

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

An article entitled, 'Miracles—a Reconciliation,' by the Rev. C. T. Campion, in a recent issue of 'The Modern Churchman,' is immensely significant of the trend of modern religious thought. The author remarks:—

The only miracles we need consider are those of the New Testament, and modern cases of healing, apparition, telepathy, &c. . . . We all know that cures which would have passed for miracles at any period of the world's history down to a generation or so ago are now accepted as plain and sober matter of fact, and there is no need to quote any at length.

The writer then goes on to refer to the cures effected by Christian Science, to those reported from Lourdes and to an article on the subject which appeared in the 'Annals of Psychological Science' in February, 1908. He also alludes to Mr. F. W. H. Myers' 'Human Personality' in connection with the phenomena of telepathy and apparitions. In the course of his concluding remarks Mr. Campion says:—

We are unable and unwilling to keep our religion and our science in different mental compartments, and we hail the phenomena of both as revelations of the Will that is behind the universe. Our vision is dim, indeed, and we often long for more light . . .

That longing for light to which Mr. Campion gives utterance is one that appeals to us very forcibly, for it is our aim to minister to it to the best of our ability. We have long watched with interest the discussion in theological circles concerning miracles, for we know that the problem is one to which we may fairly claim to provide the solution. Some theologians, it is true, have cut the Gordian knot, instead of unravelling it, by the simple but highly dangerous process of repudiating miracles altogether. It has led to bewilderment and indignation amongst those of their followers who conceived that without supernatural sanctions the whole fabric of their theology fell to the ground. Mr. Campion has found a better way, and by replacing the supernatural by the supernormal succeeds in making the Biblical records both reasonable and probable. There was never any need to break the logical prison in which thoughtful religionists found themselves. They had only to open the door and walk out. That has been our message to them always.

In 'The Open Road' for November we note with pleasure a vigorous article by Edward A. Cope in reply to Mr. G. K. Chesterton's attack on the new religions in the same magazine, to which we alluded some few weeks ago. Says Mr. Cope:—

A new religion is, after all, nothing more than the old religious impulse seeking fresh expression. The old religions have become sophisticated, got themselves immersed in a multi-

tude of secondary matters, are greatly concerned with questions of ritual. They trouble themselves vastly over the authenticity or the authority of certain writings and the sacramental efficacy of certain ceremonial observances.

Quite true—and trite. And while the shepherds are engaged in frittering away their time on futilities, the flock has begun to break through the hedges into new and richer pastures. Mr. Cope very neatly suggests that the old methods of meeting new ideas by persecution have been adroitly changed. It is not easy now to suppress a new revelation by terrorism, so its opponents 'in place of denouncing the new as diabolical . . . pretend that it is merely dull.' We may even yet hear Mr. Raupert discussing our subject with a well-simulated yawn—when he is more up to date!

An article in 'The Hindu Spiritual Magazine,' for November, deals with 'Three Alleged Instances of Re-birth,' and the writer, though a Hindu, finds the evidence in each case valueless, and explains the circumstances supposed to point to reincarnation on far more reasonable grounds. As he well says, in discussing one example:—

This feature of the story [*i.e.*, the recognition of a place not known to have been previously visited by the person in question] reminds us of the statements made by some persons that they remembered having seen cities and other spots on earth, from their former residence [there], which cities and scenes of life were in existence, say, from five hundred to five thousand years ago. What remarkable memories they must have had, and how absolutely unchanged those cities and other localities must have been, to enable them to be recognised! Is it likely that those particular parts of the world stood still with no change for thousands of years?

That is the common-sense of a question to which we have ourselves given long and earnest consideration. We have, in the past, met with several cases which at first sight were baffling enough, but the difficulties disappeared as we made further acquaintance with psychical laws. But we are far from wishing to take up a dogmatic attitude on the point. At present our position is that the hypothesis of re-embodiment is unproven, and that the phenomena associated with alleged instances of it are explicable on quite other and (to our mind) more intelligible grounds. We number amongst our good friends many firm believers in the doctrine, but the diversity of view makes not an iota of difference to our mutual respect and esteem, for reincarnation is not a shibboleth, even though some of our friends may regard it as an essential part of their creed.

Lucretius, according to Mrs. Browning, 'denied divinely the Divine.' Alas, that so many have sordidly affirmed it! The God-idea has indeed suffered most in the house of its friends: so much so that many supreme thinkers have pronounced in favour of no opinion of God at all as better than the opinions of those who have devilised Him: and, truly, it would be better to have no opinion of God rather than to think that He would send myriads to hell for not happening upon His numerical nature, or other myriads to hell for never hearing of Christ.

The same is true of the belief in a Future Life. It

has been nobly denied and ignobly affirmed. So ignobly indeed has it been affirmed that there seemed no room in the affirmation for God at all: so ignobly that one could easily credit the story of the robust British farmer who said, 'Were I in heaven, and saw the torture of the damned, I hope I should revolt and say, "Let me get out of this, and go to see if I can help the poor devils!"'

According to these ignoble believers, neither God, nor angels, nor pitying fellow creatures can give any help to 'the lost'; and so the fiends triumph over their Creator. But the conscience of the world has awakened to the imbecility and horror of it, and the few who still preach it are, for the most part, listened to with wonder, apathy or contempt. On the other hand, the prophets of 'The Larger Hope' or Nobler Faith are more and more winning attention and allegiance. It will be a long time before they can win back to Religion those who have been driven from it by the atrocities of the earlier teachers, but the end is sure. There is that in the very make of man which demands communion with spiritual things. The revolt was natural, and even desirable, but the return will be like the coming home of an exiled child.

It is not our usual practice in these columns to notice volumes of poetry, but we may make an exception in the case of a book, 'Poems,' by Mr. Charles Robert Smith (A. C. Fifield, London, price 3s. 6d. *net*), since it has been sent to us for criticism. We are unable to take an exalted view of them, for although they reveal poetic feeling, and have a certain grace of diction, they are for the most part lacking in distinction. Nevertheless we found a certain pleasure in reading some of the verses, for while they are not on a high plane of thought and expression, they are earnest and unaffected. Perhaps the strongest thing in the book is 'A Soul in Transit,' in which there is a too true picture of the city crowds:—

Obsessed with secret, fierce desire;
Their eyes, which on the ground were bent,
Sought something in the mud and mire.
They looked before, about, behind
For precious things which none could find.

The poet has a vision of angels who, 'aglow with hope and love,' would fain lift the gaze of the seekers after lucre to higher things. And doubtless there is truth as well as poetry in the conception.

The following lines, entitled 'Aspiration,' seem closely akin to the New Year spirit, and we accordingly give them a place here:—

ASPIRATION.

The years may sear and sift us
With stress of alien things;
Time's eddying tides may drift us
On lonely journeyings,
But still the soul shall lift us
On her aurelian wings.
Her kindly light shall lead us
To more enduring joys
Than wealth that may impede us,
And ease that clogs and cloy,
And she shall bring to speed us
Love's power and Wisdom's poise.

BRISTOL.—A series of interesting addresses has been arranged to be delivered at the Clifton Guest House, 17, Royal York Crescent, Clifton, Bristol, during the next three months. The first, by J. Bruce Wallace, M.A., on 'Social Salvation,' was given on the 12th inst., and the next will be on the 27th inst., at 8 p.m. Admission free. Silver collection. Others will follow in due course.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, JANUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. HERBERT BURROWS

ON

'THE SOUL PROBLEM AND THE SPIRITUAL UNIVERSE.'

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

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

SPECIAL EVENING MEETINGS.—On *Tuesday next*, the 16th inst., at 8 p.m., Mrs. Podmore will give clairvoyant descriptions. Fee, 1s. each to Associates; Members *free*; Visitors, 2s.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, January 18th, at 5 p.m. *prompt*, Mrs. F. Smith will give an address on 'Development of Clairvoyance.' To be followed by descriptions.

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

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

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

'LIGHT is sunshine,' said 'Dr. John,' speaking through Mr. Street on Thursday, the 4th inst.; that is why our 'LIGHT' is such a welcome visitor, because it radiates sunshine and hope.

STRANGE SOUNDS IN A HOUSE.

I once resided in a house which in many respects was most pleasant. The situation was delightful, and attached to it was a garden both spacious and beautiful. As the reader may suppose, when the time came to say good-bye to this house, I was sorry to do so. Houses, however, like towns and villages, have sundry drawbacks—features known, perhaps, only by the immediate inmate or resident, and known by him in such a way that he would on no account live there permanently. This exactly applies to the house I am referring to. Fireside chats occasionally furnish us with well-nigh bloodcurdling stories, until the listeners are almost afraid to be alone after sunset.

I was once absolutely dubious with regard to 'ghost stories' and all kindred subjects, and connected them with a condition of overwhelming superstition or excessive nervousness. Time, however, has somewhat softened my heart in sympathy towards those who believe in such things.

As to the house of which I am now speaking, I have been told that strange and unaccountable sounds have been heard in some of its rooms by former inmates. These uncanny incidents, however, were seemingly intermittent, as for years together there would be no disturbances whatever but what were natural and could easily be explained.

One night, when taking my bath, a distinct double knock, twice repeated, was given at the door of the room, to which I responded, 'Who is there?' To this there was no reply, which appeared strange to me, as no footstep, nor the slightest sound of any kind, was heard outside. I heard no more knocks that night. After leaving the bath-room, I ascertained that no member of my household had been near the door during the time I was there.

On another occasion my daughter was in the bath-room, when she also heard two loud knocks, and at the same time no person had been near the door, and the cause of the knocking remained unexplained. No footsteps were heard, nor did anyone speak.

My wife—a woman of strong will and nerves and great self-possession—when alone one night in the dining room, plying her needle, heard heavy sighs, seemingly sighs of relief to a person whose grief for some time had been pent up. One night, before retiring to rest, one of my sons in trying to fasten his bedroom door, was unable to do so, as it was being pushed from without. Knowing that all the other members had gone to their bedrooms, he was alarmed, and, leaving the door, he leaped unceremoniously into bed, very much to his youngest brother's surprise and discomfort. On another occasion, about midnight, we were roused out of our sleep by a sudden loud crash, which we could never locate. It appeared as if something of considerable weight had fallen to the ground, or that a door had been violently burst open. The noise, however, was as momentary as it was loud and alarming, for perfect stillness was immediately restored, and the sound was not repeated that night, though a similar incident happened once or twice subsequently. We searched the rooms carefully below and aloft, but could never ascertain the cause. The furniture was undisturbed, no pictures had fallen nor had any burglars entered the house, for all the doors and windows were securely fastened, as they were when we retired to rest.

It was vexatious to be aroused out of one's first sleep in that way. Whatever it was that happened, the 'bark was obviously worse than the bite,' for it began and ended only in noise.

One of my daughters, one evening, when alone in the house, heard heavy and distinct footsteps across the attic floor, and apparently something heavy fall. She pluckily went up into the room to see who was there, but no one was to be seen, and the attic assumed its normal stillness. Like some unsuccessful explorer, she returned to the dining-room four storeys below, greatly disappointed, for she really wished to know the worst. We greatly admired her magnificent pluck, and were equally sorry for her non-success.

One night, when in bed, one of my sons heard light footsteps on the stairs. Knowing that all the family had retired to rest, and hearing no voices, and seeing no lights, his curiosity was aroused, and he followed the apparent stranger downstairs. The distinct sound he heard resembled that which a rustling

silk dress would make. The sound, however, died away, and the pursuer returned to his bedroom alarmed somewhat at what he had so distinctly heard, but at the same time disappointed at not seeing the ghost.

In addition to the foregoing incidents, I will only mention one more. At one time a lady friend was staying with us for a few days. One night when she was in bed with the door locked, the bed was lifted, and during the remaining time of her stay with us she slept with the gas lit at her own request. The cause of her timidity without light she did not tell us till leaving.

Were it necessary I could easily add to this little budget of weird records. I must say, however, that all these sounds were to us absolutely inexplicable, and, of course, such noises apart from any visible presence made us all very anxious to know what their meaning was.

But suffice it to say that we left the house, after residing in it for some years, without being able in any way to unravel the mystery.

As a family, however, we were of the opinion that something unusual, if not tragical, had possibly taken place there many years before our occupation of the house, and our great annoyance was that we could never trace the strange cause—that as pupils in such a school we were as perfect dullards when we left as when we went.

Some tell us that all such sounds as we there heard are the effects of a heated imagination; and others opine that they are directly traceable to a highly-strung nervous temperament, that such people see sights and hear sounds which never occur in one's saner moments; in fact, that they exist only in the world of imagination. These conjectures may be correct in some cases; but it is a fact that sounds are heard, and sights seen by many reliable witnesses, the secrets of which remain unravelled. Incidents such as these supply the Society for Psychical Research with ample material with which to prosecute its laudable researches. We hope, therefore, to obtain in due time a clearer knowledge of the laws by which sounds are heard apart from visible bodies, and bodies seen which are as intangible as thin air.

'VERIDICIOUS.'

'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?

ASTROLOGY.—'A Primer of Astrology' (3rd edition), by G. Wilde (Rexo Publishing Company, Halifax, Yorks, post free, 1s. 3d.), is a handy little work of some eighty odd pages containing an admirable digest of the essentials of Natal Astrology, together with simple instructions for that most fascinating of astrological operations, the 'casting of a horoscope.' Mr. Wilde puts everything so clearly that a curious, if sceptical, inquirer should have no difficulty in finding out for himself whether his horoscope is a lucky or an unlucky one, and perhaps learning at the same time something of what fate has in store for him. The same publishers have also sent us 'A Traditional Dream Interpreter,' by Sappho. The dreams are arranged alphabetically under subjects and the interpretations follow. It is claimed that these interpretations are compiled from old Chaldean, Egyptian and Eastern writings—they strike us as being rather fanciful. The price of the 'Interpreter' is 9d. 'Zadkiel's Almanac and Ephemeris for 1912' has, in addition to the usual well-known features, an interesting article entitled 'The Amazing Summer of 1911,' and another on 'The Government' of to-day. We note, with thankfulness, that the present winter is not likely to be severe, and that the coming summer will be of more than average warmth. The publishers of the almanac are Simpkin, Marshall. The price is 6d.—B.

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

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

(Continued from page 8.)

From conversations with her at several subsequent sêances, Paul learned that 'Sylvia the harpist,' as he called her, was born in England and died there in early life, about two centuries ago. Her family name was D'eau, or Daw. Her father was a French Huguenot, her mother was English. She once said to Paul:—

You wonder why my left arm is in such a strange position. It is because I hoped to be able to introduce a harp into the picture, and my left hand would have been resting on its strings. I could not reproduce a harp, hence the strange position. The harp was my favourite instrument in earth life, and is still my favourite instrument here.

She then, in the 'direct voice,' sang in an acceptable manner (but without harp accompaniment) two verses of the comparatively modern melody, 'The Harp that Once Through Tara's Halls.'

On another occasion Paul asked her, 'Can you tell me how and when you first favoured me with your friendship?' She replied:—

It was in London at Mr. Bournell's when I got photographed with you. I had previously been to his studio and succeeded in having my portrait taken with different people there; in fact, I became quite expert in getting my portrait satisfactorily taken. For that reason your spirit friends then present suggested that I should be taken with you, so that you would obtain at least one good spirit picture. I became interested in them and in you, particularly so when I learnt that you were from America, that you would return to that country, and that your occupation made you travel and come in contact with many people. I was curious to visit America and know its people, their great development of that continent, its industries, its great cities, &c. All this I can do now the while using your eyes and ears. I am grateful to you; I am all the while deeply interested.

'Sylvia' has made her presence known to Paul at many sêances, in different parts of America, up to the autumn of 1911. On December 30th, 1908, he was in Washington, D.C., and, remembering P. L. O. Keeler's remarkable mediumship, some phases of which are described on page 304 of 'LIGHT,' 1911, Paul called upon him and obtained, very unexpectedly, the following written message from 'Sylvia': 'My charge, my co-worker, and my much admired friend, I have had quite a trip through America with you, and if all the men were like you in the States and Canada, I would think the more of them, (&c.) "Sylvia." Apparently women of two centuries ago, inhabiting the spheres above, are as apt as those of to-day at paying compliments. From such a charming spirit as 'Sylvia' appears to be in the Bournell photograph they are graciously acceptable.

Paul was unavoidably present in Washington at a Congress meeting. As it was a holiday time he had fully intended spending a few days in Toledo, Ohio, attending two or three Jonson sêances. Two months before, 'Adela' had written him a short message through a mutual mediumistic friend, requesting him to go there. He had meant to comply with her request, and had even arranged to meet Admiral Osborne Moore in Toledo, on his arrival from England, but the urgency of his presence in Washington upset his intentions and pre-arrangements. However, 'Adela' did not fail to impress Keeler to write to Paul, in reverse or mirror* writing.

Keeler seemed to be seized with an irresistible impulse and dashed off, in less than thirty minutes, fourteen small octavo

pages, closely written. Paul had not been to him for eight years, and in the interval Keeler had been visited by thousands of investigators. He therefore had not the slightest recollection of Paul, and could know absolutely nothing of him or of his spirit friends. Yet he indited the message which follows:—

Dear one, I am certainly very glad that you came in here, for this little meeting will, in a way, compensate me for the disappointment I naturally feel at your inability to go to Toledo at this time. Of course, I am perfectly aware of the obstacles in the way, and I would not, could not, urge upon you any journey that would be inconsistent with your present obligations. You know it is a great pleasure to me to meet you in Toledo, because the conditions there permit me to come to you in such a real way. . . . I have not forgotten the early fall [autumn] experiences [at Jonson's]. They shall recur again to my delight, and, I hope, to yours. I feel we are as one spirit, we understand each other so thoroughly. . . . I assure you again of my faithfulness and constancy. I could never forsake you, never neglect you. I am happiest when near you. . . . ADELA.

Five other among Paul's special spirit friends afterwards wrote him messages, two of them signed by 'Kitty' and 'Viola,' who added after their signatures the words, 'The guides from Toledo.'

Two years later, when in New York, Paul found that Keeler was spending a month there. He visited him, without arrangement, on the morning of April 10th, 1910. Keeler remembered him slightly. An immediate automatic sêance was arranged for. For ten minutes or more the two men engaged in desultory conversation. At last Paul made some remark regarding the unusual delay. Suddenly Keeler's hand commenced writing in reverse manner with lightning speed, barely taking time to number and tear the written pages off an octavo pad which he was using. He covered fifteen closely-written pages—seven messages in all—signed by as many spirit friends. The first was from 'Adela'—a loving assurance of her unflinching affection for and continual companionship with Paul, concluding as follows:—

You cannot know how much I value this opportunity to write you. I seize upon it with avidity, and if I could properly guide the medium so long I would enjoy writing for half the day. Think of me as well and strong and robust now, for I am the living illustration of health, strength, and beauty. When you see me you will know me, for my former (earth) looks are not obliterated (but glorified). I am so happy when I can come to you. I enjoy coming (manifesting) in any way. I want you to use every opportunity presenting itself to hear from me, to let me reveal to you my love, my devotion, and my faithfulness. Now, I shall be with you, shall go with you, shall abide with you, shall, as far as I can, direct your ways for good, happiness, and profit. Think of me always as your ever devoted. ADELA ———.

With these excerpts we will, for the present at least, close the narrative of Paul's experiences. They are by no means exhausted; if the readers of 'LIGHT' have not had a surfeit of them, selections from the more recent ones may be given later. Far from me was the desire to arouse astonishment by the unusually realistic character of some of the phenomena, the naturalness and very human sentiments of the heart disclosed in the written communications. The keynote of it all is the power of Love—whether it be in the mutual relations of two hearts inevitably drawn together on earth and not parted even by death; whether in friendship, or in blood-ties cemented by former congeniality and harmony of tastes, aims, and character; whether in the desire to enlighten some in darkness, crushed by the loss of dear ones, or wandering into evil ways; in all and through all, the stimulus and the prompter is Love.

Let me recapitulate Paul's narrative: Adela, obsessed by religious enthusiasm and fanaticism, sacrifices Paul and all she holds precious on earth for the cloister, where she soon perishes, leaving her fortune to her monastic order. Paul, crushed with grief, gradually falls away from Roman Catholicism, its impossible dogmas, &c. For years he struggles in the sloughs of hopeless agnosticism. Finally, he makes desultory incursions into the realms of the occult; Spiritualism attracts him; he investigates, meets at first many obstacles, discouragements, inconsistencies, deceptions, yet perseveres, and at last obtains his reward at the sêance described on page 297. He is convinced of the truth of Spiritualism, of the possibility of communion

*The medium writes from right to left. To read the message it has to be placed in front of a mirror.

between the living and so-called dead—that Adela is living, and more fond of him now than she ever was in earth life.

From 1900 until 1905 he fails to obtain further demonstrations of the great truth he has found. From that year to the present—through many different mediums—some public, others private, several among the latter being persons of high social rank and independent fortune, dwelling on both sides of the Atlantic, in cities and countries far apart—he receives innumerable communications from the same dear ones—touching matters of the most intimate and personal nature, known and understood by himself and the communicating spirit alone; to say nothing of his own mediumistic faculties still in process of development, of his receptivity to spirit guidance and impressions, of apports, of occasional visions, of the blessed peace of mind with regard to to-day and the morrow. Paul exclaims: 'For all these inestimable blessings I am most grateful to Thee, Father of All, Bestower of all blessings. I humbly worship Thee and pray that Thy light and truth may reach the earnest and humble and persevering seeker as it came to me.' 'Knock and it shall be opened unto thee.'

MEDIUMSHIP AND SPIRIT POWER: A PLEA FOR STUDY.

BY J. BRONTERRE TETLOW.

Fifty years ago the problem often discussed was, 'Has man a soul?' In the light of modern revelations we may say: Man is spirit, having a soul and a body. We are able to analyse the body, define its structure, and describe its functions, and by-and-by we shall be able to do the same for the soul. We shall do it, first, by the higher processes of chemistry; secondly, by clairvoyant analysis; and, thirdly, by the critical processes of psychometry. At present we can only predicate the existence of the spirit by its manifestations in soul states, psychic atmospheres, and bodily transformations.

In our observations and researches in this realm we need to alter certain processes named scientific. The scientist is largely an observer of outside things, but if he wishes to discover soul and spirit he will have to observe what is taking place not *outside* of himself, but *inside* himself, and the more he knows of this interior operation, the more he will know himself, alike when influenced by interior states and when affected by external causes. What our spiritual scientist does everybody will do, and when experiences, moods of consciousness, &c., are compared, we may ascertain the manner in which operative causes work, and be able to define their laws. No doubt in the course of our studies we shall find that man's nervous system is acted upon from without and reacted upon from within—that the afferent and efferent nerves, with all their associations of brain and muscle, will reveal to us many things during ordinary conscious everyday moods. We may make strong affirmations and proclaim limitations, but if we are willing to allow our judgments to be affected by facts which are not always in the keeping of those who measure all experience by the doorway of the five senses, we shall make the interesting discovery that man's consciousness can be made actively alive through other than the usual channels, and that he may become conscious of sensations caused by influences acting directly on his brain without the intervention of the lower sensory organs; in fact, that by these operative influences acting outside normal channels, his whole nature can be changed, and he can become as another person. We shall in all probability find that some men are psychically impressible, pliable, and capable of being affected in many ways, whilst others are adamant, and that the largest class are neither wholly pliable nor adamant, but more or less susceptible to influences from without and liable to be dominated by the strongest mental or spiritual forces operating at the time. As we go forward we may find puzzling problems over which the very elect appear to make mistakes. Take Andrew Jackson Davis and Hudson Tuttle as examples. Both these men in their youth made assertions which in the light of experience they denied, viz., in regard to the ability of the spirit body to leave the physical body. In youth they both said 'Yes'; in later years they both said 'No.' Why this change? Possibly they both discovered that the area of

psychic functioning is wider than they at first thought, and that the caprices of consciousness are produced by subtler energies than their earlier experiences led them to believe. One thing is quite certain; the student of subconscious moods will learn—as his experience widens, and he observes his inner moods and passing impressions more carefully—that hallucinations may so affect his perceptions that he scarcely knows how he stands in regard to facts. If the person subjected to these forces cannot say where he is, how can the man who does not feel them know where he is? The normal scientific observer is of little use here. The most curious fact in this connection is that scientific observers think normal methods are correct in studying super-normal facts. Perhaps they will see differently some day.

Can anyone tell what a man feels but the man himself? He alone knows his own sensations and possibly he is unable to correctly interpret them. Let us start from that as a basic fact. Next let us recognise that he can be affected psychically, and that his personality may be thus imposed upon, and manipulated, more or less, to suit the purpose or intention of the operator. Then let us ask ourselves where are there absolute proofs that the internal man can be turned out to meet the desires of the man outside, and, if it were possible, what would the latter gain thereby? From long experience I have come to the conclusion that this turning-out process is a doubtful one. It is easier to manipulate the man than to manipulate his organism.

We may study any person in a trance state, and if we are keenly observant we shall find normal moods coming to the surface during the trance performances. Man, the incarnate spirit, is nearer to man the excarnate spirit than are the psychic and physical bodies of the incarnate man. It must, therefore, be easier for a spirit to get the man to be the messenger than to ignore him and use his bodily machinery, because if the control attempts to use his machinery he cannot readily supplant the modes of nerve expression which are habitual to the man who uses that body. It is the habits of the man, which run in well-worn channels, that count and must be taken into consideration. Spirit people often know that fact, whether our scientific observers know it or not, and in their efforts to cultivate the powers of mediums, they aim to transform their mental attitude and states of expression, and, by a process of transmutation of psychic atmospheres, to co-ordinate their interior states to their own, and by so doing facilitate the expression of their own personality through the entranced organisms of the sensitives. If we were to cross-question the medium on his awakening from the trance, and do the same thing a few minutes beforehand, and so find out all that we can respecting his experiences and the process of mental transfusion brought into operation, we might learn some things which would surprise us. Hallucination plays an important part in trance utterances; in fact, the more complete the hallucination and the less normal consciousness supervenes, the more successful are those trance utterances, whether as a proof of personality or of the transmission of the knowledge of the operating spirit. Complete submission for the time being, mentally and psychically, is the only way to secure the best results. All who study themselves whilst undergoing psychical development know that there is a resistance from within to incoming currents, and that it is only after considerable experience that their psychic nature is trained to rest quiescent and co-operate for the attainment of the purpose in view.

The burnt child feels the pain, the observer sees only the burn. The scientific observer sometimes gets what he asks for, but he knows nothing of the psychological powers brought into operation to attain the end. The operator and operated-upon are the only persons who really know: information may be given to others, but the knowledge is theirs alone. Too often the observer thinks he is wise enough to lay down rules and regulations; could he but feel the psychic currents which operate upon the conscious life of the psychic and the pain they create when he dictates terms; did he but know the illusions which arise from trifling psychic causes, and the puzzling moods they create, he would cease to assert and dictate. Instead, his attitude would be that of one who stands in patient expectation, awaiting what is to be produced, ready to measure its value, to observe what facts may come to light, to register and compare them, so that he may arrive at a knowledge of the truth. Thus at last he, even he, may learn that sometimes what seems like psychic madness is pure spiritual sanity.

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PSYCHOLOGY AND COMMON-SENSE.

In our recent article on Mr. J. Arthur Hill's latest book, 'Religion and Modern Psychology,' we indicated that we might give the work further consideration, and we accordingly return to it.

It has been well said that 'all literature is the translation of personality into words,' and the personal equation—wherever it can be determined—is always worth taking into account. There is a pathetic touch of self-revelation, for example, on page 88 of the book under review, in the course of a chapter in which Mr. Hill discusses the popular attitude towards a future life. He says:—

At all times I should prefer annihilation to a life such as I have had here; but I am fully aware that my life—fortunately for mankind—has not been a typical one. Though less full of suffering than some that I have known, it has nevertheless contained a much more than average amount (invalidism beginning at twenty-five and still continuing after thirteen years), and my sentiments are influenced accordingly.

We quote the passage with sympathy as a valuable aid to an intelligent understanding of Mr. Hill's point of view. It disposes effectually of any suggestion that his favourable attitude towards the evidences for human survival is in any way the outcome of that craving for a world beyond which is frowned upon by certain sour moralists. The witness in this case has no bias.

There is much matter for reflection in the chapters which deal with the popular sentiment regarding immortality or the lesser question of survival beyond the tomb. The author notes the general indifference to the question, and suggests that a good deal of it arises from disbelief in the possibility of knowledge. This is doubtless the case. For our own part we have never considered the attitude of the general mind on the subject as of more than indirect importance. There are those who, like Renan, would cling to the idea of continued life even if it meant perdition, and there are others who declare that the prospect of life beyond the grave—life of any kind—would be utterly abhorrent. In this direction, we fear, there is more of pathology than psychology. We survey a civilised humanity whose minds, in many cases, have been sadly warped by an inhuman theology, and whose brains, as the result of generations of unhealthy habits of life, are, as a rule, little fitted to be the instruments of clear and sane thinking. That is why the eschatology of many primitive races living after the *usque* of Nature is frequently nearer the truth than that of civilised peoples—as civilisation is understood to-day. But we are moving away from these old perversions—the grossness is being purged and left behind. Man, in-

stead of evolving into a splendid animal—the ideal of some of our eugenists—is being gradually brought into relation with higher and finer forces that will effect his regeneration in quite other modes than those of an adaptation to a purely physical environment. That, in our view, is the meaning of the spiritual unrest of to-day. The need for repairing and renovating our old house becomes less insistent with the near prospect of removal into a better one. In a word, humanity is advancing largely by the process of rising above its old conditions rather than by re-moulding them.

We found the chapters on Mysticism, in its various relations, pungent and entertaining. Mr. Hill refers to the instance (related by Edward Carpenter) of the gentleman who, accustomed to nocturnal inspirations, awakened one night feeling himself 'drenched with a sense of seraphic joy and satisfaction,' while at the same time there flowed into his mind a lovely poem, which he wrote down hastily, and fell asleep again. Recalling his experience when he awoke on the following morning, he turned with delighted expectation to the literary gem which he had produced. Imagine his feelings when he read the following:—

Walker with one eye,
Walker with two,
Something to live for
And nothing to do.

We place with that story another which occurs to us regarding a young man who awoke quaking with terror after a horrible vision, but who subsequently recalled the fact that all his fright had arisen from a dream of being chased round the room by a piece of paper!

The psychology of dreams is a prickly problem. It is only indirectly related to psychical states, but we have to remember that real experiences of the soul on higher planes may be strangely distorted by unhealthy mental and bodily conditions. There is a parlour game called 'Russian Scandal.' The leading player whispers to the next a sentence from, let us say, Ruskin or Macaulay; the second player repeats it as well as he can to the next, and so on, until it comes to the last player, who writes down his version of it, which is then compared with the original. And then the fun begins. Gibberish is only a mild description of the sentence in its final form, especially if it has to pass through untrained minds and defective memories. That is a fair illustration of what often takes place when thoughts and experiences are 'mediated' from heights of spiritual existence to this nether world. And that is the rock on which many well-meaning but unimaginative critics of spiritual revelations come to grief. The inspiration that will produce 'Kubla Khan' in the case of a Coleridge will, in other cases, merely eventuate in 'Hey, diddle, diddle!' That is the humour—and humanness—of it. There is no need to fall back on the idea of tricky and frivolous spirit agencies. The sleeping brain is full of quirks and freaks. We recall the case of a friend who has beautiful dream experiences which often terminate in something absolutely grotesque. It seems not unlikely that the anti-climax is due to the sudden lapse of the sleeper from a higher state of consciousness. The lower brain tries its best to carry on the train of ideas, and produces much the same effect as if a child should attempt to finish a broken passage from Mozart by means of a penny trumpet.

We are quite at one with Mr. Hill in his deprecation of a too zealous devotion to 'spiritual gifts and graces.' He gives some pungent examples of the extent to which religious and mystical emotionalism chills the sensibilities on the human and practical side of things:—

Jonathan Edwards's 'sweet delight in God,' offset by his astonishing ferocity towards his non-Calvinist fellow man, is

paralleled by many a young lady Christian Endeavourer who goes piously to meetings and leaves her old mother to do the housework.

Such cases are warnings, not against religious or mystical tendencies, but against that very human frailty which it is the essence of a true spiritual philosophy to correct, *viz.*, the undue development of one side of the nature. Many times from the platforms of our Movement have we heard advocated the harmonious cultivation of every side of the nature, so that the character shall be rounded out and the mind perfectly balanced.

Mr. Hill's volume has the high merit of being full of passages that lend themselves to quotation. But to yield unduly to temptation in this respect would be unfair to him, and we content ourselves with the following excerpt, which may fitly conclude this notice of an admirably sensible book:—

By help of the scientific evidence for survival, even the non-mystic may escape from materialism, and may once more see the world as a rational and ultimately satisfactory affair. This is a great advance on the position which science seemed to render unavoidable half a century ago. For the present, we may be well satisfied with the advance. It will be continued, but the new knowledge is enough to live by.

LONDON SPIRITUALIST ALLIANCE.

NEW YEAR'S SOCIAL GATHERING.

It was an excellent idea to open the New Year with a social gathering of Members and Associates of the London Spiritualist Alliance, for Thursday afternoon, January 4th, saw the seating capacity of the large room at 110, St. Martin's-lane severely taxed. At least a hundred ladies and gentlemen must have been present, and it was pleasant to listen to the buzz of animated conversation. At four o'clock Mr. Withall, vice-president, took the chair. He began by wishing the company a very happy New Year. Spiritualists, he thought, ought to be happier than other people. They had so much to strengthen them to bear troubles and to help them to realise the beauties of life. They must make the coming year better than the last. He felt that the Alliance now exercised a considerable influence on public opinion and the larger its membership the greater would be its influence. Instead of having hundreds of members it might have thousands, if all who were interested would help to increase the number. The Council had made certain alterations, and Members now could not only have books as in the past but they could attend the séances free of charge. Another new feature concerned the development of mediumship. Most people possessed in some degree psychic powers which were often well worth cultivating. The Alliance had held one class conducted by Mr. Street and consisting of sixteen members. This class, which met on Wednesdays, at 3 p.m., would shortly come to an end and another would be started; members who wished to join it should apply to Mr. Godfrey. He had now the pleasure of introducing 'Dr. John,' one of Mr. Street's controls, whom he had asked to address the meeting on 'The Sunshine of Spiritualism.'

'Dr. John' humorously apologised for the chairman's conduct in dragging him into that position, for he was no speaker, but a doctor. With regard to the subject given him, a great many people could not imagine the existence of sunshine in anything so gloomy as death. To them that subject was uncanny, and they were consequently surprised, in coming in contact with Spiritualists, to find them merry. They did not know that Spiritualism was the science of life itself, and was, therefore, unadulterated sunshine. All life was harmonious. There was only seeming injustice; that was on the surface; beneath there was perfect justice, perfect balance. Of all religions, the religion that approached closest to the nature of things must be the religion which contained most harmony. Spiritualism pure and undefiled was such a religion. Spiritualists consequently should be the people most in harmony with life. There should be no 'fiddle-faced' folk among them. Spiritualism appealed to the

man who was searching for truth, and cleared away his doubts by bringing to his notice phenomena which solved all his deepest questionings; with the removal of those doubts it gave him sunshine, and his outlook on life naturally became vastly different from what it was before. In past ages kings would have exchanged all their kingly pomp, philosophers would have given all they possessed to find proof of the indestructibility of the thinking principle. Spiritualism brought that proof, and if a man who had been thus blest could still wear a long face, he deserved imprisonment without the option of a fine! It ought, on the contrary, to vivify his whole life and enable him to see everything through spectacles of a totally different lens-power from those he used before. The world was filled with great problems—social problems, national problems, political problems—which demanded solution, and Spiritualism in bringing to us proof of the reality of the life beyond brought with it the knowledge of how to deal with them. He would make bold to say that if the philosophy of Spiritualism were absolutely applied, the solution of all these problems would be found. All classes were appealed to, especially the educationalist and the reformer. No matter what reform a man was out after, it would help him in its consideration. The man who had learned lessons from the other side of life was better fitted to aid his fellows, because he could see further than the man who had not. It brought sunshine equally to the rich and the poor, for bereavement might be as deeply felt by the Queen on her throne as by the poorest of her subjects. It was a melancholy fact that ordinary religious teaching failed to provide any permanent consolation. True faith was founded on conscious knowledge. Spiritualism flooded saddened lives with sunshine, for it showed the mourners that those whom they mourned were but gone into the next room.

Spiritualism also showed the best way of dealing with the physical body. The sunshine of Spiritualism was essential to the all-round well-being of the race. Spiritualists should be four-dimensional, perfectly balanced on all their planes. The result would be a better race in the future, healthier children living under better laws—physical, mental, psychical and spiritual.

Life was meant for laughter; life was full of harmony. There was a song of the flowers as well as a song of the birds. Too many, unhappily, missed the sunshine of Spiritualism because, instead of earnestly embracing its facts and science, they played with it as children played with dolls. It was just a passing amusement with them. If they were moulding their lives on principles derived from Spiritualism they would introduce the subject to others, and would do so in a manner that would appeal to them. Gradually there would be a pressure on public opinion that would have a strong influence for good. They could remember, too, that they were not alone, that the great and wise of past ages were working with them.

In conclusion he would ask his hearers to bear witness to the gladness that Spiritualism brought into their lives by being themselves sunshiny, for after all sunshine was a very real thing in human life—the only thing that made life worth living!

Mr. Peters then very kindly gave a few clairvoyant descriptions, which were eventually all recognised, and this most enjoyable social gathering was brought to a close with a hearty vote of thanks to Mr. Street, 'Dr. John,' and Mr. Peters.

TO CORRESPONDENTS.

SIR ROBERT ANDERSON.—We will give your letter next week; it came too late for this issue.

A. GLASSBERRY (Manchester).—We are unable to write to you because you have not given us your address.

'W. G. M.'—Thank you for your letter. We agree with you entirely, but a protest would be useless. Silent contempt is best.

ODEN NEREI.—We have not seen any further particulars respecting the vision experience of the ladies to whom you refer; it was probably a case of psychometric perception.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference with the Plaistow Society at Spiritualist Hall, Braemar-road, on Sunday next, the 14th inst., at 7 p.m. Speakers, Messrs. Gwinn and Clegg.

DEATH AND THE BIRD: A PARABLE.

I.

I knew not where or what I was; human heat and cold, human sorrow and happiness had passed away. But I knew that the still white body I looked down on had been my own. And I *felt* how strange my destiny had been that, for so long, I should have been imprisoned in the complex material form of arms, legs, body and head which lay there motionless.

And then I was conscious of some new, strange feeling. It was I myself that felt, but the feeling was so spaceless, so humanly *impersonal* that it seemed to belong not to myself alone but to all feeling nature.

By the bedstead, where lay my still body, knelt a woman. Her head was bowed down in her hands and she was trembling painfully. But no sound came from her. And the appearance touched the new strange feeling that had been born in me. I knew she lived still bound to the earth and that she was full of hopeless grief. And I knew my task was to comfort her.

II.

I was a little bird. I stood on the sill of an open window. And the woman I had seen stricken with grief sat within the room—a still, silent figure clad in black.

I chirruped a little song, fearless of her. She looked up at me, and her face was sorrow-stricken and tearless. She came near to the window. I hopped on to her arm, still chirruping my little song. She stared at me at first as in fright. But then she gently touched my back. I did not move. And then tears came to her eyes, faster and faster, till they were raining down.

Back to the window sill I flew, and there I sang a song of bird-triumph before I flew away. So, day after day I came to her and sang my little song and let her fondle me and feed me with crumbs; for birds in the body must live. And her sorrow passed away, so that smiles, not tears, greeted my coming. And I knew my task was done.

III.

'Most strange, nurse,' said the doctor; 'the crisis is passed, she is already gaining weight.'

'Most strange, doctor!' said the nurse. 'It came every morning as if to her only. It sang to her always—oh, so prettily!—and let her feed it and smooth down its feathers. It brought back to her interest in life, she looked daily for its coming with growing delight. And *please*, doctor—there were tears in the nurse's eyes—'don't destroy her belief.'

'That it was his spirit?' The doctor smiled. 'Have no fear, nurse. The belief, however foolish, is too beautiful for destruction, and it has saved her life and made for her a happy future on earth.'

He turned to walk away. Then, turning again, said, hesitatingly, 'You've seen other such cases?' 'Ye-es.' 'And, of course, it is all nonsense?' 'Perhaps so.' The nurse was smiling as she spoke.

Again the doctor turned to go, but again he turned back. And now he looked at her severely. 'Nurse,' said he, 'you believe it!' 'Yes.' She nodded her head almost impudently at him, and smiled again as she spoke. Then the doctor came close to her and whispered in her ear, 'So do I! But, for the sake of my professional future, don't let anyone know.'

GERALD TULLY.

SPIRIT AGENCY ADMITTED.

It is interesting to know that 'the occurrence of the phenomena of Spiritism' is admitted by our opponents. Mr. Godfrey Raupert says:—

It is also admitted that these phenomena are, for the most part, due to the action of independent spirit agencies. The fact that the agency, operating in connection with Spiritistic phenomena, is, in most instances, one independent of and distinct from the person of the sensitive becomes apparent from the following circumstances:—

1. The persistent and intelligent play of an independent will, often in violent opposition to the will of the medium.

2. The display of knowledge (such as a foreign language) or of information respecting events or persons, which the medium

can be shown never to have possessed or to have normally acquired.

3. The manifestation, through the mediumship of children and young persons, of a mature mind, indicating and presupposing a prolonged process of education and a wide knowledge of the world.

4. Cross-references, indicating the consistent supernatural action of an independent mind, deliberately seeking to furnish proof of that independence.

5. The emphatic declaration of the operating agency itself.

6. The occurrence of physical phenomena of a complex kind, and intelligently directed, without the knowledge or wish or consent of the medium.

7. The teaching of the operating agency, often violently opposed to the accepted ideas and beliefs of the medium and the experimenters.

8. Permanent physical traces, such as impressions of hands and faces, or as drawings, paintings, writing and photographs, beyond the capabilities of the medium, and produced with a distinct aim and purpose.

Of course Mr. Raupert, after making these remarkable admissions, proceeds to give to the facts an interpretation which, as Mr. J. A. Hill puts it, 'depends on his idiosyncrasies.' The first thing is to get the facts, and Mr. Raupert has our thanks for his cogent presentation of his reasons for admitting the spirit origin of the phenomena. Who or what those spirits are, each one must decide for himself as the result of his observation.

LIFE HEREAFTER, AS REVEALED BY SPIRITS.

Dealing with the question, 'What have we learned as to life hereafter?' an American Spiritualist well says:—

Stripped of all the variations associated with the story, in consequence of its being told by individuals occupying different planes of experience, there are certain broad facts, now known, associated with life in the summerland. The net result of all we hear is that man continues his personal, individual, intelligent and conscious life after departing from this sphere. That he finds the next life as real as the one he formerly lived in, and, therefore, 'death' makes but little change in himself, and does not place him in a world altogether dissimilar to the one he occupied while here. Now, the law is that we can only enjoy that which we have fitness for. Also, that there are no sudden changes in our dispositions, and that our personal and conscious growth is a matter of slow degrees. Hence, if the other world is a much higher state, more happy and blessed than this, unless we have mentally, morally and spiritually attained to something higher than this world offers we cannot, immediately on leaving earth, expect to enter states superior to our own development, which is the measure of our capacity to appreciate, assimilate and enjoy. It cannot be too strenuously insisted upon that the performance of present duty is the only stepping stone to future happiness. While, conversely, the truth is that the neglect of the present duty is the sure way to future regret. It is the old story of 'narrow is the way and few there be that find it.' The way is the doing of one's duty here, whatever it may be; great or small, it matters not. The wisest and best do it, the noble-souled in all ages have done it. They, not the craven-hearted, who selfishly seek ease at the expense of others, are the true exemplars we must follow.

IN the January issue of 'The Vâhan' Mrs. Annie Besant, in a letter to her friends, refers to the cosmopolitan character of the assemblage of students at the headquarters of the Theosophical Society at Adyar, no fewer than fourteen nations being represented. She remarks: 'What a good training this is for each and all, broadening out sympathy and rubbing off national prejudices. We are a Theosophical Society in miniature, without distinction of race, creed, sex, caste, colour.' Mrs. Besant also says: 'A larger proportion than ever before of its [the society's] members are seriously in earnest, and realise more and more the possibilities of the spiritual life.'

THE 'Daily Telegraph,' of January 5th, printed some verses said to have been written and recited by Father Bernard Vaughan, who is staying at an abbey near Niagara Falls. The last lines are:—

'How sweet it were from night to day
To plead before the Holy Grail
For lives of men thus swept away
To Hell where Faith's of no avail.

This strikes us as being very mixed. Surely Father Vaughan never made such an absurd statement as that it is 'sweet' to make a useless prayer? If faith is of no avail in Hell of what use are prayers for the dead?

GERM THOUGHTS.

'The soul that knows itself can turn punishment to penitence and penitence to praise.'—DR. ORCHARD.

'Popularity is a boy's bonfire in the street; Merit is the heavenly light of sun and moon and star.'

'Do your best, and the reward is—the perception of an ideal Better! Reach your highest, and your eye will rest yearningly upon a point Higher.'—A. J. DAVIS.

'Every birth is a divine event. Every babe is a messenger from heaven. Every child is a potential saviour. Every mother shares with Mary the highest glory of womanhood.'—'Christian Commonwealth.'

'To be wise we must first learn to be happy. One might almost compare the man who had never been happy with a traveller whose every journey had been taken by night.'—MAURICE MAETERLINCK.

'Socially considered, religion must have room for all things natural and human—denying nothing—embodying and idealising all. Religion must be the synthesis of life spiritualising each and every one of its relations.'—Prabuddha Bharata.'

'Truly it is an era, a spiritual crisis in life, when we can simply and clearly realise that anger and worry are no more necessary, no more inevitable than theft and falsehood. Believe and love. Recognise only the good. It is the secret of all success, of all happiness, of all Divine Life.'—MISS LILIAN WHITING.

'Have you ever heard this about the word "habit"? If you take off the first letter it does not change "a bit." If you take off another you still have a "bit" left. If you take off another the whole of "it" remains. If you take off another it is not "t" totally used up. All of which goes to show that if you wish to be rid of a "habit," you must throw it off altogether.'—'CHATELAINE.'

'Smiles may shelter deception, wicked purpose, and a great variety of villainy, but the whole brood of passions that owe their parentage to anger and worry will skip from beneath the roof-tree of a smile like brownies from a daybreak, whether the smile springs from the light of a happy spirit or is the structure of an intelligent will. Empiricism? Well, try it.'—W. H. Y. RAYMOND.

'We draw a marked distinction between Spiritualism and Spiritism. Spiritism implies merely a conscious converse with spirits. It is a fact, or purely a mental science. Spiritualism is a term of much wider meaning, being the opposite of materialism and indicating phenomena, philosophy, and religion—a broad, rational religion aflame with toleration, brotherhood, and humanitarian endeavour.'—DR. J. M. PEEBLES.

'The essence of religion is love, but, as St. Paul warned his people, if it is not matured in knowledge and in all judgment, it may fail of its purpose and end in mere sentimentality. It needs for its full effectiveness the deep, informing power of judgment—the judgment of conscience after a fearless facing of the facts. This is, indeed, the Divine judgment, because it is the verdict of the better nature which has been built up in us out of every generous emotion and honest effort. It is the power that has made us men. It is the power which even so heterodox a thinker as Nietzsche recognised as the supreme reward of the quest of truth.'—'The Daily News.'

'I am in sympathy with the religious attitude towards life, and I should welcome the establishment of sure empirical foundations for the belief that human personality is not wholly destroyed by death. For I judge that this belief can only be kept alive if a proof of it, or at least a presumption in favour of it, can be furnished by the methods of empirical science. And it seems to me highly probable that the passing away of this belief would be calamitous for our civilisation. For every vigorous nation seems to have possessed this belief, and the loss of it has accompanied the decay of national vigour in many instances.'—WM. McDUGALL, M.B.

The 'Glasgow Weekly Herald' of the 6th inst. devotes considerable space to a report of an interview with Mr. James Coates, accompanied by reproductions of three of the late Mr. Edward Wylie's psychic photographs.

A MEMORIAL FOUNTAIN to commemorate the witch-burnings (from 1479 to 1722) associated with the Castle Hill, of Edinburgh, has been designed by Mr. John Duncan, A.R.S.A., and will shortly be put in position on the Esplanade. The design represents the white witch and the black witch, the gentle wise woman and the wild wicked sorceress; and the two aspects are further symbolised by the introduction of the fox-glove and the serpent, with their powers either to succour or to cause suffering.

THE DREAM TELEPATHIC.

In the January number of 'The Occult Review' the editor devotes the greater part of his 'Notes of the Month' to the subject of dreams. He quotes the following as an excellent instance of the dream telepathic. It was recorded at the time of the celebration of the Tsar of Russia's Coronation in connection with the disaster that took place at Moscow on that occasion:—

The Tsarina of Russia related that she was resting one afternoon during these festivities and had fallen asleep, when she was awakened by one of her ladies, who was startled by the way in which her Majesty cried and moaned in her sleep. The Empress explained that she had been troubled by a *dream* in which an old moujik covered with blood appeared to her, exclaiming, 'I have come all the way from Siberia to see your day of honour, and now your Cossacks have killed me!' The dream was so vivid that the Empress instituted immediate inquiries. The Tsar laughed at her misgivings, but to ease her mind telephoned to the Minister of the Household, who reported the news of a terrible riot in which over two thousand lives were sacrificed, the slaughter being increased through the attempts of the Cossacks to restore order by riding into the crowds and using their whips and swords against the moujiks.

A WAKING VISION.

Turning to the closing pages of the number, we find a good pendant to this incident in a letter from 'M. Hume' recording the following strange waking experience:—

On Sunday, November 5th, between 8 and 9 p.m., I was alone and reading with fixed attention. On raising my eyes I found myself watching a scene of terrible disaster. An open sea lashed to fury by the wind, and at its mercy a steamer trying to ride the gale. This vision faded, and immediately another took its place. I saw the same steamer struck by a mighty sea; it heeled over and was engulfed by the raging elements. Next morning at breakfast I spoke of this thing that I had seen, and in the afternoon wrote about it to my boy, who is interested in such matters.

I now copy from the 'Morning Post' of November 7th: 'A Lloyd's telegram states that a wireless message has been received from the Dutch steamer "Grotius," announcing that the Greek steamer "Lordos Byron," belonging to Andros Island, bound from Theodosia for Antwerp with grain, was struck on Sunday night by a heavy sea and sank at 8 p.m. Twenty-two of the crew were drowned. Three men were picked up by the "Grotius."'

We observe in the advertisement pages a kindly notice of 'The Life and Experiences of Edmund Dawson Rogers' (published by the London Spiritualist Alliance).

ITEMS OF INTEREST.

We are pleased to know that our readers appreciate the fact that 'LIGHT' now reaches them already cut and fastened together.

A correspondent writes: 'We are delighted, my wife and I, with the high tone of 'LIGHT' and the calm spirit manifested throughout, which nothing seems to ruffle. May it long continue!'

In a review, in 'The Daily News,' of Sir W. F. Barrett's little book on 'Psychical Research' the writer says: 'The case for psychical research has never before been so ably and so interestingly put for the average man and woman.'

The many friends of Mrs. Place-Veary will be pleased to know that she has been well received at Johannesburg, South Africa. A social gathering in her honour, held in the Trades Hall, was well attended. A report in the 'Sunday Times' says: 'She is a bonnie, lovable, motherly woman, and her intense sympathy doubtless accounts for much of her popularity apart from her talents as a medium.'

A well-known newspaper writer recently stated that Daniel De Foe was the first to suggest many useful reforms that have since been generally accepted, but which, at the time, were impatiently dismissed as 'new-fangled' notions. He was evidently an original thinker. The question which he put into man Friday's mouth, 'Why don't God kill the Devil?' must have puzzled many youthful readers, and have suggested many other conundrums of a similar kind.

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.

St. Paul's Injunction Respecting Women.

SIR,—Referring to the letter in 'LIGHT' of December 30th (page 620) respecting women keeping silent in the church, you may care to hear that some years ago the Chief Rabbi gave us permission to be present at a Passover service in the beautiful synagogue at Carlsbad, when we were surprised to find that, behind the dividing screen of separation, the women conversed as if at a social gathering.—Yours, &c.,

S. E. GODFREY.

Our Christmas Number.

SIR,—I am constrained to send a letter of admiration regarding the Christmas number of 'LIGHT.' The leader, the article on 'The Loveliness of God,' and Mr. Street's contribution are all most excellent. Equal virility, on so high a plane, I have not before met with. That sickly, emasculate style that is so wretched in 'religious' literature of this epoch is indeed delightfully 'conspicuous by its absence.' A thought suggested by the article, and concerning the old Freethought proposition, 'Did God make man, or did man make God?' may be worth recording. It is that, of all theological definitions of God, there is a sense in which the Freethinker is right; for not one definition of God in all history, save alone that of 'Father,' does more than confirm Shakespeare's great satire: 'Proud man . . . most ignorant of what he's most assured.'—Yours, &c.,

Kidderminster.

THOMAS RAYMOND.

P.S.—The *idea*, but not the dogma, of 'The Trinity' is good also.

A Weird Experience.

SIR,—Two years ago I had a strong desire to visit a friend who was living in Leicester. It was Whitsuntide and beautiful weather, so my husband and I made the journey on our bicycles. On our arrival I remarked that our friend's little girl seemed languid and weak. I asked the cause and was informed that the only complaint she had was that she could not sleep at night. It was arranged that our guest-chamber should be the room usually occupied by the child. A very few minutes after we had put out the gas I had a remarkable experience. I saw, to my astonishment, a man dive from the ceiling as if he were diving into water and then float level with our bed, close to my head. He had a very dark skin, raven black hair, dark eyes, and I got at once the impression of an Egyptian, but the strangest thing was that instead of vanishing quickly as most spirits do, he remained and awoke me every time I fell asleep, till at last, being afraid to sleep, I tried to keep awake, but was so tired that I found this to be impossible, and consequently passed a night sleeping and being suddenly awakened till broad daylight. The next morning I was in doubt as to whether I should tell my hostess of my experience, as, being a Roman Catholic, she had no faith in my spiritual visions, and had always shaken her head with a smile when I had described any spirit form to her, but my little Indian girl control came and said, 'You must tell her; that is why we brought you here.' I accordingly did so and was surprised when she said at once, 'Why, that is "Omar," the Egyptian.' Naturally I inquired who 'Omar' was. In reply she told me that eight years ago, when she was living in London, she let a furnished bedroom to this man. She had heard nothing of him since he left, but while he was with her he was very fond of the little girl. My friend had noticed that for some time the child had seemed strange in her manner. She only liked black dolls, and said that a black man would not let her sleep. On hearing this I advised the mother not to let the child sleep in that bed for some time, as it seems that it was the bed that 'Omar' had slept in. The next night I had the same experience, until it suddenly occurred to me to call my spirit friends and ask them to send him away, which they did. I evidently broke his power, for the child has been better and brighter since, but I shall never forget the experience, as on the second night the man seemed very angry with me. I should add that every time that I aroused my husband 'Omar' went away, only to come back again as soon as he again slept.

This is the first time that I have been annoyed by a spirit. As a rule my spirit visitors only come to help and bless us.—Yours, &c.,

CLARA IRWIN.

A Beautiful Symbol.

SIR,—On my return to my seat from the altar, when making the Christmas communion with my children, I prayed earnestly for God's guidance through the coming year. Presently everything seemed to fade away, and I felt myself alone, looking down a glorious avenue of golden light, and at the same time I heard the words, 'Light on thy path.'—Yours, &c.,

'GEM.'

Spirit Healing more than Thirty Years Ago.

SIR,—The following incident took place at Melbourne, Australia. I have had but two severe sicknesses in my lifetime and a wide interval of time divided them. On the occasion to which I refer, as my friends in the house were about sending for a doctor, who was not, for reasons of my own, my choice, I quietly slipped away to a medium's house in Lygon-street, nearer into Melbourne. How I got there in my weakness at the height of the crisis was extraordinary, but I was completely exhausted. The medium very kindly took me in, just as I was. I trusted to God through the spirit world to cure me. My friends knew not where I was for a time, and were much concerned until the medium sent them word. In the meantime, at night, a spirit circle was formed in her house, composed of two or three clerks from different banks. They were sons of English clergymen, as I learned. They held my hands, joined to the hands of the medium, around the table in sympathy with me, invoking the intervention of the spirits to cure me of my severe sickness. I was so weak I had to lean my chest upon the table, as I could not sit upright. In a little while, as if from a spirit life battery, I felt an influx of power, apparently from above the ceiling, and it seemed to pass from the crown of my head to the base of my body, driving out from within, through every pore of my skin, the mineralised poison from which I suffered. The taste in my mouth was abominable—the sitters all felt the same—and the stench went through the house. I began forthwith to get well. Those who knew me and who saw the change were amazed. A Spiritualist, who was a doctor, called to see me, and sounded my chest and back with his stethoscope, and declared that they were sound. He admitted the fact of my extraordinary cure by spirit agency, and I thanked God in spirit and in truth, and the mediumistic sitters as well as the doctor who examined me afterwards.—Yours, &c.,

W. YEATES.

Bromley, Kent.

Writing in 'Unknown Tongues,' &c.

SIR,—I see, in 'LIGHT,' many accounts of psychic experiences. Perhaps you would like to hear of some which have occurred in my family. Three of my children are mediumistic, one daughter especially. After reading Mr. Stead's 'Julia' she discovered that she had the gift of automatic writing. She also found that she could get messages by planchette and by the table. One night, the doors being locked and the windows closed, my daughter, myself, and a friend sat holding each other's hands. My youngest daughter became clairvoyant, and described my mother, sister, and brother, none of whom she had ever seen. My other daughter complained that my rings were hurting her, so I took them off and placed them in a cup on the mantel-shelf. Afterwards, on turning up the gas, I was surprised to see that they had all disappeared. I felt uneasy, as they were valuable, but they were subsequently found in my husband's dressing-room under a pillow on the couch.

On another occasion I found some old family photographs neatly placed under my pillow in bed. They had been taken out of an old album which had been put away. With them was a small piece of paper on which was printed, 'Those dear ones are not dead, but gone before,' signed, 'Emma Lydia' (a sister who had died some years before). A gentleman, a literary man, who lived near us, and who took an interest in my daughter's gifts, said he would like to see if she could work his typewriter. So he took her one day, blindfolded, into his study and placed her before the machine. At once her hands flew over the keys, and the result was messages in Latin (she was only a school girl at the time and had never touched a typewriter or learned Latin). On another occasion, at Harrogate, we met a gentleman who was anxious to see her write. Again she was blindfolded, and this time she obtained some messages in Arabic, which were translated by a gentleman in the British Museum and afterwards published in 'LIGHT.' She has written in Spanish and Greek, and, when away from home, members of my family who have passed over often take possession of her hand and write to me. This Christmas I have had many loving messages, in their own writing, from those who are 'not dead, but gone before.'—Yours, &c.,

I. E. G.

'The Human Aura.'

SIR,—I have been much interested in reading the articles in 'LIGHT' on 'The Human Aura,' but hitherto I have seen no reference to the kind of experience which I have always had. It is this: When I am testing a person he sits quietly in a chair, and presently I see coloured clouds emanating from his sides and over the head, the darker colours being below the arms and the lighter ones over the head. The nobler the character, the brighter the tones. A morose, suspicious character always shows dark, murky colours, although these are not always the same. The clouds are wide at the base and narrow at the outside. Your readers may, perhaps, consider all this the work of a 'novice,' but I have been a psychical student for twenty-five years.—

Yours, &c.,
Highland Cottage,
Grandview, N.Y., U.S.A.

NELLIE HAINES.

Psychometry in Edinburgh.

SIR,—A few days before Christmas I received from Alderman D. S. Ward, of Harrogate, a Christmas card, along with a photo of a valuable oil painting, the property of Mr. Ward, which I have seen in his house in Harrogate, and which represents the great Scottish reformer, John Knox. At our Sunday services here on December 24th, we had on our platform Mrs. Inglis, of Dundee, as clairvoyante, and I may fairly say that her descriptions on that occasion were remarkably accurate and convincing, and the messages given most appropriate to the season of the year. I had with me the photo carefully wrapped up in tissue paper and enclosed in a thick envelope gummed down, so that it was impossible to know what was inside.

Previous to our meeting, I asked Mrs. Inglis if she would concentrate her mind and thoughts on the packet, and she promised that she would do so at the conclusion of the service. Accordingly, when the service was over Mrs. Inglis took the packet in her hand. Two minutes had scarcely elapsed when she told me it was the photo of a man, fairly aged, that he was present and attended by a large band of spirits, that, though not a Spiritualist in earth life, he had been a great leader and reformer, that he had lived in Edinburgh, that the house he lived in looked very queer and was still standing. She then gave his name in full, John Knox. To all of us gathered round the medium, I may say it was a most interesting test of the value of psychometry. For the benefit of any of your readers who do not know Edinburgh or its history, I may add that John Knox's house is one of the sights shown to visitors to old Edinburgh.—Yours, &c.,

Edinburgh.

JOHN DUNCAN.

December 27th, 1911.

Spirit Healing (?) at Gillingham.

SIR,—My present choice of pen-name, which seems illogical to your correspondent, 'F' (p. 599, 1911), was made deliberately and perhaps provocatively, for I have long left the debatable land for the delectable, the tempestuous frame of mind for the serene. He must not imagine that I am a Spiritualist from choice or early upbringing, or that I believe in discarnate intervention for the world's healing to the exclusion of more or less natural means evolved by experience and experiment on this plane. But when I am faced by such a case as this at Gillingham, and compare it with what my own observations, efforts and personal happenings in the domain of 'spiritual science' have taught me, I am left no loophole for doubt.

There have come to me at various times cases of bizzing, whizzing, singing (not vocal), ringing, screwing, hammering, &c., every imaginable instance almost of persons hearing sounds uncaught by others, all perfectly explicable from the physical point of view. I have also observed four cases, three males, one female, where the individuals heard, or professed to hear, voices unheard by others in the room. Do what I would, these cases refused to fall into the same category as those already mentioned. A notification (afterwards corroborated) of an accident which was just taking place to a mutual friend some miles away, a prediction of a lighter nature fulfilled on the day specified, a running stream of answers from the lips of the psychic to questions, some of them mental and unvoiced, serve, at least to me, to suggest, if not indeed to prove, a mind behind the voice, while the terror of the inebriate in the grip of *delirium tremens* who has sought my aid to free him from the mocking, jeering, and self-destructive advice of those whom he could not see (I trust to memory for this latter statement) will form an instructive commentary upon and damaging refutation of the argument that these subjective experiences exist only in the imagination. Is it, sir, unreasonable and impossible to postulate spirit in these cited cases? I have somewhere read the plausible plea that such cases of clairaudience are wholly to be accounted for by brain anaemia, but, on the other hand, the localisation of the impoverishment in one part while

there is a plethora of rude health everywhere else, as in all of the foregoing examples, somewhat discounts the probabilities of this over-ingenious theory. The Ballard case, being pathological, was certain to be seized upon in certain quarters to 'explain' the phenomenon of clairaudience. Fortunately there are many examples of normal lives (mediums) to counteract such one-sided statements. For the rest, we see the case to be following the customary lines of suggestion, the operator being preterphysical. Materialist and Spiritualist can have no difference of opinion here, and both will cordially wish the steady progress to culminate in complete convalescence.

One other statement of your correspondent which calls for notice is that 'bovine chemistry is more marvellous than psychic healing, and if we don't postulate spirit intervention in the one, why should we in the other?' Well, I do not think that the physical and chemical changes which take place in the animal stomach are justly comparable to the results of a first-class healer's work, but I firmly opine that they are equally natural; and if it be found by some that, after a more or less prolonged period of development or psychic attunement, mysterious, enigmatic, but none the less real, healing miracles can be pressed upon the attention of the world's millions, and the gauntlet thrown down anew to the disciples and slaves of the lancet, the spatula and the cope, then I say, with all the emphasis possible, that the new revelation, of which the healing of the nations will form an important and valuable part, must provide humanity with greater hopes, higher aspirations, and more magnificent realisations, bringing home the truth that, after all, the thickness of the veil between the two worlds is measurable only by the density of our own ignorance and prejudices.—Yours, &c.,

ANTI-BIAS.

A Translation Wanted.

SIR,—I should be much obliged if any reader of 'LIGHT' would kindly inform me of, or put me in touch with, any person or persons who could translate the various foreign communications which are given to me? The languages are said to be: Hebrew, Syriac, Japanese, Chinese, Greek, Hindustani, and others.—Yours, &c.,

'S. R. E.'

Author's Name Wanted.

SIR,—Kindly permit me to ask if any reader of 'LIGHT' can give me the name of the author of the following lines:—

'There is so much bad in the best of us,
And so much good in the worst of us,
That it scarcely behoves any one of us
To talk about the rest of us.'

I have seen them attributed to Stevenson, but think that that must be a mistake.—Yours, &c.,

VERAX.

'No Life Lives for Ever.'

SIR,—Your correspondent, F. C. Constable, rather labours his idea concerning personal continuity, and he omits one most important consideration. He asks, for instance, how could Sir Isaac Newton, as a philosopher, communicate with Sir Isaac as a baby? And his reply is, 'Only so far as he could project himself down to the level of the baby.' But this is reducing the whole question to one of intellectual relationship. He has left out of account the divine nexus of the affections, of love. The intellectual giant and the veriest ignoramus may meet on an equality on the plane of the affections—they may even change places, the ignoramus being the giant there and the learned man the dwarf. One occasionally meets children who rank higher in intelligence (*not* intellect) than many world-worn, book-learned men, because their perceptions of things are clarified and expanded by affection, sympathy, and intuition—those elements of a life which *does* live for ever. I am brief, knowing that your columns are already over-crowded, but I think the above sufficiently conveys my meaning.—Yours, &c.,

UT PROSIM.

SIR,—The question of ever continuing personality is interesting. Hegel regarded man as God becoming personal, but he confounded consciousness, will, and love, with self, personality. It is this self, opposed to the spiritual, from which we need deliverance. The real body belongs to the spiritual world. Perhaps our consciousness of being separate individuals is not a *true* one. To be merged in the Infinite is not loss, but extension, expansion, and life and love everlasting.—Yours, &c.,

Sutton.

E. P. PRENTICE.

The Electric Theory of the Universe.

SIR,—Mr. Bennett (page 612) states that 'physicists are now proving that all substances, all elements, &c., are built up* of electricity, not that it pervades them only, as stated in the quotations from A. J. Davis which he [I] gave on page 551,' and thinks the difference 'important.'

This limited view can hardly be deduced from the full quotation given, which further states, 'there is not one particle in the realms of infinite space that has not *within its composition* the unparticled and active agent of electricity.' The important difference is therefore not apparent; and in order that there may be no doubt on the point, I may say that later views of physicists than those referred to by Mr. Bennett were also anticipated in 'Nature's Divine Revelation' (page 166), viz., that electricity not only pervades matter, but *is matter*.

This conforms with the views of Sir Oliver Lodge, who, in his Romanes lecture, 1903, stated that an electric charge possesses the most fundamental and characteristic property of matter, viz., mass or inertia, so that anyone speaking of an ounce or ton of electricity, though speaking inconveniently, would not necessarily be speaking erroneously. This was confirmed in 1905 in 'Life and Matter.'

I think I have conclusively shown that A. J. Davis in 'Nature's Divine Revelation' did, in fact, anticipate the conclusions of modern physics on the electric theory of the universe, and now leave the question for those of your readers who are interested in the subject to decide.

In reply to 'Vron-y' (page 598), the idea of matter reduced to the atom with two polarities will also be found in 'The Principles of Nature,' by Mrs. Maria M. King.—Yours, &c.,

FREDK. BROWN.

SIR,—I have always been struck by the broad-minded policy of your journal, witnessed, in this particular instance, by the admission to its columns of the interesting discussion upon the above subject, which can scarcely be considered as Spiritualism proper.

If it be a law that all matter is a condition of electricity, then the human body is one also.

There are four conditions of matter—solid, liquid, gaseous, fire. When each of these conditions changes to another, the former disappears, e.g., the ice becomes all water, the water disappears and resolves itself into oxygen and hydrogen gases, and they in turn (if the statement be allowed) disappear into fire.

The form of each condition alters completely with its change, e.g., the form of water will not persist if the hydrogen be removed.

On the contrary, if the human body be the manifestation of the spirit, i.e., is a condition of spirit (or electricity), after so-called death, when the spirit (or electricity) has left the body, the form still remains though its condition is altered. If all matter be a condition of electricity, which is said to be the manifestation of the Father-Mother God, then, when the manifestation has ceased, i.e., upon the withdrawal of the Father-Mother at so-called death, the body, like the ice, ought to alter its form at once, that is, immediately disappear.

It is no answer to this objection to say that the (dead) body does alter its form by a process of putrefaction—the form and appearance of the ice do not remain after its conversion into water. Similarly, the human body, at the physical change called death, ought, if it be a condition of a simple action of a dual substance called electricity, to completely pass into another condition. The simile of the electric motor cannot be urged as an illustration to the contrary.

Again, what is electricity? We see a chain of effects which we call by a Greek name meaning *amber*, and then we say that the universe is composed of this substance! Dalton had a theory, universally received by science, based upon the irresoluble atom. Science has discarded that and substituted the electric ion. We await the next hypothesis.

The cause of creation will never be discovered by physical investigations. Consider the parable:—

A man falls asleep and dreams. He is conscious of functioning in a dream body suited to his environment. He sees around him a world of diverse constitution which appears to him real, or he may be conscious that it is all illusion, and that he is dreaming. But he never is conscious of the cause of the effects of the illusion. *He never associates himself with the man lying on the bed.*

There is a way to solve the riddle of the universe; but 'narrow is the gate and straitened is the way, and few be they that find it.'—Yours, &c.,

A. E. GREATREX.

[This discussion is now closed.—Ed. 'LIGHT.']

* The italics are mine.—F. B.

SOCIETY WORK ON SUNDAY, JAN. 7th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. W. E. Long, under control, gave an address of exceptional merit on 'The Angels and the Bishop.' Mr. A. J. Watts presided.—15, Mortimer-street, W.—On the 1st inst. Mrs. Cannock gave successful psychometrical readings and clairvoyant descriptions; Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Madame Eric Vesé gave interesting address and psychometric delineations. Sunday next, at 7 p.m., Mrs. Neville, address and psychometry.—T. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. Long and Mrs. Beaurepaire conducted the service. Sunday, the 28th, the guides of Mr. W. E. Long will conduct the 25th anniversary services of the work in South London.

BRIXTON.—84, STOOKWELL PARK-ROAD.—Mr. Ashley gave an address on 'Peace and Goodwill to Man,' followed by clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Symons. Thursday, 8.15, public circle.—H. M.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Frank Pearce gave stirring addresses. Sunday next, Mrs. Annie Riley, addresses and clairvoyant descriptions. Tuesday, at 8 p.m., and Wednesday, at 3 p.m., Mrs. Clarke, clairvoyance. Thursday, at 8 p.m., members' circle.—A. M. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Laura Peters gave excellent addresses and clairvoyant descriptions. Sunday, Mrs. G. C. Curry. Wednesday, 17th, a social and musical evening, from 7.30 to 10.30. Weekly meetings as usual.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Mr. Horace Leaf gave an address and clairvoyant descriptions. Sunday next, 7 p.m., Mrs. Maunder, vice-president, on 'Some Aspects of Spiritualism.' Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Wednesday, 7 p.m., Lyceum; Thursday, 8.15, public.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Podmore addressed an appreciative audience on 'Evidences of Spirit Return, Ancient and Modern,' and gave convincing clairvoyant delineations. Sunday next, at 7 p.m., address by Mr. Robert King.—W. H. S.

HAOKNEY.—240A, AMHURST-ROAD, N.—Mr. Robert King gave an excellent address on 'The Birth of Christ,' and answered questions. Sunday next, at 7 p.m., Mrs. Mary Gordon. Monday, at 8 p.m., circle. Tuesday, at 8.30 p.m., astrology class. Friday, at 8.30 p.m., healing circle.—N. R.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mr. E. J. Dyster gave a beautiful exposition of 'Our Articles of Belief.' 2nd, Miss Violet Burton gave an address and answered questions. 13th, at 7 p.m., New Year's Social. Sunday next, at 7 p.m., Mr. and Mrs. Alcock Rush. Tuesday, at 8 p.m., Mr. G. F. Brown. 21st, Mr. C. W. Turner.—C. E. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful talk on 'The Development of the Higher Self.' Evening, Mr. G. Tayler Gwinn gave an inspiring address on 'The Nature of the Soul.' Sunday next, 11.30 a.m., Mr. Stott; 7 p.m., Miss V. Burton. Circles: Tuesday, 8.15, healing; Thursday, 8.15, public. 20th, social (tickets 6d.); 21st, Mrs. A. Webb.—A. C. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. W. W. Love spoke on 'Science and Spiritualism.' Evening, Nurse Graham gave her 'Experiences' and clairvoyant descriptions. 3rd, Mr. J. Kelland spoke on 'High Ideals,' and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., open; at 3 p.m., Lyceum; at 7, Mr. R. Boddington. Wednesday, Mrs. Podmore. 13th, social. 21st, Mr. A. Graham and members of Lyceum District Council.—J. F.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Mrs. W. S. Ratcliff's eloquent address on 'The Lessons of the Past Year' was followed by good clairvoyant descriptions. Sunday next, at 7 p.m., address, Mrs. Wilson Wentworth; clairvoyance, Mrs. Ratcliff. Tuesday, at 8, psychometry. Wednesday, at 3.30, healing. Thursday, at 8, materialising circle (61, Preston-drove). Friday, at 8, circle, &c.—L. A. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—At 11.30 a.m., Children's Lyceum. In the Fellowship Room Mr. J. Wrench spoke on 'Spiritualism in the Home.' At 7 p.m. Mr. T. O. Todd addressed a large audience on 'The Temple not made with Hands.' Solo by Mrs. W. Hersom. Sunday next, at 11.30 a.m., Mr. C. H. Dennis on 'The Spiritualist Husband'; at 7 p.m., Mr. T. O. Todd on 'The Prophets in the Temple,' 18th, Mr. and Mrs. Hayward.—A. S. C.