

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

'Some Characteristics of the Interior Church' (The Theosophical Publishing Society) is a translation from the French of the important treatise of J. V. Lopukhin concerning the esoteric side of the Christian Church. Lopukhin, as the translator, D. H. S. Nicholson, informs us in a preface, was born, a Russian, in 1756, and served many years in the army, from which he retired in 1782 with the rank of colonel. He was a born mystic and also devoted much attention to Masonry. His mystical writings compare somewhat closely with those of Karl von Eckartshausen, so well known in connection with his famous book, 'The Cloud upon the Sanctuary.' There is a long and scholarly introduction by Mr. A. E. Waite, who finds in the testimony of both Lopukhin and Eckartshausen indications of the possibility of a state of consciousness in which 'a multitude of individuals have attained realisation in Christ.' It is eminently a book for those who seek for the interior meanings of religious truth by study—in a word, by the intellectual method. Lopukhin's view of the Christian life is a pure and exalted one, and—rare merit—he lived up to his faith.

We have heard a good deal of the idea of physical immortality, without being in any way captivated by it. We take the following from an article, in an American contemporary, on 'The Attainment of Eternal Youth':—

An important discovery relating to rejuvenescence has been brought forward by Adolph Weissman, the famous biologist. He has demonstrated that unicellular forms of life do not pass through natural death. These life forms, each composed of a single cell, are practically immortal from a natural point of view. Death, of course, occurs among them by violence, many being devoured by their enemies. At full growth, the unicellular creature, instead of dying, divides itself, the two divisions being complete forms of life, capable of growth until the division occurs again. The continuity of this process shows no tendency to fail for hundreds of generations, when the cells are able to rejuvenate themselves by a form of conjugation in which the nuclear substance of the participants is mingled and exchanged.

And the writer proceeds to argue that death came with the formation of multi-cellular forms of life, but that death is 'only a temporary expedient.' Man, he maintains, 'is now ready to overcome death.'

We agree that man 'is now ready to overcome death.' In point of fact, he always has been, although he is for the most part unconscious of the fact. But an undying life in the body—that, as the classic author remarked, is 'quite another pair of shoes.' Even in the world beyond there is

death or something analogous to it, transition from one stage of existence to a higher, and the casting off of the grosser elements that belong to the lower stage. Life without death would be life without growth. 'I've got to die,' remarked a jovial old American friend, 'if it's only to make room for some other fellow.' That is another aspect of the question. The younger generation is knocking at the door, and they must not be crowded out by any old persons who are willing 'to lag superfluous on the stage.' We are all for the young-old men or women who can carry the heart and mind of youth with the wrinkles and grey hair of age. But even *they* must 'pass on and out' in due time. They will find their true rejuvenescence elsewhere.

In the Antares Almanack for 1913 (to which we referred in 'Items of Interest,' p. 550) those interested in prophecy will find themselves plenteously catered for as regards predictions. In the direction of the lore of the stars the almanack, in fact, is 'full of wise saws and modern instances.' The weather for every day of the year is set down and political events forecast with none of the ambiguity that marks certain other prophetic almanacks of our acquaintance.

The prophet is admirably frank in some of his allusions. He declares himself against what are commonly known as 'birthday predictions,' the familiar table describing the future of every child born during the year. It is the 'worst kind of rubbish,' since one's success in any year, it appears, really depends on 'star courses' which can only be calculated from the personal horoscope. The almanack would be rather cheerless reading for most of the 'crowned heads.' There are 'brooding stars' for most of them and many afflictions are threatened. It is a relief to be able to say that our own King is under favourable influences during the coming year. After this the members of 'Lloyds,' who have issued many policies on the monarch's life, may breathe freely, and 'sleep o' nights.'

In 'The God which is Man' (Francis Griffiths, 5s. net) Mr. R. Dimsdale Stocker makes a valiant attack on some of the problems of this 'unintelligible world,' and as he approaches them from the standpoint of idealism and with a mind evidently clarified by study and experience his book has a vital quality and his thought generally rings true. In the chapter on 'Modern Thought and the Soul' he claims that man is essentially a spiritual being.

Man is no longer [to be] regarded merely as a biological phenomenon, or the mere ephemeral expression of certain physical forces which comprise a subordinate department of his existence, but as a living, conscious and self-conscious organism, which as it realises itself under its highest social aspect becomes a *soul*.

As to the possibility of that soul's survival in another sphere, that is another matter, and Mr. Stocker does not concern himself with it beyond expressing (in effect) the view that the question lies outside of man's immediate interests. He even claims that man's indifference to this question is 'proof rather of his innate spiritual discernment than of scepticism or materialistic tendencies.' From which

it will be seen that Mr. Stocker has still something to learn. But he has none the less produced a book that is healthy, reasonable and stimulating.

'The Philosophy of the Bhagavad Gita,' by T. Subba Row ('The Theosophist' Office, Adyar, Madras, 1s. 6d. *net*) contains four lectures delivered by the author at the eleventh Annual Convention of the Theosophical Society, held at Adyar, in December, 1886. They expound the subject with admirable clearness, and students of Oriental philosophies will doubtless find the work useful, more especially as the author is not unmindful of that thread of connection which links up all the great religions, the underlying ideas being identical in many cases although their relationship may be concealed under entirely different terminologies. Thus we learn that the Logos

may be called in the language of old writers either Eswara, or Pratyagama, or Sabda Brahman. It is called the Verbum or Word by the Christians, and it is the divine Christos who is eternally in the bosom of his Father.

The abundance of Sanscrit terms in the book may dismay the ordinary reader. They remind us of the erudite Latin titles applied by botanists to flowers which we know by simpler and generally prettier names.

The title 'Spiritual Prayers from many Shrines' is familiar to readers of 'LIGHT' as the heading which we have employed for a number of years past for the prayers which we have printed at the end of our 'Notes by the Way.' We have now received from the Power-Book Company a volume (price 2s. 6d.) bearing that title, regarding which the publishers say that the prayers 'have been gleaned from many sources by a lady who has found great help and comfort from their use.' On looking at these prayers we were struck with their familiarity, and on turning up a couple of volumes of 'LIGHT' we found that a number of the prayers printed in this book have already appeared in our columns. Probably many others, if not all, have been culled from our pages. The lady who compiled these prayers has just written us expressing her sincere regret at the omission of all reference to the fact that Mr. Dawson Rogers, years ago, gave her permission to reproduce them. She is a warm admirer of our journal, which has been a source of the greatest comfort and consolation to her through long sorrowful days and years. As our readers are already familiar with these prayers they will need no recommendation from us.

'Spiritual Light through Rays of Truth from the Minds of Thinkers, Focussed by Clarice' is the title given to a calendar which contains a series of brief quotations, one for each day of the year 1913, consisting of prose and poetry, from 'New Thought' writers. They are all good and stimulative. Take this, for January 26th, as a sample: 'Let us be bright, cheerful and happy—the other things are not worth while—Love, Faith, and Fearlessness are the ingredients of Life's great Anti-toxin.—W. W. A.,' or this, for February 2nd, 'Make life a ministry of love, and it will always be worth living.—Browning.' Our only objection is that as the quotations are printed on both sides of the sheets, and run on consecutively, it will be necessary, not only to keep turning the sheets over from front to back but also to turn the whole lot round and then back again for the next sheet. It would have been better to have printed them so that they could have been run through from front to back and then the whole calendar reversed. There are on the covering slips three 'Spiritual Prayers from Many Shrines,' the last one, however, being incomplete. The calendar is issued by the Power-Book Co, 329, High Holborn, W.C., and sells at 1s.

Mr. John E. Darling, writing in 'The Sunflower' of the 9th inst., refers to the fact that many persons die with a smile on their faces, and says that this is because 'at the last moment their spiritual sight seems to be intensified and they behold visions that are withheld from mortal eyes.' Speaking of the late D. L. Moody, the revivalist, whom he knew very well, as he lived only half a dozen miles from Moody's home, Mr. Darling says:—

With eight people around his bed, Moody, with his dying breath, gave Spiritualism one of the most beautiful endorsements it ever got. His dying words were these: 'Earth is receding, heaven is approaching, God and His holy angels are calling me. If this is death there is no valley.' (He had always been preaching of the dark valley and shadow of death.) 'This is delightful. I have already been within the gates of heaven and seen and conversed with Dwight and Irene in spirit.' Dwight and Irene were his grandchildren, who had preceded him to spirit life.

LONDON SPIRITUALIST ALLIANCE.

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, DECEMBER 12TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. H. BIDEN STEELE

ON

'Psychic Investigation from Several Aspects, with Some Illustrations.'

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, December 3rd, Mr. A. Punter will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday *next*, December 5th, Mr. F. W. Thurstan, M.A., will give an address on 'Growth.' Discussion will follow.

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

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, December 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

THE UNION OF LONDON SPIRITUALISTS.—Annual Conference with the Little Ilford Society in their Hall, corner Third-avenue, Church-road, on Sunday, December 1st. 3 p.m., paper by E. Alcock-Rush, 'The Crisis,' for discussion. Tea at 5, sixpence each. 7 p.m.—speakers: Messrs. G. Tayler Gwinn and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush.

SEANCES WITH SIGNORA LUCIA SORDI.

CONTRIBUTED BY G. S. C.

The current number of 'Luce e Ombra' contains an interesting account by Professor V. Tummolo of the principal phenomena which occurred in the course of a series of sittings held by him and other distinguished investigators with the medium Signora Lucia Sordi. Owing to various circumstances alluded to in his article, Professor Tummolo has, up to the present, been unable to devote the necessary time and attention to a formally complete and detailed account of these proceedings. He has therefore contented himself with a narration of the more prominent incidents witnessed in the course of the séances. Relying, then, on this investigator's reputation and capacity for careful and scientific observation, as well as on the favourable preliminary notice of the experimental results already obtained by the committee of the Italian Society for Psychic Studies with the medium in question, it seems desirable to draw attention to some of the more remarkable passages in Professor Tummolo's account without waiting for the publication of the detailed report on the experimental work now being conducted by the above-mentioned society.

The sittings which provide the subject-matter of Professor Tummolo's article took place in Rome during the months of December and January last, and appear to have been conducted under favourable conditions as regards control, &c. In this connection the distinguished observer writes :—

Immediately before every séance I desired that the medium should be examined by one or two ladies, and that was carefully done, even to the point of completely disrobing the medium in the room adjoining the one in which the sittings were held. Then Signora Sordi, lightly attired in a dark gown, entered the cabinet, and all of us took our respective places so as to form the usual and familiar chain of hands around a table, the doors of the room having previously been carefully sealed up. Every bright light was next extinguished, and for some time there remained in the room just a gleam of red light which did not allow of my distinguishing any object ; but after a quarter of an hour or so even that faint gleam was extinguished, and all remained in the most complete obscurity.

Dealing with the actual manifestations, which appear to have been almost exclusively of a physical character, he goes on to say :—

The phenomena which were first obtained at every séance were of a luminous nature, and identical with those which have been many times described by Senigaglia, Carreras, and others in this review. Some of these lights appeared to be a little greater than a star of the first magnitude, and strongly resembled such a luminary. Not infrequently they became double, and travelled a considerable distance apart, in a direction diametrically opposite, and far away from the medium. Then they described curves of a more or less complicated and capricious character, sometimes rapidly, at other times with a somewhat slow movement, and then even remained motionless for several instants, like splendid fixed stars, to again completely disappear.

Not a few marvellous lights appeared *contemporaneously with one another at a distance of a good two metres from the head of the medium, in continuous, most varied, and rapid curvilinear movement, being separated from one another by most varying distances.* How could they ever have been produced by trickery? Professor Luciani, however, was impressed in a sense adverse to the genuineness of these phenomena, because from many of these lights there proceeded a kind of smoke similar in every respect to phosphoric smoke. But there is no doubt that, just as the occult agent effects apports of various objects at some mediumistic sittings, and even apports of living animals, in like manner he may also be able to effect apports of some phosphorescent substance—without mentioning the possibility of his being capable even of forming it mediumistically from the ether or of extracting it from the nervous system of the medium. Here the simple *possibility* of an apport of phosphorus suffices to enable us to say that, given the conditions of distance, of motion and of contemporaneousness which characterise these luminosities, there does not seem to be room for a legitimate suspicion of trickery.

Professor Tummolo next proceeds to describe and discuss the remarkable transference of the entranced medium out of the cabinet. This consisted of a triangular space formed by a corner of the room and a sheet of gauze, one metre seventy centimetres

in height, nailed to a wooden, U-shaped frame, which in turn was firmly attached with wax-sealed ribbons to eyelets fixed in the two adjacent walls. In spite of such an impediment, however, it is asserted that 'the medium came out of the cabinet, leaving the wax seals and delicate gauze intact, and seated herself while still asleep in the midst of us, and was so found by us when, on becoming aware of the phenomenon in the dark, we had turned on the full light.'

Passing on to the subject of materialisations, we are told that 'with the mediumship of Signora Sordi completely materialised phantoms are obtained.'

Perhaps they may consist of a doubling of the medium ; but it does not appear to me doubtful that they are phantoms, because their hands, and also their whole person, or a great part of it, made themselves energetically and repeatedly felt by us at every séance by means of prolonged contact, *though all the time the medium CERTAINLY had her hands tied with a cord that was both knotted and sealed.* Moreover, a conjurer whom I, following the example of Ochorowicz, had purposely admitted to the sitting, not only informed me that an expert in knot-tricks never tied knots like those with which Signora Sordi was fastened, but even declared in the course of the sittings at which I had asked him to be present that no trick had been performed.

However, at the last of the sittings about which I am speaking—the one, that is to say, in which the medium had been placed in the cabinet with her bust and hands tied and sealed, being separated from us by means of a simple, easily-displaced curtain, at a distance from us of little more than a metre—one of the sitters, feeling himself touched by quite solid limbs, did not believe it possible that they could be those of a phantom and asked for the full light to be turned on, because—so he said—we were all the victims of a deception. But the light not having been turned on by anyone (since it was feared that the medium would be seriously injured if this were done), the person who had made the request himself switched on an electric lamp and produced a dazzling light. Then to my sight there appeared a sort of transparent shirt, which vanished immediately, instantaneously entering into the medium. The latter, who happened to be standing at some distance from the cabinet and not far from the individual responsible for the sudden illumination, fell to the ground like a corpse, and then commenced to wail in an indescribable manner. Every possible attention was hastily rendered her ; but she expectorated blood, and felt terrible pains in the region of the heart until the next day—pains which forced her to utter cries which she was unable to repress. . . . In the cabinet, immediately after the event just narrated, the medium's gown was found completely buttoned up, in spite of the fact that she was still bound in the manner previously described—bound, that is to say, in respect to her hands and body, with a network of ribbon.

Before the sudden illumination caused by the electric lamp, many of the sitters had been touched by well-materialised hands, *which were entirely free from fetters of any sort.* Even the wife of the gentleman who had turned on the light admitted that she had been touched on the cheek by gloved hands. Moreover, not everyone declared that they had been touched by the hands of adults, for more than one of the sitters announced that they had felt the caresses of little, delicate, smooth hands which gave the impression of belonging to a child. Instances of these touchings by little hands occurred at almost all the sittings through the mediumship of Signora Sordi, and by one person it was accepted as a probable hypothesis and by others as a heuristic one (though to myself it appeared to be an unjustifiable assumption), that the little hands were frequently those of the deceased daughter of Signor Tritoni (Valentina), who had come specially to say something confidentially to her father. I should state that several times I also appeared to be touched by *small hands*, but I always suspected that such touches were effected by the joined finger-tips of the hand of an adult person. When, in order to rid myself of any doubt, I inquired of the phantom who it was that touched me with the open hand, he, instead of touching me on the face as at first, touched me on the head, so that by reason of the convex surface of the skull I only felt a part of the palm of the hand and a part of the length of the two fingers, as though the phantom desired to arouse in me the illusion of being touched by a small hand. This, however, does not invalidate the fact that another person declared that he had certainly felt the touch of a real phantom child's hand on his epidermis.

Referring to the fact of the medium being found tied with the knots and seals intact at some distance from the cabinet, Professor Tummolo suggests that the reason for this change of position is to be found in the fact that 'in order to act at a distance

from the medium the unseen agent would have been obliged to employ a greater quantity of etheric fluid, to cause both himself and the medium more fatigue, and at the same time to be less certain of the best results, which he must have exerted himself to obtain.'

Finally, enumerating the various types of supernormal manifestation that were encountered in the course of the sittings, this observer says:—

Many other kinds of phenomena were obtained through the mediumship of Signora Sordi, such, for example, as transportations of objects, luminous contours of hands at a great distance from the medium, hands which in conditions of absolute darkness grasped, at the moment when requested, and with perfect precision, the forefinger of a person standing on a chair and keeping his arm and finger extended above him; transportations of objects from one part of the room to another; touchings by *luminous* hands; various touchings executed *synchronologically* at a great distance from one another, sometimes as many as four of them at once. Concerning the lights I ought also to say that at every sitting some appeared to be yellow, others sky-blue, others of a startling whiteness; some, again, were like stars; others diffuse and rayed; others, as I said before, were like the luminous contour of materialised hands. Frequently the medium passed, in some mysterious fashion, from one part of the room to another; and the most suspicious of all the sitters (a professor who assisted at a single sitting) frankly confessed to me that he quite failed to understand how the medium had been able to pass, as she had done, where there was absolutely no room for her passage.

Professor Tummolo concludes his article with the expression of his conviction of the genuineness of Signora Sordi's mediumship, and notes, as a corroborating circumstance, the fact (three times verified by him) of this medium being subject to exteriorisation of the sensibility, as instanced by her acute sensitiveness to pricks effected at a distance of a few centimetres from her and without her knowledge.

Further, an editorial note informs us that the sittings of the committee of the Italian Society for Psychic Studies have been proceeding for some months with this medium, that photographic records of the experiments are being obtained at every sitting with the help of six electric lamps, and that, with regard to the noisy conditions formerly demanded by her 'control,' this inconvenient feature has been entirely eliminated; while, with respect to the obscurity that characterised previous séances, it is now possible to say that 'sufficiently intense and complicated luminous phenomena are now verified at the commencement of every sitting in a satisfactory red light.'

'LIGHT': 'TRIAL' SUBSCRIPTION.

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

ALL the world is the temple of God. Its worship is ministration. The commonest service is divine service.—G. MACDONALD.

In an article in 'The Christian World,' on 'The Clearing of Lumber,' 'J. B.' concludes as follows: 'The new movement in religion which is to meet the want of our time must be for one thing a clearing movement. The Reformation, that grand revival of the sixteenth century, swept away a vast accumulation of rubbish that barred the free access of man to God; that choked the higher aspirations of the soul. That process to-day has to be carried farther. At its head must be teachers who are experts in disentangling the temporal from the eternal, the kernel which is for all time from the husks which enclose it. Religion will win when it finds itself on facts; facts of history, facts of the soul, facts of the spiritual experience, facts of man's moral need and of its supply. The ship of faith, in fighting its new battle, must clear its decks.'

THE SOUL: ITS FACULTIES AND POWERS.

BY JOHN RUTHERFORD, ROKER-BY-THE-SEA

This planet has laboured long and patiently for the advent of a human race; millions of years it was the abode of strange beasts, and now recently it has become the abode of man. What but imperfection would you expect?—SIR OLIVER LODGE in 'Man and the Universe.'

The problem of an immortal future, beginning in time, is solved by the resolution of forces, at first acting in straight lines, through spirals, reaching circles which, returning within themselves, become individualised and self-sustaining.—HUDSON TUTTLE.

Every obedience to the reason, even in error, increases its aptness for the reception of truth.—SCHILLER.

Chaldni, an Italian scientist, sprinkled fine dry sand on a plate of thin glass, and on striking the keys of a musical instrument, the sand particles were set in motion, and finally arranged themselves in curious figures. Any particular sound always produced the same figure, the lowest sound producing the simplest figure, and an acute note a somewhat complex outline. Thus by a variety of vibrations the most beautiful and intricate forms were obtained. This important fact was thereby discovered, that discordant sounds were invariably followed by unsymmetrical figures in the sand.

What is true regarding these sound waves and their effects is also true of mental or psychic influences; and undoubtedly the soul, like radium, throws out emanations. It is an accepted truth in the spiritual philosophy that thought possesses both form and colour. Colour, it is generally agreed in the scientific world, is not a primal element; it has no tangible or objective existence, but is a sensation like sound. Sensibility to colour admits of extensive variations, and is susceptible of development. It is not, however, the external organ of vision that is improved, but the colour centre in the brain. Where a great deficiency of the appreciation of colours exists, it is referred by psychologists to a want of 'association,' early habits of inattention, or some defect in the retina, or in the humours of the eye. But it is difficult to conceive how early habits of attention and inattention should cause the great diversity which exists in the power of judging colours; and so far from its being referable to the eye, it is remarkable that deficiency in the power of distinguishing colours exists with acute vision and a correct appreciation of the other qualities of material objects. Science defines colour as a vibration or motion of the ether. Colour is consequently psychological rather than physiological—mental rather than physical.

WHAT IS THOUGHT?

If colour is thus an 'abstract,' what is thought? True, it is very fluently spoken of by many as a 'thing,' but is it not clear that, like colour, it cannot be deemed to exist as an independent entity? It, too, must be classified as 'motion'—a motion of the psychic ether. Dr. A. J. Davis, the seer, says:—

Deeper than thought is the fountain. The operations of the mind are, by a few philosophers, considered in the light of entities. And others affirm that thought is a substance, instead of the motion of substance. In spirit-essence, each is like the other throughout the wide, deep, high, eternal universe. In spirit or Idea, *per se*, egotism is positively impossible. Through this principled ether we discern the hope of brotherhood to be justifiable and infinite. Spirit-essence is a universal solvent. Personalities disappear in this ocean of divine love-life, and the most remote intelligences, of very different build and bearing, meet and touch as children of the same superlative origin.

We may take it that the peculiar 'motion' termed thought will depend on the fullness and quality of the brain organs or centres through which it passes. Harmonious or well-rounded thought will produce pleasant emotions in the sensitives on whom it falls, but angular, combative thought unhappy sensations. A beautiful idea which has had its birth in the inmost spirit—if not impeded or nullified by adverse waves or motions from the lower brain centres, such as combativeness, destructiveness, or acquisitiveness—will reach outward expression in iridescent rays which illumine and render joyous all upon whom they impinge. A perfect thought is formed of balanced radiations from the three primal spheres of the spirit—In-

telleet, Love, and Wisdom ; and thus genuine thought of the immortal soul may not inaptly be termed 'God's Word,' for it is a 'breath of life.'

Spiritual truth is the flower born of the faculties of human nature, just as the violet is of the leaf-mould, the sunlight and the dew. No race has the monopoly of religious faith or of religious expression—of aspiration, joy, praise, moral reverence. No conflict is possible between true science and real religion. That which, to ecclesiastics and others deficient in spiritual faculty, appears as a tendency to an irreligious age is in reality an advance to a purer conception of religion ; it is the gradual deliverance from error, and a nearer approach to truth. When Pastor Robinson addressed the Pilgrims on the eve of their departure in search of religious freedom, he expressed his conviction that more light would yet break out of God's 'Word.' It was a great saying for the time. But a greater saying is given to more modern lips, the expression of a faith that more 'word' will break out of the light, and that this Word will be discovered outside of the recognised 'Scriptures,' outside of all 'bibles,' in the mass of those noble literatures which at once give expression to the holiest moods of the mind and nourish them.

THE VALUE OF PHRENOLOGY.

In his 'Principles of Psychology' the late Professor William James reviews Phrenology, and holds that it is unsatisfactory as a 'Psychology,' though it may have use as a character-reading method. Each of the primitive powers, he says, according to Phrenology, are nothing less than distinct 'entities' or 'souls.' 'Instead of one soul, Phrenology gives us forty, each alone enigmatic as the full aggregate psychic life can be.'

Dr. Gall, I may mention, who discovered Phrenology, anticipated, about one hundred years ago, this very curious objection. He thus meets the point :—

I am of opinion there exists but one single principle which sees, tastes, touches, thinks, and wills ; but in order that this principle may become capable of perceiving light and sound, of feeling, tasting, and touching, and of manifesting different kinds of thought and propensity, it requires the aid of various material instruments, without which the exercise of these faculties would be impossible.

This great thinker and scientist thus held that the ultimate ground of spiritual power within us is not a divisible substance, but a unity, and that the variety of manifested action is explainable by the multiplex system of cerebral organs. For the Spiritualist the matter may, perhaps, be more clearly put thus : The luminous point or divine inner power (which has pre-existed, and which is the impersonal spirit of God), in making contact with a physical brain and its magnetic investiture, emits rays, and divides its expression. And just as the prism separates the ray of white light, and breaks it in the form of red, yellow, and blue rays, so the outward organism breaks to the senses the various attributes of the spirit. These attributes, broadly, are Love, Moral Sentiment, and Intellect.

Whoever has scanned the field of ancient and modern philosophy knows that it is characterised by disagreement, contradiction, and inconsistency with respect to the faculties and powers of the mind, and he has doubtless found himself in 'wandering mazes lost.' Modern psychology yields us little positive knowledge of the mind, still less of the soul. Phrenology, on the other hand, is practical ; it sheds light on ethics and religion, on the proper evolution of the faculties, and prescribes the correct treatment for criminals and lunatics. Drs. Gall and Spurzheim showed long ago that it is a crime to put inferiorly developed human beings to death. On legal murder, war and the inhuman treatment of criminals the 'Church' has never exhibited any inspiration, but has always been on the side of ignorance and brutality. When millions of people were destroyed for witchcraft, the priests uttered no protest, but quoted the 'Word'—'Thou shalt not suffer a witch to live.' If they had had any light from heaven—any answers to their wordy prayers—they would have known that growth involves the incomplete and would have set to work to cure incompleteness, instead of advocating the strangling of their fellow creatures. One half of our babies are, it may be mentioned, yet born in circumstances involving them in wretchedness of a moral sort and not one individual escapes the inheritance of some defect.

PROGRESS BY EVOLUTION.

Our great and inspired evolutionist philosopher, Herbert Spencer, has given sure and positive grounds for our faith in the ultimate perfection of mankind in this world. Mr. Spencer succinctly puts the case as follows :—

All imperfection is unfitness to conditions of existence. This unfitness must consist in having a faculty or faculties in excess ; or in having a faculty or faculties deficient ; or in both. A faculty in excess is one to which the conditions of existence do not afford full exercise ; and a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes ; and that a faculty on which circumstances make excessive demands increases. And so long as this excess and this deficiency continue, there must continue decrease on the one hand, and growth on the other. Finally, all excess and all deficiency must disappear ; that is, all unfitness must disappear ; that is, all imperfection must disappear. Thus the ultimate development of the ideal man is logically certain—as certain as any conclusion in which we place the most implicit faith ; for instance, that all men will die.

We have here established progression by natural law. We see by the light of science not only life and intelligence gradually coming to richer unfoldings, but we are sure they will reach higher and higher moral relations. The divine beauty, truth, and goodness of the universe grow upon us. We have had enough of degrading mechanical follies—Pacifications, Substitutions, Atonements, and Reincarnations ; we are born anew as we come into harmony with Nature and the Supreme Causative Power. Dr. Martineau says :—

If you believe that God exists and understand your words when you call Him 'infinite' and 'eternal,' you cannot expect to find Him as *one object among many*, but as a *Spirit in all*.

(To be continued).

THE HEART OF CHRISTIANITY.

In a short notice in 'LIGHT' of the 16th inst. (page 549) of my article on the above subject in 'The Modern Churchman,' the writer asks me : 'Why label *agapé* "Christian" ? . . . Why thus limit the universal ?' My reply is that the past history of the world shows that no nation was conscious of *agapé* as a 'universal' principle of life before Christ came to develop it in the world. Before Christ every nation was 'naturally' at enmity with every other, not because there need be any quarrel, but solely because of all absence of treaties ; so that any nation could attack, plunder and slay without compensation. Christ was the first and only one who could break down the partition wall between Jew and Gentile (Eph. ii., 14) and thence potentially between all nations of the world.

The whole world in his eyes was to become 'brothers.' Consequently none of the so-called 'religions' of the world recognised *agapé*, nor do they now.

What is worse, some of the 'Christian' nations have become degraded back into the spirit of heathendom, as it is in Russia to-day, where tyranny and brutality are described as the characteristic features of those in power, as may be seen in the weekly paper, 'Darkest Russia' (November 20th, p. 1).

The writer in 'LIGHT' does not appear to see that *agapé* is very far from being 'universal.' It is Christianity alone—that is, living the Christ life—which is the only basis for a true cosmopolitan religion ; so that whatever groups, societies, sects, &c., men may make, they must regard one another as friends and spiritual compatriots, however much they may differ in dogmas, or what not.

Individuals may rise above the innate instinct of self-interest and make self-sacrifices for others ; but the mass of mankind do not, but prefer too often to make selfishness their rule of life.

'Natural kindness' probably sprang from the natural instinct of care for offspring, as seen in animals ; but it never got much beyond that in the old world. One and the same Latin and Greek word stood for foreigner and enemy.

E. HENSLAW.

[Professor Henslow fails to realise the point of our comment. By his own showing (p. 549) *agapé* is 'no part of outward forms of conduct whatever' ; 'it is the love of men' because 'it is an instinct' to love men 'as it is an instinct to love God.' If love to God and man is 'an inherent principle,' 'an instinct,'—then it is universal and is not limited to any *ism*, or *anity*—except *humanity*. Whether any class of men were unconscious of, or failed to live up to, this instinctive ideal was not the point.—ED. 'LIGHT.']

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THE TESTING TIME.

There was a time when, if any new idea, whether it took the form of a doctrine or merely a commercial undertaking, was to command popular acceptance, it was held to be essential that it should have a great name behind it. Those who advocated this method of commanding public approval were generally keen students of human nature. They knew that the average individual, lacking the time, the inclination or the capacity to test the value of the idea for himself, would cheerfully confide his interests to those who could claim distinction in the eyes of the world. Snobbery, a slavish deference to authority, and moral and intellectual apathy each played its part in the matter. Then came a series of bitter awakenings. Great companies with titled personages amongst the directors turned out to be sorry frauds; great doctrines avouched by distinguished intellects revealed themselves as based on very flimsy fallacies, and in the reaction that followed a number of time-honoured precedents and traditions were overthrown. In the business world it became no longer sufficient to quote names, however dazzling, in support of a new scheme. There was instead a brusque demand for facts and figures and expert testimony. And in the departments of religion, science, and philosophy a similar revolution in methods took place. The great names became of secondary account. Their influence was suspended until investigation, experiment and critical analysis had done their work.

All this marked a distinct advancement in the world's thought. There was a snapping of old fetters, a breaking away from old illusions. And the process is still at work, growing more rigorous and insistent at every stage of human progress. It is no mere wave of reaction in which the opinion of the individual is swept away in the 'psychology of the crowd.' It denotes rather a growth of individual judgment and perception.

Quite apart from its significance as an evidence of mental progress, we regard this change of outlook with unmixed satisfaction. It is of excellent augury for us, for there is probably no cause or movement upon which it will react so favourably as upon our own. For we have never sought shelter under the ægis of great names. All those who have intelligently advocated the truths for which we stand have consistently maintained the need for individual experiment, study and inquiry. True, there have been many who have felt a glow of pardonable pride in being able to point to the patronage and support of those in high places. But of late these good friends must have felt that this particular plea had lost some of its ancient virtue in the presence of critical minds whose standpoint is not

'Who says so?' but 'Why does he say it, and what evidence is there for his statement?' Those of our friends who are still under the spell of authority in truth, however, need not be cast down by this change in sentiment. The keen inquirer who contemptuously rejects the appeal to distinguished names in our support will be equally unmoved when other great names are quoted against us. To him such arguments are irrelevant. The Professor testifies for us; the Bishop is against us. Much he cares for Professors or Bishops! The question with him is, *Is it true?* And when he has finally settled that question for himself the conclusions of a whole College of Professors or an entire Bench of Bishops will give him little concern.

That is the spirit of the thinking world to-day, and we shall be wise to take note of it. The glamour of the great name is rapidly waning. Those who are behind the scenes in Art and Literature could tell strange tales of the summary rejection of work from men of world-wide distinction because it was below the standard of an advanced and critical public. At one time the work, whatever it might be, would have been accepted subserviently because of the name attached to it. But times have changed, and the picture, the play, the novel and the poem are judged on their merits. A fierce light will beat upon each when it is submitted to the public eye, and the judges and editors are mindful of the fact. If the painter, the dramatist or the author is a man of mark so much the better. His name will count for a great deal, but it will no longer compensate for any inferiority in his creation.

We hear sometimes complaints of the unworthy and undignified style in which our truth is presented to the public. It is a pity, of course, that low standards of thought and inefficient methods should prevail in any quarter, but let us not forget that the same spirit of probing and incisive criticism that pierces through glittering and impressive externals is equally competent when it is a question of penetrating a shabby and forbidding exterior. It will not stand abashed in the presence of grandeur, but neither will it despise the undignified. It is looking for reality, not for appearances and pretensions. It knows that the uncut diamond looks very like a pebble, and that a noticeable characteristic of gold in the mine is that it never glitters.

Under the stress and pressure of life to-day the mind of the truth-seeker grows ever more keen, persistent and discriminating. When he lights on our truth he and his like will speedily strip it of any false accretions of superstition and misconception. We love the truth-seeker. Therefore let us lighten his task by endeavouring to present the pure reality that shall be its own justification and rely for nothing on appeals to antiquity, to authority or to the witness of great names.

It is because we have begun to realise the significance of this modern development of keen, probing, analytical inquiry, that we can afford to regard with complacency those strange distortions of pure and simple psychical truths with which we are daily confronted. They take a myriad fantastic shapes; they are expressed in many a strange jargon; but behind each and all is some form of vital reality yet to be made apparent. The plain mind seeking a plain way is at present liable to be distracted and perplexed at every step, but in time the turbid streams of thought will run themselves clear, and the strong, critical intellects will find pleasurable scope for their energies in assisting in the process. When the work is done nothing will survive that has not virtue in it. The diamonds will be cleansed and cut, the gold refined by many fires, the path through the jungle transformed into a broad high road.

LAW BOOKS LEVITATED IN OPEN COURT.

We have just received from Port Elizabeth, South Africa, an account of a remarkable occurrence which took place in the civil court of that city about a month ago. The court messenger, standing in front of the bench, was reading the list of cases when two bulky folios of law reports, weighing several pounds each, which had been lying on the corner of a horseshoe table near by, suddenly rose in the air and remained motionless for an appreciable space of time, and then sank to the table. 'Three times this happened in the space of something between two and five minutes.' These levitations were distinctly observed by two witnesses—'the nearest human agents, yet not near enough to touch the books'—both of whom 'have a reputation for veracity.' We shall give the full particulars of this manifestation, which have been kindly furnished by Mr. H. Glasse, of Port Elizabeth, in the next issue of 'LIGHT.'

BIBLE-BELIEVERS AND SPIRITUALISM.

The marked inconsistency of those Christians who oppose Spiritualism while at the same time they believe that the Spiritualistic manifestations recorded in the Scriptures are true and believable is well demonstrated by the Rev. Walter F. Prince, Ph. D., in an able article in the 'Journal of the American Society for Psychical Research' for October last. After pointing out the well-nigh universal belief in all ages in phenomena called 'occult' and in their supernormal significance, Dr. Prince states his own conviction, based upon inquiry, 'that at least one-quarter of the adults whom one meets, as well of the educated as of the uneducated classes, have either themselves had some experience, *primâ facie* supernormal, or have heard of some such experience from the lips of relatives or friends whose good faith they expressly trust.' Continuing, he deals with the remarkable fact that despite the multitude of witnesses to one species of seemingly supernormal phenomena or another, and the respectability, the eminence, the scientific attainments of many of those witnesses, and despite all the data which have been piled up in various lands, there are critics who can dismiss all with a wave of the hand, a superior smile of pity, and a sentence 'it is all imagination'—or the declaration that the observers have been 'fooled and are the victims of mal-observation.' But, he remarks, 'it is too late in the day, and the evidence offered for the supernormal has loomed too big, for hoots and sneers to have any effect on unprejudiced inquirers.'

It is, however, the attitude of the members of Christian Churches toward psychical phenomena and towards the efforts now being made for their rational investigation that Dr. Prince regards as 'one of the strangest paradoxes of the age.' 'It is strange,' he says, 'because it is inconsistent, almost stultifying, in view of the contents of the Bible, the history of religious opinions in past centuries, and the fundamental postulates of the Christian faith.' He then proceeds to show how inconsistent believers in the Bible are when they deny these phenomena:—

It may be incredible that the dead should manifest themselves to the living now, but the Christian believes it not incredible that the spirit of the prophet Samuel spoke a message to Saul through the mouth of the Psychic of Endor (I. Sam. 28, 3-20), that Moses and Elijah were seen and heard talking on the Mount of Transfiguration (Matt. 17, 3), and that after the resurrection of Christ many deceased saints appeared in bodily form and were seen by many persons in Jerusalem (Matt. 27, 52-53). Christians may be above having visions now, but they credit the visions related in the Bible; that Mary had a vision (Luke 1, 26-38), and Zacharias another (Luke 1, 5-22); that Paul saw Jesus in a vision (Acts 9, 3-7); that Paul had a vision in which he saw Ananias coming and laying his hands on him (Acts 9, 11-12) and that Ananias had a vision in which he learned the name of the street where Paul was and the name of the man who owned the house, as well as the fact that Paul had seen him in a vision (Acts 9, 10-16); that Peter had an admonitory vision of a descending sheet (Acts 10, 9-16) and that a related vision revealed to Cornelius the name of Peter, the location of his lodging place and its owner's name (Acts 10, 1-6); that Paul first set foot in Europe in obedience to a vision (Acts 16, 9); and that the same apostle was encouraged and directed by visions at other times (as in Acts 18, 9-10; 23, 11; 27, 23-24). The Christian of this period may scout the possibility, under any circumstances, of

reading the future, yet he believes that this was done in numerous instances in Old Testament times, and repeatedly by Jesus and his disciples. We need only instance Jesus' prophecy of his betrayal and condemnation, the manner of his death, the city where it would take place, and his resurrection (Matt. 20, 17-19); Agabus' prediction that Paul would be made prisoner in Jerusalem (Acts 21, 10-14); and Paul's detailed prevision of the shipwreck (Acts 27, 10, 22-26). That dreams can ever be the vehicle of supernormal information may be absurd now, but the Christian believes they did sometimes serve Jacob (Gen. 28, 11-17; 31, 10-13); Solomon (II. Chron. 1, 7-12); the Wise Men (Matt. 2, 12); Joseph (Matt. 1, 20-24; 2, 13; 2, 19-20; 2, 22), Pilate's wife (Matt. 27, 19) and other Biblical characters. Any of us would vote our fellow Christian mad, and probably be right, if he declared he had been given a glimpse into the other world, yet we do not as a rule pronounce Paul mad when we read his solemn declaration that 'whether in the body or out of the body' he was 'caught up into paradise and heard unspeakable things' (II. Cor. 12, 14). Nothing seems more ridiculous than a claim that objects can be lifted without physical contact, and yet the Christian usually reads the account of Philip's levitation (Acts 8, 39-40) without a scruple. Nor is the above list of occult occurrences set down in the Bible by any means exhaustive, either in respect to types of phenomena or as to the instances under each. As the Rev. H. R. Haweis has said, hardly without exaggeration, 'There is nothing happens [is alleged to happen] in the occult world—dreams, apparitions, movements of furniture, or the appearance of lights—that has not its parallel in the Bible. You will find mention of the cold breeze of the séance room; the mighty rushing wind; mysterious appearances, ghosts, clairvoyance, clairaudience, second sight, you will find them all in the Bible. When you find these things in the Bible you say they are all right.' And if there be, in one or two of the clauses quoted, a smack that we do not quite like, at least there can be no gainsaying the not less emphatic statement by Phillips Brooks, 'Certainly there is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through the whole vast range. From creation to judgment, the spiritual beings are forever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would have a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities, and the fragrant fields, and the loud battlefields of the visible and palpable Judæa in which the writers of the sacred books were living.'

Did belief in 'spiritual' phenomena on the part of Christian people die out with the Apostolic age? Not so, it continued to persist as the centuries went by.

Not only does the present body of Christian believers take its stand upon a Bible full of accounts of occult phenomena, and look back upon a long line of centuries permeated by Christian belief in current phenomena of the same sort, but it is pledged to propositions of faith which do not simply admit the possibility of such phenomena, but may be said distinctly to favour them. The spirits of men live on after their bodies have died! then it would seem that, for all that appears to the contrary, they *might* manifest their continued existence to the living. There is a communion of saints! then that communion *might* embrace departed as well as mundane saints with an efficiency not yet appreciated. There are angels (messengers)! then the angels *might* be about their ancient business. Prayer brings wisdom and guidance! then that wisdom and guidance *might* occasionally come through subliminal channels of consciousness, manifest itself in dreams, and well up in the form of premonitions. Nevertheless we have the spectacle of nearly the entire body of Christian people in this age, so far as it is articulate, maintaining a Sadducean attitude in these relations.

Dr. Prince hits hard, and Bible Christians will find it difficult to reconcile their incredulity with their faith. Spiritualists, however, are such because of their knowledge of facts and intercourse with spirit people, not because of the Spiritualism of bygone ages.

We have received from the Power-Book Company, 58 and 59, Bank-chambers, High Holborn, W.C., a batch of New Thought booklets, at 1½d., 3d. and 6d. each, suitable for Christmas greetings. Four consist of poetical selections, and the remainder of pleasantly written little chats on health and character.

NOTES FROM ABROAD.

'The General Aspect of Mental Treatment' is the title of a recently-published book in which L. Caillet gives a clear definition of mental treatment and its various aspects. In conclusion, the author deals with the degeneration of the human race. He finds the only solution of this burning question in individual regeneration by intelligent submission to the wise laws of nature. This small volume contains some fine illustrations and portraits of Phineas Parkhurst Quimby, Mrs. Eddy, and Antoine the Healer.

According to 'L'Echo du Merveilleux,' the raven is a bird of ill-omen to the House of Hapsburg. As often as any of its members are threatened or have met with a calamity, the raven appears on the scene. When the late Emperor Maximilian, on the eve of his departure for Mexico, promenaded in the park of Miramar, a raven persistently fluttered about him. Soon afterwards Europe was startled by the news that the Emperor had been shot, and that the Empress had lost her reason over her husband's tragic end. In January, 1889, the remains of the unfortunate Crown Prince Rudolf were conveyed in a funeral carriage to Vienna. On its way there it was followed by innumerable ravens whose sinister croaking sounded like a mournful dirge. Nine years later the Empress Elizabeth was reading a newspaper one morning when a raven approached her, and finally perched on her hand. The following day she was cruelly assassinated at Geneva. Let us hope that it may be a long time before these harbingers of evil cross the path of the Emperor Francis Joseph!

The 'Bulletin Mensuel,' which has existed for the last six years, and has done much useful work in a modest way, has now been enlarged, and will, in future, appear under the name of 'Le Sincériste.' We wish this new enterprise every success and the achievement of its primary aim, viz., to study Spiritualism and its various phenomena in an impartial spirit, and to help the human mind to get a clear comprehension of the marvellous problems involved.

An essay on human suffering, in the September number of 'La Revue Scientifique et Morale du Spiritisme,' proves excellent reading. The writer, M. Chevreuil, expresses the opinion that outside ourselves evil does not exist, and that it is man himself who creates suffering by ever seeking his own personal welfare.

In the October issue of the same paper is published a curious prophecy which seems appropriate at the present time when the eyes of the whole world are directed towards the seat of war between Turkey and the Balkan States. Professor Goretta, director of the Italian schools for the study of the Orient, found himself some years ago at Benghazi. There he went to greet the hermit of Nasr-el-Tin, whose name was Ahmed. After a long interesting conversation with his visitor, the hermit concluded their discourse with the following prophecy, which has already partly fulfilled itself: 'Abdul-Hamid,' he stated, 'will be overthrown in the name of liberty, and the men then in power will rule the country worse than before. Turkey will be thrown into discord, misery, and desolation. A vizier will ruin his country and prepare the end of the Ottoman Empire.'

'Wahres Leben' recently recalled to its readers some opinions which Goethe expressed at various times on future existence. He said: 'I should be sorry if I had not the happiness of believing in a future life—nay, I feel inclined to say with Lorenzo of Medici, "Those who do not believe in a life hereafter are already dead to the life here below." The thought of death does not perturb me in the least. I am firmly convinced that my spirit will never perish, it will continue to exist from eternity to eternity. I derived my conviction of life hereafter from my idea of activity. If I am active throughout my earthly career, I naturally expect after death another form of existence where I can continue my wonted activity.'

In the writings of St. Thomas Aquinas on the relationship of the lost and blessed souls occurs the following passage: 'The blessed will witness the torments of the damned in order to appreciate all the more their own blissful state.' In opposition to this cruel statement of the so-called 'angelic doctor,' the paper referred to above publishes the following legend, at the same time remarking that happily the blessed ones do not share the opinion of St. Thomas Aquinas:—

'When the great division in Heaven took place, St. Michael, with the flaming sword, was commissioned to separate the good angels from the wicked ones. The latter were thrust into hell, whilst the former were summoned to enter the shining abode of everlasting bliss. All obeyed joyfully with the exception of one good little angel, who remained sitting outside on a roscate cloud, looking sorrowfully into the depth below. St. Michael approached him, took him by the hand, and asked him gently:

"Why do you not enter Heaven, and why are you weeping?" The angel pointed mournfully to a little black one who was being hurled into the deep abyss below, and who before disappearing stretched out his hands with an imploring gesture. "Oh, sir," sobbed the good little angel, "he was my play-fellow!"

F. D.

A SOUL IN PAIN.

As explained in Mr. Longman's preface, 'The Story of My Heart: My Autobiography,' by Richard Jefferies (cloth, 7s. 6d. net, Duckworth and Co., 3, Henrietta-street, Covent-garden) is not an autobiography at all in the ordinary sense of the word. It is the outpouring of the innermost soul of a man who found himself at odds with the world. With his interest in life and his keen sensitiveness to the grandeur and beauty of Nature, of which he was so close an observer, he was equally sensitive to the spectacle of terrible suffering which he could see on every side. Poor Jefferies! What a boon to his tortured spirit would have been the evidence of an after-life that should redress the wrongs and woes of this. In the face of those wrongs and woes it was to him the merest mockery, an insult to intelligence, to talk of a beneficent Power guiding events. There was no guiding—only a blind, cruel chance! Add to this the blindness of the human race, enslaved by ignorance on the one hand and selfishness on the other:—

I verily believe that the earth in one year produces enough food to last for thirty. Why, then, have we not enough? Why do people die of starvation, or lead a miserable existence on the verge of it? Why have millions upon millions to toil from morning to evening just to gain a mere crust of bread? Because of the absolute lack of organisation by which such labour should produce its effect, the absolute lack of distribution, the absolute lack even of the very idea that such things are possible. Nay, even to mention such things, to say that they are possible, is criminal with many. Madness could hardly go farther.

'Man's inhumanity to man' moves him to a white heat of indignation:—

At this hour, out of thirty-four millions who inhabit this country, two-thirds—say twenty-two millions—live within thirty years of that abominable institution, the poorhouse. That any human being should dare to apply to another the epithet 'pauper' is, to me, the greatest, the vilest, the most unpardonable crime that could be committed. Each human being, by mere birth, has a birthright in this earth and all its productions; and if they do not receive it, then it is they who are injured, and it is not the 'pauper'—oh, inexpressibly wicked word!—it is the well-to-do, who are the criminal classes. It matters not in the least if the poor be improvident, or drunken, or evil in any way. Food and drink, roof and clothes, are the inalienable right of every child born into the light. If the world does not provide it freely—not as a grudging gift but as a right, as a son of the house sits down to breakfast—then is the world mad. But the world is not mad, only in ignorance—an interested ignorance, kept up by strenuous exertions, from which infernal darkness it will, in course of time, emerge, marvelling at the past as a man wonders at and glories in the light who has escaped from blindness.

This was written twenty-nine years ago. Perhaps, were Jefferies living on the earth-plane to-day, he would be able to discern on the horizon the first gleams of the light he foretold.

The get-up of the book is a marvel of artistic production; the illustrations especially—from oil-paintings by Mr. A. E. Waite of the woodland haunts which Jefferies loved—being veritable triumphs alike for the artist and the colour-printers.

At Dundee there has been a Church dispute and the Rev. Dr. Walsh, successor to the Rev. David Macrae, at the Gilfillan memorial buildings, has been interdicted from preaching there by Lord Cullen, with the result that Dr. Walsh has inaugurated a new religious movement, which, he declares, shall begin, continue, and end absolutely without a creed. It shall have no ordinances or sacraments, be without formal rules, have as little organisation as possible, possess no property, and have no official minister—only a leader. He disagrees with the suggestion that a 'Church' should consist only of those who profess and call themselves 'Christian.' It would be far better, he says, to drop both words. What the world wants was well expressed by the late W. T. Stead as 'The union of all who love in the service of all who suffer.'

WEIRD IMAGININGS.

Oh, for the kindly genius of Charles Dickens to give us the right sort of Christmas ghost-story—since ghost-stories seem inseparable from Christmas! Or, if the particular blend of humour and imagination that one gets in 'The Christmas Carol' seems to-day a trifle old-fashioned and a more modern type of narrative is required, let it, at least, like Mrs. Oliphant's 'Beleaguered City,' or that beautiful conception of Lanoe Falconer's, 'Cecilia de Noel,' be inspired by some nobler aim than merely to send cold shivers down the reader's spine. With all respect for that excellent firm of publishers, Messrs. William Rider and Sons, if we had judged some of their new books by the illustrations on the covers (which are simply nightmares of horror), we should have pushed them aside unread. In the case of one of these—Mr. Firth Scott's 'Possessed' (cloth, 2s.)—the first impression was modified, but not altogether removed. The plot is cleverly, and in parts even powerfully, worked out, and the writer effectually exposes the failure of the materialistic hypothesis to explain many of the facts of human experience: but the idea that a powerful disembodied personality can obsess an innocent man, however weak, against his will, even to the extent of using him as the instrument of gratifying his own evil passions in the commission of the meanest crime by which one human being can wreck another's happiness, is (though the wrong is subsequently atoned for) too awful to be lightly advanced unless the writer can produce chapter and verse to show that it has some basis in fact, and we doubt that any such basis exists.

Again, why the burning of the mummy of an Egyptian princess on the eve of the birth of the heroine of 'The Gods of the Dead' (Winifred Graham, cloth, 6s.) should cause the beauty and charm of that very beautiful and charming young lady to be of an Egyptian type we cannot conceive, but that may be because we know so little of the gods in question and what they are able to accomplish. Still, there is nothing very uncanny about this story. What other writers lack on that score, Mr. Elliott O'Donnell makes up in 'The Sorcery Club' (cloth, 6s.). Mr. O'Donnell's visitors from the 'astral realm' quite baffle the artist's skill to depict adequately, though he does his best, both inside and on the cover. Headless beasts, epileptics, idiots with dribbling mouths, are a few of them; finally—preceded by demoniac laughter—we have the sudden extinction of the electric light, an impressive silence, and then the room filled with luminous striped figures! The ghosts of old Jacob Marley ('dead as a doornail') and Christmasses Past, Present and Future would be ashamed to own acquaintance with such a disreputable crew. And so too, we imagine, will readers of 'LIGHT.'

Messrs. Rider have also issued a new edition, at 1s. net, of Bram Stoker's successful story, 'The Jewel of Seven Stars.' They publish, too, a new novel by Edouard Schuré, 'The Priestess of Isis: an occult romance of the days of Pompeii' (cloth, 2s.). Reincarnation and other Theosophical notions play a part in this narrative, and consequently, though interesting and well written, it strikes us as bearing no kind of relation to the real life of to-day, and makes little appeal to our sympathies, although, like 'The Gods of the Dead,' it may interest the class of readers who delight in Eastern stories of a so-called occult kind.

DR. B. F. AUSTIN has had a new medium for apports (a Mr. Pichett) brought to his notice. In 'The Sunflower' of the 5th inst, he says: 'At a special séance, between ten and twelve a.m., we had in the light a number of remarkable apports. Stones were brought from outside the room (it was in the third flat) and hurled through the window on the floor; leaves of the banana tree dropped through the atmosphere; the Bible, lying on the bureau, was taken out of the room and hidden in the gentlemen's lavatory, where we found it by direction of the guides; and another Bible was brought in from another room, and was found in the leg of Mr. Pichett's pants. We also had a lithograph brought in out of the elevator and inserted in a copy of "Reason," which the medium took from Mr. Hoffman's hands. In the evening, in the parlours of the Brazos Hotel, twenty invited guests witnessed more apports and physical phenomena, and got some excellent spirit messages. Mr. Pichett was thoroughly examined by a committee of three before the séance.'

SCULPTOR AND SPIRITUALIST.

We have to thank a lady correspondent for calling our attention to the recent sudden transition, while undergoing an operation, of the talented American sculptor, Mr. Louis Potter, two striking examples of whose work were referred to in 'LIGHT' of August 7th and October 9th, 1909. In our 'Notes' of the former date we thus described a print we had seen in 'The Craftsman' of Mr. Potter's group, called 'Earth-Bound,' which we characterised as 'a wonderful piece of sculpture—wonderful because it is a great sermon, and not merely a bit of art work':—

There are four figures—a little child, a middle-aged man and woman, and an old man. They stand partly in line, and all, except the child, carry on their heads and backs huge lumps of earth, their feet also being clogged with it. . . . The most wonderful and the most pathetic thing about it is the figure of the little child in the background. As yet the burden of earth is not on its back, but its little head is bent, and the back, too, is bending as if to receive its load.

Professor Willy Reichel soon afterwards kindly presented the London Spiritualist Alliance with a photograph of the group. Its meaning needs little explanation. The burden of inert matter typifies, as 'The Craftsman' pointed out, the crushing weight of material conditions to those who grapple with them solely upon the physical plane. Another feature of the symbolism, indicated in a letter subsequently received from the artist, is that although each of the figures has its individual burden, the mass at the top merges into one solid, undefinable weight, showing the universal character of the conditions by which we are surrounded. With his letter Mr. Potter enclosed prints of another of his symbolical groups—'Progress and Tradition'—which consists of two figures only:—

Progress, a young man, with uplifted, radiant face and joyous bearing, presses forward eagerly, holding up before him, at the full reach of his arms, a staff, from which falls a scarf or scroll, bearing the words 'Light, Knowledge, Freedom.' Behind him lags an elderly man, with deeply-lined and set face, who is pulling at the cords of a thick rope, which is wound tightly around his body and left arm, coming even below his knees, and leaving but just freedom to shuffle along. His head is bent, and he seems entirely preoccupied with his bonds; there is even a sort of grim self-satisfaction on his face, as though he were rather adjusting them to his liking than making any effort to throw them off. Just beneath his hand is a conveniently-placed knot, which he might easily undo if he desired, but Tradition ever cherishes and hugs its fetters.

Our correspondent says of Mr. Potter that he was an inspired genius with the heart of a child, and brimful of faith in spirit communion. 'Never,' she exclaims, 'shall I forget how he greeted me in that wonderful studio, nor his dear mother's pride in his work! In his last letter, dated from Seattle, in July, while on his way to the Rockies, he wrote like a boy exulting: "At last success! The Paris Salon has accepted my works—"The Call of the Spirit' and 'The Cry of the Master.'" Scarcely is the clay dry on his great work of the President of Harvard when the news comes of his passing to the spirit side of life.'

WE are asked to state that the title of the book referred to in our report of the Rev. Arthur Chambers' address in last week's issue is, 'Speaking Across the Border Line,' not, as reported, 'Speaking Across the Borderland.' It is to be published shortly, and will contain an introduction by Mr. Chambers.

WHEN, in 'LIGHT' of the 16th inst., we printed the extract from the Rev. G. C. Sharpe's sermon containing his criticisms on the South African Government's advice to the people to pray for rain, we did not know what we were letting ourselves in for. We have received a long reply which would fill about two columns of 'LIGHT.' We cannot possibly devote space to it in this issue; indeed it is doubtful if we shall be able to find room for it this year. We mention this fact to remind our contributors that *short* letters or articles are always welcome, and can be much more easily used by us than long ones. This will also explain to some other correspondents why we have been compelled to hold over their letters for several weeks. We wish we could double our circulation and increase the size of 'LIGHT.' We should then be able to use many good things which we are now compelled to decline.

CINEMAS AS AN AID TO SPIRITUAL PROGRESS.

'The Review of Reviews' for November contains an article by the late editor in which, with his usual go-aheadness, Mr. W. T. Stead deals with the problem of moving-picture exhibitions and puts in a strong plea for special Sunday Cinemas. He points out that the attraction of the Cinema is life; the living picture appeals to the eye of the people. Out of upwards of four thousand picture palaces in the United Kingdom more than three-fourths are closed and useless on Sunday, the very day when the masses have leisure to attend them, 'largely owing to the opposition of the parson and the publican, who, at present, have a monopoly of the right to cater to the public need on that day.' Mr. Stead draws a startling contrast thus: 'If the Cinemas were open on Sunday four million people would go to see the pictures, but, as it is, they walk about the streets, go to the public house, stay at home, or in a few cases go to church or chapel. . . This seems to indicate that there is a screw loose somewhere in our machinery for making the most of men.' Attendants at places of worship would mutiny if the service were ten minutes beyond the usual time, but a Cinema crowd would welcome an extra quarter of an hour as a favour. Pews are empty though the admission is free; picture palaces are crowded with folk who gladly pay to enter. Mr. Stead says: 'We have only to open the Cinemas on Sunday with the right kind of pictures presented as parts of an ethical, educational and evangelical service to reach millions who at present "never darken the doors of the house of the Lord."' He even suggests that the churches 'should run the Cinemas as part of their regular machinery for leading and rousing the people—not for the desecration of the Sunday, but for its preservation.' The note of the Cinema Sunday Mission, he says, 'should be the width and breadth of its appeal. It should be the picture gallery of that universal Church which Longfellow described as being—

As lofty as the Love of God,
And wide as are the wants of man.'

The whole article is well worth study.

Mr. Stead's suggestions are as prophetic as they are revolutionary. The day will come when living pictures will be called to the aid of the spiritual teacher. It is inevitable. Already striking evidence is forthcoming of the beneficial influence exerted by the Cinema shows, even as at present conducted. 'The Christian World' points out that in 'this year's Governmental report on the prisons of England and Wales, published a few days ago, the Governor of Newcastle Prison, reporting on the past year (1911-12), says: "The admissions into this prison for the year number only 4,796, as against 4,892 last year. I am credibly informed that the large number of cinematograph halls in this city and its suburbs is largely responsible for this decrease." Similarly at Preston, where were only 4,351 prisoners admitted, as against 4,921 in the preceding year (and amongst these only 130 young men, as against 192), the chaplain reports, as one cause of the decrease, "the attraction of the various cinematograph shows, to which people go who otherwise would probably be in the public-houses or loitering in the streets."' It only needs that such facts as these should be widely known to arouse religious or spiritual teachers to a realisation of the incalculable value of living pictures, when rightly used, as agencies for the ethical, educational, and spiritual training of the people, and then their use will follow; precautions being taken, of course, against the attendants having to work seven days a week, and against a lowering of the tone of the exhibitions.

AFTER commenting on recent legal decisions respecting whist drives, the Editor of 'The Finchley Press' shrewdly remarks: 'We do not think that whist drives for charitable purposes will engage the attention of the authorities to any great extent, although if gambling is wrong, it is wrong whoever benefits by it; if the opening of picture palaces on Sunday is demoralising, it is none the less demoralising even if hospitals do get a small benefit from it. But our charming laws in these respects seem to indicate that those against gambling may be broken if the object is a good one, and that hospitals may be kept going by the demoralisation of our youths and maidens at picture shows on Sunday evening. Verily does charity cover a multitude of—hypocrisies.'

EVIL INFLUENCES, OR COINCIDENCES?

The reference in 'Notes from Abroad' to ravens as birds of ill-omen reminds us of an account which has been going the round of the papers of the misfortunes associated with the possession of that remarkable jewel of ill-omen, the Hope Diamond, which, it is said, was brought from the East in 1688 by the great traveller Tavernier, whose affairs at once took a turn for the bad. At the age of eighty-one he set out on a fresh voyage to retrieve his fortunes, and he died of fever abroad. Louis XIV. bought the jewel, and gave it in turn to Mme. Maintenon and Marie Leczinska, and each of them soon lost favour. Marie Antoinette preferred it to all her jewels, and perished on the scaffold. It was stolen in the Revolution, and when it reappeared it had been cut down to nearly half its original size by the jeweller Fals, of Amsterdam. His son stole the diamond, ruined his father, and committed suicide. Before dying he gave the stone to a Frenchman named Beaulieu, who died of want without being able to sell it. In 1830 Lord Hope bought it and was the only owner to whom it seems to have brought no harm. He sold it to a Russian Princess, who lent it to a French actress, who was shot the first time she wore it. The next owner went mad, and the succeeding one fell with his wife down a precipice and was killed. It was then bought by the ex-Sultan, Abdul Hamid, who sold it to a rich Persian merchant called Habib, who was drowned in a shipwreck off Singapore. Last January Mr. McLean bought it on condition that if anybody of his household died within six months the diamond should be exchanged for jewels of equal value. But two of his servants having died, and his mother having fallen seriously ill, Mr. McLean refused to pay the first instalment of £8,000, and a lawsuit was begun.

ITEMS OF INTEREST.

'C. E. B.' writes: 'I see that in "LIGHT," page 544, you give the famous quotation beginning "I shall pass through this world but once" as Carlyle's adaptation of Socrates. It would be of some interest if you or some reader of "LIGHT" could give me an authority for this statement, as I should be very glad to trace the saying to its source. The author of "Blessed be Drudgery" attributes it to "the old Quaker," which does not help much.' Can any reader help in this matter?' Letters should be addressed to the Editor of 'LIGHT.'

'The Gospel of Beauty' is well proclaimed by Harriet B. Bradbury (The Power-Book Co., 329, High Holborn, W.C., 2s. net). She aims to show 'the divine beauty of true spirituality and the spiritual uses of all beauty in life and in nature.' It is, we hold, the duty of everyone, both to himself (or to herself) and to others, to be as beautiful in appearance and in thought, in motive and in life, as possible, and this means being natural, healthy, strong, buoyant, active, useful, kindly, wise, gentle, and loving. In the past the gospel of fall, failure, death, and doom was dinned into our ears until we nearly lost faith in the naturalness of beauty, and many of us felt afraid to be glad and happy lest it should be wrong, or be but a presage of disaster. We felt that we could only be truly happy in Heaven, since man was born to trouble, and foredoomed to suffering and woe in this vale of tears. Thank goodness, that is all being changed, and the gospel of beauty, so ably proclaimed by our author, is based upon and recognises the fact that 'divinity stirs and quickens within the soul. . . To study and co-operate with the workings of the Divine Spirit in our souls must be the method of any successful religious culture,' and that means growth in grace, goodness, and beauty.

Thinkers of a certain class seem inclined to extol intuition at the expense of intellect and place it, as spiritual insight, above reason. Thus a writer recently said: 'Candid acceptance of the limitations of intellect and reliance on the faculty of intuition or spiritual insight takes us far into the heart of spiritual reality.' This is all true, within limits, but one must be very mindful of the limits of intuition and the danger of mistaking pre-conception and imagination for intuition. 'Intuitions' need to be carefully scrutinised and must justify themselves to the intellect, or reason, or those who trust them may be led very far wrong—as many thoroughly well-meaning persons have been in the past. We rather deprecate the practice of making these distinctions and putting reason and religion, intellect and intuition, in opposition as if they were antagonistic instead of complementary. Surely the universe is reasonable, or we can never hope to understand it, and God is Reason itself.

The alleged occult and psychic powers of 'Yoga Rama,' otherwise 'Professor' Pickens, which were recently heralded with such a flourish of trumpets, and were referred to by us on page 563, were not greatly in evidence at the performance on Monday last at the Little Theatre. To say the least, the tricks were very ordinary and not by any means such as we were led to expect. By no stretch of imagination could they be taken to be demonstrations of either psychometry, clairvoyance or telepathy.

A valued correspondent, who writes from Copenhagen, and who desires to translate the works of 'M.A. (Oxon)' into Danish, is anxious to obtain copies of the pamphlets, 'Personal Reminiscences of Epes Sargent,' 'The State of the Law as it affects Public Mediums,' and 'Spiritualism at the Church Congress,' as these are the only works by Mr. Stainton Moses that he does not possess. If any readers of 'LIGHT' can kindly help him to secure copies of these pamphlets, we shall be pleased to hear from them.

'The Action of the Subconscious Mind in the Production of Stigmatisation and Time Calculation' is the interesting subject of an address by Mr. F. Gilbert Scott, M.R.C.S., L.R.C.P., based upon his experiments in this direction, which he will give at Caxton Hall, Westminster, on Friday, December 6th, at 8 p.m., under the auspices of the Psycho-Therapeutic Society. Tickets, price 2s. and 1s. each, can be obtained from Miss R. Mackay, hon. secretary, 34, Bloomsbury-square, W.C.

One of the best features of 'Nash's' magazine is always Elbert Hubbard's brief opening essay, a true prose-poem, with its fit pictorial embodiment in one of Charles Warner's refined drawings. Mr. Hubbard's subject in the Christmas number (an excellent production throughout) is 'Nature's Supreme Desire.' 'The desire of nature,' he says, 'is to produce a seeing eye and an understanding heart, and nature never yet betrayed the heart that loved her. Nature rewards her votaries with every blessing. She penalises those who disregard her, flout her, and despise her, and for them misery and woe await. And these things are now being proclaimed from all pulpits and all schools and colleges. This general reverence for nature, now everywhere in evidence, is slowly but surely evolving a new race. It presages that nature's wish to be loved and understood will eventually be achieved. What man's life will be when, as a people, we have studied the laws of nature and learned to obey them automatically and through habit, no man can possibly say. And when, at last, nature has produced a being that is a part of herself and understands her and loves her, the object of the universe, seemingly, will be attained. A complete understanding of nature would be Omnipotence. A man is a god in the chrysalis. And it doth not yet appear what we shall be.'

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.

Spiritualism, Independent and Free.

SIR,—I read the Rev. Arthur Chambers' address with much interest, but we must not, I think, lose sight of the fact that Spiritualism, as we understand the term, stands for present-day intercourse with living human beings who have survived physical death. It is, therefore, first of all a matter of fact, not of belief. It is based on the evidences afforded by the phenomena associated with, or manifested through, mediums. These evidences are not Buddhistic, Christian, or anti-Christian, and while the facts that we are familiar with throw a flood of light on many of the recorded phenomena of Eastern lands, and thus help us to regard as both possible and credible many of the so-called 'supernatural' incidents of antiquity, they should not be quoted as giving support to any particular system of religious thought or practice. It seems to me that as these phenomena have occurred among all peoples in all ages, that fact favours the recognition of the innate spiritual nature of all men, and the divine innermost of every human being.

While I admire the frank outspokenness of the Rev. Arthur Chambers, I am unable to agree with him that Spiritualists ought to remain inside the Churches and thus leaven them. It seems to me that the result, almost invariably, is not so much the leavening of the Churches as the narrowing of the individual. Spiritualists, in the past, by their vigorous and uncompromising stand for free Spiritualism—for the recognition of man's birthright as a spirit, and his eternal destiny of progressive conscious evolution and spiritual realisation—have done much in conjunction with other advanced thinkers to

drive the teachers in the Churches to broaden their thoughts, to take cognisance of universal principles, and to cease to endeavour to identify those principles with certain persons and certain periods of time. The fact is, I think, that, by our independent stand, we have leavened modern thought on scientific and theological problems much more than we should or could have done from the inside of the Churches, and the time has not yet arrived for the cessation of our efforts.—Yours, &c.,
L. F. M.

Psychology in Dreams.

SIR,—Some twenty-five years ago my father passed on. He was an unselfish, good man, ever considering the welfare of others. He had been ailing for a long time, and one night, so distressing was his cough, that I got up and made some rich black currant syrup. While I was making it he said twice: 'You are exceedingly kind.' He drank the syrup and fell into a peaceful sleep. To our utter astonishment he passed on two days afterwards. I shall never forget my anguish of mind, how I wished we could have *realised* that he was so near the end. The night he died I prayed fervently that a message might be conveyed to him telling him how sorry I was for all our seeming neglect. I then fell asleep, and in a dream he appeared to me, resembling a perfectly beautiful white statue of Dante, or some great soul. He said to me twice over, 'You are exceedingly kind.' This dream vision instantly comforted me, and the memory of the experience is ineffaceable.—Yours, &c.,

'COMFORT.'

'How Not to Take Cold.'

SIR,—Mr. Holden's valuable letter on page 563 impels me to add my own experience. Two of my sisters 'died' of consumption; and increasing lung affections in my own case denoted a similar tendency. For many years I have discarded entirely hat and overcoat, though I live mainly out of doors. From a weak-chested middle-aged man I have become a strong-chested *youth*—capable of singing in the open air to thousands of people together—on one occasion from the middle of the River Severn to a brass band accompaniment, the song being the beautiful, but long and difficult, 'Nazareth.' The 'physician,' therefore, may claim to have healed himself in this case. Yet not so. 'I (the mortal), of myself, can do nothing, it is the Spirit within me that doeth the work.'—Yours, &c.,

THOMAS RAYMOND.

A Suggestion to Society Officials.

SIR,—In view of the recent requests for more reverence at Spiritualist meetings, it may be worth noting that Miss V. Burton's control on Sunday last expressed a desire that the congregation should remain standing during the invocation, and stated that the same request would be made at all the societies visited by the medium. Previously to this, a member present was strongly impressed that the people should remain standing.

I trust that all societies will consider this suggestion, as to see people sitting in all sorts of postures during the invocation does not give inquirers a very good first impression.—Yours, &c.,
H. W.

Woolwich and Plumstead Society.

Leaving the Body During Sleep.

SIR,—With reference to 'Sigma's' letter on p. 563 concerning leaving the body during sleep, permit me to say that I have that experience nightly, and when I awake I endeavour to construct a connected narrative of what has occurred. Sometimes I succeed, at others I fail, the dream vanishing too rapidly to permit of any coherent recollection.

In sleep, will power is practically in abeyance and non-effective. I recommend 'Sigma' when he is awake to 'will' to go to his friend. He should also pray daily for his friend's spiritual welfare; that will place them *en rapport*, and careful diet, avoiding everything indigestible, will provide the right conditions for leaving the body during sleep. It is a fascinating study, and has not received the attention it deserves.—Yours, &c.,
BASIL A. COCHRANE.

15, Upper Porchester-street,
Hyde Park, W.

SIR,—I should attribute 'Sigma's' failure to his undeveloped psychic nature, or the unresponsive nature of his friend. In this I speak from experience. There must be harmony (love) between two souls before communication can be established.—Yours, &c.,

W. HARRADENCE.

Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to submit the report of donations received during October for the 'Fund of Benevolence Sunday' collections: Post-cards sold at Hanley by 'V. P.' 13s.; Miss Simpson, 10s.; J. Osman, 5s.; Mrs. Lonsdale, 2s. 6d.; 'A Friend' (Madras), 2s. 6d.; Miss K. A. Crockett, £2; pamphlets, per Mr. Moss, 3s.; Mr. and Mrs. Burchell, 2s. 6d.; 'A Friend' (Halifax), 2s. 6d.; 'Thelma,' £1 1s.; 'H. J. B.,' £1 1s.; Mr. Walthers, £2 10s.; A. J. Burden, 5s.; J. Fraser Hewes, £1 1s.; Miss Clapham, 2s. 6d.; Mr. Walker, 2s. 6d.; Mrs. Watmough, 2s. 6d.; J. W. Owen, 7s.; pamphlets, per Mr. Teal, 3s. 4d.; pamphlets, per Mrs. Stair, 13s. Societies' donations—Croydon, £1 1s.; Crewe, 5s.; Halifax (Ravenstreet), 12s.; Darlington Lyceum, 4s. 3d.; Northwich, 4s.; Blackpool, £1; Battersea, 6s. 9d.; Glasgow Association, £2; Brighton (Manchester-street), £2 12s. 3d.; Portsmouth Temple, £2; Newcastle Spiritual Evidence, 13s.; Runcorn, 5s.; Wigan, 8s. 0½d.; Bishop Auckland, 10s. 6d.; 'Friends' (Dublin and Bray), 14s.; Seaton Deleval, 4s. 6d.; Bedlington, 5s.; Leicester (Silver-street), £1 1s.; Leicester (Queen-street), 6s.; New Shildon, 12s.; Bolton (Bradford-street), 10s.; Greenock Lyceum and Society, 13s. 6d.; Little Ilford, 7s. 2d.; West Stanley, 5s.; S. L. S. M. (Lausanne Hall), £1 11s.; Barnsley, 15s.; Darlington, 5s.; Grovedale Hall Lyceum (Holloway), 6s. 6d.; Quarmby, 5s. 9d.; Benwell, 6s.; 'E. L. S. A.,' Stratford, £1 17s.; Huddersfield (Ramsden-street), £1 1s.; Middlesbrough, 7s.; Brighton, 10s.; Macclesfield, 10s.; Camberwell Church of the Spirit, £2 6s.; Hyde, 9s. 10d.; Morecambe, 12s.; Seven Kings (Ilford), 6s. 10d.; Pendleton (Ford-lane), £1; Rothesay Circle, £1 5s. 6d.; Attercliffe, £1 1s. 6d.; Darwen, 10s.; Nottingham (Progressive), 10s. 6d.; Mexboro', 7s.; Heaton and Byker, 10s.; Manor Park Church, 12s. 6d.; Howard-street Mission, 5s.; Carlisle, 5s.; Slaithwaite, 5s.; Doncaster (Temperance Hall), 10s.; Smethwick, 3s.; Hackney, 16s. 6d. Total, £48 0s. 2½d.

I wish to thank all those societies and friends who have sent their donations in as early as possible. I hope to send you another list for November, and trust that societies which have not yet taken a collection will do so at their earliest opportunity, so that the list may be as complete as possible.—Yours, &c.,

(MRS.) M. A. STAIR.

14, North-street, Keighley, Yorks.

LONG HEADS AND LONG LIFE.

At the recent Phrenological Congress, held at Essex Hall, Essex-street, Strand, Dr. Abraham Wallace in the chair, Mr. J. Millott Severn, of Brighton, one of the past presidents, gave an able address on 'Phrenology and Longevity,' his conclusions being the result of some years of careful observation. We regret that we can do no more than give a brief synopsis. Mr. Severn advanced the view that the prevailing type of head in persons attaining old age is narrow and long, and that it is in our power materially to alter the shape of the head. The conditions favourable to the attaining of old age were, he thought, never better than at present, and there was no reason why a much larger number of persons should not live for one hundred or one hundred and twenty years. An intellectual life, he said, if not pursued too strenuously, is conducive to long life. Perhaps that is why so many Spiritualists have lived to a good old age, as we showed in 'LIGHT' of August 5th, 1905. Mr. Severn drew attention to the fact that the Bulgarians are famous for their longevity, there being, in proportion to its inhabitants, one hundred and eighty-seven centenarians in Bulgaria to every one in England. Mr. Severn gave several maxims which appealed to him as being helpful, *viz.*, 'Be hopeful; dispel fear; be moderate in all things; avoid all excesses, passion and undue contention; keep mind and body reasonably employed, and cultivate self-control.' An abstemious, simple and natural life, regular but not excessive work, are favourable. 'We must be useful if we would be healthful, and the service which gives us the most pleasurable remembrance and the greatest profit is the true and ungrudging service that we render to our fellows.'

SALE OF WORK AT BRIGHTON.

At Brighton last week the Spiritualist Society held a successful three days' sale of work. The local newspaper says: 'There was a splendid array of useful work and fancy articles in the spacious hall. The feature was the stall attended by Mrs. Maltby, who is regarded as the mother of the society. She is in her eighty-fifth year, and her great interest in the work of the society is really wonderful. The stall was heavily laden with all kinds of wearing apparel, both dainty and useful, all of which she had made herself. Other stalls were beautifully and

artistically decorated with all kinds of goods which were made in almost every instance by the members of the society. A large quilt, made by Mrs. Meikle, contained one hundred and thirteen names in small squares of gold and one hundred and thirteen flowers, worked in gold silk, while in the centre was "The Brighton Spiritualists' Society, 1912," cleverly worked in gold. Every person who required his or her name on the quilt paid 1s. In that way over £5 was raised, which will be added to by the sale price.'

Short opening ceremonies were gracefully performed by Mrs. Meikle, Mrs. Maltby, and Mrs. Jamrach in turn; Mrs. Jamrach also kindly assisted by giving 'descriptions' on Wednesday and Thursday. An excellent programme of entertainments was arranged by Mrs. Meikle. Everyone was delighted with the result, and words of appreciation and thanks were tendered to all the workers, both seen and unseen, by the vice-president, Mr. F. Grayson Clarke. The stall-holders were Mrs. Maltby, Mrs. Akers, Mrs. Clarke, Mrs. H. M. Everitt, Mrs. Stephens, Mrs. Hazeldine, Mr. and Mrs. Herbert Everett, and Mr. Robert Gurd.

SOCIETY WORK ON SUNDAY, NOVEMBER 24th, &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—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Mary Davies interested all with an address on 'Divine Activity,' and successful clairvoyant descriptions. Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—18th, Mrs. Podmore gave well-recognised clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mr. E. W. Beard gave an address on 'I would make Offering for My Joy.' Evening, Mrs. Effie de Bathe spoke on 'The Meditation of a Mystic,' and the 'Stella' Quartette Party sang. See advertisement, front page.—W. B.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD.*—Sunday next, at 11.15 a.m., circle; 7 p.m., Mr. Bosman. Thursday, at 8 p.m., address and clairvoyance.

CROYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN.*—Mrs. M. H. Wallis gave an inspiring address on 'Processes of Spiritual Illumination,' and ably answered questions. Sunday next, at 11 a.m., service; at 7 p.m., speaker, Mr. G. R. Symons.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. F. Johnson discoursed on 'Reminiscences' and 'Show me the Way,' and Miss Reidoma gave 'descriptions' and also held meetings on the 25th. Sunday next, Mr. E. W. Wallis.—H. I.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, *HAMPTON WICK.*—Mr. Robert King gave a helpful address, and answered questions. Sunday next, at 7 p.m., Mr. J. G. Nicholson, address, 'The Angels' Song.'

STRATFORD.—WORKMAN'S HALL, 27, *ROMFORD-ROAD, E.*—Mr. Geo. F. Tilby gave a much appreciated address on 'Spirit: the Great Reality,' and answered questions. Mrs. Bryceson presided. Sunday next, at 7 p.m., Mr. J. L. McBeth Bain, address.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses and answered questions. Evening subject, 'Communion and Communication.' Sunday next, Mr. G. Brown, on 'If a Man Die, shall he Live Again?'—M. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—The Rev. Wm. Garwood's addresses were much enjoyed. Sunday next, Mrs. A. Boddington, addresses and 'descriptions'; also Monday, at 8. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, *BRUNSWICK-STREET WEST.*—Mrs. G. C. Curry gave good addresses and 'descriptions.' Sunday next, at 11.15, circle; 7, Miss Violet Burton. Tuesday, at 3 and 8, also Wednesday at 3, Mrs. Curry, clairvoyante. Thursday, 8.15, circle.—A. C.

BRIXTON.—8, *MAYALL-ROAD.*—Mrs. Webster gave an address and 'descriptions.' Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—G. W.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Morning, address by Mr. Glennie on 'Pauline Spiritualism'; evening, Mrs. Podmore gave experiences and good 'descriptions.' Sunday next, morning, Mr. Scott; evening, Mrs. Mary Davies. Circles at 8.15: Tuesday, healing; Thursdays, public. Lyceum every Sunday at 3.—A. C. S.

SEVEN KINGS, ILFORD.—45, *THE PROMENADE.*—Mr. Alcock Rush spoke on 'The Need of Spiritual Food' and kindly rendered two solos. 19th, Mr. Brooks, address on 'Psychic Healing.' Sunday next, 11 a.m., study class; 7 p.m., Mr. G. F. Tilby. Tuesday, at 8, Mrs. Mary Davies. Friday, 8.30, members' circle.—H. W.