

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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London Spiritualist Alliance, Ltd.  
110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 526.

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A thousand incidents in life, a thousand thoughts, hopes, instincts, longings, forebodings, impel us to think of the mysterious unseen; to turn towards that 'undiscovered country' our wistful gaze; to question reason, conscience, science, faith, and hope, if perchance light may shine for us along the path that so many well-loved feet have gone. Some there are who put aside the subject as a subject for continuous investigation or consideration, because they do not cherish any hope that the problem is capable of any solution; but they cannot dismiss it from their hearts; unless, indeed, by a long sustained or vigorous effort they have contrived to cut themselves adrift from what they regard as the superstitions of mankind; but these are exceptional cases; and it remains true that the vast majority of human beings are tenderly sensitive in regard to this great question, and must fervently long for light that may increase or lead to hope or faith.

This Study has been a help to many; and it is known that, to some, it has been sufficient as a guide across the dim borderland of doubt into the pleasant land of faith and hope and love. Most of all has it been helpful to those whose faith has first been weakened or destroyed, or the development of whose faith had been checked by the critical or destructive Science of our day, with its sharply materialistic bias. It is precisely the 'Scientific Basis' that these needed. But it is believed that others also, for whom the Bible or the inner light had served, have found precious confirmations in this direction.

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## NOTES BY THE WAY.

'The Inquirer,' reviewing Mr. Podmore's last book, yawns. 'It is tedious work,' it says, 'to wade through the voluminous reports of sittings and autoscrites published by the Psychological Research Society,' so it falls back upon the now fashionable feather bed of Mr. Podmore's 'clear, critical and dispassionate survey of the whole question,' and—goes to sleep. But, before doing so, it murmurs some useful sentences concerning the difficulties of mediumship—for all the world as though it believed in it. Thus:—

Few people realise how extraordinarily difficult it would be for them to establish their own identity, supposing they were speaking along an imperfectly isolated telephone wire, so that other messages or parts of other messages occasionally mingled with their words. If we add the supposition that both operators are slightly deaf, so that they misinterpret a considerable number of the words reaching them, we shall have some idea of the conditions under which communications from the other world take place, if they do take place at all. The medium is the imperfect telephone, and her words, whether delivered in speech or writing, are certainly often enough misinterpreted by the operators at this end for us to suppose that the difficulties at the other end are also considerable. Moreover, to complete the analogy, we must suppose that the telephone itself is a living being with practically no sense of moral responsibility, with some power of interpolating remarks of its own, with a childish desire to please and an ingenious aptitude for filling in any suggestion made by the operator. In these circumstances it is evident that the path of the investigator is a thorny one. He must use the telephone, for there is no other instrument available; but he must, at the same time, hoodwink it and discount its vagaries.

This is really valuable: but why on earth 'hoodwink' the medium? Is that the way to investigate or to arrive at the truth?

A certain 'Pastor Russell' of the United States has been freely advertising in 'The Daily News' his American discourses—grotesque, old-fashioned, unbelievable. He must have plenty of money—to waste. One of his recent discourses was headed, in thick black capitals, 'DEMON HOSTS SURROUND US.' He went back to Noah before the flood, when angels could and did 'materialise,' and so far did they materialise that they 'left their own spiritual condition' 'to live as men' and take 'human daughters for wives' (Genesis vi.). Their offspring lived at a time 'when the average of human life was about eight hundred years'; and 'Pastor Russell' evidently believes it.

When the flood came, these materialised angels did not perish: they only 'dematerialised'; and have ever since lived as worrying devils, bent on capturing poor Humanity for every kind of evil. 'Hypnotism is one of

the methods by which they are breaking down the human will': and so on and so on.

The really interesting and significant thing is that the people represented by this old-fashioned Pastor are talking so glibly about 'materialisation' and the presence and activity of spirits. We cordially welcome their assistance.

'The Daily Chronicle,' reviewing a book on China, says, we hope penitently: 'We English must feel a little shame in reading that in China, "in the draft of the new laws, it is prohibited for newspapers to recount crime at length, as sensationalism is believed to inflame more crime."'

On another page it prints the following quaint paragraph:—

A German doctor has been calculating how much it would cost to construct an artificial man, so far as it is possible for science to do so. He estimates a pair of arms at £18, or with the hands articulated about £35. A pair of articulated legs costs about £28, and a false nose made of metal from £16 to £20. Two perfect ears, fitted with drums and resonators, can be bought for £28. For a complete set of false teeth about £12 would have to be paid, and good artificial eyes cannot be obtained under £6 a pair. So, about £120 would make an artificial man. But he would be simply artificial. You couldn't build a father and a genius by putting a hundred and twenty pounds on the counter.

Is it any more likely that a bundle of real arms and eyes and ears and all the rest of the 'organs' could yield 'a father and a genius'?

A pretty Study in 'The Vineyard' on the 'Child of the Land of the Rising Sun' gives us a charming account of Jizō, the children's God. We are told:—

He has none of the stern attributes of a god as so persistently taught to the little ones of the West. He is rather a Divine Playmate, the very antithesis of the Old Man in the Black Hole which certain foolish nurses devise for quieting those entrusted to their charge. Jizō is a god of smiles. His sleeves are marvellously big, and in these sleeves he gently hides children when wicked spirits happen to pass by. Thus death in Jizō has robbed the Japanese mother of much cruel pain when she loses a little one. Very precious to her loving heart must be the following from the hymn of Jizō:—  
'Trust to me! I am your father and mother in the Meido, Father of all children in the region of the dead. And he folds the skirt of his shining robe about them. So graciously he takes pity on the infants. To those who cannot walk he stretches forth his *shakujo*; and he pets the little ones, caresses them, takes them to his loving bosom. So graciously he takes pity on the infants.' Only Japan's great love of children could have created a god like Jizō, and no rough hand of scepticism can brush away so divine and gentle a Presence. There are sometimes flowers upon Japanese rivers more beautiful than lotus. They are called prayer-flowers. Mothers let them flutter down from tiny, moon-shaped bridges, and the running water takes these sweet love-messages into the place where Jizō is.

We took up 'The Proof of God,' by F. A. Hopkins (London: H. J. Drane, Limited), with some hope; we lay it down with despair, and with the feeling that it is a

public wrong to offer such a title to the public and then at the start to write such irrelevant sentences as these:—

Piratical legislation has succeeded in awakening and influencing the British public to unusual action, and the inexperienced, unproven legislators, whose lax ideas of honesty, inaccuracies of speech, and faulty memories for official pledges, have aroused the indignation of all just and law-abiding Englishmen.

France realises too late the curse she has brought into the world by universal suffrage.

The rights of Englishmen to-day seem strangely in danger of being alienated, and our vaunted boast of 'justice' endangered by a 'Welshman,' which fact recalls the nursery rhyme of British childhood.

It is only fair to say that the eighty pages are not all as bad as these specimens, and that there are many sensible remarks in it concerning Religion, Spiritualism and Theology, but the greater part of it has nothing to do with 'The Proof of God'; and any one investing his money in it on the strength of the title would have a right to complain.

The writer is probably a Spiritualist of a sort, but he (or she!) distinguishes between a Spiritualist and a Spiritist and has a fling at 'the inanities chattered at the séances of the paid medium.' Of course it is quite right to push for a high standard of mediumship, but, when we come to talk of chattered inanities of paid mediums, it almost tempts one to jerk the thumb across the road and ask what is to be done about the inanities of the paid curate. But there are inane chatters in all groups—even among the critics of 'piratical legislation' and the denouncers of the thief from Wales.

'The Star of the East' (Melbourne, Australia), while recognising 'Karma,' warns against associating it with Fatalism, or accepting it as that which binds us down to given results. That leads straight to Pessimism. Man is, in the ultimate, the master of circumstances. 'Karma is simply the path laid out for the soul to follow.' It does not determine what the master shall find and leave there. 'Do not hold Fate in your minds.' 'Set to work and it will soon be evident that we have the power of God to make higher from lower, finer from coarser.' 'Do not believe that Karma is unalterable.' All this strikes us as sound doctrine.

'Practical Methods to Ensure Success,' by H. E. Butler, is reissued as a twenty-fourth edition. It is an American publication and this is announced as 'The authorised English edition.' It is a small paper-covered book, and, though it is frequently too positive and too sweeping in its statements, it contains a great amount of good sense and wholesome advice.

'The House of Strange Work,' by Elisabeth Severs (London: The Theosophical Publishing Society), is a beautifully written series of four dreams or allegories illustrating the occult work done by the great Masters of Life—apart from and yet profoundly connected with the life of the familiar world.

LOVERS of the well-known hymn 'Nearer, my God, to Thee' who are not acquainted with the story of its author's experiences will be interested in Mr. John Lobb's sixteen-page pamphlet, price sixpence, entitled 'A Sketch of Sarah Flower Adams,' in which, in addition to the portrait of Mrs. Adams, the manuscript of the original draft of the hymn is reproduced. A fine poem on the same subject, spoken at the conclusion of a lecture on 'The Present Condition of Theodore Parker in Spirit Life,' through the mediumship of Miss Lizzie Doten (not Denton) is also given.

### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, NOVEMBER 10TH,  
WHEN AN ADDRESS WILL BE GIVEN

BY

THE REV. T. RHONDDA WILLIAMS,

ON

'The Moral and Spiritual Factors in Social Reform.'

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

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

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

Nov. 24.—Mr. A. P. Sinnett: 'The Occult Student's View of Evolution.'

Dec. 8.—Vice-Admiral W. Osborne Moore: 'Phenomenal Spiritism: My Experiments with Mediums.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.  
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 8th, and on the 15th, Mrs. Mary Davies will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, November 10th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

PSYCHICAL SELF-CULTURE.—On Thursday, November 17th, at 5 p.m., at the Psychic Class, for Members and Associates only, Mrs. Beaurepaire will speak on 'Work and Experience in Spirit Life.' Discussion.

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions 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.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to Mr. E. W. Wallis, Hon. Secretary. Fees, one treatment, 7s. 6d.; course of three, 15s.

FUNERAL.—Mr. George Spriggs informs us that the mortal remains of his beloved mother, who passed away on October 23rd in her eighty-seventh year, were interred at Oakham on the following Tuesday in the presence of a few relatives and sympathetic friends.

## 'VANOC' AND A FUTURE LIFE.

'Our Handbook,' the weekly *causerie* on the front page of the 'Referee,' is always interesting by reason, not only of its intelligent outlook on life, but also because of the personality of the writer, a distinguished publicist, whose identity is veiled from the general reader by the pseudonym 'Vanoc.' His predecessor, 'Merlin' (the late David Christie Murray), was, as many of our readers will know, deeply interested in the philosophy and phenomena of Spiritualism, and devoted a number of 'Handbooks' to the subject. And now 'Vanoc,' in a recent number of the 'Referee,' refers, somewhat obliquely, to our subject in its relation to the problem of an after life.

'Vanoc'—as those in the secret of his identity will be the first to admit—is a man whose abilities and wide experience of life lend great weight to his opinions. It is noteworthy, therefore, to find that he is not amongst the Sadducees. Indeed, he is distinctly optimistic, as witness his concluding sentences: 'For those who wish to survive sublimated, purified, strengthened, hopeful and wise, there is no reason for despair. The maze around us is not confusion but a Plan.'

One admires the ring of assurance about this statement. It reveals 'Vanoc' as a thinker who has seen and thought sufficiently to believe that somewhere and at some time 'the riddle of the painful earth' will be finally solved.

Referring to Edison's statement (as reported) that a man ceases to be when life ends, because he is solely composed of cells, 'Vanoc' pertinently remarks, 'Mr. Edison does not know because he has not been dead, and has not returned from death.' But on the subject of communications from the dead he is frankly incredulous for two reasons. The first is that 'no spirit has ever communicated an idea that suggested super-humanity or even dignity and wisdom.' The second reason refers (in rather contemptuous terms) to the character of the persons through whom alleged communications from another world purport to be received.

That both the reasons given show a plentiful lack of information on the subject is hardly to be wondered at. The modern journalist has not time to study more than a tittle of the matters upon which he is required to write with an air of omniscience. Had 'Vanoc' probed the matter he would have found in the bibliography of the movement many volumes containing noble ideas worthily expressed—communications purporting to come from the unseen world, and given not infrequently through the agency of persons normally incapable of either the matter or the manner of the utterances delivered.

The present writer on one occasion submitted to a well-known literary man for criticism (without disclosing the source) a passage from a lecture delivered by a leading trance-medium. The critic, a punctilious writer, praised highly the structure and balance of the sentences and their high literary quality. He believed them to be a piece of careful writing, little suspecting that he was examining a passage from an extempore address—and a trance address at that!

'Vanoc' could find much in the way of wise and dignified utterances in the literature of the after-life. If he complained that to reach it he had to wade through a mass of turgid and pretentious verbiage, of feeble fustian by self-deluded and half-educated writers, and occasionally effusions of downright nonsense—we could hardly quarrel with him. It would be a true bill. But the good work—the wise, dignified and illuminating deliverances concerning a world beyond—is there, to be found by the seeker who is not frightened away at the outset by the banal side of other-world literature. Moreover, some of the best literature on the subject of the next world has been that explicitly professing to be inspired or dictated by those dwelling in that world.

'Vanoc's' second reason opens a wide field. But for the present it may be briefly dealt with by the consideration that the inquiry into the question of a future life is now only in its infancy, its laws and principles only beginning to be understood in a tentative fashion. Mediumship is admittedly

anomalous—at present—while the other life is discernible only at difficult angles. Hysteria, neurosis? Quite so. It is admitted that very remarkable physical phenomena have taken place in rooms occupied by epileptic patients. Excited, unbalanced, self-advertising people? Again admitted. No department of thought or inquiry is free from them, and why should we expect Spiritualism—startling, thought-provoking, and revolutionary—to be immune?

When we consider the probable psychical and mental effects at this comparatively early stage of human evolution, of the impingement in mundane life of a realm of conscious existence in advance of it, we can hardly wonder that there should occasionally be confusion and disturbance. We are passing through a 'critical' stage in evolution, and such periods are always painful and perplexing. We are reaching the normal through the abnormal, attempting to cognise one realm of consciousness through another. Even so, the movement can boast of a large following of persons who cheerfully submit themselves to the influences of that higher realm of life, and who remain entirely sane, healthy, and intelligent. Many of them, indeed, claim to be benefited by the contact, and show the proof in their lives.

D. G.

## LIFE AND EXPERIENCES OF MR. E. DAWSON ROGERS.

(Continued from page 516.)

And now let me deal briefly with some of my further experiences in Spiritualism.

I think I told you that I took up business in London in January, 1873. Shortly before that time a conference of Spiritualists had been held in Liverpool, at which Mr. Thomas Everitt was present. At that meeting a resolution was passed, asking Mr. Everitt to endeavour to form a National Association in London. In compliance with this expressed wish, Mr. Everitt called a meeting of a few friends, including myself, the outcome of which was the establishment of the British National Association of Spiritualists. The prospects for some time were good, a considerable number of members giving in their names, and a large Council was constituted to conduct the affairs of the new society. Rooms were taken in Great Russell-street, and the first president was Mr. Martin Ridley Smith, the banker, and afterwards Mr. Calder, a City merchant. A great deal of useful work was done by the Association, though this was accomplished under very considerable difficulties, owing to the fact that there were two or three members of the Council who were of a quarrelsome disposition, and who, when a certain course had been agreed upon, invariably endeavoured, by whipping up members of the Council who had not been in the habit of attending, to upset the course of action determined upon. One of these obstructive members had at first the support of some of the leading members of the Council; but by degrees all this was changed, and the member referred to was left without any support whatever. He and one or two others, however, pursued an obstructive policy, until at last it was felt that no progress could be maintained except by dissolving the society and starting another.

The fact was that a great mistake had been made in appointing so large a Council; it numbered about fifty. The Association was broken up in consequence, and was merged into a society which was called 'The Central Association of Spiritualists,' but the discouragement of the recent collapse was too great, and after a short time this society also was disbanded. During the heated discussions which had taken place in the Council of the British National Association, it was felt that the 'Spiritualist'—the journal which was regarded as the organ of the Association—had not fairly represented it. In consequence of the dissatisfaction about the reports given in the 'Spiritualist,' a gentleman temporarily in London, Mr. J. G. Meugens, of Calcutta, whose name will be remembered in connection with his very wonderful experiences with Mr. Eglinton, suggested to me that a new paper

should be started, to be the organ of the British National Association. I at once communicated with a number of friends throughout the country, and with their assistance 'LIGHT' was started on January 8th, 1881. The 'Spiritualist' soon afterwards disappeared.

I had from the first the business control of 'LIGHT,' but Mr. J. S. Farmer was for a time the editor, and after him Mr. Stainton Moses ('M. A., Oxon'). Mr. Stainton Moses died in September, 1892, and Mr. W. Paice, M.A., took the editorship. He, however, also died shortly afterwards, and so the conduct of the paper fell into my hands altogether. In the meantime the London Spiritualist Alliance had been started on the suggestion of Mr. Stainton Moses, who called a number of friends together and proposed that an Alliance should be promoted, with no governing body at all, other than a few persons nominated by himself, as he had been disgusted with the experiences of the British National Association. The first meeting was held in the Banqueting Room at St. James's Hall on May 5th, 1884, when Mr. Stainton Moses delivered the inaugural address as President. On his death I was elected President, which position I have retained to the present time.

The constitution of the Alliance on the lines laid down by Mr. Stainton Moses, under which the Council was elected entirely by the President, remained in force until 1896. It then occurred to me that in these days of enlightened progress an autocratic body was out of date, and in 1896 the Alliance was duly incorporated as a limited company, under the Companies' Acts, as a company limited by guarantee and not conducted for profit. The Memorandum and Articles of Association were prepared by the solicitor who had drawn up those of the Psychical Research Society, and on precisely the same lines, and application was made to have the Alliance incorporated so that it could be registered without the designation of 'limited.'

This application was within the power of the Board of Trade to grant, but notwithstanding the pressure which was brought to bear by the solicitor the Board of Trade refused, without deigning any explanation whatever as to their reasons. Fortunately or unfortunately for us, we had chosen the word 'Spiritualist' in our title instead of 'Psychical,' hence no doubt the prejudice which prevented us attaining the end we had in view.

Having referred to the Psychical Research Society, I may say a few words as to the origin of that society. It so happened that in the year 1882, or perhaps in the last months of 1881—I cannot now recollect the date—Professor Barrett was spending the night with me at my residence in Finchley, and we sat up to a late hour while he recounted some of his psychical experiences, in the course of which he mentioned the fact that so long ago as 1876 he had read a paper to the British Association at Glasgow, principally on the subject of thought transference, and had urged the formation of a committee to investigate the subject, together with that of psychic phenomena and so-called Spiritualistic manifestations, which had been tested by Sir William Crookes. Nothing had come of this suggestion, however, and he had made other attempts, with a like result, to induce scientific and literary men of influence to look into the subject without prejudice. I suggested that a society should be started on lines which would be likely to attract some of the best minds which had hitherto held aloof from the pursuit of the inquiry. Professor Barrett approved of the suggestion, and called a conference of a few friends, which was held in the rooms of the British National Association in January, 1882. At that meeting Mr. Stainton Moses, Mr. C. C. Massey, Mr. F. W. H. Myers, Mr. J. G. Romanes, myself, and others were present. A committee was appointed to formulate a plan, and it presented its report to an adjourned conference in February, 1882, when the society was definitely constituted. The first Council comprised Mr. Stainton Moses and myself, with some other well-known Spiritualists, including Mr. Hensleigh Wedgwood, Dr. Wyld, Mr. Alexander Calder, and Mr. Desmond G. FitzGerald.

Mr. Stainton Moses and myself shortly afterwards withdrew from the Council in consequence of the attitude which

we thought the new society evidently desired to take up in reference to Spiritualism. We felt, indeed, that under pretext of an inquiry there was a manifest desire that it should lead to a disproof of our position, and not to a fair investigation. Our facts, however, in the long run happily proved too strong for them, and some of their leading members—notably Mr. F. W. H. Myers—subsequently gave their adhesion to the Spiritualistic hypothesis as the 'only satisfactory explanation of all the phenomena.'

As already intimated, my experiences have embraced every variety of spiritual manifestation; but they have been chiefly with Mrs. Everitt and Mr. Eglinton, although I have sat with many other mediums. I have had scores of sésances in my own house, with Mrs. Everitt as the medium. I have many times referred to the marvellous rapidity with which Mrs. Everitt's direct writings were executed. A sheet of paper initialled by the persons present was laid on the table with a pencil, and the light having been turned off for a few seconds, we heard the rustling of the paper as it was taken up into the air, followed by what appeared to be only a few ticks. The pencil then fell, and, having lit up, we found a written communication on the paper. We used to estimate the length of time these ticks (representing the sound of writing) occupied, by mentally counting one, two, three, &c., for the number of seconds. On one occasion we had nine hundred words written in six seconds, *i.e.*, at the rate of one hundred and fifty words *per second*. It takes a good shorthand writer to reach one hundred and fifty words *per minute*, and therefore these writings were done sixty times as fast in longhand as a stenographer could do it in shorthand. That these writings were actually done at the moment was evident from various circumstances. On one occasion, for example, the writing filled the whole of one side of a quarto sheet which had been previously initialled by us, and at the foot was a remark to the effect that the writing would be continued if we tried again. Consequently the paper was turned over and laid on the table. A few seconds afterwards a quantity of writing was found on the other side. A long series of these writings was obtained dealing with the authenticity of the Christian religion, with quotations from ancient writers, and extracts from the old authors who had written in Latin. Most of the quotations, as we knew, were far beyond any information possessed by the Everitts, or, in many cases, by any other person present. On one occasion it was observed that the latter part of the writing appeared to have been written with a double pointed pencil. On examining the pencil which had been used it was found to have been accidentally broken, presenting two jagged points.

I have known cases of writing having been produced on a piece of paper enclosed in a sealed envelope; the writing in this case contained information procured for a gentleman at a distance on matters of which we had no cognisance whatever.

(To be continued.)

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#### LONDON SPIRITUALIST ALLIANCE.

##### THE POTTS' SÉSANCES.

As announced in 'LIGHT' of August 27th last, arrangements were made by the Council of the London Spiritualist Alliance with Mr. Potts, of Newcastle, to hold a series of sésances for materialisations, under stringent test conditions, at 110, St. Martin's-lane. A circle was formed of thoroughly sympathetic sitters, and everything possible was done to secure the comfort of the medium and his friend, and to provide favourable mental and psychical conditions. Eight sésances were held, but, as was reported by the representatives of the Alliance at the Council meeting on Thursday, October 28th, 'nothing occurred at the sésances that had any evidential value.'

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WILLESDEN JUNCTION.—'S. H.' would be pleased to communicate with anyone at Willesden Junction or Harlesden who would help him to gain experience in Spiritualism. Letters may be addressed c/o Editor, 'LIGHT,' 110, St. Martin's-lane, W.C.

## AUTO-HYPNOTIC SUGGESTION: A NEW FORM OF SELF-TREATMENT.

BY F. GILBERT SCOTT, M.R.C.S., L.R.C.P.

Of recent years much attention has been drawn to the methods of self-treatment by means of auto-suggestion. It has formed the basis on which new sects have been formed, whilst the process of initiation has necessitated a considerable amount of reading and understanding. In many of these cases religion, too, has largely entered into the new teaching, and there has been a great tendency to reunite religion and medicine as starting from a common origin. There is, unfortunately, a large percentage of the population which, being of a non-religious tendency, has no sympathy with this new movement; for this cause these individuals are not attracted by this new teaching, and as they have an antipathy to things religious naturally keep away, and scorn medical treatment that is part and parcel with religion.

But surely if medical treatment is good for the religious it is also good for the non-religious; and is a man to suffer pain because he has no belief in a Creator and a future life? Medicine to do the greatest good should do good to the greatest number. Undoubtedly methods of auto-suggestion (and I include auto-hypnotic suggestion) are good so far as they go, but they only cover half the ground. They truly may be and are curative, but in the slightest degree only are they preventative. It is an old maxim that prevention is better than cure, and so far as I can see suggestion has done very little in the forwarding of preventative medicine.

However much I may believe in the powers of auto and altero suggestion, I recognise that it will not arm me sufficiently to meet disease under every aspect. Had I relied on this method only, I should have found myself in a very tight corner when some years ago I was responsible for stopping epidemics of cholera, beri-beri, typhoid fever and gaol dysentery—considering, too, that my patients were Chinese, with whose language I had only the slightest acquaintance. How could I, under circumstances such as these, be able to make use of, or totally rely on, even the most successful and newest forms of suggestion or religio-medico therapeutics? Again, too, since my return to England, I have been connected with combating the spread of epidemics of diphtheria and small-pox. Am I to refrain from isolating such cases, and so allow others to be infected, because I know I can cure them by these new methods of treatment? No.

Preventative medicine, or public health, holds the first place in medicine, and I cannot see that suggestive therapeutics have done very much to meet the necessities of the prevention of the spread of epidemic disease. Am I, too, to make no use of the scientific discoveries for the curative and prevention of diphtheria, small-pox, and typhoid fever—not to mention other more recent discoveries? What 'healer' can prevent death from hydrophobia? Have Pasteur's discoveries been valueless? I have seen the use that can be made by these methods of inoculation, and until one has had practical experience and found them useless, one has no right to say they are of no therapeutic value, and discard them.

I can hear someone saying: 'Oh, I see you are a believer in vaccination, and if that is the case, your opinion is of little value.' Probably it is of little value in any case. But how many, I wonder, have, like me, seen the ravages of small-pox amongst tropical natives, and how many, too, have had the responsibility of stopping such an epidemic? Wait until you are in such a position before you hurry forward with your criticisms. As I am sure you would find your powers of healing fail you—prevention is better than cure. Now, let us be honest with ourselves, do not let us be carried away by our enthusiasm, let us recognise that in the various forms of suggestion we have a most valuable means of curing many diseases, many diseases, too, in which drugs and inoculations are of no service.

The medical profession is coming round to see that the mind has a great action over the body. It recognises, too, that this change of front has been due to pressure brought to

bear by the success that others outside the profession have met with in the treatment of disease. But to my point. I have recently been making experiments in a new form of suggestion, viz., auto-suggestion made by patients in a self-induced hypnotic state.

It has the advantage that it can be made use of by both the religious and non-religious, but has the disadvantage that the patient has to be a fairly good hypnotic subject. I think that my best way of giving an idea of this treatment is to give a specific example. I will call my patient N.

N. came to me suffering from a form of chronic rheumatism in his arms and legs. This condition was due to specific disease. I may say that before coming to me he had been under medical treatment for over a year—he had gradually got worse. The pains in his arms and legs had been such that they prevented him sleeping; he was depressed, dejected, and had been obliged to give up his work. This was partly due to his having fluid in his knee and elbow joints, and it was only with considerable pain that he could walk; he could not dress nor feed himself.

I always consider that a medical man's first duty is to relieve pain—afterwards to cure. The former condition was quickly remedied. N. was from the first a good hypnotic subject. After the first treatment the pain was much less and natural sleep was obtained, the first for some months.

Improved appetite and absence of depression were next suggested, and with success. And to cut a long story short, he, by means of medication and suggestion, was able to return to work in less than ten days' time, and now his health and mental state are all that can be desired.

I discovered with this patient that the condition of suggestibility remained for some considerable time after he had awoke from his hypnotic state. I found also that I could produce the cataleptic state on command—could inhibit movement—and, what is more uncommon, could produce hallucinations. All this, however, has little or nothing to do with the state I wish to describe.

On one occasion I gave N. a note, in which I had written 'On reading this you will quietly go deeply to sleep.'

N. was standing up at the time, and in this position went into the somnambulant state.

I woke him. I now told him that on reading the paper again he would go to sleep, and after the lapse of two minutes would wake automatically. This was successful. I now instructed him to make the auto-suggestion that he should choose his own length of sleep and wake up of his own will at the end of that period. He did so. I experimented further, and told him to will that on waking up from his auto-hypnotic sleep one of his fingers should become anæsthetic. He did this, and on examination I found that he had selected the middle finger of his left hand. The anæsthesia was complete, nor was he able to alter this condition until he had re-hypnotised himself, and made the auto-suggestion that sensation should return after his self-induced hypnosis.

In the same way, on subsequent occasions, I was able to teach N. to do away with all worry and the sense of fatigue. He can now sleep at will, and wake up after any previously concerted length of time; he can free himself from pain, worry, and fatigue. What an enormous blessing it would be to all of us if every one could be so trained. Consider what a very different world it would be to each of us if we were complete masters of sleep, pain, worry, and fatigue.

I have now given an idea of what I mean by auto-hypnotic suggestion, and if I have unintentionally offended anyone by the earlier part of this short paper, I trust that my readers will recognise that I have done so unintentionally, my sole desire being to point out that this method of treatment has limitations. In abler hands, however, further advancement may be made.

LONDON SPIRITUALIST ALLIANCE.—The importance of the subject, no less than the personality of the speaker, should insure for the Rev. T. Rhondda Williams a crowded audience on Thursday next at the Suffolk-street rooms, when he will deliver his address on 'The Moral and Spiritual Factors in Social Reform.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

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## Light:

A Journal of Psychical, Occult, and Mystical Research.

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### THE TIDE COMING IN.

Signs abound that one way and another the thoughts of men are keenly set in our direction. Even when they seem to sheer off, they spin round as if for just one more look, and the eagerness of their efforts to demonstrate that we are offering wrong explanations only proves that they are in despair to find a better.

Any way, the subject is all alive and everywhere alive. It glows, or throbs, or stings, or moans everywhere, in novel, in newspaper, in the pulpit, in poetry, in the picture gallery, even at the theatre. Is there a fresh inrush of the tide from life's mysterious invisible sea? Are these the preparations for some new manifestation of spirit presence and spirit power? Are men in revolt against the hard materialism or the soft and sickly pleasures of the hour? Is this a new '*De profundis*'? Are we once more saying, 'Out of the depths, O Lord, have I called unto Thee!'

The current number of 'The Hibbert Journal,' for instance, contains at least three Studies on the subject: one by Mr. A. M. F. Cole on 'Fragments of a Dual Consciousness,' another by James H. Hyslop on 'Philosophical Theories on Psychical Research,' and a third by Professor Hartley B. Alexander on the great subject, 'The Belief in God and Immortality as Factors in Race Progress.'

Mr. Cole's Study of Dual Consciousness is entirely personal, giving remarkable instances of the ascendancy of an inner calm Ego in the presence of extreme peril. He is conscious of this intervention which supplants and overcomes the normal self with its habits and its fears. This other consciousness is sensitive to subtle sights and sounds, and can convey them to the normal self. It has a serene contempt for death as an illusion, and a quiet steadiness and even joy in the prospect of it. He brings the Eastern terminology alongside of Western Christian thought, and sees, in this higher or deeper serene consciousness, the *Mānas*, higher and lower. 'The Lower *Mānas* might naturally exult at hope of immediate liberation. The Higher *Mānas* might well be the "I" that looked on with vague pity and wonder, that was indifferent to death, and scarcely interested in me.' 'In those instances when illusion is dispelled,' says Mr. Cole, 'we learn truth.'

Professor Hyslop's Essay on 'Philosophical Theories and Psychical Research' drags us through a considerable amount of stubble in the company of Mr. Gerald Balfour and his own mowing machine which he himself seems to

know does not make much impression upon it. What he insists upon, and with some profit, is that 'the problem of psychic research stands like any other problem, namely, independent of any philosophic speculation whatever.' 'The scientific problem is to collect facts, and philosophical theories will have nothing to say about their validity as facts.' Philosophical doctrines have nothing to do whatever with the issue but to wait for it to be settled.

The fundamental question is whether personal consciousness is a function of the organism or not, says Mr. Hyslop. That is purely a question of fact, and not of metaphysics of any kind, though our investigation about the facts may land us in a metaphysics. Meanwhile, all the investigator has to do is to ascertain whether the facts appear to dissociate consciousness from the organism. People will differ about 'proof' as to this. Mr. Hyslop thinks there is more value in the collective mass of facts continued through long periods than in what is often demanded—a test that shall 'settle the matter once for all.' Such tests usually break down somewhere, are smothered by ignorance, or are undermined by prejudice, suspicion and invented explanations.

Mr. Hyslop's humour and fence come significantly into play when he deals with that refuge of respectability, Telepathy, as a substitute for spirit action, although Telepathy is as revolutionary and as impossible as spirit action. But a portion of the scientific world, 'playing with Spiritualism and saving its standing by flirting with Telepathy,' saved the situation; and the public, breathing freely again, echoed 'that blessed word, Mesopotamia.' Telepathy is made use of to explain certain happenings, but it is Telepathy itself that needs to be explained. So with the sub-conscious or subliminal activities of the mind. 'They are still *sub judice* and not usable for explanation.' 'The subliminal' is only a reservoir into which we throw the unknown, and affords the intellectual conjurer many an escape from an intelligent explanation or confession of ignorance.'

Professor Hartley B. Alexander's great subject, 'The Belief in God and Immortality as Factors in Race Progress,' carries us, for another purpose and by a very different hand, to the 'exceeding high mountain' from which we see 'all the kingdoms of the world and the glory of them': and the question is asked, 'What ideal of nation, race, kind—of destiny, individual or universal—is to dominate the thoughtful mind? What ideal of the beauty of life, or of its spiritual worth, can so illumine life's toil that a man shall rejoice to give his best to his work, and his fellow-men be glad and grateful to receive it?'

Briefly, but with ample resources of knowledge and fine scholarly insight, this writer points out 'the kingdoms of the world and the glory of them'; from the communal pride of Athens and Rome and their ideal of a world-wide commune, transcending individual lives, absorbing and transmuting individual destinies, and building a nation's fate or a world's fate out of the fate of individuals; then on through the ideal of a Christian Church of a kind now symbolised at Rome; on again through Paganism, expressed in the lust for pleasure, or the putting forth of strength for mastery of possession and power; until we come up with ethical Christianity, finding its satisfaction in sacrifice, first of sin and then of self.

And now, 'it is entirely a question of life ideals.' What is the aim? What is to come of it all? What will give this developed human race the victory over all that tends to hinder it and drag it down? The answer is to be found in realising at its utmost the Ideal of God and Immortality. Professor Alexander's masterly summing up must be fully quoted. It is worthy of his noble subject:—

The man of the future must have faith in Nature. He must believe, as the Greeks believed, that the world is alive, or that at least it is governed by reason, and he must believe also that his life and what he does with it is important in the plan and purpose of this world-intelligence. In other words, he must believe in and trust a God.

But the individual factor is not yet wholly satisfied. A God for whom this earthly life is a mere spectacle leading to naught beyond, a God whose interest in creation is no better than the appetite of a Roman populace for gladiatorial shows—such a God deserves neither the labour nor the loyalty of the human soul. There must be, in the order of Nature, not only an ethical salvation in this world, but a consummation of the life here begun in a world to come, in order to satisfy reason. Wherefore, the man and the race of the future must have faith in a life in a world to come, belief in human immortality.

These two great *Credos* of human history, common to all expressions of the religious instinct—belief in God and belief in Immortality—are, I affirm, bound to prevail on the earth. All the teachings of history and biology, every principle of evolution, enforce this view. Races that deny these beliefs must disappear from the earth, in favour of the better-adapted members of their kind.

I am not asserting any *a priori* certitude that there is a God to whom man's destiny is meaningful, nor that that destiny does not cease with this earthly life: but I do affirm that Nature decrees that the man who survives, the race that persists, must believe these things. They are a part of the equipment of the fittest to survive.

Further, I think I may safely add that all natural science and natural laws, the order and meaning which man finds in Nature, all that makes a Cosmos rather than a Chaos of the universe, is maniacal illusion unless Nature keep faith with the intelligence which she has generated.

#### TRANSITION OF MR. ANDREW GLENDINNING.

BY JAMES ROBERTSON.

'The gate between' has been opened for another of 'the Old Guard,' Mr. Andrew Glendinning having passed into the spiritual country on the evening of Tuesday, the 25th ult., at the age of eighty-four. Spiritualism had no more competent defender than this sweet and whole-souled veteran. Truly it might be said, 'He was a man, take him for all in all, we shall not look upon his like again.' Nature had been bountiful to him, in that she adorned him with a tender spirit, a sincere mind, and a benevolent heart. Many will miss the charm of his presence and his bright letters. He was ever at work, glad when he could do a kindness in any quarter. From his youth he was associated with all enterprises for the upliftment of his fellows—in temperance, in anti-slavery, in teaching in the slums—and whatever his hand found to do he worked at with a noble spirit.

Spiritualism claimed Andrew Glendinning at least half a century ago, and to its promulgation he gave his best powers and freely opened his purse to help on the work and the workers. He was the friend and associate of nearly all the notable men and women in our ranks—Gerald Massey, Rev. H. R. Haws, William White (the author of 'The Life of Swedenborg'), W. T. Stead, Traill Taylor, and hosts of others. No one entered his presence without recognising his noble character. What he was seemed written on his kindly face—gentle, true, trustful—and looking at him one felt the grandeur of Spiritualism, since it evolved such gracious manhood. Though no 'Order of Merit' was conferred upon him on earth, the ascended ones who could see with clear eyes had already granted him his patent of nobility. He was a Spiritualist and a Spiritualist only. He knew of the reality of the spirit's presence, and was, therefore, never carried away by theosophy or the work of the Society for Psychical Research.

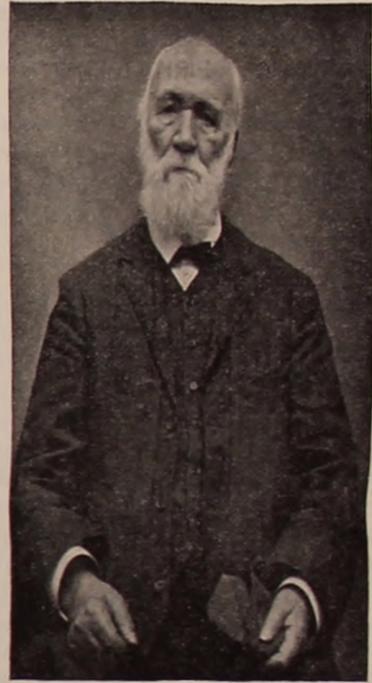
It was in the work of psychic photography that he did more than anyone. Along with his friend, Traill Taylor, he published 'The Veil Lifted,' which will ever stand forth as placing the evidence beyond doubt. For over a quarter of a century I have been on the most intimate terms with him; visiting him, often at his home, and meeting him during my frequent visits to Scotland. I have had hundreds of letters from him, full of his good sense and sweet spirit. His virtues were not painted on him, but ran through all his

being. I shall miss his friendly correspondence, yet I anticipate that soon the old messages of cheer and hope will come from his new habitation. A few years ago his wife, who was a true companion, passed to the Unseen, and no doubt since then he looked forward with joyous anticipation to the great promotion which would reunite them.

BY H. BLACKWELL.

'The Veil' has been lifted, and, to the intense sorrow of all who knew him, for to know was to love him, Andrew Glendinning, the venerable father of Spiritualism in this country, has passed on to receive the 'Well done' so richly deserved.

Of him truly it could be said 'His desire is to do good, and he searcheth out the occasions thereof. He promoteth in his neighbourhood peace and goodwill, and his name is repeated with praise and benedictions.' 'He went about doing good



MR. ANDREW GLENDINNING.

from his youth upward, and for over sixty years has taken a leading part in temperance, anti-slavery, anti-war, and other movements for helping the world to progress.

His first psychic experiences dated from 1858, and five years later he identified himself with photography by becoming the Hon. Sec. of the Port Glasgow Amateur Association. His first spirit photograph he took a year later, and ever since that date he has been keenly interested in the subject.

Knowing Mr. David Duguid well, and rightly estimating his worth as a remarkable medium, he introduced him to the late Mr. J. Traill Taylor, the then leading photographic expert. The experiments subsequently carried out had a far-reaching effect, as Mr. Taylor made them the subject of a lecture which he gave before the professional Association. This paper, which was widely quoted from, was afterwards reprinted with illustrations in an interesting volume written by Mr. Glendinning and entitled 'The Veil Lifted.' His interest in this phase of mediumship, though he was broad-minded enough to appreciate all other kinds, was kept up to the last. Good old Mr. Boursnell had in him one of his strongest supporters, and with good reason, for he had received six or seven spirit portraits of his beloved wife, and also of his sister, daughter, and several friends. The materialising séances held at his house and restricted to a small circle will always be gratefully remembered by those who were privileged to attend them. Through the mediumship of Mrs. Titford, Mr. Craddock, and Mr. J—, the latter a private friend, the writer has witnessed many remarkable scenes. Mrs. Glendinning and her daughter usually manifested, but many other relatives and friends of

the sitters also came. The organ was frequently played by the spirit visitors, and little Harry would sometimes be carrying on a conversation with one of the sitters, while one or more other spirit friends were manifesting to other members of the circle. The table round which we sat was about a dozen feet from the cabinet.

Our arisen friend was ever a helper to others, and many a medium has had good reason to be thankful for his kind encouragement and timely aid. We may adopt the words of a spirit friend who thus described his character through the mediumship of a psychograph drawn by Mrs. Skilton: 'Unselfish devotion and an affection which is not personal, not bounded by the home circle, but flows outward and upward, giving forth but not seeking return.' As Mr. W. T. Stead, in a kindly letter of sympathy, says: 'He was one of Nature's noblemen, who rendered yeoman service to all good causes.' His mortal form was interred on Monday last at St. Pancras Cemetery, Finchley, N., in the presence of a number of relatives and friends, the services at the house and the grave being conducted by Mr. John Lobb, one of his closest friends.

### PROOFS OF SPIRIT IDENTITY.

On Thursday evening, October 27th, there was a large audience of the Members and Associates of the London Spiritualist Alliance to listen to an address by Mr. A. W. Orr on 'Proofs of Spirit Identity,' including evidence by 'Psychic Photography.'

MR. HENRY WITHALL, the chairman, in opening the proceedings, mentioned the fact that this was the first lecture of the new session, and said that he hoped all the friends of the Alliance would do their utmost to make the following meetings a success. They had been passing through exceptionally trying times—the Death Angel had been unusually busy, and some of those who had been most actively associated with their work had recently been transferred to the other side, but, although their leader and other old friends and comrades were no longer with them in the physical form, it had been possible to prepare an excellent programme of lectures, as would be seen when the full list was published. The work of the Alliance would continue, and its importance could not be fully estimated, since the addresses that were delivered, when printed in 'LIGHT,' were read all over the world, and thus reached much larger audiences than those to whom they were immediately delivered. Spiritualism, he said, was founded on the Rock of Truth, and it would withstand all the assaults of ignorance, prejudice, and sceptical misrepresentation. The phenomena associated with mediumship were being admitted everywhere, but not the spirit origin of them. Many persons now attributed the manifestations to the devil and his agents—evil, impersonating spirits—while others sought to explain them on the grounds of telepathy between the living, and by other extraordinary hypotheses; hence the great necessity for evidence of spirit identity—of proofs of human survival and the real presence of those who once lived here. This was the need of the hour, and he was glad that Mr. Orr who, during the past twenty years had had considerable experience, and who three years ago had given them a valuable address on the same important subject, was to supplement that address that evening with another on 'Proofs of Spirit Identity,' in which he would present some of his recent experiences.

MR. ORR, in opening his address, referred feelingly to the loss which the Alliance had recently sustained by the passing of the President, and other old and tried members, to the land of larger life and activity, and said that he felt sure that those who remained to continue the work here would be more than compensated by the help and inspiration which those ascended workers would be able to give them from their advanced positions on the other side. He had no doubt that the work of the Alliance, so splendidly carried on in the past, would not grow less but would continue to increase in the future. Continuing, Mr. Orr said:—

As on a former occasion, when I had the honour of addressing the members of this Alliance, I spoke upon the subject of 'Spirit Identity,' and related incidents which bore evidence of the action of people in spirit life, and of the identity of each individual concerned in them, it may be considered that another address of a similar character is unnecessary, especially on the opening night of the new Session; but as this Alliance is composed of Spiritualists, or of students of those laws and facts of Nature which relate to the conditions and possibilities of human life after the death of the body, who are desirous that the recognition of those laws and possibilities should be more and more widely extended, it is not inappropriate that we should give our attention this evening to that subject which is perhaps the most important to us all, *viz.*, proofs of persistence of individuality after bodily death.

Most of us in this room have had experiences which have borne conviction to our own minds of the identity of spirit people who have been able to communicate with us; but that we may influence the minds of the incredulous and encourage those who have been less fortunate, despite their eager desire for such assurance, it is good to record those experiences which in various ways demonstrate the truth of man's continued individuality in that country from whose bourne, despite popular opinion to the contrary, travellers are constantly returning. From this great truth radiate many others, to which we cannot refer on this occasion, but which are all worthy of the deepest consideration because of the blessings which come from their realisation.

There are many methods by which those who are free from the limitations of the body can manifest their identity, but to get what would be considered absolute proof of identity by any one instance is hardly possible—I mean, of course, proof to a third party. Hence the necessity for cumulative evidence in abundance to meet every objection, doubt, or 'explanation' that may be put forward by opponents, and the combination of the evidences afforded by clairvoyance, clairaudience, the control of sensitives for speech, writing, or other manifestations, such as materialisations, photography, &c., because, naturally, the combination of two or more kinds of evidence is more valuable than a simple clairvoyant description of appearance, or the hearing of a name by a clairaudient unsupported by any corroborative testimony.

I will begin with the case of a personal peculiarity reproduced through control. A gentleman whom I knew well in Manchester, who in early life was greatly interested in mesmerism and later became an ardent Spiritualist, passed over about four years ago, and since then I have received messages from him through sensitives who were not acquainted with him, but who, in the act of shaking hands when under his control, doubled the second finger of the right hand into the palm, exactly as (through rheumatism, I believe) this gentleman's finger was contracted in his lifetime. From him I have had the combined evidences of personal description, name, style, and subject of speech, and this peculiar manner of handshake, all through a sensitive who was not acquainted with my friend, and who, I may add, is a private lady who leads a very busy life in her home, is extremely practical, and is more disposed to be sceptical than credulous, and who only sits with her husband and myself. Through this lady's mediumship we have been favoured with experiences of the most interesting and convincing character during the many years that we have held our sittings.

Those who have enjoyed the privilege of witnessing the materialisations which occurred through the mediumship of Mrs. Mellon, as she was then, will remember the striking personality of 'Geordie,' with his tall figure, dark beard, husky voice, and broad Scotch accent. Probably they will have seen, as I have, 'Geordie' bring Mrs. Mellon, who was not entranced, to the front of the curtains which formed the 'cabinet,' so that there should be no shadow of doubt of his entirely distinct individuality. On several occasions, and through several mediums, 'Geordie' has spoken to me and others in the same peculiar tones and in the same vernacular, that almost defies successful imitation, that he used when materialised in Mrs. Mellon's séances. On one evening in

particular, in my house, during a visit from our excellent and dear friend, Mrs. Everitt, when two or three friends were present, we were delighted to hear the well-known tone of 'Geordie's' voice suddenly interject a remark apropos of something that had just been said by a gentleman for whom 'Geordie' entertained a warm liking. Two or three jocular remarks were made, to all of which 'Geordie' replied in his dry humorous style, speaking entirely in the direct voice and so clearly that every word was heard by the friends present. Certainly it may be said that there is nothing in this to show that 'Geordie's' was a continued personal existence after earth life, but he assured us he had been not only a Scotsman but, as though to gild refined gold, an Aberdonian at that; a fact regarding which he seemed—for some reason not at first sight apparent to an Englishman—to feel a considerable degree of satisfaction, and I submit that a person so shrewd and, if I may use the term, of such 'pawky' humour, was extremely human in his characteristics, and was very likely to know whether he had lived on earth or not.

Let me now quote two recent cases which my highly-esteemed friend, Mr. Wm. Walker, of Buxton, was good enough to write out for me, which seem to me, as I think they will to you, to be valuable as part of that pile of cumulative evidence of which I spoke a few minutes ago. I will read his own words, so that you may have his narrative at first hand. Mr. Walker says:—

On July 23rd last I visited Sowerby Bridge, Yorkshire, for the first time, to speak for the Spiritualists' society there on the following day. The secretary met me on arrival at the station, and after tea we walked a few miles round the pleasant country side, enjoying a friendly chat. During the walk we came upon a field of growing oats, of a very fine quality indeed, which I much admired.

It was 'in the gloaming' when we returned to the house, and Mr. C. touched the piano keys, but suddenly stopped playing, and, turning to me said, 'Oh, Mr. Walker, there is a spirit friend with you. He is low in stature, stout in build, has dark hair, &c., and a very jolly-looking face. I saw him with you when we were out walking, and as I noticed that he was so much interested in the oats that you called my attention to, I should take him to have been a farmer.'

During my forty years of public life I have been associated with farmers, and while I was trying to fit someone with the description Mr. C. said 'It is J. M.' (giving the full name). Immediately I realised how well Mr. C. had described the spirit friend, except that in business he had been a country tailor, at Cromford, Derbyshire, and not a farmer, as Mr. C. had surmised. Further, only eight days previously the body of Mr. J. M. had been laid in the ground.

In this case telepathy does not apply, because Mr. J. M. was not in my mind at the time, nor had he been so during the day. Moreover, I was busy in thought trying to discover some farmer whose appearance might be taken as coinciding with the clear details of build, &c., which Mr. C. had given to me. Further, Mr. C. and I had previously only met each other in the Spiritualists' Hall at Hebden Bridge, for a very few minutes at the close of a public service.

A further remarkable case followed. Mr. C. gave me a minute description of another spirit then near me, and remarked that he 'could not quite understand one point, as the spirit described was not a minister, yet he appeared as having been associated with a Nonconformist church.' I was a little tired after our walk, and regretted being unable to discover or remember who the spirit was that had been so clearly delineated. Then followed full details of the district in which the man lived when in the body, and a name was given to me (William Hyde) as being that of the spirit, who, Mr. C. further said, had offered strong opposition to Spiritualism, when he was in the body, shortly after I had accepted the truth of the same, over twenty years ago. Even then I could not make these details apply to any person whom I had known, and the matter dropped. The question of this spirit's identity passed away from my mind during a pleasant musical evening, and I was in the act of getting into bed, when, as suddenly as the lightning's flash, I realised that a mistake had been made, that the name was not 'Wm. Hyde,' but Wm. Kidd, and that the description and the facts were quite correct. Twenty years ago Mr. Kidd was proprietor of the 'Matlock Register,' and his shop, &c., adjoined the Nonconformist church in Scaethin, Cromford, Derbyshire. Hence the point of his not being a minister, but still being in some way associated with the Nonconformist church. Further, he did attack our local Spiritualists through his

paper, so the details given mediumistically by Mr. C. were quite correct concerning a man whom I have not seen since he left Cromford, near upon twenty years ago, and regarding whom, as St. Paul says, 'Whether [he is] in the body or out of the body [at present] I cannot tell.' The medium was slightly out in giving the name, which he had heard clair-audiently, as Wm. Hyde instead of Wm. Kidd; but, after all, these two instances go a long way towards establishing the fact of spirit presence—and certainly telepathy is quite inadequate as an explanation.

(To be continued.)

### SIR OLIVER LODGE'S IMPORTANT 'CONFESSION.'

Sir Oliver Lodge, writing in 'Nature,' of October 20th, in a review of Mr. Podmore's 'Newer Spiritualism,' says in reference to telepathy that while 'the reality of some unknown mode of communication between mind and mind may now be considered fairly established, notwithstanding that it has not yet received the sanction of high official science, it must never be forgotten that the detection of this process as a fact of observation, and the giving it a name for convenience of reference, by no means explains it or reduces it to the level of commonplace. If a fact at all, it must be a fact of exceedingly great importance.' He points out, however, that it is necessary to bear in mind that telepathy is 'an obscure faculty: no explanation of it has ever been given, or the process explained. We do not know for certain whether it is or is not accompanied by any physical process or stimulus akin to those with which we are familiar in the case of all the ordinary operations of sense-perception.'

But Sir Oliver Lodge says that he 'cannot fail to notice' in many parts of Mr. Podmore's book 'something that may be called *bias* in favour of the supremacy or monopoly of his favourite explanation'—telepathy.

After speaking of 'physical phenomena' as being 'among the most incredible of all,' Sir Oliver says:—

They do not appear to have any immediate or necessary connection with the question of human survival—if true, they appear to be a physiological but extraordinary and, so to speak, ridiculous extension of human faculty—and it would be a great simplification if they could all be relegated to the easy and comprehensive category of fraud. But the evidence will not, in my judgment, permit this simplification of the problems presented by a hitherto uncharted portion of the universe; and I confess I do not feel that Mr. Podmore's training made him a competent critic of this division of the subject. . . . I would even go so far as to say that his criticism of some experiments, such as those made by Sir W. Crookes, for instance, exhibits clear traces of what I may call conscientious or forensic unfairness; not only because definite assertions are questioned in a way which would undermine the record of any experiment ever made, but because their quotation is preceded by accounts of similar phenomena by over-enthusiastic and incompetent witnesses, whose accounts could not have any weight attached to them, and are only quoted in order to prejudice a fair contemplation of the subject.

Then follows this significant 'personal confession' by Sir Oliver, a confession which brings him nearer to us, perhaps, than anything that he has previously published. He says:—

If I am wrong in attaching some credence to careful records of unusual physical phenomena, on the strength of actual experience of my own, I wish the statement that I do so to stand as a personal confession in the pages of this scientific journal, which will be readily accessible to posterity.

In conclusion, Sir Oliver points out that whereas Mr. Podmore's books appear to furnish readers with 'a succinct summary of the evidence available, they really only furnish selections of that evidence—made, to some extent, from the point of view of their bearing on his favourite hypothesis.' And, finally,

They have the flaws inseparable from second-hand testimony. The evidence cannot really be studied in any such volumes. It is probably true that conviction can only be attained by first-hand experience of the facts themselves; but, short of this, the evidence must be scrutinised in the recorded observations of the actual experimenters—such records, for instance, as are contained in the 'Proceedings' of the Society

for *Psychical Research*, and those made by earlier pioneers who in face of much obloquy and ridicule preceded and rendered possible its work.

### JOTTINGS.

Mr. Herbert Burrows writes: 'I was grieved to hear of the passing away of our dear old friend, Dawson Rogers. My friendship—unbroken and happy—with him was of many years' standing, and although I had not seen much of him lately he was always in a high niche in my memory. He is gone to the land of light, and now knows much more than we. Peace and love be with him.'

'Luce e Ombra,' Milan, in an appreciative obituary notice of Mr. Dawson Rogers, says: 'The heroic age of Spiritualism is passing away, and with it the pioneers disappear from off the horizon; whilst the fight is now being waged over differences of method and of principle, and over the question whether or not there is sufficient proof to convince prudent scientific experts. We recall with melancholy regret the simplicity of heart and the serenity with which those who are departing from us welcomed the first manifestations which were the forerunners of the grandest of human achievements.'

Mr. Alfred V. Peters, writing from Copenhagen, with reference to Mr. Shipley's sudden transition, says: 'I cannot tell you how much I shall miss him. Seven years ago my wife and I met him at Geneva, and a friendship sprang up between us that grew stronger each year. I always found him to be unselfishly kind and considerate. For his sake I am glad, for no longer will he be impeded by his body, that was so afflicted, and his good, brave spirit is now free and with his wife whom he so dearly loved. For Mr. Dawson Rogers, too, I rejoice, for his body, of late years, must have been very trying to his spirit. How surprised they were to meet, and, oh, how joyful they are now.'

Signor A. Marzorati, of Milan, in a letter addressed to Mr. Shipley, acknowledging the latter's communication notifying for 'Luce e Ombra' the passing of Mr. Rogers, alludes to Charles Bailey and says: 'It would not have been hard for him to return to us on account of the failure of other experiments. I do not subject myself to the verdict of Grenoble, which to a true student of psychic phenomena cannot be serious or definitive. I had with Bailey eighteen sittings, and carefully studied his phenomena, and I feel that two sittings which succeeded badly, having apparently only given grounds for suspicion of his *bona fides*, cannot be set in the balance against so many years of experience, much less can they completely re-solve the problem of his mediumship.'

We are asked to spare a little space to call attention to an appeal from Lord Southwark on behalf of the South London Institute for the Blind, of which he is president. This institute was started in 1870 by the late James Hampton, under the name of 'Hampton's Mission for the Poor Blind,' and was for some time under the patronage of the well-known philanthropist, Lord Shaftesbury, and its operations include a bureau (to enable blind people to obtain employment, medical attendance, &c.), a polytechnic, and a home for young unmarried blind women. A sum of £2,000 is urgently required in order to meet existing liabilities and carry on the work. Contributions should be sent to the Rev. S. Clare Hill, 83, Borough-road, S.E.

Many of the quaint and often beautiful stories which in past ages clustered round the leading characters in the Gospel narratives, taken from a great variety of sources and arranged in orderly sequence, are charmingly told by Mrs. Arthur Bell in her new book, 'Legends of our Lord and the Holy Family' (Kegan Paul, 6s. net). We have been even more attracted by the splendid reproductions from Old Masters with which the book is illustrated. Here are several of the most beautiful and suggestive works of Botticelli, Francia, Bernardino Luini, and others, lantern views of some of which were exhibited by the Rev. Lucking Tavener to the Members of the London Spiritualist Alliance in his address on 'The Spiritual in Art' on March 24th, 1906. Some of these old painters may not have been perfect in their knowledge of perspective or of Eastern customs and scenery, but the refinement, the tender and reverential feeling they display is not often equalled, and is never excelled by any artists of our modern schools.

Readers of the *Spiritualist* and theosophical journals some thirty years ago were almost as familiar with the name and doings of the Countess Constance Wachtmeister as with those of Madame Blavatsky. A friendly reader of 'LIGHT' has sent us a cutting from an American newspaper, from which we learn that on October 1st the Countess, who was seventy-three years of age, was lying seriously ill at the home of some friends at Los Angeles, California. We are informed that she has since passed to spirit life, but cannot learn the exact date on which the transition occurred. At one time she was a friend and companion of Madame Blavatsky, and later she made a tour in India with Mrs. Besant. In her last lecture in New York she publicly declared that thought-transference was a scientific fact, and said: 'We are all creators through our thoughts, both now and hereafter. Those who possess genius have worked for it in a previous life. When one has learned to think, learned to govern thought, one can read and govern.'

'The Occult Review' for November, in addition to a reproduction of the 'very striking portrait of Mr. Dawson Rogers,' which appeared as a supplement to 'LIGHT' on October 15th, gives an appreciative 'Note of the Month' about his life and work, respecting which 'Note' the Editors say: 'By a singularly unhappy concatenation the contributor of the above obituary notice, Mr. J. B. Shipley, has himself followed on the heels of his chief, having died suddenly on October 14th. He was a classical scholar of some merit and an accomplished writer.' In an appreciation of the late Professor William James, Mr. F. C. Constable, after referring to the fact that the Professor regarded telepathy as 'proved scientifically,' remarks that 'the strife against acceptance must, for long, continue and be embittered. For, if telepathy be once accepted as a fact of human experience, the very foundations of the existing science of psychology crumble away. . . . If telepathy be fact, then there must be in man a spiritual, an intuitive self, so that the "psychological I" becomes no more than a partial and mediate manifestation in our universe of an existing spiritual self.'

### 'ANNALS OF PSYCHICAL SCIENCE.'

The October issue of 'The Annals of Psychical Science' contains a shorthand report, by Mr. Hereward Carrington, of the first séance with Ensapia Paladino in America, also a report of his experiments with the Bangs sisters in Chicago. Under the title 'The Revival of Magic,' a translation is given of an article by Dr. Gustave Le Bon, with notes by M. C. De Vesme. As Dr. Le Bon claims to have 'easily grasped the mechanism of materialisations, and ascertained that they were the outcome of gross fraud,' M. De Vesme points out that these conclusions were reached after Dr. Le Bon had attended but two or three poorly conducted séances, whereas those who have admitted the authenticity of the phenomena have only done so after a long series of observations. Indeed, the chief interest of this article will be found in the 'Notes and Comments' by M. De Vesme. An article on 'The Psychology of Planchette Writing' concludes with the surprising assertion that 'Planchette never answers the question, "Who is communicating?"' Perhaps the writer refers only to his own experience, but if he intends his statement to apply generally, it is liable to be strongly disputed. Ernest Bozzano contributes more 'cases of spirit identity,' and the record of 'The Phenomena at San José, Costa Rica,' is completed. These papers and, indeed, the whole number afford interesting reading.

MR. J. J. VANGO.—Mr. H. Hoare writes: 'Mr. J. J. Vango desires me to convey his heartfelt thanks to the many friends who have kindly made inquiries about him since his recent sudden illness. I am pleased to say there is a marked improvement in his health, and that he hopes he will soon be able to resume his work.'

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference at the Workmen's Hall, Romford-road, with the Stratford Centre on Sunday, November 6th. Afternoon meeting, at 3 o'clock, Mr. R. Boddington will read a paper on 'The Conduct of Circles,' to be followed by discussion. Tea at 5 p.m. At 7 o'clock addresses will be given by Messrs. G. Tayler Gwinn, W. Noal, and G. F. Tilby.

THE UNION OF LONDON SPIRITUALISTS will hold its annual Conference with the N.L.S.A. at their Hall, Grovedale-road, Highgate, on Sunday, November 13th. At 3 p.m., a paper by Mr. F. Dawson on 'Spiritualism: Some Problems and Obligations' will be followed by discussion. Tea at 5 p.m.: tickets 6d. each. At 7, Messrs. G. Tayler Gwinn, F. Dawson, M. Clegg, and G. F. Tilby will deliver addresses.

## 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.*

## Is Immortality Conditional?

SIR,—There seems to be a great diversity of opinion regarding immortality, but surely, so long as in each individual catastrophe a bit of the old memory is carried forward into the new life, so as to serve as a connecting link, eternal progression is possible! I have often raised the question amongst Spiritualists as to whether, amongst spirits, immortality is conditional or not; and the startling answer from the majority is that it is *conditional*. As to the reports from spirits themselves, some are negative and some affirmative. Of course, as I have already pointed out, eternal progression is a grand possibility, and gives the glorious side of things. I could dwell always on that bright side, but for the benefit of others let me offer a few thoughts.

Evidently the solution of the eternal problem of existence is to be found in both a Spiritualism of materialism and a materialism of Spiritualism. Thus, from the standpoint of matter, all the chemical atoms (and ether units if there be such), are resolvable into the one universal, perfectly fluid, essential substance which is pure spirit; while, from the standpoint of pure spirit, all the various finite spirits of whatever degree (derived either from the universal spirit or from one another), with all their varieties of quantity or quality, are finally resolvable either into one another or into the Universal Infinite One.

Being or Be-ness is just space and substance only; but where does the consciousness come in? Well, it is not the space that is the conscious thing, consequently it must be the substance. This is not conjecture but absolute certainty. By its will-acts this spirit-substance creates pressure-force and movement producing the ultimate units or atoms of matter. Then portions of the spirit-substance being detached, or isolated by being clad with a coating of atoms of special degrees of fineness, become the offspring of the parent from which they spring: and so the parental and filial relationship starts up. We are all directly from our finite parents and indirectly from our Infinite Parent: for all finite spirit must be *directly* or *indirectly* from the Infinite Spirit. The New Testament philosophy declares that Christ was in part *directly* from God. Not to enter into the problem of how wide or how narrow were the straits that joined the sea of Christ with the ocean of God, let us look at the mystery of evil.

Evil is to me no mystery or problem at all. Spirit has will. There cannot be spirit without will. And the word 'will' means 'free will.' Therefore, so many spirits, so many free wills—wills to do either right or wrong as they choose. The chances are that they shall frequently cross one another: hence, evil. But by experience they should learn to agree: hence, good. Hence, we have ill-will and good-will.

Pure spirit-substance I defined as being a perfect fluid. Water is not. Air is not. Nor is the ether if it be composed of ultimate units or rigid points. The most ultimate unit or rigid point must be made rigid by pressure or force produced by will action. Perfect fluidity is the normal condition of substance; fluid to its infinitesimal depths; infinitely divisible and every divided part a fluid speck still. Here we see that, amœba-like, every division separated would be a separate individuality, but all, *en masse*, one individual. So the Universal Spirit, in whom all others live and move, must be one individual personality if His substance is one *continuum*. And there will be nothing to occupy His attention but His works and His creatures. And they are all in His inmost presence before Him.

Now, our finite spirits, though finite as to the macrocosm, are infinite in their own microcosms. Each finite spirit, however small, has an infinity of parts within itself, and so it has room and scope enough here for fixing habits, and any amount of memories. Whether the subconscious is down in the depths here in the spirit, or whether it is in the markings and impressions in the brain or body tissue surrounding the spirit, I cannot say—perhaps it is more or less in both—this I do know, that 'will' is of the spirit; and the spirit itself can choose to develop goodwill or ill-will to others, and make within itself a heaven or a hell.

Spirit individuality being so dividual then, the spirit that persists and grows in vicious habits will destroy itself, or will have to be destroyed. Law and order must be kept in this spirit universe. The basis of natural and commonsense religion is ever God, ethics, and immortality. I believe God does His best—as the Ten Commandments and the Sermon on

the Mount bear witness. I believe that the said commands and sermon are the highest ethics, as their main purpose is immortal bliss. And I believe that the immortality of the creature is conditional in the very nature of things, and rests upon God and His ethics. The discoveries of the laws of gravitation, of evolution, &c., or of disembodied spirits, human or otherwise, whatever even they may say, do not in the least upset this basis.

Now from this ground of certainty, let us do our best at conjecture. When spirits have made the substance of themselves evil-grained or impure, and have destroyed themselves, or have been destroyed, will God absorb their essence into Himself, into His pure spirit? I cannot think so. What then? They must mingle *en masse* apart from Him in continual flow and surge and whirl and confusion—how far conscious I cannot say! They have lost their individualities, their souls. What if here be the explanation of the dark side of Nature—the ugly material side? What if, to purify this vast waste of wicked substance, planets have to fall into their sun-crucibles again, or dead suns have to dash against each other, and so flare up in fierce fire, so as to resolve into absolutely perfect fluid again the infinitesimal units of evil impress made before by evil actions!

Then what if this nebulous haze condensing again into solar systems, the spirit-life thus treated crops up again in the vegetable and animal on the surface of new worlds, giving probation to new individuals formed out of the old? This would justify that old life becoming subject to the ordeal of evolution. For evolution is certainly an ordeal. From first to last the fearful struggle of terrible monsters, of horrible insects, under dreadful conditions is so dire, that it sometimes is like a hell; until, wrung out of the agony, arises altruism or mutual aid; or, sifted from the awful confusion, emerges at last in crystalline splendour the survival of the fittest, the best, the holiest.

Why should a particular finite quantity of the infinite spirit-substance be subject to such an ordeal? Or will all the infinite substance come into the ordeal by turns? Or does a quantity by chance, or by absolute necessity from the nature of things, flow into this ordeal, no one being responsible? It becomes more than mere conjecture that it is the refuse of wicked spirit that is so treated, if we consider that God cannot absorb it into Himself as it is, and that its only chance lies in being regenerated through this fiery ordeal. Note, the individuals of this new birth are not exactly the same old ones resurrected, but are made from the mingled spirits of the old ones.

As for the responsibility question in evolution generally! Were the finite beings detached from the Infinite Being by accident or even by permission, the Infinite would not be to blame for evil result, but the creatures themselves. For, as God does not make men demoralised or degraded, but they make themselves so, so also do the animals, by persistence more or less in pernicious habits, make themselves pretty much what they are. Free will is, and necessity is also.

While writing this, I was talking to a youth on the topic of what becomes of the spirit-substance of a wrecked wicked spirit. He thought that the Parable of the Talents gave a clue to the question; that the spirit that had misused itself would be broken up and given to, and absorbed by, another that had made good use of his spirit. I suggested that that would be a disadvantage rather than an advantage. He said, 'No,' that the bad spirit would be given to the good spirit for the good spirit to make the bad substance good, and thus gain an *increase*. How interestingly do certainty and conjecture blend! We may find by-and-by that this latter conjecture is a certainty as well as the former, room for both being found in the universe of fact. What if *increase* be an advantage? Then, after all, the mediæval notions, as shown in Dr. Faustus and others selling themselves to the devil, soul and body, for a temporary advantage, may go to show that the devil knew what he was doing in having the best of the bargain—an *increase* to his substance in the long run. That, however, is conjecture run wild. Yet does not the spirit of the infant grow also with the growth of its body? And from whence, then, comes its increase of spirit? From God, we suppose.

I submit these thoughts to creed-makers before they draw up their confessions of faith. It would be well for them to make their statements under two heads—certainty and conjecture. It is a certainty that there is one essential fluid substance in the universe, and that it is Spirit; that portions thereof may become isolated more or less in bodies celestial or terrestrial forming finite spirits; that the immortality of the Universal is of necessity, while the immortality of the isolated portions is conditional on their behaviour; and that supreme reason points to the Ten Commandments and the

Sermon on the Mount as just what a Supreme Reason, apart altogether from miracle, would utter and urge as the surest and safest way to everlasting happiness.—Yours, &c.,  
J. J. BROWN.

#### More about Charles Bailey.

SIR,—In connection with the séances held at Grenoble, by Charles Bailey, you published in 'LIGHT,' of May 28th, p. 259, a letter by Mr. Swift, in which he mentioned an incident occurring at Mrs. Bright's rooms. I had intended writing at once, explaining that the incident mentioned was but a sequel to two given through my mediumship to Mrs. Bright, but have been ill for some months.

Before the Grenoble séances were held, Professor Curie used my organism to tell Mrs. Bright that they would be a failure. He said Mr. Bailey was a peculiar man, and he thought that those who were taking him in hand would not understand or handle him as they should. He expressed no doubt as to Bailey's efficiency, but simply stated the fact that Bailey's obstinacy would cause a fiasco. A fortnight before the incident mentioned by Mr. Swift, a message to the effect that the séances had ended summarily, and had been a failure, was given from the reputedly same source. It was also stated that Bailey would be given an opportunity to re-instate himself in Mr. Stanford's favour within three months. This could scarcely be credited, as Bailey had not communicated with Mr. Stanford or Mrs. Bright, in fact they had no idea of his whereabouts, but within the time stated he arrived here and the circles were re-organised on the old footing. The genuineness of Mr. Bailey's mediumship has never been doubted by those who know him at this side of the globe, but the fact I wish to emphasise is that interested workers from the spirit world anticipated and prepared those here for disappointment, with the hope of the restoration of public confidence in their efforts to establish the fact that the so-called dead *do* return and are intelligently interested in the progress and welfare of humanity.—Yours, &c.,

Brisbane, Queensland.

MARIE McLENNAN.

#### A Southern Union of Spiritualists.

SIR,—Kindly permit me, through 'LIGHT,' to inform our friends in the South of England that a Union of Spiritualists and Spiritualistic societies has been formed, under the title of 'The Southern Counties' Union,' to help, by interchange of visits between the local workers, to strengthen the existing societies, and by concerted action to propagate the cause in intermediate places where Spiritualism is not yet represented by a public body. The societies at Brighton, Bournemouth, Exeter (Market Hall), Portsmouth (Temple), Southsea (Abingdon Hall), Plymouth, Reading, and Southampton have already joined the Union, and as they cover a wide area they afford ample scope for future operations, the success of which depends upon individual efforts united in harmonious co-operation. May I therefore appeal to Southern friends who have our beloved cause at heart to join the Union as individual members (annual subscription 3s.), and thus help a movement that means so much to humanity? To those societies not already allied with us, I would commend the Union with all the powers I possess, reminding them that by united action alone can we become a force which shall lead the way to liberty and brotherhood. Our Union is associated with the National Union, and we shall strive to work in a spirit worthy of that body. Fuller particulars may be obtained from the hon. sec. of the S.C.U., Mr. G. MacFarlane, 'Allendale,' St. Piran's-avenue, Copnor, Portsmouth, or from yours, &c.,

F. T. BLAKE, President,

Southern Counties' Union.

Bristol House, Shaftesbury-road, Bournemouth.

#### Puzzling Automatic Writing Experiences.

SIR,—I have recently developed a certain amount of power for automatic writing, but I am continually baulked and baffled by one or two words recurring over and over again. They manage to get into every sentence, and it is most annoying to find this apparently senseless repetition, especially as I am very uncertain that there are such words in any known tongue. The word most frequently recurring is 'asodespes.' Is this my subliminal self playing nasty tricks on my objective self, or is it some entity making itself merry at my expense? The thing is worse than Mr. Dick's difficulties with King Charles's head, and entirely spoils any satisfaction in the writing itself, for every sentence gets involved somehow, and one or other of these unknown words is inevitable. I am writing this in case anyone else may have had the same sort of experience, and can throw light on what one can do to escape from futilities of this sort.—Yours, &c.,

C. B.

#### SOCIETY WORK ON SUNDAY, OCT. 30th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Miss Florence Morse gave to a large audience many well recognised clairvoyant descriptions and messages. Mr. Leigh Hunt presided and made feeling reference to the transition of Mr. Andrew Glendinning.—*Percy Hall*.—October 24th, Mrs. Imison gave fully recognised clairvoyant descriptions and messages to members and friends. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Harold Carpenter delivered an inspirational address on 'The Mystery of Love.' Mr. Godley sang solos.—67, *George-street, Baker-street*.—Mrs. Miles Ord spoke powerfully on 'Determination.' On Oct. 26th Mr. Punter related experiences and gave well-recognised clairvoyant descriptions. Sunday next, see advt.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Address and clairvoyant descriptions by Mr. Pierson. Sunday next, Mr. F. Smith, address; Mrs. Smith clairvoyant descriptions. KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Podmore gave an address and psychometric readings. Sunday next, at 7, Mr. George Sexton, of Clapton, on 'The Gospel of Spiritualism,' and answers to questions.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Maunders gave an address. On Sunday next, at 7 p.m., Mr. Percy Smythe; at 3, Lyceum. Monday, at 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROADGREEN.—Miss Violet Burton gave an address. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Walter Long, trance address. Members' annual general meeting.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Effie de Bathe gave an address on 'How Clairvoyants see Spirits,' illustrated by original paintings. Sunday next, at 7 p.m., Mr. Robert King. Saturday, Nov. 5th, tea and social evening; tickets 6d. each. Monday, Nov 7th, 8 p.m., members' circles.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Olman Todd gave address on 'Spiritual Beauty.' October 27th, Mrs. Wilson. Sunday next, at 11.30 a.m., circle; at 5 p.m., anniversary tea, tickets 6d.; at 7, Mr. Mills Tanner and Miss Sainsbury, also on Thursday. Silver collection.—N. B.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave an excellent address on 'Some Practical Aspects of Our Faith.' Mrs. Johnson gave clairvoyant descriptions. Public services, Sundays, at 7 p.m.; Wednesdays, at 8.15 p.m.—K. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Annie Boddington's 'Plea for a Rational Life' and her subsequent clairvoyant descriptions were much appreciated. Mr. G. F. Tilby presided. Sunday next, Conference of Union of London Spiritualists; at 3, Mr. R. Boddington on 'Circle Holding'; at 7, various speakers. Tea provided; 6d. each.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Clarke and Miss Mattley gave excellent addresses and Mrs. Curry successful clairvoyant descriptions. Sunday next, speaker, Mrs. Annie Boddington, morning and evening. Monday, at 8, Mrs. Boddington, clairvoyant descriptions. Wednesday, at 3, Mrs. Curry. Thursday, at 8, public circle.

PECKHAM.—LAUSANNE HALL.—Mrs. Knight McLellan gave an address and clairvoyant descriptions, many names being given. Solo by Miss Clayton. October 26th, Mrs. Webster gave psychometric readings. Sunday next, Mrs. Mary Davies. November 10th, Mrs. Webster. 13th, Mrs. Mary Gordon.—W. R. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, questions were answered through Mr. W. E. Long, and teaching given on 'Psychic and Mental Development.' Evening, an enlightening address on 'The Revelation of Jesus, by the angel, to St. John,' was much appreciated. Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mrs. Beaurepaire. Monday, 7.45, social party and dance; tickets 1s., in aid of Benevolent Fund.—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Mind' and gave psychometric readings. Evening, Mr. Graham lectured on 'The Summer is Ended.' Successful clairvoyant descriptions by Mr. and Mrs. Graham. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Miss Violet Burton. Wednesday, Miss Nellie Brown. 13th, London Union Conference at 3 and 7 p.m.—J. F.

PORTSMOUTH TEMPLE.—Mr. R. Boddington gave eloquent addresses on 'The Reality of the Unseen' and 'Problems of Mediumship.'—G. McF.

**BRIXTON.**—84, STOCKWELL PARK-ROAD.—Mrs. Neville gave a beautiful address and psychometric readings.—A. B.

**SOUTHSEA.**—LESSER VICTORIA HALL.—Mrs. L. Harvey gave eloquent addresses on 'There is no Death' and 'What is Truth? Do we Find it in Spiritualism?'—J. W. M.

**SOUTHSEA.**—ABINGDON HALL, ABINGDON-ROAD.—Mrs. Mary Davies (late president) conducted the services, morning and evening.—R. B. E.

**SOUTHAMPTON.**—VICTORIA ROOMS, PORTLAND-STREET.—Mr. F. Pearce gave an address on 'Science and Modern Spiritualism.' The president conducted an after circle.

**CLAPHAM.**—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Sarfas spoke on 'Man in the Spirit World,' and gave clairvoyant descriptions.—C. C.

**SEVEN KINGS, ILFORD.**—5, SPENCER-ROAD.—Mr. Thomas Brooks gave an address on 'The Heavens and the Hells within Man.'—W. M. J.

**WINCHESTER.**—ODDFELLOWS' HALL.—At the evening service an address on 'Triumphant Truths' was given by Mr. Bonny, of Basingstoke.—R. E. F.

**FULHAM.**—COLVEY HALL, 25, FEENHURST-ROAD, MUNSTER-ROAD.—Mr. Imison spoke on 'Ministry of Angels' and clairvoyant descriptions were given by Nurse Graham.—H. C.

**LINCOLN.**—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. C. Mason gave addresses on 'God: His Grace is Sufficient' and 'From the Church of Rome to Spiritualism,' and clairvoyant descriptions, also on Monday afternoon.—C. R.

**BIRMINGHAM.**—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. T. Timson gave addresses, morning and evening, on 'Spiritual Character Building,' and on Monday gave psychic readings, &c.

**SOUTHEND-ON-SEA.**—MILTON-STREET.—Morning, Mr. Thos. May spoke on 'The Labourers of the Vineyard.' In the evening Mrs. Barrel gave an address and successful clairvoyant descriptions.—H. E. V.

**BOURNEMOUTH.**—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Addresses by Mr. Macbeth Bain on 'Spiritual Healing' and 'The Christ Principle.' On October 27th, clairvoyant descriptions, &c., by Mr. J. Walker.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis gave the address and Mrs. Trueman clairvoyant descriptions. October 26th, Mrs. Dennis, address and clairvoyant descriptions.—N. F.

**FOREST GATE.**—447, KATHERINE-ROAD.—Miss Browne gave an address and psychometric readings. October 24th, Mrs. Judge, address and clairvoyant descriptions. 25th, Mr. Connor, address; Miss Middleton, psychometric readings.

**READING.**—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street gave an address, and in the evening spoke on 'Life and Religion,' followed by clairvoyant descriptions by Mrs. Street. Usual meetings during the week.—A. H. C.

**BRISTOL.**—16, KING'S SQUARE.—The president gave a paper on 'The Soul's Education,' and Mr. Eddy spoke on 'Ideal Spiritualism.' Solo by Miss Florence Dalton and clairvoyant descriptions by Miss Wright.—N. B.

**BRISTOL.**—12, JAMAICA-STREET, STOKESCROFT.—Evening, a paper was read by Mr. Williams on 'Perfection in Man.' Mediums, Mrs. Oaten and Mr. A. G. Taylor. Monday, Mr. A. C. Osborne lectured on 'Food Reform.'

**KENTISH TOWN.**—17, PRINCE OF WALES' CRESCENT, N.W.—Mr. Spencer spoke on 'Spiritualism' and Mr. James gave psychometric readings. October 28th, circle conducted by Miss B. José.—B. G. M.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Madame Petz answered questions and gave an interesting address on 'Builders of Bridges.' Mr. W. Rundle gave clairvoyant descriptions.—A. J.

**EXETER.**—MARKET HALL.—Mr. Walter Howell addressed large audiences on 'Does God Speak to Man Nowadays?' and 'To Die is Gain,' and on Monday on 'My Evolution from Methodism to Spiritualism.' Mrs. Grainger gave clairvoyant descriptions after each address.—H. L.

**PORTSMOUTH.**—VICTORIA-ROAD, SOUTH.—October 26th, tenth annual members' general meeting. After a tea, given by the officers and committee, Mr. Hector Lacey, president, dealt with the progress of the society and said that twenty-six new members had been added, attendances at the meetings had increased, a balance in hand was shown on the year's working, and a profit of £5 3s. had been made on the sale of literature. The ladies' work party gave over £10 to the society, the result of their efforts at their weekly meetings. Speakers for 1911 were engaged, and the constitution of the society was remodelled, several important alterations being included. The officers elected for 1911 were: President, Mr. Hector J. Lacey; Vice-President, Mr. A. E. Fielder; Secretary, Mr. J. G. McFarlane; Treasurer, Mr. Johnson. Auditors: Messrs. West and Shepherd, and Hon. Organist, Mrs. A. E. Fielder, and a committee of four, also a building committee.—J. G. McF.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STONE-ROADS.—Mr. Joseph Coote spoke ably on 'God and the Spirit World.' October 26th, Mrs. F. Roberts gave a special séance on behalf of bazaar funds. 27th, address and 'good' psychometrical delineations, by Mrs. Podmore.—C. W. J.

**SOUTHPORT.**—HAWKSHED HALL.—Mrs. R. Child discoursed on 'What is Man?' and 'The Secret of True Greatness.' Clairvoyant descriptions by Mesdames Child and Scholes. Mr. Beardsworth conducted the Lyceum session. Three days' mission by Miss Winnie Hulmes.—E. B.

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