the above-mentioned paper we find also an interesting article on Yogi music by Professor Kahn, who tells his readers that Bharata Muni, the greatest Hindu saint, was the first author of music, and that many prominent mystics were great musicians. According to the Professor, the heaven of the Hindus is to be the musical centre of the spirit world.

'La Tribuna Esperita' announces that the Spiritualistic Centre 'Love and Charity,' of Santor, in San Paulo, has inaugurated a Spiritualistic hospital, and claims that this is the very first of its kind in existence. It is destined for the treatment of the obsessed and of patients mentally afflicted whose cases are considered incurable by the doctors. The founders of this hospital maintain that a large percentage of those detained in our asylums are not actually mad, but simply obsessed, and that they may be cured by magnetic treatment when applied under spirit guidance.

The 'Berliner Fremdenblatt,' in referring to the 'Titanic' disaster, relates a curious incident concerning one of the victims, Mr. J. J. Astor. About twenty years ago he wrote a novel which was never published, and only circulated amongst his most intimate friends. This novel bore the title of 'A Voyage to Other Worlds—a Romance of the Future.' In it the author described how three men set out in a fantastic boat on a voyage into space. As far as we can gather, these three men are apparently representative of the three distinct personal characteristics of Astor, or perhaps, as our theosophical friends would say, three astral projections. Soon the three men arrive at Saturn, where they enter into conversation with the spirit inhabitants of that planet. One of these spirits gives to the first man a description of his future wife which applies in every detail to the widow of the late J. J. Astor. At the time when the latter wrote the novel she was only a few months old. The second occupant of the boat inquires what a man who had misused his earthly gifts could do to save himself. The spirit replies: 'A man may gather treasures for his heavenly home by doing good to others with a cheerful heart, generally by sacrificing himself.' This answer undoubtedly foreshadows Astor's noble behaviour at the time of the 'Titanic' catastrophe. The third man receives a prophecy concerning his unexpected death. 'You will,' says the spirit, 'die by an accident. After a terrible night spent on the open sea, you will be utterly exhausted, and your end will be near.' Then follows an account of the last journey from Halifax to New York, the going up the broad river to Rhinbeck, the scene at the family grave, and the hymns sung there as a last farewell. The man now seems to have a prophetic vision himself. 'Yes,' he replies to the spirit, 'I can see my body, but my face is so disfigured that I can hardly recognise it as my own.' This, again, is a clear indication of Astor's final fate after the 'Titanic' had sunk. It was proved at the inquest that he had not actually died by drowning, but from exposure and exhaustion, whilst his body was so shockingly mutilated that it had to be immediately enclosed in a coffin.

F. D.

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IN DARK DECEMBER.

There have been sensitive souls who have found a strange melancholy in the year's golden days—'summer sadness' a famous poet called it. They felt that something was lacking even when the meadows were in flower and the air was flooded with sunshine and the fluting of happy birds. To keep the balance true, such minds should find something joyous in the gloom and waste of winter—even in these December days when the 'rain-winds moan' and the black boughs creak in the gale. For now the glory has, indeed, departed. There are times when 'blind night seems never gone,' when 'day is delightless and gray morning grieves.' Even on the clearer nights when the sun goes down in a red splendour and the moon hangs like a great ripe fruit in the naked woodlands—even these are nights of but chilly beauty. They give us only cold wraiths of the old splendours. The frost brings rainbow lights that hover fitfully on the icicles and the drifted snows. But they are not the rich lustres that abounded when the pulsing life of the year was at its height, when the hawthorn 'foamed into flower' and all the mystery of summer seemed to be 'concealed in the heart of a rose.' Now when the 'back end of the year' is upon us, the veil is drawn, the sanctuary hidden. It is no longer the time to look forth. The pageant of the outer world has departed. There is light and music within doors, but for the solace of the soul we go at times to more interior tabernacles. For with the passing of the radiance of earth and sky there comes at times a dearth of mundane satisfaction. Chained by circumstance to one small spot on earth, we cannot follow the summer round the world. And for most of us it is wisely so ordered, for such pampering of the body might mean sore stunting of the soul. But while the skies lower overhead, and the chilly drops patter at the casement, we may withdraw for a brief space from the outer world and bask in the sunshine of the Spirit.

Sometimes we need to be lifted into this more genial clime by some power outside of ourselves. The hours of deeper insight come but rarely. The way of their coming and going is hidden from us at present. Their operations are beyond our power of disposition. But they *do* come, and the frequency of their coming increases amongst us as the years go on and the powers of the inner life become more evolved. 'Cosmic consciousness' the experience has been called, but we do not think it is quite that. It seems to be rather some form of extended life and vision that connects us for a brief space with the transcendent world—we may call it in the homely phrase of the seer 'the Summerland.' And, indeed, a mystic called it 'the summer of the soul.' For a time the mind glows like a radiant lamp. The outer

world recedes, and the life is wrapped in influences gracious and tender beyond words. Anon there come hints and glimpses of something yet unrevealed. The 'Great Secret' Oliver Wendell Holmes called it, for he, too, could speak from personal experience. And concerning these moments of exaltation he wrote:—

These hints come sometimes in dreams, sometimes in sudden startling flashes—second wakings as it were—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks in one of these sudden clairvoyant flashes. Of course I cannot tell what kind of a secret this is; but I think of it as a disclosure of certain relations of our personal being to time and space, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word, and there a syllable . . . but it is never written out for most of us as a complete sentence in this life.

For Tennyson it was a state in which death seemed a laughable absurdity, for Longfellow a condition in which earth and heaven were 'melting away in love.' It moved Blake to rapturous song, and it filled some of the older saints and mystics with such divine transports that their faces became transfigured and they were fairly lifted into the air.

But these are the deeper aspects of the subject. Our thought is more concerned with those forms of mental direction in which by trained habit we can withdraw ourselves at will from external glooms to the gardens of the spirit. As a writer on the higher psychology put it:—

You have only to close your eyes and the heather is purple at your feet; the lake lies bathed in sunshine; the wind blows through pine boughs; the gentle air passes over you like a caressing hand.

Here the soul flies on the wings of imagination, conjuring abstractions into what for itself are temporary realities. Submerged in things of sense, the mind takes a wearisome physical journey, freighted with cares and burdens from Northern glooms to the orange groves of the South. Risen out of the bonds of fleshly circumstance, it travels in a flash from a region of cold, grey skies to realms more radiant and ethereal than any Nice or Cannes.

Happy they who can thus leave the Dark Decembers for the Ethereal Mays and Flaming Junes of the Spirit. And all can do it if they will, just in so far as they gain an appreciation of the realities that lie behind the great illusion that the spiritually blind proclaim as the only Reality. When it has crumbled and faded under their fierce clutch, when it yields no more even a transitory delight, they, too, will turn and, with eyes at last opened to the truth, behold a world made new.

Withal, Dark December has its purpose and use for all of us as a brief abiding place. It gives the needed contrast to the golden splendours—our life pictures must have shadow as well as light. We need the bracing chills, the struggle with the things of the dark. And already we hear the rustle of the holly and see the gleam of its scarlet berries. December's end is crowned with joy and lustre. Another of the golden milestones is at hand. And always we travel to the summer!

ELLA WHEELER WILCOX has a new poem in 'Nash's' Magazine for December, entitled 'If we were to meet Him,' in which she surmises what Jesus would say on several topics. She thinks that he would speak in favour of earnest and useful toil, good will, peace, thankfulness, joyousness and loving-kindness, and as to 'the last great goal of the homing soul,' he would say—

'The soul is the builder—then wake it;
The mind is the kingdom—then take it;
And thought upon thought let Eden be wrought;
For Heaven will be what you make it.'

DOES NATURE SYMPATHISE?

We have often found cause for quiet amusement over the readiness on the part of certain good people to trace a connection between some particular calamity and the wrong-doing—or supposed wrong-doing—of their neighbours. An earthquake engulfs a town inhabited by persons professing a different religion from ourselves (and therefore, *ipso facto*, a heretical one). What a judgment on them! A ball-room is burned down and several dancers perish in the flames—a dreadful punishment for the abandoned persons who practise dancing! Or it may be that some graceless infidel is run over in the street—see how Nemesis follows on unbelief! One may well grow cynical over such verdicts, especially when noticing that when the church is struck by lightning or the minister dies suddenly in the pulpit, we are merely treated to some solemn reflections on the inscrutable workings of Providence, and are piously adjured to consider that ‘the Lord’s ways are not as our ways’—a flat contradiction to the uncharitable commentaries so freely made in the other cases we have referred to.

Yet none knows better than the instructed Spiritualist how often some quaint old superstition of our forefathers turns out on careful analysis to have at least a grain of truth in it. A matter-of-fact generation casts the old idea scornfully behind it, and then the psychologist comes on the scene and finds that there is a basis of reality in the notion. It had been strangely distorted in the uneducated mind, but it enshrined a truth, and we are led to conclude that, unscientific as they may have been, our ancestors were not such fools after all! What if there is really some subtle connection between human actions and the operations of Nature? In the mysterious economy of the Universe it is not at all impossible.

We were led into these reflections by meeting recently an American gentleman whose name is well known in spiritual movements, and who remarked that it had become a matter of comment in the United States that the barbarous ‘lynchings’ of negroes were frequently followed by catastrophes in the localities concerned—floods, landslides, earthquakes or the like. A man of practical mind, he drew no conclusions but merely recorded the matter as something curious and suggestive. And we accordingly fell to considering the question on our own account.

‘Is it possible, when Nature is outraged by some crime against humanity, that she records a protest in her own fashion?’ was the form the question assumed in our mind. For the idea of some deep and mystical relation between human conduct and natural phenomena is not new even to modern philosophy.

But one must tread warily in considering the problem. There are those who talk of the wickedness of an early generation of mankind being punished by a flood—a proposition to which the Rationalist might retort: ‘Then what about the floods and other great natural catastrophes that occurred before there were any human beings on the earth to be corrected for their misdeeds by nature and the gods?’

Quite so. And yet if we remember aright, Ruskin had a theory that the vicious thoughts and deeds of humanity sometimes took a physical shape and became reflected in natural phenomena. Maeterlinck, too, took up the parable from a different standpoint, and (somewhat fancifully, perhaps) dwelt on the great number of catastrophes that appeared to be timed to happen when they could do least mischief to mankind. Again, in a notable book recently published by a medical woman—well known as a writer and thinker—we read:—

For real or imagined wrongs the very elements will become

unbalanced and the solid rocks will quake, mountains fall, and waters flow over lands now dry. . . . After the fashion of the downfall of Babylon will the large cities tremble, and the earth will be opened, and wide districts of land will come into the trenches made by the seismic destruction. All this is symbolic of the treachery and greed, the dishonesty and unfair dealings among men.

Well, that is rather strong, and possibly is not intended to be taken too literally. And yet there may be more than a grain of truth in it. While we do not regard the verdict of physical science as of any particular value in relation to spiritual phenomena, we were much impressed recently by reading of the tremendous effects that may be wrought by very delicate and apparently quite harmless operations. An example was given in the case of violin playing. The authority was an architect, and we may let him speak for himself:—

. . . You would never suspect that violin playing would injure the walls of a building. Yet it certainly does. There have been instances when the walls of stone and brick structures have been seriously damaged by the vibrations of a violin. The cases are, of course, unusual, but the facts are established.

And he goes on to speak of masonry unsettled and iron-work made brittle by the vibrations of music. To vary a well-known political phrase, we are all vibrationists nowadays, and in the light of such an instance as the foregoing of the effect of the finer upon the grosser forces, it requires no great stretch of imagination to conceive that human emotions may at times have strange reactions in the purely natural world. There is a hint of happiness as well as of menace in the idea. With the unfoldment of order and beauty in the human soul there may be strange and delightful responses in the physical world. A great artist in a droll mood remarked that he had seen a distinct effort on the part of Nature to copy the effects of sunset, as depicted in his paintings! Perhaps his comment was not quite so absurd as it sounds.

VICTORY AFTER DEFEAT PREDICTED FOR TURKEY.

In these days of rationalism, when the modern mind is too greatly imbued with materialistic notions to think seriously of communications between man and his Maker through an inward, spiritual perception, we owe a deep debt of gratitude to ‘LIGHT’ and those who through its columns have succeeded in creating a lively interest in things occult and mystic. In its absolute disregard of those rules of austere piety which were followed in the old days, the modern mind fails to recognise that those rules had much to do with the creation of that mental and spiritual culture which makes one capable of receiving divine revelation. If, however, the West has failed to keep alive her sacred traditions, the East is not untrue to them, and Europe has still to learn many a lesson from Asia in the spiritual realm if not in others.

The last quarter of the nineteenth century witnessed the appearance of a great religious reformer in the person of Mirza Ghulam Ahmad, the famous sage of Qadian (Punjab, India). His masterly personality and sincere piety of life, combined with his erudition, could not fail to attract the attention of the most cultured among the Muslims of India, and at his death in 1908 he had more than four hundred thousand followers. One among his various claims was his power to receive divine revelation and to make prophecies. He predicted events which, it is claimed, occurred afterwards in various parts of the world, and the great seismic upheavals of the last few years, causing unparalleled mortality and desolation in various quarters of the globe, were, as is also believed, literal fulfilments of some of his published prophecies. Three months ago the wisest politician in Europe could not have foreseen the mishap which has befallen the Turkish Empire; but the event was predicted some nine years ago by Prophet Ahmad, of Qadian, in words free from oracular ambiguity. The prophecy even mentioned the area of the Turks’ reverses, thus indicating their foes, adding, however, that these were in turn destined to suffer defeat at Turkish

hands. The prophetic words, which are given below in the original, with their English translation, were first published as a revelation from God, in January, 1904, in a monthly journal, 'The Review of Religions,' which issues from Qadian, and were repeated in 1908 in the same periodical. The revealed words are as follows:—

'*Gholeba-tur-Rûm, fi adnal arde, wa hûm min bâde ghalbe him sa Yaghlabin, fi bidé-sanin.*' (The Turks to be defeated in the land hard by, and after their defeat they shall defeat [their foes] in a few years.)

The first portion of the prophecy is nearly fulfilled and the events of the near future have to prove the rest. The words 'Adnal Arde' in the Arabic text are very suggestive. They mean the land hard by, or land adjoining Turkish land, which, of course, means the land of the allies.

The prophet himself gave an interpretation of the said revelation, which he received a second time in 1908, in one of the periodicals of his native land, and the following is the translation:—

No one, except God, knows the future. Turkey, in the words of Europe, is the sick man of the Continent. Her pillars of State, as has been revealed to me by God, are almost all of them selfish, faithless, false, and traitors to their nation. She is the most backward of all European nations in her military training and in her weapons of war. She is surrounded by a host of enemies in Europe, while she has no relations with other Muslim Powers. She has apparently no hope to live longer, but she is destined to be victorious in the near future, and this victory she will attain in a few years. Say to those (says God) who believe only in things which they see, and have confidence solely in apparent worldly means, that We intend to help her (Turkey) for her being the keeper of the sacred places, and that those who vanquish her shall by her be vanquished. Say to them that God says so; He promises so, and His promises are ever true. So has it been ordained, and so shall it happen.

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ITEMS OF INTEREST.

Addressing the students at Glasgow on his installation as Lord Rector of the University, Mr. Birrell, M.P., gave his hearers some shrewd and sensible advice, urging them to 'think seriously, for the times we live in are serious, and as men think so will they live, and it is the lives of men, and not blind fate, that weave the destiny of the human race.' 'Were I young again,' he said, 'I would be content, without compassionating myself or frequent takings of my moral temperature, to lead the life of my own time, sharing to the full its thoughts and speculations without recklessness, levity, or cowardice, not, as were the mediævalists, intimidated by the fear of death, yet with a Johnsonian gravity befitting its ever nearing approach.' This is quite on our lines.

Mr. C. H. Meltzer, writing in 'Nash's' Magazine for December, gives interesting details of his recent interview with Maeterlinck, 'the Belgian Shakespeare,' as he styles him. He says that Maeterlinck regards annihilation as, beyond doubt, impossible. He is not, however, interested in the persistence of our consciousness, of our identity, beyond this life. Consciousness he regards as but a form of memory, but he accepts, in theory, the persistence of a modified consciousness. 'But,' says Mr. Meltzer, 'after questioning him closely, I was unable to perceive what real, or half-way real, distinction there could be between what the Master calls a "modified consciousness" and what the Christian would call blank annihilation. . . he disbelieves in the persistence of identity. All things, however, he admits, have life. Nothing can perish.'

As an indication both of the spread of interest in Spiritualism and the earnestness and intelligence of Labour men, we may mention that on Sunday last Mr. James M. Stevenson, President of the Dundee Society of Spiritualists, had the pleasure of addressing, by request, the Labour Club, of Dundee, on 'What Spiritualism Is.' He was kindly welcomed by a good audience, and his address was followed with keen attention. A number of relevant questions were put, and he was heartily thanked for his thoughtful and able explanation of the subject. We are pleased to know that Spiritualism is gaining a firm hold in Scotland, and that the societies in Glasgow, Edinburgh and Dundee are thriving.

The meetings at the rooms of the London Spiritualist Alliance during the past three months have been well attended, and in spite of the somewhat disturbed mental conditions, owing to the recent action of the Commissioner of Police, all the mediums who have given clairvoyant descriptions on Tuesday afternoons have been very successful, the recognitions being more than ordinarily ready and frequent. The Psychic Culture Class has had an interesting session, and the Social Gathering on November 29th was very enjoyable. On Friday afternoons many members have availed themselves of the opportunities for conversation and for talks with 'Morambo' through the mediumship of Mrs. Wallis, and Mr. Percy Street has been constantly busy in his beneficent work of healing. A good programme of lectures has been arranged for 1913, and everything points to an increasingly active and successful session in the New Year.

Those who are in doubt about the benefit of deep breathing will find some good advice in 'The Health Record' for November. They will learn there that 'the object of a deep breath is to fill the lower lobes of the lungs,' and thus bring all the cells into active use. To obtain the best results, diaphragmatic action should be obtained in the following manner: 'Place the fingers on both sides just over the lower ribs, breathe freely, and swell out the chest at this point, when the lower lobes will be filled. To keep the air cells healthy they must be kept constantly in use, but not overburdened with work.' That is the great point—exercise for use, not for fancy gymnastics. 'When once the pernicious habit of poor, shallow breathing has been broken up, the health undergoes such marked improvement, there is such brightening of the spirits and improvement of the looks, that the luxury of deep breathing is not likely to be foregone.' Especially is this true if the breather expects to get benefit, and cheerfully appreciates and makes the most of the altered conditions.

Here are some more hints, this time from 'The Nautilus,' also quoted by 'The Health Record.' 'You must breathe the air in order to be healed by it. A little exercise every day, oft repeated, but never to the extent of tiring you in the least, is much better than absolute inertia. And the more full breathing you do the better; but always remember not to distend the lungs by too full a breath. Take easy breaths often repeated. Begin easy and work up to more and more breaths. And by-and-bye you will find that your lungs are expanding and becoming resilient. Then you will find that you are making good blood, and that you are already on the high road to health. Do not try to breathe too deeply. Go easy. You will find your capacity increasing without any effort whatever on your part, if you keep faithfully to the practice every day.'

Mrs. Minnie Nordica's many friends in South Africa and Australia will be pleased to know that she is doing much good work in London, where she has succeeded in winning the esteem and support of a large number of Spiritualists and sincere inquirers. Her clairvoyant descriptions and 'readings' at the rooms of the London Spiritualist Alliance have been in most instances readily recognised, and have given much satisfaction to the recipients.

In 'The Occult Review' for December some interesting 'True Ghost Stories' are given by the author of 'Stranger than Fiction,' among them one which the writer states is 'the only instance of a hungry ghost' that he has heard of. This spectre is said to have haunted a vicarage in Carmarthenshire. Whenever a loaf of bread was placed and left on the table in any room, no matter what, it was invariably found nibbled all round, when the room was again entered. 'Every possible effort was made to discover who or what the marauder was. Rats, mice, even possibly a neurotic servant-maid were suspected, but the charge in each case was incapable of being sustained.'

In his 'Notes of the Month' the Editor deals illuminatingly with the 'festival of Christmas,' which he says, 'has come to be regarded as the occasion on which all Christendom celebrates the glad side of the coming of the Christian Messiah. . . When the Messiah came he was not at all what the major portion of the expectant world had anticipated. . . So then, to-day, while the world is, to speak colloquially, spoiling for a new Messiah, we are all, nevertheless, at sixes and sevens as to what sort of a Messiah would best meet the necessities of the case. . . The cry of human suffering and human need is ever to Jesus, Son of Mary, and not to Jesus, Son of the Jewish King. The moral is found in that chain of sympathy which binds together all children of the same Father, and it is embodied in the two great commandments which are yet one and the same—Thou shalt love the Lord thy God—and thy neighbour as thyself.'

On Friday, the 6th inst., at the Caxton Hall, Dr. F. Gilbert Scott lectured under the auspices of the Psycho-Therapeutic Society on 'The Action of the Subconscious Mind in the Production of Stigmatisation and Time Calculation.' Dr. Scott gave an interesting account of his recent experiments with a hypnotised subject. Stigmata of various kinds were produced to order by suggestion—appearing in from five to fourteen hours—and remaining visible about three weeks. The vaso-motor system likewise responded to directions given to the subconscious mind—which, the lecturer said, appears to possess a faculty for time calculation which renders a watch almost a superfluity.

It is a favourite assertion of those who traduce Spiritualism that it 'fills the insane asylums.' Of course no evidence is forthcoming in support of this absurd statement, but the lie, having been started, lives, in spite of all that can be done to kill it. The Commissioners in Lunacy have just issued a report, in which it is pretty clearly established that 'poverty, low living, hard conditions of life and toil, increasing worry, involving prolonged mental strain, are fruitful sources of mental derangement.' 'The Christian World' of November 28th gives a pretty full analysis of the report, and among other things points out that 'four Cathedral cities show an excessive proportion of insanity.' It is notorious that Spiritualism can make little headway in Cathedral towns; clearly, therefore, Spiritualism cannot be held responsible. We do not suggest that the Church is responsible either; but we draw attention to this fact for the benefit of our so-called Christian opponents, and suggest that they should recollect the advice to those who live in glass houses.

Tradition records that when Christianity entered Britain the fairies were obliged to decamp, but E. M. Jewson, writing on 'Religion and Fairyland' (The Happy Publishing Company, 133, Salisbury-square, E.C., 1s. net), argues that fairy lore and saint lore are both answers to the eternal demand of the human spirit for somewhere other than here, something more than the eye can see, something to satisfy the heart's desire. This Christmas booklet is the second in the series of books written, printed and published by women, in which this firm specialises. In it Jack and the Beanstalk and Peter Pan are found in juxtaposition to the saints of all ages and any apparent flippancy is nullified by a real seriousness of purpose.

We are all familiar with the old saying: 'Give a dog a bad name and hang him.' This characteristic tendency of the average mind to condemn on hearsay evidence, without individual inquiry or experience, is well illustrated by M. P. Valpy in a letter to the 'Daily Mail' regarding Dr. Inge, who has been labelled 'the gloomy dean.' Mr. Valpy says: 'A few friends of mine were wishing to hear a good preacher, whereupon I suggested to them that they should hear Dr. Inge. "Oh, no! He is so obscure in all his utterances. . . ." I then asked how they knew that if they had not heard the dean themselves, and was told that when he became dean it was publicly announced he was gloomy, and therefore they had shunned him.' Mr. Valpy declares that Dr. Inge has been unjustly treated, and that while it is true that 'he speaks out friendly warnings,' 'he has a wealth of intellect and charm of eloquence paralleled by only a few contemporary speakers.' In the same way Spiritualism is opposed by those who, because of their lack of experience, are prejudiced by hearsay and condemn it without inquiry.

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.

A 'Titanic' Victim Speaks.

SIR,—When in California a few years ago, I was in the habit of sitting for 'trumpet' development with a small party of friends, sometimes four and sometimes six in number. We had no professional mediums in our circle, but two of my friends, both Canadian ladies, were undoubtedly good trumpet mediums, and we had some very interesting experiences. I have just received a letter from one of these ladies, saying, 'We have been having some interesting trumpet séances lately while in Vancouver, and the other day we had in our circle a brother of the Mr. Hayes, manager of the Grand Trunk Railway, who was lost in the "Titanic" disaster. Mr. Hayes came and spoke to his brother quite distinctly through the trumpet, and said things which were recognised by us all.' I think this account may interest your readers.—Yours, &c.,

A. B. CREAGH.

Christianity as Represented.

SIR,—On the question of 'Edification or Worship' (page 550), I wonder if church-goers realise how intensely selfish are many of the prayers addressed to Deity, who is presented as a champion warrior, a kind of Napoleon or Attila. Note this: 'Give peace in our time, O Lord'—a petition for propitious gales to waft us heavenwards, quite regardless of other barques struggling to reach port. Again, 'Strengthen him that he may vanquish and overcome all his enemies.' His adversaries may go to smithereens if his head is covered. What biting satire in the mouth of those who profess to follow the teachings of the gentle Nazarene, who prayed in his death throes the sublime prayer that will echo for all eternity: 'Father, forgive them, for they know not what they do!'—Yours, &c.,

E. P. PRENTICE.

Sutton.

'Spiritualism, Independent and Free.'

SIR,—I should like to say a few words with reference to 'L. F. M.'s' letter in 'LIGHT' of November 30th on the Rev. Arthur Chambers' eloquent address. Mr. Chambers was endeavouring to widen our conceptions of a Spiritualism which includes the possibility of 'present-day intercourse with living human beings who have survived physical death,' but which is certainly not limited to that initial fact. Intercourse between human beings here and those 'human beings who have survived physical death' is not in itself either elevating or degrading; it may be one or the other. All depends upon what we make of the privilege on both sides of the veil. We may cheerfully concede that Spiritualism, even in its narrowest aspect, has opened our eyes to the practical value of the great privilege bestowed upon us, to which so many, all over the world, have hitherto been blind. But if we are to be called upon to limit the word to this one elementary fact, so much the worse for Spiritualism!

Accepting gratefully the fact of intercommunication between the spheres, Mr. Chambers' whole effort and eloquence seemed to be directed towards reminding us that the Higher Spiritualism does not rest content with the fact of communication but is chiefly concerned in seeing that these communications are kept on the highest possible level. A worthy author is not content with the fact that he can put pen to paper and thus, through print, get into touch with his readers, but is chiefly concerned with the substance of his writings. He would consider it a very poor view of authorship, were it limited to the fact that he can communicate with his readers. Why should we bind down 'Spiritualism' within such limitations?

No word said by Mr. Chambers gave the faintest indication of his wishing to deny the 'innate spiritual nature of all men, and the divine innermost of every human being'; quite the contrary, in fact. Mr. Chambers, as a Christian, naturally referred to those Christian traditions upon which the teachings of the Higher Spiritualism (e.g., 'Spirit Teachings,' by Stainton Moses, &c.) have thrown such a flood of light. Buddhists and Theosophists will also find many of their views scientifically confirmed, in the light of present-day psychology, and I am sure no one would rejoice more sincerely than Mr. Chambers that such is the case. Had he been addressing an audience of Buddhists and Theosophists, he would doubtless have drawn attention to the fact. Was it not the Christ himself who gave us a lesson in hearty appreciation of all possibilities of brotherly fellowship in that remarkable reproof of his to his over-zealous disciple: 'Forbid him not, for he that is not against us is for us.'

To many of the finest and best spirits in the world a sense of unity and fellowship appeals more strongly than any 'independent stand' or attempt to 'drive teachers in the Churches' (or elsewhere) to 'broaden their thoughts.'

Education, rightly understood, does not consist in driving from without. It is leading forth that which is already within. And those courageous men who can do yeoman service in this way without dissociating themselves from the Church or community in which they were brought up, are doing infinitely more towards spreading truth abroad than the well-meaning but less wise folk who advise driving from without rather than leading from within.

'L. F. M.' must also remember that Jesus and St. Paul had done their best to bring home to us the fact of 'our birthright as spirits' and our 'eternal destiny of progressive conscious evolution and spirit realisation' many centuries before modern Spiritualism or present-day 'advanced thinkers' arose amongst us. The best work done by modern Spiritualism has been in enabling us to understand more fully many words which we have been in the habit of repeating hitherto in a more or less perfunctory way.

This seemed to me to be the gist of Mr. Chambers' admirable lecture.—Yours, &c.,

E. KATHARINE BATES.

An Inspiration Received During Meditation.

SIR,—The following thoughts which were impressed on me recently may be helpful to some of your readers:—

'That you may realise deeper spirituality at the times of sacred communion, you should strive to make your own conditions by exalting the soul unto the eternal Father of Love; and although this divine attitude is a holy exercise which is not perfectible in a day, yet by prayer and aspiration unto the Highest your soul shall become attuned to the Infinite.

'Practise, then, His holy presence, and during your times of meditation cease to think of all but Him and His ministers from the angelic realms of light; so will your thoughts more fully exalt your soul to knowledge of at-one-ment with the Divine, and His holy ones will the more readily "enter in" to administer such spiritual food as you are able to receive.

'Strive earnestly to attain to these spiritual heights that you may better know yourself as in His sight, and thus build a wall of safety, so that naught that is defiling can touch your soul.

'Keep unspotted from the world. Cherish the body in purity and love, that your spirit may manifest its highest expressions of "the Christ within," and so shall its unfoldment become radiant with love divine. May the great Father keep you as a flower of His garden, ever unfolding the petals of love and service to all around.'—Yours, &c.,

JULIA SCHOLEY.

Are Breathing Exercises Injurious?

SIR,—Having read recommendations to practise deep breathing for health and psychic well-being, I followed the advice, as far as I could, with, I think, beneficial results. Now, however, a friend warns me against breathing exercises, and sends me a pamphlet in which the writer warns readers to beware of all use of psychic powers, advises the discontinuance of breathing exercises, and gives extracts from letters from persons who declare that they have been injured by regular in-and-out deep breathing and yoga methods—which latter, one affirms, were injurious, 'not only mentally, but in every other way,' and caused persons who practised them to become 'physical wrecks.' I am quite in sympathy with 'putting your foot down strongly on the practice of Black Magic in every form,' but was not aware that rational, steady, deep breathing, or the exercise of psychic powers within reasonable limits, was black or any other kind of magic. On reading carefully I found that the writer of the pamphlet has a course of instruction to sell (at a cost of several pounds), and now I am wondering what the truth may be regarding the value or otherwise of deep breathing and the use of psychic power. Perhaps some readers of 'LIGHT' will kindly, and briefly, give me the benefit of their experience.—Yours, &c.,

BREATHES.

The Problems of Personality and Possession.

SIR,—In the review of my book 'Possessed' appearing in your issue of November 30th, you question whether any 'basis in fact' exists for the contention 'that a powerful disembodied personality can obsess an innocent man, however weak, against his will.'

If by 'basis in fact' you mean actual identification of the obsessing personality, the question is, obviously, outside discussion. If, however, deductive reasoning from established premises ranks as 'basis in fact,' then your observation, 'we doubt that any such basis exists,' goes by the board.

Every open-minded student or observer of (to use conventional terms) occult or psychic phenomena encounters instances of dual, triple and even quadruple personalities in the one individual. There are numberless instances recorded on the authority of observers who are not always predisposed towards non-materialistic opinions. In his 'Psychology,' William James supplies an example in the Bourne-Brown case. A young man named Bourne, living a steady, everyday existence, disappeared. In another neighbourhood a young man named Brown appeared, started a business and lived a steady, everyday existence. One day Brown, in a state of agitation, startled his neighbours and acquaintances by professing to have no knowledge of himself as Brown and declaring that his name was Bourne. He was regarded as mad until he was identified by his friends as Bourne, the man who had disappeared. What had happened to him from the time he disappeared as Bourne he had no recollection; yet as Brown he had acted rationally, consistently, sanely.

This is a typical instance. Regarding the physical man as a materialistic manifestation, was he Bourne or was he Brown? The mechanism of the brain was set going and kept working—by what? Judged by conduct, character, individual idiosyncrasies, Bourne was not Brown nor was Brown Bourne. But the physical man was always the same. Wherefore we arrive at the point which is the dominant note in my book, 'Possessed'—which is it, the brain, or the power behind the brain, which makes

the personality? In the example I quote there is no indication of Brown until (let us say) he had obsessed Bourne; there is no indication of Brown after the obsession ceased. I have sought to 'state a case' containing both the preceding and succeeding indications in my book 'Possessed.'

You apparently regard it as a sort of Christmas ghost story. May I say that it was written as an effort to present, in popular form, a logical statement of the conflicting materialistic and non-materialistic views of the human personality?—Yours, &c.,

London.

FIRTH SCOTT.

Mr. Hereward Carrington and the Bangs Sisters.

SIR,—As you have closed the correspondence on the above subject, I am not going to enter into any controversial matter, but merely to make a statement as an act of justice to Mr. Carrington.

In Appendix (C.) to my book I have thrown out doubts of Mr. Carrington having been inside the Bangs Sisters' houses. After discussing the pros and cons I wound up with the following sentence: 'However, I would fain believe that, owing to so long a time having elapsed . . . the Bangs Sisters may possibly have forgotten what sitters they received on a certain date. . . . Let us try and credit that he *did* go into the séance room . . .' (page 625). I am pleased to say that this pious wish has been translated into fact. A mutual friend remonstrated with me for doubting Mr. Carrington's *bona fides*, and I suggested to him that there was a simple way of proving that his friend had sat with May Bangs. If Mr. Carrington would procure from Dr. Funk's executors the original letter that he found between the closed slates, I would compare the handwriting with that of my letters obtained in a somewhat similar way. This letter has been sent, and I have compared it: the writing, in my opinion, is practically the same as in my letters.

I am, therefore, prepared to assert that Mr. Carrington did sit with May Bangs and, in reply to a letter from himself to his 'Dearest mother, Jane Thompson' (who never existed), did receive a reply addressed to 'Dearly Loved Son Harold,' in affectionate terms, from his devoted mother, 'Jane Thompson.'

As I took a number of precautions that Mr. Carrington did not, which included sitting between May Bangs and the suspected door, and using my own chemical ink, slates, marked paper, and so forth, I am as certain that my letters are genuine spirit-manifestations as I am that his was intended to make a fool of him.

Unless Mr. Carrington desires to pursue the controversy in some other journal, I do not propose to refer to the matter again. Dr. Funk is dead. 'The Annals of Psychical Science' (English version) is also defunct, and few investigators care a button about the matter. In the next edition of 'Glimpses of the Next State' I shall delete those passages which contain doubts as to Mr. Carrington having been inside the house.—Yours, &c.,

W. USBORNE MOORE.

8, Western Parade, Southsea.

Ought We to Pray for Rain?

SIR,—'Give us this day our daily bread.' So runs the prayer that every Christian knows by heart, and simple-minded people might be inclined to think that as bread depends directly upon rain in due season, we, as Christians, might consider ourselves entitled to pray for rain. Not so, however, for in 'LIGHT' of November 16th we learn from a report of a sermon by the Rev. G. C. Sharpe, a Unitarian minister in South Africa, that for the South African Government to advise the people to pray for rain and to appoint a day for humiliation and prayer is to aim a blow at science, and to reflect seriously upon man, God, and religion. Is this really so? I am well aware that in these enlightened (?) days to pray for rain is regarded as a superstition which the advanced 'Liberal' thinker can afford to despise. Such a belief, we are told, is contrary to science, for it 'asks us to set aside the truth that the world is an orderly universe in which conditions govern events.'

I have been myself a student of natural science for many years, but hitherto I have not come across any valid reason to justify the phrase 'intellectual atavism' as applied to this belief. It may be true that nothing to be found in the text books of natural science gives us any ground for believing that psychic or spiritual influences affect the course of events in the physical world. But then, on the subject of the psychic and the spiritual, as we all know, science is, for the most part, silent, not having yet made the metaphysics of ultimate causation its province. For my part, I know not what may be the limitations of that supra-physical world which I believe to exist, nor how great nor how little may be its power to influence this one, though I suspect that power to be great. Such being the case, I do not care to take up the position of those who consider themselves wise enough to define and limit the power of Omnipotence.

It is weak and foolish to pray for rain, says your 'advanced' Christian thinker of to-day. The early Christians, on the other hand, were saturated with the belief in miracles and the power of prayer. 'Verily, I say unto you, if ye shall ask anything of the Father he will give it you in my name,' said the great Master of Christianity two thousand years ago. 'With God all things are possible,' is another saying of that calm and lofty faith. 'Intellectual atavism' is the comment of the Liberal Christianity of the present age.

I suppose every Spiritualist believes in the power of certain mediums to produce mechanical effects without physical contact or apparent physical cause, and Sir Wm. Crookes and others have testified to the reality of these claims. Moreover, the whole history of Spiritualism is a testimony to the power of the inhabitants of the spiritual world to modify the conditions of this. If these things be acknowledged (and I am speaking now to Spiritualists), then why should those things be impossible to God which are possible to men and disembodied spirits?

It is the dream of meteorological science some day to be able to control the weather. Even now we are told that rain can sometimes be caused by the firing of big guns. Why, then, should it be deemed incredible that what men dream of doing some day, God can do now? Why should it be incredible that what can be done now sporadically and imperfectly by human agency can be done consistently and perfectly by powers of the unseen world? How do we know that these spiritual powers may not be constantly employed in the control of natural agencies? And when we pray, it is not necessary to suppose that our prayer is carried by special messengers straight to the feet of God. Peradventure He has His ministers who may be empowered to grant the requests of men. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?' If we may not pray for rain, then why should we pray for anything? For if God cannot grant a physical blessing, why should we suppose that He can grant any other?

If the 'advanced' Christian objects to God's interference in one sphere, he should equally object to His interference in any other. I wonder what the Rev. G. C. Sharpe finds to pray for in his church. The fact of the matter is, that your so-called 'Liberal Christian' has taken up an intellectual position so utterly anomalous that he actually denies to God a power of free-will which he claims for himself.

But Mr. Sharpe objects to prayer of this kind on other grounds. 'One objects to making external conditions, the presence or absence of rain, the test of our moral state. Morals are not related to weather, but to our inner health and vitality.' Quite so, for, as Herbert Spencer pointed out, good behaviour is largely a matter of a good digestion. But after all, who objects, besides the Liberal Christians? Let the reader turn up II. Samuel, xxi. There he will read how 'there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said: It is for Saul and for his bloody house, because he put to death the Gibeonites.' Here, strange to say, it is quite evident that David, at any rate, the greatest king of the Jewish people and one of the most devout men of all times, a man after God's own heart, did indeed regard the state of the national morality as related to the weather. The Government of South Africa and the Bishop of Pretoria have an excellent precedent for appointing a day of humiliation and prayer on account of the drought. Truly, they have 'sought the face of the Lord,' and I admire their humility as much as I despise arrogance.

Towards the end of last summer I happened to be in a church in the Midlands. It was after the dreadful floods of August, and the clergyman did not hesitate to adopt what he called the unpopular view that the floods and the rotting crops were a national punishment and an indication of national wrong-doing. In other churches, I learnt afterwards, similar views were put forward. Is there anything really anomalous in the view that a flood in England and a drought in South Africa should be the outer and visible sign of an inward and spiritual condition? Not to my thinking, nor is it even necessary to suppose that the wrong done is one in which both the two countries have shared. One should look at the question from a scientific point of view. Wrong-doing and pain are related as cause and effect. Divine punishment is not merely the arbitrary act of a more-than-human intelligence. It is the inevitable consequence of a wrong, national or individual—that is to say, of a falling away from the moral standard which has been accepted and understood by the nation or individual concerned. The punishment may not follow the sin immediately, as in the Biblical instance just quoted. Here the sin was that of the generation previous to the incidence of the punishment. Our karmic debts may sometimes accumulate, which is merely another way of saying 'Though the mills of God grind slowly, yet they grind exceeding small.' Nor can we always be quite certain of

what particular wrongdoing any disaster or unpleasantness is the consequence. God does not send us our punishment too plainly labelled—whence the necessity for seeking the face of the Lord. But from what I know of science and of the fact of the conservation of energy, I find it easy to believe also in the doctrine of the conservation of moral forces, that is, in the law of Karma, that law of which no better expression can be found than that which was given to the world more than twenty-five centuries ago, 'If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the plough.'

Now let us consider for a moment the reverend minister's third objection. 'It represents God as an absentee God. No other kind of God could by any chance be thought capable of forgetting the needs of His children or requiring advice or pressure.' But I have already said enough to show that if this statement is accepted as true, then Jesus Christ himself comes under condemnation, for he taught us to pray for the things which we need. 'For such reasons as these,' concludes Dr. Sharpe in the report, 'I leave this atavistic nonsense to the medicine men of Central Africa and the Queen of the Swazis.' Yes, but this is the very thing which Christ bequeathed to all the world, only he did not call it 'atavistic nonsense.' The fact of the matter is that the position taken up by Dr. Sharpe on this question is in common with the majority of the so-called 'Liberal Christians' is at variance with the teaching of the Old Testament, and diametrically opposed to the sayings of the New, while it involves its adherents in the absurd position of denying to God the power and free-will which human beings claim for themselves. In short, though the doctrine possesses a certain surface plausibility, it is one which is arrived at only by entirely superficial reasoning.—Yours, &c.,

A. C. M. JONES, B.A.

[Our correspondent waxes eloquent in his criticism of the Rev. G. C. Sharpe, but many Churchmen in this country entertain similar ideas. Thus 'The Modern Churchman,' in September last, remarked: 'When we realise how our local weather is dependent upon certain atmospheric conditions, and that these are the outcome of an infinite series of causes and effects, even supposing that our wills by operating on the Divine Will could produce a change in the weather, we hardly feel that, as moral and rational beings, we ought to make the attempt. It strikes us in our more reflective moments as a high-handed act and presumptuous in an extreme degree. It assumes that we know definitely what is best under the circumstances, whereas we cannot feel at all sure that what seems a desirable change in the weather will really be generally beneficial. . . . But besides the presumptuous character of fair-weather prayers, which may be regarded as a moral objection to their use, there is also what may be called the rational objection—*viz.*, that if the weather is subject to alteration at the dictates (or in answer to the supplications) of human beings, not only does any science of meteorology become impossible, but also extraordinarily practical inconveniences will be constantly arising owing to the conflicting weather needs of persons inhabiting the same locality. There is a well-known story of a body of Puritans making a voyage at a time when contrary winds were to be expected, and yet praying for a fair wind, when a fair wind for them would have meant a foul wind for every other ship in the North Atlantic. The difficulties of the situation are also illustrated by a story told by Sir Charles Lyell. Two processions of peasants climbed to the top of Peter's Berg, near Bonn, one composed of vine-dressers intending to give thanks for sunshine and to pray for its continuance; the other from a corn district wanting the drought to cease and the rain to fall. Their conflicting purposes becoming known to each company, a violent contest took place between them for the exclusive use of St. Peter's Chapel. Prayers for insight to understand the conditions of man's existence here, prayers for moral strength to use them rightly, prayers for faith to believe in their beneficent purpose, will all be legitimate and desirable; but prayers for the arbitrary alteration of his environment a modern Christian will hesitate to offer.' The whole subject of prayer is one regarding which, it seems to us, each one must judge for himself what is right, but an aspirational attitude, 'the soul's sincere desire' after spiritual things, is certainly one to be encouraged.—Ed. 'LIGHT.']

BIRTH.—RUMFORD.—On November 15th, 1912, at Swatow, China, to Mr. and Mrs. H. Roden Rumford, a son.

TRANSITION.—On the 5th inst., at Leeds, Elizabeth Cairns, aged seventy-two, wife of James Lingford. The interment took place on the 7th. We tender our sincere sympathy to our old friend in his bereavement.

SOCIETY WORK ON SUNDAY, DECEMBER 8th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—The inspirers of Mrs. M. H. Wallis deeply interested all by their able replies to written questions. Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—2nd, Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and helpful messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Morning, Mr. E. W. Beard's subject was 'How are the dead raised, and with what body do they come?' Evening, Mr. J. Macbeth Bain spoke on 'The uses of some of the elements of our earth for the nourishing of our finer bodies.'—See advt. front page.—W. B.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK**.—Mrs. Neville gave an address and psychometric delineations. Sunday next, at 7 p.m., Mr. A. J. Neville on 'Some Wonders.'

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD, W.*—Morning, circle by Mr. Eveleigh. Evening, Mr. French gave an address on 'The Holy Spirit.' 5th, Mr. Eveleigh gave 'descriptions.' Sunday next, Mrs. Webster; after-circle. Friends invited.—F.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL**.—Mr. W. E. Long gave addresses and spirit teachings. Evening subject, 'Advent Voices.' Sunday next, Mr. Long. Morning, address and questions answered; evening, address on 'Communion of Saints.'

BRIGHTON.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST**.—Mr. Gerald Scholey gave excellent addresses. Sunday next, at 11.15 and 7, Mrs. Jamrach; also Monday, at 8. Tuesday, at 3 and 8, also Wednesday, at 3, Mrs. Curry. Thursday, at 8.15, circle.

CROYDON.—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN**.—Mr. Percy Scholey's inspiring address on 'The Voice in the Clouds' and 'descriptions' were much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. E. W. Wallis, address on 'The Natural and Spiritual Significance of Christmas.'

BRISTOL.—144, *GROSVENOR-ROAD*.—Mrs. J. S. Baxter gave addresses, dealing ably with the question, submitted by a visitor, 'On what grounds do Spiritualists claim to deny the Existence of a Personal Devil?' Mr. Brunt gave 'descriptions.' Sunday next, at 6.30, public service. Other meetings as usual.

BRIXTON.—8, *MAYALL-ROAD*.—Mrs. Mary Gordon gave an address and 'descriptions.' Sunday next, at 7 p.m., Mrs. Miles Ord, address; 3 p.m., Lyceum. Circles: Monday, 7.30, ladies', public; Tuesday, 8.15, members'; Wednesday, 8 p.m., astrology; Thursday, 8.15, public.—G. T. W.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mr. G. T. Brown's address on 'If a Man Die, Shall He Live Again?' was much appreciated. Questions were ably answered. Mrs. Bryceson presided. Sunday next, at 7 p.m., Mr. Macbeth Bain, address.—W. H. S.

CHATHAM.—553, *CANTERBURY-STREET, GILLINGHAM*.—The public meeting in the Queen's Hall was a splendid success. Mr. A. V. Peters gave an address and recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyance at new address.—E. S.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM)**.—Mr. E. W. Wallis gave two eloquent addresses and kindly sang 'The Mystic Veil' to a large and appreciative audience. Sunday next, at 11.15 and 7, addresses by Mr. Frank Pearce. Tuesday, at 3 and 8, Wednesday, at 3, clairvoyance; at 8, members.—H. E.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD**.—Morning, address by Mr. Cowlam, and good 'descriptions' by Mr. Moncur; evening, earnest address by Mr. G. Tayler Gwinn. Sunday next, morning, Mr. Jackson; afternoon, Lyceum; evening, Mr. A. Sarfas, address and 'descriptions.' Circles at 8.15: Tuesdays, healing; Thursdays, public.—A. C. S.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mr. Horace Leaf gave an address on 'Healing and the King's Touch' and excellent 'descriptions.' Sunday next, at 7 p.m., Mrs. Mary Davies, address and 'descriptions.' Monday, at 8 p.m., Miss Gibson. Thursday (members only), 7.30 p.m., healing, Mr. H. Bell; at 8.15, circle.—N. R.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD**.—Morning and evening, Mrs. Mary Davies answered questions, spoke on 'Our Duty,' and gave clairvoyant descriptions and messages. 4th, Mrs. Alice Jamrach gave an address on 'What Spiritualism is Doing,' and 'descriptions.' Sunday next, at 11.15 a.m., Mr. Richard Whitwell; 3 p.m., Lyceum; 7, Mr. J. L. Macbeth Bain. Wednesday, Mrs. Mary Clempson.—J. F.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE**.—Morning, Mr. A. T. Connor spoke on 'The Other Side.' Evening, Mr. W. E. Walker gave an address on 'Spiritual Progression' and 'descriptions.' 5th, Mr. Savage, address and psychometry. Sunday next, at 11.45 a.m., impromptu speaking; 7 p.m., Mr. Horace Leaf, address and 'descriptions.' 19th, at 8 p.m., Mr. J. Wrench.—F. H.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD*.—Sunday next, at 11 a.m., circle; 7 p.m., address by Mr. G. Pryor, followed by descriptions. Thursday, at 8 p.m., address and clairvoyance.

SEVEN KINGS, ILFORD.—45, *THE PROMENADE*.—U.L.S. Conference. Afternoon, paper by Mr. G. F. Tilby, 'Some Suggestions for Society Workers.' Evening (Mr. T. Brooks in the chair), addresses by Mr. Alcock Rush on 'Unity,' and Mr. G. F. Tilby on 'Union with the Self.' 3rd, Mrs. Mary Davies spoke on 'Divine Activity,' and gave 'descriptions.' Sunday next, 11 a.m., study class; 7 p.m., Mr. Karl Reynolds. Tuesday, at 8, Mr. C. E. Sewell. Friday, at 8.30, circle, Mrs. Briggs.

BRIXTON.—84, *STOCKWELL PARK-ROAD*.—Mr. W. Underwood addressed a good audience on 'God or Man?'—W. U.

NOTTINGHAM.—**MECHANICS' LECTURE HALL**.—Miss Florence Morse gave addresses and 'descriptions' morning and evening.

CLAPHAM.—**HOWARD-STREET, NEW-ROAD**.—Mrs. F. Vesa gave an address on 'Incidents in the Bible' and answered questions.—F. C.

SOUTHEND-ON-SEA.—**MILTON-STREET**.—The president gave an address on 'Spirits in Prison,' and fully-recognised 'descriptions' and messages.—S. E. W.

BRISTOL.—16, *KING'S SQUARE, STOKES CROFT*.—Mr. Rudman spoke on 'Truth' and Miss Burnett on 'Scatter Seeds of Kindness.' 'Descriptions' by Messrs. F. Rudman and Whetten.

WHITLEY BAY.—137, *WHITLEY-ROAD*.—The secretary gave a reading on 'Can a Spiritualist be a Christian?' and Miss Ethel Cansick read a paper on 'The Influence of Books upon Character.'

DUNDEE.—**OPERATIVE HALL, 43, OVERGATE**.—Evening, Mr. Walter Knox, of Durban, South Africa, delivered an interesting address and Mrs. Inglis gave convincing descriptions.—A.

SOUTHPORT.—**HAWKSHEAD HALL**.—Mr. W. Rooke answered written questions, spoke on 'Why am I a Spiritualist?' and gave 'descriptions.' On Monday, Mr. F. Rimmer, two meetings.

BATTERSEA PARK-ROAD.—**HENLEY-STREET**.—Mrs. Boddington spoke on 'The Philosophy of all Ages,' and gave good clairvoyant descriptions.—H. B.

TOTTENHAM.—684, *HIGH ROAD*.—Mr. Richard Boddington spoke on 'Is Spiritualism Anti-Christian?' and abundantly proved that it is not.—N. D.

READING.—**NEW HALL, BLAGRAVE-STREET**.—Mr. P. R. Street gave addresses on 'The Open Vision' and 'The Fetter-Breakers,' and on the 2nd inst. answered questions.—M. L.

SOUTHSEA.—**LESSER VICTORIA HALL**.—Miss Violet Burton gave interesting addresses on 'Follow thou Me' and 'The Mystery of Temptation.'—J. W. M.

SOUTHAMPTON.—**CAVENDISH-GROVE**.—Mr. F. T. Blake gave inspiring addresses and clairvoyant descriptions. Collections for Benevolent Fund.—G. L. B.

MANOR PARK.—**CORNER OF SHREWSBURY AND STRONE-ROAD**.—Morning, spiritual healing; evening, Mr. Karl Reynolds, lecture on 'Man.' 4th inst., Mr. Percy Street spoke on 'The Human Aura.' 5th, Mrs. Webster, address and 'descriptions.'

EXETER.—**MARKET HALL**.—Addresses and 'descriptions' in the morning by Miss Tarr, and in the afternoon and evening by Mr. A. Punter. 3rd, paper by Mr. Lakeman. 4th, psychometric delineations by Mrs. M. A. Grainger.—H. L.

MANOR PARK.—**THIRD AVENUE, CHURCH-ROAD**.—Evening, Mr. G. R. Symonds gave a moving address on 'Light.' Afternoon, healing. 4th, Mrs. Neville gave an address and psychometric delineations.—T. S.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD**.—Afternoon, Lyceum. Mr. Clegg expressed his pleasure with the children's special efforts. Evening, Mr. and Mrs. Clegg related interesting early experiences. 4th, Mrs. Webster gave 'descriptions.'—C. D.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH**.—Mrs. Jamrach gave addresses, 'What is Spiritualism Doing?' and 'How are the Dead Raised and with what Bodies?' followed by 'descriptions.' 4th, address and psychometry by Mrs. R. Flack.

BIRMINGHAM.—**CAMDEN-STREET SCHOOLS**.—Mr. Roughley gave addresses. Evening subject, 'What Spiritualism is Not,' followed by 'descriptions.' Monday, Mr. Eryn gave address and 'descriptions.'—W. E. R.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET**.—After an address by Mr. Lethbridge Mrs. Trueman gave 'descriptions.' 4th, pleasant social gathering. 6th, Mesdames Trueman and Summers gave 'descriptions.'—E. J.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET**.—Fourth Anniversary Services conducted by Mr. Blamey. Address by Mrs. Joachim-Dennis on 'The Light of the World.' 'Descriptions' by Mrs. Short. Anthems by the choir.—E. D.

SOUTHEND.—**SEANCE HALL, BROADWAY**.—Morning, Mr. Rundle spoke on 'Marriage on Earth and Re-union in the Spirit World.' Evening, Mr. D. Robinson gave a thought-provoking address on 'Incarnation and Re-incarnation,' and Mr. Rundle gave good psychometrical readings.—C. A. B.