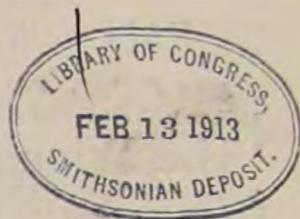


# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,673—VOL. XXXIII. [Registered as] SATURDAY, FEBRUARY 1, 1913. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

'Pondering over disbelief in things because they are unseen,' 'Vanoc,' in the 'Referee,' writes that he took up a book, 'Also and Perhaps,' by Sir Frank Swettenham:—

By one of those coincidences which occur only in real life, I opened it at a chapter entitled 'Disbelief in the Unseen.' The chapter describes a series of things seen by the writer, but from which ignorant people withheld their belief. Swettenham saw, shot and lost a Devil Fish at sea. The creature had horns. Telling the story at Government House, Singapore, a Bishop advised him next time to secure not only the horns but the hoofs. A little later in the evening the captain of a cruiser took him aside, saying, 'I cannot tell you how interested I was to hear your story of the Devil Fish. I have seen one of those horned monsters in the water, but have never mentioned it because I knew that no one would believe me.'

That story interested us not merely because of the incident it recorded, but because of its significance. We have the best reason for knowing that much testimony regarding our phenomenal evidences is withheld from the world because the subjects of abnormal experiences feel that if they related what they had witnessed no one would believe them. So they remain silent, unless by good fortune they happen upon those who are bold enough to testify, and then, like the naval captain referred to, they feel glad to be able to tell their own story in corroboration.

'Vanoc' makes a distinct point in his reference to the persons who withhold their belief as being ignorant. There was a time when it was customary to refer to the ignorant as being credulous. That is not always the case. In fact, it is mainly the ignorant who are the most sceptical. As 'Vanoc' puts it,

To believe a thing because you have not seen it is stupid, but it is no less stupid to disbelieve a thing because it has not entered the ambit of your experience.

We regret we have been unable to notice earlier the admirable January issue of 'The Quest,' which is full of good things. Amongst the articles are 'Present Day Mysticism,' by Professor Wilhelm Windelband, who claims that two main impulses of the intellectual life of to-day are 'a yearning towards an ultimate unity' and a tendency towards a deeper spiritualisation of outlook. He holds, too, that 'the necessities of mysticism are deeply rooted in human nature.' In an illuminating study of Dante and Swedenborg, 'Two Other-World Explorers,' the Rev. Arthur E. Beilby finds that utterly dissimilar as the two seem may seem—the one an impassioned poet, the other a calm philosopher and theologian—they were in close affinity. Both were influenced by Aristotle, and in the Beatrice love-

idyll of Dante he showed himself 'in heart sympathy to the finest strain of Swedenborg's teaching.' And in other directions Mr. Beilby traces some striking parallels between the thought and teaching of the two great mystics.

Mr. Beilby does not overlook the crudity of Dante's psychology. Rightly affirming that 'man after death is every inch a man,' he naturally takes exception to Dante's idea that the spirits he describes in the chronicle of his other-world adventures had ceased to be men:—

We naturally wonder how Dante's immortals got along without breathing, and wish he could have understood that the soul is the man himself, an organic human form, and therefore lives and breathes and fulfils every function more fully after death than ever before.

That is rational psychology, and we cannot hear it too often. The Editor, Mr. G. R. S. Mead, contributes an instructive paper on 'Ceremonial Dancing and Symbolic Banquets,' and Mr. T. S. Osmond writes appreciatively of 'The Poetry of F. W. H. Myers,' but we miss any reference to the sonnet, 'Immortality,' to which we have before referred in these pages, and which we regard as monumental in its power and beauty. But we welcome every attempt to preserve Myers' poetical work from oblivion, and Mr. Osmond shows himself an able critic, his quotations being everywhere marked by discrimination.

In the current issue of 'The Strand Magazine' appears an article on 'Dreams,' by William Brown, M.A., D.Sc., of the Psychological Department, King's College, University of London. He remarks on the subtle way in which ideas and impressions of the waking life re-appear in dreams in strangely transmogrified forms, and relates some curious instances in point. But we noted as significant his admission that some dreams are

not to be explained without the assumption of telepathic communication between the mind of the dreamer and some other outside mind.

And he adds:—

Examples of the last are to be found in great numbers in the 'Proceedings' of the Society for Psychological Research, and several good ones in F. W. H. Myers' well-known book; and, in my own view at least, many, if not all of them, make the view of telepathic communication between minds during sleep unavoidable. Whether dreams ever make it possible for one to look into the future is too difficult a question to consider here.

Mr. Brown is wisely cautious in his refusal to enter into the rationale of prophetic dreams. It involves some very difficult questions, notably that vexed question of the nature of time as a factor in consciousness. But that there are many such dreams, the incidents depicted in which are fulfilled to the letter, is almost a commonplace to those with any experience in psychic subjects. But on the question of prevision in this connection a good deal turns on the nature of sleep. Authorities on hypnotism tell us that the state of normal sleep in many people merges at times into the hypnotic condition. Some sleepers pass in

and out of the hypnotic state during their slumbers. In the hypnotic stage—which is doubtless one of psychic sensitiveness—a dream may relate the dreamer to interior realities, so that telepathy and prevision may then find their fullest expression. The 'dream life' in its higher stages, indeed, may, and undoubtedly does, have a significance to which science will yet be compelled to give earnest attention.

From the Cavendish Press, 125, Strand, W.C., we have received 'Golden Mists and Other Songs' by Evangeline Claudette Blake, a little book that for the poetry-lover is well worth its price of 2s. 6d. It is a collection of dainty snatches of song in which the author shows poetic feeling and true metrical skill. If one of the tests of a true poem is that it shall be brief (for so some critics of poetry have argued) the verses fulfil the test, for each of them is contained on a single page. They are not 'great,' but they are conceived with delicate fancy and reflect, each in its way, those elusive feelings which we know as 'moods of the soul.'

In the correspondence under the heading, 'Friends in Council' in our issue of 25th ult., 'D. R.' inquires how the spirit is affected by death from bodily injury, and instances the case of the fatality to the policeman who was recently killed by a motor-bus in Ludgate Circus. This is a question which we dealt with in 'Notes by the Way' in 'LIGHT,' of 5th October last, in answering the question put by Mr. A. J. Stuart, the brother of one of the two military officers killed in the monoplane accident at Hitchin, in the previous month. Mr. Stuart's question revealed his knowledge of the fact that death in such circumstances frequently involves a temporary suspension of consciousness on the part of the spirit, and to that extent 'D. R.'s' question is answered. But in replying to Mr. Stuart's inquiry as to what length of time elapses before consciousness returns, we said:—

Testimonies differ somewhat on this point, as they naturally will, seeing that the circumstances of no two deaths by violence are identically the same and (an even more important fact) no two persons in their life expressions are exactly alike. But it may be stated as a general truth that the sense of individuality returns after a few days.

The best authority we know on the subject is, as we then said, Andrew Jackson Davis, whose works give much information on the subject, the result of clairvoyant investigation.

#### INFLUENCE OF MIND OVER BODY.

After a demonstration of hypnotism, at the Restaurant Frascati, Mr. A. Hallam recently gave an address on 'The Wonders of the Mind and Nerves,' in the course of which he made reference to the case of a woman who told a celebrated doctor that whenever she saw a rose in a room she always contracted hay fever. She called on the doctor, who happened to have a rose in his study, and subsequently she had hay fever. But one day, remembering the incident, the doctor put a paper rose in the place of a real flower. The lady, imagining that the artificial flower was real, again contracted hay fever. There was a case also of a doctor who gave one hundred people each some sugared water. Immediately after they had drunk it he told them that he had given them an emetic, and about eighty became very sick. Another doctor gave five patients a bread pill each daily. All the patients were suffering from different diseases, but being told that the pill suited their case, at the end of five days they were all well again. A few days ago a Willesden woman died of fright. She had swallowed some mouthwash and thought it was poison, though the doctor who examined her stated that it was so weak that the whole contents of the bottle would not have been harmful. Every doctor, the lecturer added, knows that patients have to have things suggested to them. When a person is sick the effect of a visit may be to brighten him up, and it is well known that the doleful doctor is a failure while the hopeful one is always a winner.

#### LONDON SPIRITUALIST ALLIANCE.

##### SPECIAL MEETING

ON WEDNESDAY NEXT, FEBRUARY 5TH, AT 5 P.M.,

##### A SOCIAL GATHERING

WILL BE HELD TO WELCOME

MRS. ANNA L. GILLESPIE

(Of America and Canada).

AT 6 P.M. MRS. GILLESPIE WILL GIVE AN INSPIRATIONAL ADDRESS  
ON THE

##### 'Spiritual Value of Spiritualism.'

Members and Associates free.

No tickets.

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

THURSDAY EVENING, FEBRUARY 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. J. I. WEDGWOOD

ON

##### 'A Theosophic Conception of the Invisible Worlds.'

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 Thursday evenings:—

- Feb. 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'
- Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'
- " 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'
- Apr. 10—Mr. Angus McArthur on 'The Psychic Element in Folk Lore.'
- " 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.
- May 8—Miss Felicia Scatcherd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

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

##### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 4th, Mrs. M. Nordica will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 11th, Mrs. Podmore.

PSYCHIC CLASS.—No meeting on the 6th inst., but a Social Gathering will be held on Friday, the 7th, at 7 p.m., at the Eustace Miles Restaurant. Tickets 1s. 6d. each. Music, singing, recitations and dancing.

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, February 7th, 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.**—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

**SPECIAL NOTICE.**—On Wednesday next, February 5th, an Evening Meeting will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

## THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

STATEMENT BY MR. JOHN AULD.

Mr. Auld is an engineer, and member of a well-known firm in Glasgow. His inventions—many and important—are in use the world over where steam is employed. He is a shrewd, observant, thoughtful man. Originally an Agnostic as far as a future life is concerned, nineteen years of persevering attention to Spiritualism have compelled admission of the facts. His statement is marked by great accuracy of detail, but owing to its fullness I have had to summarise it.

'Hazelcliff,' Rothesay.

DEAR MR. COATES,—The outstanding feature of the nine Wriedt sittings was the novel and convincing demonstration of human survival by voices conversing with the sitters through the aluminium trumpet.

The trumpet was of simple construction, about three feet long by four inches wide at the mouth, tapering gradually to about half an inch wide at the other end. For convenience in packing, it was made in three sections, which, fitting into each other, made up a long straight trumpet.

After the circle had been opened in the usual way, one or more spirit voices accompanying the singing, the spirit people conversed with their friends or relations, giving their names and many striking marks of identification.

I have in the spirit world one daughter and two sons. All three have manifested to me frequently. John and Frances you know, and the third—who never breathed on earth—is called Lesnith. While I cannot appeal to others for verification, my sister-in-law, Mrs. Duffus, 'Pennewells,' Elstree, Herts, remembers the incident of this premature birth. It is only through Spiritualism I have learned that Lesnith has developed into a pure, affectionate, intelligent man, whose influence for good upon myself and others is most marked.

At the closing séance with Mrs. Wriedt, and while the musical-box was still playing, I heard Lesnith's voice calling, 'Father, I am here! Do you hear me, father?' I replied, 'Yes.' He then entered into matters most minutely relating to business and to family affairs, showing a keen insight which astonished and perplexed me. He urged me not to worry over certain matters which he specified, and said that although I had experienced many troubles, they (my family and friends in the unseen) would always be with me. They would all be so happy when I went over to join them. No one in Heaven or earth would be more delighted to meet me than 'mother.' He said: 'We are all so happy, and I am glad to have escaped all the trials and sufferings of earth life.' He concluded with kisses and the words, 'Oh, how I wish we were all together over here, away from all earthly sorrows.'

Needless to say, these interviews and the affection displayed were to me of the most convincing nature.

You have, I believe, heard from Mrs. Duffus that Frances had materialised on several occasions in her own house and at Husk's, in London, and that, because of this, my sister-in-law was enabled to recognise the spirit photograph of Frances, done by Mr. Wyllie, which you recently sent to her.

Omitted to mention that, in order to attract my attention before being addressed, I was usually touched very gently on the arm or wrist by the trumpet. In addition to relations, I was favoured with conversations with two complete strangers which were certainly of a remarkable nature. I was touched on the wrist by the trumpet, and a voice that was almost inaudible asked, 'What are you doing here, Mr. Auld?' For some time I failed to catch the speaker's name, but with 'Dr. Sharp's' assistance I learned that it was Joseph P.—, an engineer, whose death in Glasgow a few weeks previously I remembered having seen announced in the papers, though at the time I imagined that the announcement referred to another engineer of the same name whom I had known personally.

Evidently J. P., although a stranger to me, knew more about me and my affairs than I knew about him, as the practical business advice he favoured me with regarding certain specialities I was introducing fully demonstrated.

Another remarkable experience worth recording happened one afternoon when a voice introduced the speaker to me by the name of McVail—a very unusual Highland name.

'McVail, McVail!' I repeated. 'I surely have heard that name mentioned quite recently.' Then I remembered that some ten days previously, on the romantic and beautiful shores of Loch Ridden, I got into conversation with a gamekeeper, whom I then met for the first time, and who told me that his name was McVail, and that he originally came from the Oban district, to which district my maternal grandfather belonged. For many years past, however, we had entirely lost any slight knowledge of or acquaintanceship which we had ever had with our Highland relations, the Macdougalls, McCallans, Munroes, &c.

Imagine my surprise when, in reply to my remark that some days previously I had met a gamekeeper named McVail, the voice said, 'Well, I'm his father. Isn't he a fine fellow? We're related tae ye.' He then proceeded to inquire as to what had come over my relations, the Bells. I am positive no one in the room ever knew that I had relations of that name. I asked him in return if he had known Mary McCallum or McIntosh—a cousin of my mother, by the way—who many years ago had a small hotel and coffee-house in Glasford-street, Glasgow. 'Yes,' he replied, 'I ken her weel,' the unseen speaker addressing me in 'hameley Scots.'

Mary, I may say, was very well known to visitors from Oban district, and her hotel was chiefly staffed by young relations from that district.

One most interesting visitor who spoke very fluently through the trumpet in a clear, melodious voice was an Italian gentleman. While we recognised the language to be Italian, no one in the circle was sufficiently versed in Italian to be able to converse with him. Seeing this he tried Spanish, with no better result.

Mr. Bryson spoke to him in French, to which he responded at once, and the two conversed freely in French for some time. Evidently our visitor was a man of good education and an excellent linguist, though not acquainted with English. 'Dr. Sharp' explained that our Italian friend wished to advise Mr. Coates not to tie up his publications only with London publishing houses, but to get into communication with some Continental house so as to get his works better known on the Continent of Europe.

A very prominent figure from the unseen who frequently manifested his presence throughout the series of sittings was Cardinal Newman. He always repeated in deep, solemn tones a Latin prayer or benediction in which I caught the words 'Benedictus Deus' and 'Ora Pro Nobis.' He requested us to sing his well-known hymn, 'Lead, Kindly Light,' in singing which his voice joined with ours.

A notable feature attending Newman's presence was the water-sprinkling of the circle by probably the Cardinal himself.

Asked by Mrs. Wriedt why he, a Catholic, attended those meetings, he replied 'Because I love you all.'

An interesting experiment was carried out by 'Dr. Sharp' requesting Mr. John Duncan to hold Mrs. Wriedt's hands, saying 'We will let you see what we can do.' Directly after this was done flowers were heard falling softly on the carpeted floor. 'These are not apports,' explained 'Dr. Sharp,' 'but flowers taken from the flower-filled glasses in the room.' One red rose was dropped on my right knee by my dear wife, in fulfilment of a long-standing promise that she and other dear relations would so manifest their presence when we secured the services of a suitable medium.

The most striking feature of the last two sittings of the series—though I was absent from the last but one—was the number of etheric spirit forms seen about the room. At the closing sitting, among the first to appear was Mr. W. T. Stead, whom I at once recognised from his photograph. Mr. Stead was decidedly seen by us objectively, and his appearance was immediately followed by his voice exhorting us in strong, vigorous, natural accents to work energetically for this great truth, so satisfying to the hungry heart of humanity.

The ridiculous idea which some persons may entertain that the voices were all due to ventriloquism on the part of Mrs. Wriedt is sufficiently refuted by the fact that sometimes two, if not three, distinct voices were heard speaking simultaneously, accompanied by occasional remarks or questions by Mrs. Wriedt in her somewhat pronounced American accent, and also by the fact that she is so indifferent a linguist that even the broad Scotch words used by some of the unseen visitors through the trumpet were quite beyond her comprehension, and we had occasionally to translate them into English for her benefit while the voice or voices were conversing with their relations.

The impression left on my mind by these interviews was that the veil between the Seen and the Unseen is so thin that our lives are open and manifest to the people of the spirit world. The mediumship of Mrs. Wriedt is unique in my experience, and most valuable for the evidences presented.—Yours, &c.,

JOHN AULD.

(To be continued.)

## CONSCIOUSNESS.

The theory now put forward is evolved from a suggestion made to me by Sir William Barrett. In science, there is now a generally accepted assumption that energy exists as a thing in itself, from which follows the theory of the conservation of energy. The assumption is metaphysical, in that energy, if a thing in itself, is unconditioned in time and space. But we know nothing of energy itself, we merely assume its existence. All we know are forms of energy as manifest to us in time and space. So, while energy is assumed to be a thing in itself, we find its forms are conditioned in time and space as manifest to us. No one, for instance, would hold that electricity is energy; it is merely a form of energy manifest to us in time and space. Energy, as stated by Sir Oliver Lodge, is protean in form, and it is these forms which are manifest to us in time and space.

Now some of us, even some marked men of science, make the physical subject to the psychical. And, indeed, it seems impossible for us to accept even the theory of energy and its conservation, unless we start with a precedent assumption that we ourselves do exist as conscious personalities! We must assume that the knower exists, before we can even consider the existence of the known.

Why should not those of us who make the known subject to the knower follow the example of the physical scientist? Why not make an assumption of consciousness as a thing in itself manifest in diverse personal consciousness? Bear in mind I do not refer to consciousness as a thing in itself manifest in human personality or consciousness. Consciousness, the immaterial, must be manifest in diverse immaterial personal consciousness. The human personality must be regarded as no more than a manifestation in time and space of a, relatively, spiritual personality.

The suggested theory is attractive as opening a wide field of thought and, if we make will a potentiality of consciousness, is not unlike that of Schopenhauer. There are certain psychical phenomena—no few 'cross-correspondences,' and especially Sir William Barrett's late remarkable experiments with the ouija board—which seem to point to such an all-pervading consciousness struggling—through immature personalities?—for manifestation in human personality.

The assumption of energy as a thing in itself makes our physical universe subject to energy, and so the assumption of consciousness as a thing in itself makes our personalities subject to consciousness. But we must not fear this as restricting free-will. Even the most convinced exponent of free-will will admit that noumenal free-will is in God alone. Our knowledge is limited in that it gives us information only as to relations. The fish in a bowl of water may have as noumenal freedom of motion as one in the wide ocean. All we know is the relative freedom of motion in our universe of time and space; our human knowledge is but phenomenal.

I crave forgiveness for vagueness of expression, but the one object sought is to excite thought.

F. C. CONSTABLE.

We understand that Miss MacCreddie is now so far restored to health, after her recent accident, as to be able to resume her professional work.

'The cause of education owes much to religion, and without the abiding influence of spiritual aspiration education is mostly a matter of dust and bones.'—THE REVIEW OF REVIEWS.

At Hull on Sunday last, the united Lyceums celebrated the Jubilee of the Children's Progressive Lyceum. Prizes were presented to the children by Miss Hasp, of Leeds, also a pretty 'souvenir card,' bearing the following 'message' from Andrew Jackson Davis, given through the table: 'The Children's Progressive Lyceum was established to cultivate the spiritual nature of youth, and its object is achieved by Divine inspiration unfettered by creed or dogma.'

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Esling Society at the Technical College, 95, Usbridge-road, Ealing, W., on Sunday, February 2nd. Paper for discussion at 3 p.m., by Mr. G. Tayler Gwinn. Tea at 5 p.m. Public meeting at 7 p.m.; speakers: Messrs. Geo. Tayler Gwinn (President S.N.U.) and E. Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush.

## LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

## IX.

## LIFE: BONDAGE OR ECSTASY?

Emerson has it, 'Life is an ecstasy, and nothing else is really living.' If this axiom were taken in all seriousness, how many would have to admit they were not 'really living,' but only existing? To get the full sense of contrast, we may recall the words of the writer of the Epistle to the Hebrews, where he (or is it she?) speaks of 'those who through fear of death had been subject to lifelong bondage.' So we have the two clear and definite alternatives—bondage and ecstasy. Which of these conceptions shall we allow to dominate us? Which are we to adopt and aim at as our attitude towards life? Shall we 'really live' by seeking to get ecstasy out of, and to put ecstasy into, life, by looking for joy, for the good, the noble, the beautiful, the spiritual, the Godlike? or shall we be ever dying, even while we live, by existing perpetually in the atmosphere of bondage to fear, looking for and anticipating the evil, the ugly, the depressing, the material, the ephemeral?

This is no unimportant matter, no theme to be discussed in cold blood, like some point connected with the differential calculus. 'Of whatever colour are the thoughts you think often,' says Marcus Aurelius, 'to that colour does your mind grow, for the soul is dyed by its thoughts,' and if we may in these democratic days modernise our old-time mentor, we might dot his i's in some such words as these: 'By the thoughts it thinks, and the atmosphere it breathes, the soul lives or dies, flourishes or perishes.' We are, therefore, in vital touch with reality, and the effectiveness and the happiness of our lives will be governed largely by whether we live in the spirit of ecstasy, with our faces toward the radiant East or glowing West, or in the spirit of bondage, with our faces to the chilly North. One of the synonyms for 'ecstasy' is 'enthusiasm.' Now, 'enthusiasm' comes from *en theos*, which, being interpreted literally, signifies 'in God,' so that Emerson is but indicating the simple truth, albeit in a striking fashion, when he implies that only life 'in God,' in conscious and constant touch with the Divine, is 'really living.'

I have pleaded already that the fear of beauty should be set aside, and that we should rejoice in and cherish beauty whenever and wherever found. But it is a sad thing to recall that the manifestations of bondage to fear are Protean. It is not, of course, my purpose to delineate, or even to denominate, the varied forms which this bondage assumes; I propose only to indicate the working of one other kind of fear.

All fear has a blighting and poisoning tendency, whether it be in relation to health of the body or the mind, or to success in the normal matters of everyday life; but, strange to say, of the whole genus of fears perhaps the worst, the most degrading, the most inimical, are fears associated with religion. Here I refer, not so much to religious mania, pitiful and painful as this aspect of the subject may be; but I take in a much wider sweep, and not only would I deny that fear is in any way the handmaid to spiritual religion, but I would regard it as the great enemy of a healthy, sane, and buoyant religious life.

I am to paint a dark picture to-day, or, rather, to draw aside the veil so that my readers may observe the canvas which has already been daubed by other hands. I have no manner of sympathy with the ancient Spartans' custom of making helots drunk in order to show their sons the degradation of intoxication, and yet I would fain hope that the sight of the apparently abject fear which I present will, by virtue of strong rebound and revulsion, help those who read my words to decide to throw fear out of the window to shift for itself.

Some months ago a friend sent me a copy of a magazine which rejoices in the title of 'The Overcomer.' Upon perusing its columns I came upon a veiled reference to my first book, 'The Ministry of the Unseen.' That work was issued (so far as I knew) as a personal testimony, solely to bring to other sorrowing souls something of the joy and uplift which my own experience (regarding my wife in the unseen) had brought to me. To my astonishment, however, I discovered that the matter

was not such a simple and innocent thing as that; on the contrary, the publication of my book was one result of a great infernal council held in the nether regions. No wonder my good friend was concerned for my welfare, and begged me to hesitate before carrying out my avowed purpose of issuing other publications along the same lines. But let me tell the story of the infernal assembly as recorded in the pages of 'The Overcomer.'

Not content with the amount of evil perpetrated already in and upon humankind, the arch-enemy Satan called a council of his satellites to see if still greater defiance of the Eternal and still further detriment to those made in the image of God could not be concocted. Eventually the solemn decision was arrived at, and rapturously acclaimed, that the most effectual way to go to work to achieve still further mischief in deluding and damning mankind was to exert deceptive influence, not upon those who were already more or less in the service of Satan, but upon those who openly owned allegiance to Jesus Christ and joined in the fellowship of His Church. When one comes to think of it, there is nothing strikingly up-to-date, or even infernal, about this; for it brings to mind the tactics by which the Greeks eventually overcame the Trojans. How 'The Overcomer' became aware of the holding of this assembly, and of its proceedings and ultimate decision, is an interesting problem I cannot now discuss.

If we are to believe 'The Overcomer,' the Church is indeed in a parlous state, for the 'lying and deceiving spirits'—a great army—who are carrying out the behests of Satan as the outcome of this council of demons,

have captured thousands of pulpits with their teachings. Evidences of believers wholly consecrated to God in spirit, soul and body, in will and fact, becoming 'possessed' in mind and body by evil spirits, are now available. Multitudes of believers are 'possessed' in various degrees, but do not know it, as they attribute the 'manifestations' to natural causes, or to 'self' or 'sin.'

But let me pass from the general to the particular. Here are the references to 'The Ministry of the Unseen':—

One present phase of the work of deceiving spirits is the teaching of 'spirit ministry' and 'spirit return,' accompanied by the personation of the dead, to those who are truly Christian believers and not Spiritists. For instance, a work purporting to be 'messages from the dead,' with not a single reference in it to the atoning Cross, has forewords written to it from some of the Christian leaders of the day. Satan, as the father of lies, soon multiplies his lies a hundredfold by the assistance of his wicked spirits, and the fruit of this deception is not long in its process of multiplication, for a journalist, who is well known to have dealings with a 'familiar spirit,' in spite of God's stringent commands against this sin, seizes upon these forewords of the Christian leaders, and urges 'all Christians' to take up the subject of 'spirit return' and 'ministry' as a religious duty.

Is the Church of Christ not in gravest peril when believers are ignorant of peril? when spirit-teachings are being accepted as merely interesting themes, or because the characters of those who have received them are honest and sincere, whilst the very fundamental teachings of the Gospel are set at naught, and the 'messages from the unseen' are full of the most insidious teachings contrary to the Word of God?

Now, I do not propose to say anything here in reply to attacks such as these. I only draw attention to the extraordinary obsession which *fear* in relation to the unseen may bring about. The marvellous thing, to an unprejudiced observer, is the fact that in a magazine called 'The Overcomer' (!) such hideous ideas as to the machinations and the power of evil should be promulgated. For this paper is described as 'a magazine for Christian workers on the deep things of God,' and is written especially in the interests of those who desire to live the *overcoming* life. As a matter of psychological experience, is it possible for persons obsessed with this fear and dread, if not terror, of evil spirits to live, in any high or complete sense, a life of triumph? Is it to be wondered at that, in the current issue of 'The Overcomer,' under the heading of 'Our Readers' Difficulties,' we find various re-assurances necessary—in particular, to one who says 'at times terrible thoughts are suggested to me, and being possessed of a vivid imagination I go through real suffering. Is it Satan who makes me so fearful?'

Is life worth living, any way, if and when one believes that the powers of evil are dominant, and increasingly dominant, in

the world of men and things? Is it not a fact that if we are constantly suggesting to ourselves the possibility, or rather the inevitability, of Satanic mischief, our subconsciousness will become saturated with fear? Even if there were such an 'army of deceiving spirits,' is not the attitude of dread the very attitude to place those who adopt it in the power of the beings he fears? Do not all our misgivings tend to attract just the calamities we stand in dread of? Although, happily, Providence is oftentimes better than our fears, because the things we most dread never happen, and the bridges we are most reluctant to cross are those we never come to.

It will be seen that Mr. Stead comes in for mention above as one guilty of the sin of 'having dealings with a familiar spirit.' I have seen many messages purporting to come from our translated friend, but I fail to recall one which gives any colour to the idea that on the other side he has come into contact with spiritual emissaries or satellites of Satan.

If to be a Christian involved the necessity of embracing such notions as are set out above, or of trying to live life in the mephitic atmosphere which is so strikingly depicted, I would not, and could not, continue to answer to the name of Christian. As it is, I count it the chief honour of my life to be reckoned as a disciple of Jesus Christ, and I strike the note, not of anger, but of sorrow. I have great admiration for Christian missionaries, both in relation to their life and to their work; but of what avail is it to get the Hindu, or the Chinaman, or the African, to exchange the evil spirits he already stands in terror of (and which are recognised as evil) for a whole host of still more wicked and powerful spirits—all the more to be dreaded because, if we are to credit 'The Overcomer,' it is not the traditional Satan, with horns and tail and smell of sulphur, with whom we have to deal, not the instigator of open and flagrant wickedness, but "the angel of light," "the deceiver of the nations," with a gigantic system of demoniacal influences and agencies under his sway? It is to be hoped that this is not where the emphasis is laid by the great body of Christian missionaries to non-Christian peoples, for already the animist stands in 'fear of the dead, of demons, of the thousand spirits of earth, air, water, mountains, and trees, animism being apparently devised for the purpose of tormenting men and holding them from enjoying life.' The animist may well say (to adapt Shakespeare), 'Let me rather endure the ills I have than fly to others that I know not of!'

I have dealt, of set purpose, with one aspect of life as Bondage; in my next article I shall take up (with all the greater delight) the aspect of life as Ecstasy. Robert Louis Stevenson, to whom a certain amount of gloom might permissibly have been allowed, said once, 'Werena my heart licht, I wad dee.' It must have been his 'licht heart' which kept him in the body in far-away Samoa. Let us often echo a sentence from one of his prayers: 'Lord, give us to go blithely to our business.'

#### '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?

SPIRITUALISM AS A CONSOLER.—Our valued and thoughtful contributor Mr. W. H. Evans, in informing us of the transition of his mother at the age of seventy-four, states that he has found in Spiritualism the 'great consoler,' and that his mind has been occupied with thoughts of the glad reunion on the 'other side.' He says: 'There would be so many to meet mother, who, although she did not quite grasp Spiritualism, was clairvoyant, and often spoke to me of a favourite daughter who had passed on before I was born, and whom she frequently saw clairvoyantly.' While sympathising with our friend in his bereavement, we congratulate him on the beautiful confidence which the knowledge of our facts has given him, and which enables him to see beyond the veil.

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### AT ODDS WITH LIFE.

It is a highly suggestive fact that some of the best thinkers of our time who enter on a consideration of the riddle of existence—unenlightened as to the great spiritual forces behind it—contrive to reach conclusions that if not wholly satisfactory are at least hopeful. There is a factor in their thinking which they have not succeeded in reducing to any definite shape. They feel in some vague way that there is some great moral purpose and meaning behind all the pain and struggle and the apparent futility of things. What precisely it is they cannot determine, but they are logical enough to see that what they feel is a fact in consciousness, and therefore they refuse to abandon themselves to blank pessimism, however hopeless seems to be the resort to purely intellectual methods.

In an acutely-reasoned treatise which we recently studied the author looks the problem squarely in the face. In the presence of sorrow and suffering, 'flaws, imperfections and defects,' he finds it impossible to retain any longer a belief in a Deity of Goodness and Omnipotence, both those attributes from his standpoint being inconsistent with the facts of life. And he is forced to the conclusion that for any expression of Divinity in the world we must look to man alone. Man, he concludes, is the only God.

Now that may seem to some a deplorable solution—a counsel of despair. But if we examine it closely, we shall see that there is a vast amount of truth in it—more even than the author might suppose. He has, in fact, unaided by any of the higher illuminations, stumbled on a great fact.

For ages man has looked upon the Deity as some great personage or principle apart from, and generally remote from, himself. Old religious thought has endorsed and fostered the idea of a God who was to be propitiated by prayer and sacrifice, who was to be appealed to for assistance in trouble, and induced by supplication to change or modify His decrees where they involved the suffering of His creatures. As a great Judge, He was made the recipient of innumerable petitions for merciful judgments and light sentences; as a great King He was implored to grant favours, to use His prerogatives mildly, to exercise a beneficent rule. At last, with the growth of knowledge and intelligence, these old conceptions waned—and in some minds there came a recoil to the extreme of atheism. The idea of God as a magnified man being untenable, these thinkers, unable to conceive of any other idea of Deity, ruled out any kind

of Supreme Being altogether. The thoughtful amongst the religious portion of the community, finding themselves unable to dispose of certain interior monitions—intuitions which they could not put into any intellectual shape—clung to the idea of a Divine Ruler of some kind, and strove earnestly to form some conception which would harmonise with the enlightened reason without shaking the faith of those who could only picture the Deity as a personal Being. There arose, too, a school of idealists who conceived of a Force, 'a Power that makes for Righteousness'—a 'sort of a something,' as one cynical philosopher expressed it. But it was always a Deity outside of, and for the most part independent of, human existence.

It remained for a later school of thinkers to give intellectual form to the truth expressed many times by the mystics and spiritual philosophers—the God in Man. That God in the human world should find expression only through the medium of human intelligence and activity is nevertheless a hard saying until we realise its spiritual significance. The conception of man as an animal—a mortal creature—and God as a Spirit—self-existent and separate from His creation—involved confusion and difficulty. The idea of God as Spirit and of man as an individualised expression of that Spirit, brought unity.

Now, the author of the treatise to which we have referred, while he has not yet arrived thus far, has made a distinct advance towards the solution by his theory of the existence of God in Man. And in the course of his observation he makes a very significant remark. It is only man, he finds, who shows an inherent hostility to his conditions, and is ever struggling with the forces which would subdue him and which constantly appear to threaten his existence and material welfare. Man, in short, our author finds to be the only being that is 'at odds with life.' It is so, and there is a whole world of meaning in the fact. What does it imply but that man is an embodiment of Creative Energy—not merely a creature helplessly dependent on some external Power? His very discontent is an evidence of his Divinity. It is through him and in him that the Power works to which he appeals for light and guidance. It is he who must make the heaven for which he craves. He is at odds with life because implanted within the depths of his nature is the Divine ideal, that end to which the whole creation moves. He suffers in his lower nature because that nature is being constantly chastened and moulded—always behind it is the spirit that suffers nothing, but *knows*. Always it urges him forward, willing or unwilling. So long as he continues ignorant of his nature and destiny, so long is the journey troublous and perplexed—'bound in shallows and in miseries.' Sooner or later the first low whisperings of the soul reach the outer life, and there comes the promise of an answer to the problems—hints at a solution of the mysteries. And gradually the way becomes clearer, a destiny is foreshadowed. But only in rare instances is the revelation so complete as to transfigure the life, as in the case of those gifted spirits amongst the mystics whose lives became filled with happiness unutterable. For the rest of us, the light comes in flashes and brief gleams, pain and perplexity continue, but their worst stings are absent—the life moves on a higher plane. The animal chafes and whimpers at times, but it is now controlled by the spirit with its clear vision and unshrinking purpose. The message has filtered into the intellect, which becomes dimly aware of things as yet beyond its scope—matters outside the range of any system of metaphysics or of mathematics. The thought of a world made imperfectly passes, replaced by the vision of 'a world in the making,' full of latent possibilities of harmony and happiness yet to be wrought by the God in Man.

## 'ATTACK ON TELEPATHY BY SIR RAY LANKESTER AND SIR B. DONKIN.

BY H. A. DALLAS.

'As the result of our researches in Spiritualism I have been bound to admit the conviction that these phenomena are of colossal importance, and that it is the plain duty of science to direct attention to them without delay.' So wrote Professor Cesare Lombroso. This 'plain duty' has been carried out, although not exactly as the Professor intended, by the new scientific quarterly review 'Bedrock'; in the last three numbers of which various articles on Psychical Research have appeared. The fact that so much space in a journal of this character should be devoted to this subject shows that scientific men can no longer ignore its claims upon their attention.

The series opened with a vigorous attack by Ivor Tuckett, M.D., on the position taken by Researchers, and a point-blank denial that they have succeeded in establishing the genuineness of telepathy or any other supernormal experiences. To this Sir Oliver Lodge and Mr. J. Arthur Hill made a rejoinder in the October issue. The January number contains another onslaught, a sharp fusillade being directed against Sir Oliver Lodge and Mr. Arthur Hill by Dr. Tuckett, Sir Ray Lankester, and Sir Bryan Donkin, M.D. It is obvious that they regard Psychical Research as a mischievous heresy, a delusion to be fought tooth and nail; they seem both to fear and to hate it. Nevertheless the discussion will further the publicity of the work, and may lead some readers to examine more closely the question which, Sir Ray Lankester says, has occupied 'a good deal' of his own attention—the question, namely: 'How came it about that there are individuals who assert their belief in telepathy?' To Sir Ray Lankester it seems an extraordinary phenomenon that rational beings can believe in the occurrence of telepathy. Having decided that he cannot believe in it himself, being quite sure, in fact, that there is no such experience as thought-transference independently of the organs of sense, he is quite unable to imagine how anyone can take any other view of the matter. He therefore proposes ten other hypotheses by which cases of 'telepathy' may be explained away. These explanations are so naively simple, so obviously the kind of solution that everyone with any common sense would consider before passing to the more difficult alternative of telepathy, that it seems hardly necessary that a whole page of the journal should be devoted to enumerating them. They are: Fraud, defective memory, hallucination, coincidence, &c.

If anyone less distinguished than Sir Ray Lankester had ventured to offer these solutions of the problems which skilled investigators have for many years laboriously tried to solve, one would have regarded the suggestion as an impertinence. Crookes, Barrett, Lodge, Lombroso, Richet, Ochorowicz, Wallace, Myers, Morselli, Hodgson, Hyslop, De Morgan, Zöllner, M. Leon Faure (Consul-General of France), Dr. J. Maxwell—these and many other able men have testified to the reality of the phenomena with which Psychical Research deals, and they are not children in knowledge or in discernment; they do not need to be told that simple explanations are possible, and that the hypothesis of telepathy, or, indeed, any novel explanation, should 'only be made use of when all the others have been proved to be inadequate.'

The other two articles are more interesting; the writers have aimed their blows more skilfully, taking full advantage of any weak spot in the arguments or phraseology of their opponents. Occasionally they make a good hit; but even when this happens, the words 'Eppure si muove' ring in our ears, and we realise that any slight apparent advantage in argument makes no difference to the main position of Psychical Research.

The fact is, the champions never really get at close quarters—nothing that is said really affects the main issue. The reason is not far to seek; it may be stated in the words of Sir Bryan Donkin. Sir Oliver Lodge and those whom he represents

maintain that all normal methods of production of certain occurrences . . . have been definitely excluded, and that thus their supernormal character has been established, while their critics hold that mal-observation, unsound inferences and

fraud . . . have never been all thus excluded in any one instance. ('Bedrock,' p. 500.)

Neither side tries to prove the validity of these conclusions, for it is obvious that such proof could not be given in a magazine article. They are based in the one case on experience and experiment carried on over many years; and those who deny the value of these experiences and experiments would have, in order to prove their point, to go into elaborate criticism of all the details of each crucial case.

It is surprising that Dr. Tuckett seems to have expected Sir Oliver Lodge to make a *résumé* of the evidence which has determined his convictions for the special benefit of readers of 'Bedrock.' He says: 'We might logically expect that . . . Sir Oliver Lodge himself would have told us how he has obtained clear knowledge of the truth of the supernormal nature of Eusapia's physical phenomena, of the reality of telepathy and of the existence of discarnate intelligences' (p. 470). A large order truly! He would not have made the suggestion if his knowledge of the subject he is attacking had been more adequate. He admits in connection with 'cross-correspondences' that he has 'made a wholly inadequate study' of an 'extremely complex subject,' but this is also obviously true in relation to other phases of the subject. The same remark might, indeed, be justly applied to all three writers. Sir Bryan Donkin's paper is the cleverest, but he, also, reveals that his knowledge is relatively slight, when he states that

comparatively little is heard in public now of the so-called physical phenomena of Spiritualism. . . as compared with the dominant importance attributed to telepathy and automatic writing. Indeed, but for the record in 1894 of Sir Oliver Lodge's Vision of a chair 'moving in the moonlight under circumstances such as to satisfy him that there was no direct mechanical connection,' one might well believe that the physical dispensation has been discredited or has 'passed into nothingness,' being 'no longer a thing of beauty' (p. 501).

This sentence, with its covert sneer, betrays conspicuously the limitations of the writer. He evidently knows nothing of what is being done in connection with Psychical Research outside this country. His survey of the subject is entirely insular. He imagines, perhaps, that Psychical Research is the fad of a mere handful of Englishmen, but those who take pains to keep themselves informed as to the work that is being done in France and Italy, and elsewhere, know that during the last decade scientific men on the Continent have given very special study to these 'physical phenomena.' In the 'Annales Psychiques' for December last (a journal which should be read by all who study the scientific side of this subject), I find the following paragraph:—

The medium Carancini\* has just given a series of séances to the Société d'Etudes Psychiques of Nice with satisfactory results. We will publish in our next issue a certification which has been sent to us by this society.

Perhaps Sir Bryan Donkin does not even know of the existence of this Review, published under the auspices of Professor Richet and the able and critical editorship of M. Cesar de Vesme, as he is evidently unaware of the record Dr. Ochorowicz has lately published in this journal of the strange phenomena obtained with his medium.

For the guidance of those who are not well acquainted with what has been done on the Continent in recent years to investigate and verify the reality of the physical phenomena of Spiritualism, I will enumerate a few of the experimental investigations which have been carried on.

Professor Lombroso, whose reputation as a man of science none will dispute, investigated these phenomena almost every year during the space of about twenty years. In 1892 he wrote of them as facts which 'we are bound to admit, because it is not possible to deny that we have actually witnessed them.' In 1908 he went further and avowed his conviction that some of these occurrences can only be explained on a Spiritistic hypothesis.

In February, 1906, he and his two medical assistants, with thirteen other persons of various professions, legal and scientific, &c., made experiments with Eusapia Paladino, at which a Marey

\* The name is well known to readers of 'LIGHT' as that of a man who claims to be a physical medium.

apparatus was introduced into the room, with the object of obtaining a mechanical register of the 'unknown force' by which the physical phenomena were effected. This experiment was successful and the registration satisfactorily proved the presence of this force.

On March 4th, 1907, Dr. Pio Foà, Professor of Pathology in the University of Turin, Director of the Anatomical Museum and General Secretary of the Academy of Science, delivered an address on mediumistic phenomena in which he said:—

If phenomena are presented to us which are of authentic character, but which are at present beyond the comprehension of our senses and our present mental vision, have we any right to dispute the possibility of their existence or even their probability, in view of the knowledge we have acquired as to the natural limits of our senses and of our reason? ('Annals of Psychological Science,' Vol. V., p. 442.)

He proceeded to mention some of the most important investigations which have taken place:—

Among the most celebrated sésances must be enumerated those held in Naples, in the presence of psychiatrists and phrenologists; the forty sésances held at the residence of Charles Richet, near Toulon, in the presence of the physicist Oliver Lodge, and the forty sésances held at Warsaw, under the direction of Ochorowicz in the presence of doctors and men of letters; and once also, at the medium's suggestion, in the presence of a very able conjurer, who declared that these phenomena could not be explained by trickery.

After stating that some of the opinions were favourable, some unfavourable, he continued:—

The actual resuscitation of our interest in mediumistic phenomena originated in experiments carried out at Genoa in the presence of Professor Morselli as well as in those carried out at the insane asylum in Turin and at the house of Count Verdun, in the presence of physiologists and pathologists, who obtained the registration of the manifestation of mediumistic force by means of special apparatus, in order that there might remain in the diagrams thus traced an objective and persistent image of the results. ('Annals of Psychological Science,' p. 435.)

This address was not given by a Spiritualist. Professor Pio Foà does not commit himself to any opinion as to the explanation of the extraordinary phenomena to the reality of which he bears witness, but his unprejudiced willingness to admit the facts and his modest recognition of the limitations of human faculties contrast very favourably with the tone of the writers in the last issue of 'Bedrock.'

Professor Pio Foà refers to Professor Morselli, a Professor of Neurology at the University of Genoa, who also carried out a series of sésances and testified to the reality of the phenomena which he witnessed. Although not a Spiritist himself, he also affirmed that whilst recognising that

Spiritistic practices are dangerous for certain weak minds, these deplorable cases of Spiritistic madness, or neurosis are very rare. In my already long career, and among thousands of patients, I do not remember more than four or five. . . All the Spiritists whom I know best have shown themselves at every juncture to be persons of balanced character, of cultured mind, with experience of the world, and in excellent health. I have even several times admired the calmness with which they so often feel, or believe themselves, to enter into relations with the world of the invisibles. ('Annals of Psychological Science,' Vol. V., p. 360.)

This testimony from one who is himself a neuropathologist, a specialist in diseases of the brain, and also not a Spiritualist, should be compared with a sentence in Sir Ray Lankester's article where he denies that any evidence 'establishing experimentally the existence of telepathy has been published by Sir Oliver Lodge or his associates,' and adds that they have produced a 'considerable amount of evidence tending to the conclusion that the believers in it are the victims of fraud, of self-illusion, or in other instances, of mental disease' (p. 480). Can it be wondered at that Sir Ray Lankester's offer to 'examine' the phenomenon for the Society for Psychological Research has not been accepted, and that 'no opportunity of investigating it has been offered to him by those who declare that it exists' ? ('Bedrock,' p. 449.)

Other witnesses might be quoted showing that inquiry into physical phenomena has been actively pursued during the last ten years, but these will suffice to indicate the ignorance and narrowness of the criticism which these scientific men

have taken upon themselves to make. Criticism based on insufficient knowledge would be hardly worth answering were it not for the fact that readers are likely to be equally ignorant and to mistake silence for defeat; also that they are apt to assume profound knowledge whenever they see an article signed by a man of science. They forget that he may be an expert in his own subject and yet his opinion on another matter, which he has not thoroughly studied, may be quite valueless.

This being the case, we should be grateful that Sir Oliver Lodge and Mr. J. Arthur Hill have taken up the gauntlet. It keeps the matter before the public, and we must hope that a few readers will be fair enough to look for some other solution to Sir Ray Lankester's problem than that which he seems to suggest. It may occur to them that, as even he admits that there are individuals who believe that telepathy exists, this strange belief may, perhaps, be due to some other cause than 'fraud,' 'self-illusion' or 'mental disease.'

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### WORK FOR SPIRITUALISTS.

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Many years ago an American author published a work on the Career of Religious Ideas, in which he traced the progressive evolution of the central ideas that have become embodied in the theology that was then called Christian. Since his day we have witnessed developments which have amounted to a revolution, and it would be extremely interesting if some competent student would give us the history of the transformation that has taken place since the advent of Modern Spiritualism. The fact is, a new view-point has been reached, and theologians are being hard put to it to keep abreast of the times. Especially is this the case with ministers who are in the front rank of the world's thinkers, and yet have to preach to congregations of persons who cling to their old ideas like limpets to the rocks. Many persons blame preachers for not being outspoken, and talk of them as 'leaders who do not lead'; but while that may be true of some, it is by no means true of all, for there are many who speak out new truths, or new views of truths, as boldly as they dare. Knowing that they are addressing people who are more or less in bondage to conventional and orthodox ideas, and who will not tolerate what they regard as heretical teaching, such preachers are more to be pitied than blamed, and the work of the Spiritualist in future will be to reach the people who fill the pews and open their eyes to the new light. When the people in the pews are awake and enthusiastic for the latest and most enlightened teaching on ethical and spiritual matters, then there will be little difficulty with the occupants of the pulpits. Hence Spiritualists will do well to keep in the ranks of the world's advanced thinkers and to do their utmost to encourage the largest and most spiritual interpretation of all the great religious problems—especially those concerning the facts of death and the present and future conditions of the inhabitants of the spirit world—and in this way hold up the hands of those teachers who are bravely trying to lead their flocks into fresh fields and pastures new. At present it is too often the flocks that hold back, and their would-be leaders who get snubbed and starved for want of sympathy and encouragement.

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'TAKE away the conviction that death is not the end of man, and you take the heart out of human work and the salt out of human life.'—CANON HENSLEY HENSON.

THE Rev. Henry R. Rose, according to 'The Progressive Thinker,' recently said that the church that is needed is: 'A Sunday meeting place for people who think—a church founded on the Beatitudes. A church that writes "Hope" over its portal and "Love" over its altar. A church that does not ask, "What is your creed?" but "What is your aim?" A church with no devil but man's inhumanity to man, and no hell but a man's conscience. A church that believes enough in God to believe that He will save to the uttermost; and believes enough in man to believe he will want to be saved to the uttermost. A church with a star ever shining over every grave, and a rainbow over-arching every grief. A church that holds that Health, Good Cheer and Faith are catching and that Optimism is the only right attitude. A church with no seats for the rich man because he is rich, or the poor man because he is poor; but with seats for every man who comes to worship God in spirit and in truth.'

## REV. RHONDDA WILLIAMS ON REVELATIONS.

The Rev. T. Rhondda Williams has a fine, thoughtful article on 'Visions and Revelations' in 'The Christian World' for January 23rd. He refers to the fact that while Paul was intensely practical, and his life was full of good works, he worked with the consciousness that a greater than he was in him; and at times that Power and Presence lifted his spirit into a world above the world, and gave him visions and revelations which endowed him with superhuman strength and filled his life with eternal meaning. Paul did not will himself into this experience; it came down upon him and lifted him to the 'third heaven,' giving him rare spiritual rapture. Communion of the spirit of man with the universal spirit is, Mr. Williams asserts, a fact of the religious or spiritual consciousness. It is more than mere concentration, and the man who experiences it will never admit that he merely hypnotises himself. He is 'caught up,' he does not force himself up. It is the hold and sway of a Being with whom, indeed, in our deepest selves we are one, but who is yet other than we—a mystical experience that cannot be reduced to the terms of intellectual speculation or logical reasoning. The mystical element is present in our highest moral moments, and when that spirit takes possession work is dignified and holy, and a man is carried beyond the bounds of his ordinary mind, to the oblivion of the normal life, into a world of spiritual presences and eternal truths so expanding, so enriching, so assuring, that the ordinary life yields nothing like it. This experience may be referred to Brahm or Krishna, or Jehovah, or Christ, according to the view-point of the recipient, or it may be spoken of as 'cosmic consciousness,' the reality is the same. Experiences such as this are of great value.

They settle for men great spiritual facts which could never be settled by argument, and which can never afterwards be unsettled by arguments, viz., that the spiritual world is the eternal reality, that the soul's life is embedded in a wider and a universal Life; that this wider Life is the everlasting goodness; that neither sin nor death can defeat the Divine Life and the Everlasting Righteousness. These are assurances which come in those extraordinary experiences, and which in a few minutes can be put for ever for the man himself beyond the reach of cavil or criticism. The secret of the soul and the secret of the universe are thus given in a way in which no science and no philosophy can yield them. It is the highest privilege of human life.

The experience itself is the most humbling. But when it is over, especially if a man begins to speak of it to other people, and inquirers come who look upon him as a superior person, let him beware, or he may fail of humility and suffer chilling and deadly disaster. Some people have ceased to be interested in the Church through getting this very experience of God which is worth more than anything else in life, but which only remains worth more than anything else so long as it lifts everything else higher and higher. It ceases to be worth anything the moment it leaves everything else alone. There is no doubt that one of the dangers of mystical experiences is to fail to see the importance of historical religion. I believe with Rufus Jones: 'To sever one's roots in history and in the slowly-gathered content of religious faith, "to build all inward," and have no light but what comes "pure," by the inward way, is to suffer shrinkage, and to run the tremendous risk of ending in moral and spiritual bankruptcy, with only vagaries and caprices for assets. The sane mystic does not exalt his own experiences over historical revelation, he rather interprets his own openings in the light of the master-revelations.' We must not be warned off good works for the sake of getting spiritual experience. There are blessings to be got in passive moments; asides for contemplation and quiet receptiveness are necessary; and much 'comes of itself' to a soul that is rightly pitched. But these asides and passive moments must be those of a life which is normally active in good works, and then the discovery of the spiritual reality will be made partly in action and partly in contemplation, and it will be richer in each because of the other. But to give up a life of active goodness in order to seek spiritual experience is the way to the wilderness, not to the mount of God.

## PSYCHIC DEVELOPMENT IN RELATION TO BODY AND MIND.

BY PERCY R. STREET.

An Address delivered on Thursday evening, the 16th ult., to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 39.)

In the human brain there exists a small body called the pineal body. It is of a darkish colour, about the size of a cherry stone, and consists of cineritious, i.e. ash grey, neurine. Neurine is the substance in which the peculiar powers of the brain and nerves reside. It is never found by itself, for it is far too delicate in texture to retain its properties if it were unsupported. It is thus always supported and protected by the membranous fibre arranged in various ways. The pineal gland is placed between the hinder extremities of the two thalami on the dorsal aspect of the mesencephalon. It occupies the depression between the two superior quadrigeminal bodies. Its shape is somewhat like a fir cone. A glance at a chart will show exactly its position. Anatomists have not yet assigned any definite function to the pineal gland. Some assert, however, that it may be a rudimentary eye. This body is also found in the animal, and does not present any remarkable difference except in shape, although some anatomists declare that they have never met with earthy concretions in any animal analogous to those which are seen in the pineal gland in man. The body is generally small in the carnivora; it is elongated into a cylinder in the ox and seal; is triangular, prismatic or cordiform in the sheep and horse, and conical in the monkey. Notwithstanding the silence of the anatomists, the occult schools, on the other hand, declare the importance of the function of the pineal body, and state that it will be the next organ of importance to be developed. An idea exists that it is the seat of the ego. This, again, is purely hypothetical, as, indeed, may be affirmed of Bell's suggestion in his book, 'Whence Came Man?' that the ego resides in the 'lamina terminalis.' We have no positive knowledge of the exact part the pineal body plays in the human economy, so the construction of a working hypothesis becomes essential.

The question arises, What actually takes place in psychic development?

That manifestations of a particular development called psychic occur is not to be doubted by any inquirer into these matters. That it is a perfectly natural expression is forced home by experience. Metaphysicians and psychologists have dissected and analysed our mental functions in a manner that has increased our knowledge in many ways, and we are able to surmise more or less correctly what happens when the various qualities of the mental plane are expressed. Like all other manifestations of the human personality, psychic expression must depend on, or take place through, a particular condition which arises within or without the human body, or, it may be, co-equally within and without. If we, by careful research, can establish the nature of the conditions for such functioning, we shall become possessed of knowledge of incalculable value. The theory I venture to set before you may not be original or even new, yet it is, I think, sufficiently suggestive to warrant our attention to its claims until such time as we prove or disprove them.

It appears certain that a man does not use the whole of his brain at one time. May it not, therefore, be feasible that he does not exhibit his complete personality? Man, the spirit, cannot be conceived as dwelling just inside the body, and it may be that he lives as much outside and beyond the body as in it. Looking upon psychic development as an extension of already existent faculties, since the faculties of clairaudience, clairvoyance, and psychometry are not so much extra or foreign powers as extensions of hearing, sight, and sensing, it is not out of the way to suggest that the manifestation of these faculties may be due to the intrusion or functioning of a larger degree of the

DR. A. R. WALLACE'S article on 'Spiritualism and Science' is now ready as a four-page leaflet, which will be found suitable for distribution. We shall be happy to supply copies at the following rates:—12 for 3d., 25 for 6d., 50 for 1s., 100 for 2s., 500 for 8s., and 1,000 for 15s., post free in all cases.

personality than before was the case. Probably the part which the pineal body plays is that of being the point of contact, as its more or less intimate connection with the nervous system allows such extra or super manifestation through what may be, in all probability, stimulus or excitement, this stimulus being indirectly due to the action of the spirit Ego, or larger personality, if you will.

Clairvoyants have told us that where a psychic function is expressed, considerable excitement is witnessed in the region of the pineal body, the stimulus for such excitement being transmitted from the psychic plane of the aura, which is observed to be vibrating intensely. If the theory be correct that the aura is as much the home of the spirit as the body, if not more so, then the impulse of the spirit to manifest these particular qualities would very likely be transmitted to the point of contact, the pineal body, *vid* the aura. It is further alleged that in a psychically developed individual, this pineal body is much larger than in one not so developed. It seems possible that this idea or theory may not be difficult to convert into fact. Indeed, during the past few months a medical friend and myself have been engaged upon such research, and if to-night we are not prepared to substantiate the theory by the production of evidence, it is only because the time at our disposal has not been enough to allow of the marshalling of sufficient data. Here I would in all seriousness make a novel request. To convert this theory into fact, the brains of those who are psychically developed must be examined and contrasted with those of persons who have never been known to exhibit psychic tendencies. What could be better for this purpose than the brain of some well-known psychic? Unfortunately for the success of the plan, it seems to be a well-evidenced fact that psychic development promotes longevity; hence few psychics pass away until a very advanced age. May I, however, make an appeal to you who are psychic and ask you, for the sake of a future humanity, to bequeath your brains to the cause of science? Obviously they will be of no use to you after dissolution, and I would ask you to discount the morbid notion that dissection is contrary to natural law and must mean consequent suffering to the spirit, for I submit that no well-attested case of such suffering exists. I will readily furnish the name of a medical man who would take the responsibility of the legacy.

The next point for consideration is the *rationale* of psychic growth. We have ample proof that psychic powers may be induced. Experience has led us to adopt certain means of cultivation which have been generally successful. Unfortunately there exists a tendency to ascribe everything occurring of a psychic character to the direct influence of foreign spirits—a tendency which sometimes proves a great stumbling block in the path of unfoldment. At the same time, it is necessary to deprecate the other extreme, the total elimination of spirits, which is equally unwise and erroneous.

Spiritualism is based upon facts, scientifically weighed and collated, and without the activity of incarnate entities there can be no Spiritualism, as we understand it. Yet it may reasonably be suggested that psychic unfoldment may take place without the action of any spirit save the self. Though it is a well-known fact that the use of psychic powers brings one into touch with hitherto unseen friends in the greater world of consciousness, I believe that the latent potentialities of the human spirit can be related to their rightful sphere of activity by self-efforting alone.

(To be continued.)

'THE status of women is not properly acknowledged, even in the Church.'—REV. T. RHONDDA WILLIAMS.

A MANCHESTER man, residing in London, in a recent letter to a London newspaper, said that for six months after his arrival he was quite isolated, no one called upon him. He added: 'Close by were three churches of different sects. All cost thousands to build; yet they were empty and closed all the week. Why not make these buildings more useful? If fitted up comfortably, debates could be arranged and "At Homes" given by the congregation to all who would care to come in for a simple cup of tea or coffee and cake. A smoke-room might be provided for the men. Every church would then become a high-toned, intelligent, thought-leading club. As such, churches would revive and be crowded.'

## HYPNOTISM AND SUBCONSCIOUSNESS.

The subjects of subconsciousness and hypnotism are in the air just now. In the 'Evening News' of the 22nd ult. an account was given of how a footballer, who had fallen heavily on his head, picked himself up, feeling dazed, and resumed playing, and played well. He was afterwards told that he 'played on as though nothing had happened,' yet for nearly the whole of the latter portion of the match he was, he says, 'completely unconscious and hasn't now the faintest recollection of the incidents of the game.' Then a report appeared, in the 'Daily News and Leader,' of the successful treatment of a golfer's nerves by hypnotism at Guy's Hospital, and a medical man assured a representative of that journal that 'nearly all forms of neurosis would yield to hypnotism.' Mr. Eustace Miles, the well-known tennis champion, confessed that he has suffered terribly from nerves during important matches, and expressed the belief that he would have played better if he had been hypnotised beforehand. Another tennis player, Mahony, once told Mr. Miles that 'after suffering from sunstroke he played a game of tennis, during the whole of which he was absolutely unconscious of what took place,' yet he won the match. Apparently, in these cases, the subconscious mind masters and takes control of the ordinary consciousness. It would almost seem that the subconscious is 'the better man of the two.' But if, as some people suggest, the subconscious self controls mediums and causes them to impersonate incarnate persons, how is it that the subconscious self is such a liar?

## FORETELLING EVENTS.

'The Standard' of the 21st ult. reported a lecture delivered by the Rev. John Urquhart at the Victoria Institute the day before, in which the speaker said:—

'It is unphilosophical and unscientific to dismiss true foresight and genuine prediction as non-existent. After examining the evidence, I have come to the conclusion that some minds possess a power, limited or otherwise, of seeing events set forth on the stage of the future. How events can be set forth before they happen is an unanswerable question in the present state of our knowledge.'

Mr. Urquhart recalled some well authenticated instances of the use of this power. 'In 1882 Dr. Wolff, the Eastern traveller, was at the house of the British Consul-General at Aleppo. A letter dated April, 1821, and written by Lady Esther Stanhope, was read aloud by the Consul-General in his presence, and in that of three other men, including the Dutch Consul. In the letter Lady Stanhope begged the Consul-General not to go to Aleppo or Antioch, as a friend of hers had predicted that they would be destroyed by an earthquake. Well, a few days after the letter had been read, Aleppo, Antioch, and all the villages within twenty miles were destroyed by earthquake.' Another instance which Mr. Urquhart gave was a prediction which concerned the Raja of Shorapur. Native astrologers had foretold that he would die at 24, after losing his country. In 1857 the Raja took part in the Indian Mutiny, was captured and sent to a fortress. At the end of the first day's march to the fortress the Raja shot himself by accident. This was in his twenty-fourth year, and the prophecy had come literally true. 'It is worth remembering,' said Mr. Urquhart, 'that the Mutiny was partly brought about by the prediction that the foreign raj would end in 1857. It turned out, however, that the fulfilment was merely a substitution of the rule of the British Government for that of the East India Company.'

From these and other instances Mr. Urquhart concluded that prediction is not a power possessed by human minds as such. 'But since prediction is an act of intelligence, one may infer that, wherever a prediction has turned out to be true, and wherever there has been no possibility of fraud or coincidence, a superhuman mind has been at work. The vast variety of the predictions of Scripture and the ease with which they sweep through centuries, while dealing with special and fully described details, show that here we are in contact with a vast intelligence unlimited in this power of foresight.'

But our police and magistrates declare that 'foretelling,' for pay, is illegal, so psychics and mediums must beware of police 'traps.'

'TRYING to teach a child virtue by describing the horrors of hell is as foolish as demonstrating the fragility of a baby's anatomy by throwing it out of a fifth-floor window.'—MR. SHIRLEY GOODWIN.

## ITEMS OF INTEREST.

'Do we really know that immortality is the positive and express fact of human existence?' is the question which Mr. Harold Begbie propounds in 'The Pall Mall' for February, and answers the question much as the Spiritualist does. He holds that psychical research is a legitimate branch of curiosity about immortality, and advocates the study of psychic phenomena together with the cultivation of religious faith by prayer, meditation and self-sacrifice. Indeed, Mr. Begbie claims that a belief in God and immortality, amounting to knowledge, can be attained by striving and studying and by that path alone. Here is where Spiritualism is needed; it alone can afford the evidence that satisfies the student-sceptic.

The Rev. R. J. Campbell says truly: 'Unless you can interpret life in terms of the spiritual it is a mere chaos, not even rational; you could not reason about a world which had no sort of order in it, and the moment you predicate that you are dealing with spiritual ends. The spiritual transcends the rational, but it does not do violence to it. Why should you have faith in God? Because you are a spiritual being; there is that in you which craves for the life eternal; and when you give it opportunity you find that the universe responds to it just as it does to the operation of mind and sense but in a higher way.'

Mrs. Bruce Glasier, in 'The Christian Commonwealth,' emphasises the question 'How can a man love God, whom he hath not seen, if he love not the brother whom he hath seen?' by recalling the fact that 'at this moment, in Britain, there are thousands of little children hungry, fill-clad, practically bare-foot, in this snow!' and points out that 'to-day the outrage is utterly, stupidly unnecessary,' as 'a reorganisation of our material industries on the lines of public services for the production of our common human needs would make it impossible—unthinkable even—in every country and for all time.' But how, when, by whom can or will that reorganisation be brought about? In the meantime the children suffer and hundreds die of starvation.

To the making of theories about dreams there is no end. At a meeting at King's College Hospital, on the 22nd ult., Dr. W. Brown spoke on Freud's theory that every dream is the fulfilment of some wish, and in the great majority of cases the wish is one that has been repressed by the waking consciousness, and its fulfilment in the dream is disguised according to rules that are both complicated and diverse. Dr. Brown, however, pointed out that the great defect of Freud's theory was that he had definitely tied himself down to a too limited explanation of dreams. In dealing only with wishes he had left out a large number of possibilities. To our mind no theory is adequate which does not include the probability of thought transference between the living, and between the living and 'the departed,' and of the activity of the spirit consciousness while the body is at rest.

'Visvakarma' is the title of a work being brought out in half-crown parts by Messrs. Luzac, 46, Great Russell-street, W.C., and consisting of photographic reproductions of examples of Indian architecture, sculpture, painting and handicraft, selected by Dr. Ananda K. Coomaraswamy. Of the first series, which is devoted to sculpture, we have just received the first and second parts, each containing a dozen fine plates. To the student of Indian art and mythology the work will make a strong appeal. It can be obtained either from the publishers, or from the author, 39, Brookfield, West Hill, N.

The eloquent lecture on 'Giordano Bruno' which Mrs. Besant delivered in Paris in June, 1911, and from which we gave a quotation in 'LIGHT' for December 28th last (p. 617), has been issued in book form (paper cover, 1s.), by the 'Theosophist' Office, Adyar, Madras, India. Bruno was a truly heroic soul, whose loyalty to what he held to be the truth not even years of torture and imprisonment, ending at last in martyrdom at the stake, could weaken or subdue. If the Inquisition thought they had made an end of him they were mistaken. As Mrs. Besant well says: 'Bruno lives while men can honour courage, and love can reverence the memory of a noble heart.'

On the principle that 'the looker-on sees most of the game,' or that 'the outsider can take an all-round view,' the sentiments of Abdul Baha are worthy of consideration when he tells us to 'remove from amongst yourselves racial, patriotic, religious, sectional, political, commercial, industrial and agricultural prejudices, so that you may become freed from all human restrictions

and become the founders of the structure of the unity of the world of humanity. All the countries are one country; all the nations are the children of one Father. The struggle for existence among the ferocious wolves has become the cause of all the differences and strifes; otherwise the expanse of the world is spacious and the Table of the Bounties of the Almighty is spread in all regions.'

## FRIENDS IN COUNCIL.

*Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.*

## Is Circle-Holding to be Avoided?

SIR,—I shall be thankful if any of your readers can throw any light on the teachings of the Rosicrucian Fellowship. They contend, I understand, that the 'spirit circle' should be avoided, yet the holding of circles is the very thing that Mr. Biden Steele has been recommending at the L.S.A.! Is it possible that the quickness of development that is gained through contact with mediums in the circle has a tendency to lead sitters to depend upon the medium and thus surrender their own individuality?—Yours, &c.,

ASPIRANT.

## Astrologers Differ.

SIR,—Permit me to remind Mr. Robert Shewan (p. 22) that national astrology is in a very incomplete state at the present day (especially in the West), although anciently it appears to have been otherwise. No reasons are given for the conclusions arrived at in 'Old Moore's,' but 'Zadkiel's Almanac' gives the planetary positions, &c., and is essentially an astrological almanac, and many accurate predictions are made therein.

For further information I would refer him to 'Modern Astrology' for January, in which an investigation has been started in this neglected branch of a much maligned but noble science.—Yours, &c.,

C. W. L. G.

## 'A Perplexing Experience.'

SIR,—'An Inquirer' gives us a problem: How could medium B (in control) deceive medium A (in control), medium B having since confessed to fraud? The answer is surely not difficult, although there are two or three hypotheses, i.e., medium B was actually under control and *did not know it*; *did* know it, and is a natural liar, or both mediums are devotees of Ananias! 'An Inquirer' should always ask a control to prove identity by giving information unknown to the medium, beyond the pale of coincidence, which can be subsequently verified; failing such verification, let him treat all communications through all mediums with the utmost reserve. Spiritualism rests on *fact*, not faith; hence its stupendous growth, the quickest in the world's history.—Yours, &c.,

W. COOPER LISSENDEN.

## Open-Air Work.

SIR,—Although not a society secretary, I agree with 'Daniel' that the year and the day have arrived when vigorous outdoor efforts must be prosecuted, as it is possible in a street or market place to arrest and interest an audience which it is impossible to reach in a meeting room. Many Christians do this with success; surely it is worthy our trying! Up North here, apathy appears to have frozen the very blood and marrow of our workers. If one but hints at a departure from crystallised methods, one is met with unbending opposition or indifferent silence. Newcastle Quayside, on Sunday mornings, Shields Market Place, Darlington, Stockton, Middlesbro', &c., present ideal rallying grounds. There the modern 'Athenians' gather to hear of 'some new thing,' and like Paul's critics, some may stay to learn more. No doubt other towns, villages and country places will be similarly situated; therefore, I earnestly trust that 'Daniel's' hint will be taken up, and healthy, pushful campaigns instituted without delay. 'The testing time is at hand,' and the laggards, the immature, and the uninformed will be left lamenting. Let us not be afraid or ashamed to lift our voices in message or prayer. The Moslem faithfulness gives us courage. 'Preach the Gospel to every creature.'—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

SIR,—'Daniel's' suggestion is one worthy of consideration, but the work needs to be most carefully conducted, otherwise we may fall into the common error that any Tom, Dick or Harry will do to speak in the open air. The out-of-doors meeting is too often regarded as one at which would-be speakers, who

would not be tolerated inside a building, may try their powers of oratory, and this largely accounts for the tattle one hears at the street corners during the summer months. Open air meetings, to be successful, should be well organised. A capable chairman should be appointed, a reverent order of service observed, and qualified speakers, capable of presenting the philosophy of Spiritualism along argumentative and attractive lines, should be secured. If in our buildings, where at least there is a bias towards Spiritualism, it is necessary to maintain a high level of platform service, it is even more essential to do so in the open air, where to a large extent sceptical conditions will prevail.—  
Yours, &c., HENRY J. STOCKWELL.

## LETTERS TO THE EDITOR.

### A Widow's Thanks.

SIR,—I have been reading Sir William Earnshaw Cooper's 'Spiritual Science' and would like to thank the writer for his work; it is written in such a nice spirit. I have gone through a great deal of trouble lately and have derived much comfort and help from its perusal. My late dear husband and I took 'LIGHT' ever since the commencement; we looked for it every week. It is a splendid paper, so elevating and encouraging.—  
Yours, &c., (Mrs.) M. A. MARTIN.  
Gosforth, Newcastle-on-Tyne.

### 'The Vicar of Thaxted and Spiritualism.'

SIR,—I have up till now been too busy to answer Mr. Lawrence's letter in 'LIGHT' of January 11th, concerning my strictures on Spiritualism. He quotes me as saying that the system is distorted and dangerous, but he forgets to add that I also described it as containing considerable elements of truth. I do not know what he means by forgetting Christian charity. I have attacked nobody, but merely place on record a deliberate and mature conviction about a system. Mr. Lawrence admits that the sermon contains much that is common ground between Spiritualists and myself. If Mr. Lawrence had considerable knowledge of the particular interpretation of faith that I hold, and had come to the conviction that, although it contained good elements, it was on the whole a distorted belief, I should not be in the least annoyed at his saying so. I think, sir, though we differ on many points, you, who have so often and so bravely exposed fraudulent mediums and certain objectionable forms of Spiritualistic belief, will not be unappreciative of honest conclusions, however diverse from your own they may be.—Yours, &c.,  
CONRAD NOEL.

The Vicarage, Thaxted.

### Musical Psychic Experience.

SIR,—In 'LIGHT' of January 11th, Mr. J. Roberts, writing on his 'Out of the Body Experience,' describes a psychic vision in which he was carried away in spirit into a radiant atmosphere, where 'the air was a rosy pink colour and seemed to be its own light.'

Strange to say, I also have had much the same experience in a dream. It began by my hearing my own living daughter's voice—more beautiful than I have ever heard it normally. I exclaimed 'That is Florence's voice!' and instantly my spirit was caught up to her and we met in this radiant atmosphere.

The temple on the hillside (as described in Mr. Roberts' vision) was there also—pure white with alabaster and opal tones of colour—and then the vision faded. Often my daughter, who is a composer, has told me of a wonderful dream of celestial music that she hears. She says that she knows at the time that this dream music is too beautiful for earth—and she tries to catch one glorious refrain—always the same refrain—but can never do so. She feels that if she could catch that wonderful music, her name would be for ever famous on the earth.

The genius of music is a strong testimony that the spirituality of music is superior to that of any other art, since it is spiritually conveyed. The following lines by 'R. A. P.' remind me of a dear young sister of mine, also named Florence (after Florence Nightingale), who died at the age of seventeen years, and, as she passed on, told the watchers round her bed of the glorious music she heard, 'too beautiful for earth':—

'Beautiful spirit, delicately wrought  
For sweetest music and divinest thought!  
Frail mortal whose thin "vesture of decay"  
Let in the light of the eternal day—  
A few bright fancies to our earth were given  
And then God called thee to thy native Heaven.'

Often, as I sing with my guitar old song ballads, a spirit voice seems to join and sing with me—and I feel it to be the voice of my sister Florence.—Yours, &c.,

COMFORT,

## SOCIETY WORK ON SUNDAY, JAN. 26th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—A stirring and eloquent address by Mr. E. W. Wallis entitled 'On the March' was much appreciated. Mrs. A. L. Gillespie, of U.S.A. and Canada, who was accorded a warm welcome, also gave a good short address.—15, Mortimer-street, W.—20th ult., Mr. Leigh Hunt gave interesting and successful clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. W. Beard gave an address on 'The True Spiritualist'; evening, Mr. E. H. Peckham spoke on 'The Spacious Life.' See advertisement, front page.—W. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. R. King gave an interesting address on 'Dreams' and answered questions. Sunday next, at 7 p.m., Mr. G. F. Tilby and Mrs. Sutton. Monday, at 8, circle (inquirers welcomed). Thursday, at 7.30, members; Mr. H. Bell, healing; 8.15, circle.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cox; afternoon, Lyceum; evening, helpful address by Mrs. Effie de Bathe. Sunday next—morning, Mr. Blackman; evening, Mrs. Imison. Saturday, February 8th, at 8, Mrs. Harvey (Southampton).—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Communion.' Evening, Mrs. Alice Jamrach gave an address on 'The Universality of Belief in God'; descriptions at both meetings. 22nd, Mrs. S. Fielder gave psychometrical delineations. Sunday next, at 11.15 a.m., Mr. J. Abrahall, 'Phenomena'; 3 p.m., Lyceum; at 7, Mr. R. Boddington. Wednesday, Mrs. S. Podmore.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. and Mrs. Boddington gave addresses on 'The Universal Truth.' Sunday next, Mr. Hough and Mrs. Boddington.—A. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Anniversary services. Addresses on the year's work. Day's collections, £11 3s. 6d. Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Miss Ridge.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. C. Thompson gave a much appreciated address on 'Does Spiritualism Supply Human Needs?' and ably answered questions. Sunday next, at 7 p.m., Mr. Karl Reynolds, address.—W. H. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Mary Davies gave an inspiring address on 'The Soul: its Origin, Nature and Potentialities,' and helpful descriptions. Sunday next, at 7 p.m., Mr. Robert King. Morning service at 11 a.m.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Horace Leaf's practical addresses, answers to questions and clairvoyant descriptions were much appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. F. G. Clarke, addresses. Tuesday, 3 and 8, also Wednesday at 3, clairvoyance; at 8, members.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. A. J. Neville gave an excellent address and Mrs. G. C. Curry descriptions. Sunday next, at 11.15, public circle; at 7, Mrs. Curry. Tuesdays at 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, circle.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Clara Irwin gave a short address and descriptions. Sunday next, visit of Mrs. M. H. Wallis; 11 a.m., at the Thames Valley Café, Clarence-street; 7 p.m., at the Assembly Rooms, Hampton Wick.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Harvey gave an address and descriptions. Sunday next, at 7, Mr. A. H. Sarfas, address and descriptions. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—G. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, descriptions by Miss Woodhouse; evening, addresses by Messrs. J. Wrench and W. G. Willmot, and descriptions by Miss Woodhouse. 23rd, Mr. J. Wrench. Sunday next, 11.45 a.m., Mr. C. W. Lock, on 'Hypnotism, Mesmerism, and Thought Transference.' At 7 p.m., Mr. J. Wrench. February 6th, at 8 p.m., Mr. Horace Leaf.—F. H.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Alcock Rush gave an address on 'A Common-sense Religion,' and answered questions. Mr. and Mrs. Alcock Rush rendered two duets. 21st, Mrs. Neville spoke on 'Life on the Other Side,' and gave psychometric readings. Sunday next, at 11 a.m., study class, Mr. Wake; 7 p.m., Mrs. Miles Ord. Tuesday, at 8 p.m., Mr. A. H. Sarfas. Friday, at 8.30 p.m., circle, Mrs. Briggs,

BRISTOL.—144, GROSVENOR-ROAD.—The question, among others, 'What place has Jesus Christ in the Teachings of Spiritualism?' was satisfactorily answered by Mrs. J. S. Baxter. Sunday next, at 6.30, public service, and usual week-night services.—J. S. B.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Fulham Society at Colvey Hall, 25, Fernhurst-road, Fulham, on Sunday, February 9th, 1913. At 3 p.m. Mr. G. Tayler Gwinn (President, S.N.U.) will read a paper for discussion. Tea, 5 p.m. (6d. each); 7 p.m., public meeting. Speakers: Messrs. G. Tayler Gwinn and E. Alcock Rush. Soloists: Mr. and Mrs. Alcock Rush.—E. A. R.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce gave powerful inspirational addresses.—J. McF.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. J. Kirby and Mr. Gambier Bolton gave excellent addresses.—G. L. B.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. W. J. Leeder conducted the services, morning and evening.—H. E.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and clairvoyant descriptions by Mr. F. T. Blake.

EXETER.—MARLBOROUGH HALL.—Addresses and descriptions by Mrs. and Miss Letheren and Mr. Weslake.—E. F.

DUNDEE.—OPERATIVE HALL, 43, OVERGATE.—Mr. Inglis spoke on 'The Finding of God,' and Mrs. Inglis gave descriptions.—A. E. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Neville narrated interesting experiences, spoke on 'The Upliftment of Humanity,' and gave good psychometrical readings.—C. A. B.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing service; evening, Mr. G. R. Symons on 'The Four Planes of Consciousness.' Usual week-night meetings.—T. S.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Mary Gordon answered written questions and gave descriptions. Miss Heythorne sang a solo.—F. C.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Pulham spoke on 'Christian History,' and Mrs. Pulham gave descriptions.—J. T.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mr. J. T. L. Campbell's address on 'Trust Thyself: The Secret of Success in Life,' was much appreciated.—C. C.

STONEHOUSE.—ODDFELLOWS' HALL.—Address by Mr. Blamey on 'Man, Know Thyself.' Mrs. Short gave descriptions. Soloist, Miss Doer. Crowded hall.—D.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Morning, Mr. Hemyn conducted a circle. Evening, Mr. A. Kirby spoke on 'Immortality,' and Mr. Hemyn gave descriptions.—F. M. C.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—A member narrated psychic experiences at the house of the late Mr. W. T. Stead.—E. S.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Taylor Woodhall gave addresses and descriptions, also on Monday.—J. R.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. Imison gave psychic experiences and excellent descriptions.—S. E. W.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss Violet Burton gave addresses on 'The Love of Christ Constrains us' and 'The Weekday Religion.'—J. W. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service; evening, address and descriptions by Mrs. Podmore. Thursday, lecture on 'Soul' and descriptions, by Mrs. Mary Davies.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'The Science of the Soul' and 'The World of Our Dreams,' and on the 20th spoke on 'The Power of Thought.'—M. L.

TOTTENHAM.—684, HIGH ROAD.—Mr. T. Olman Todd spoke on 'The Transfiguration and Resurrection of Jesus,' showing that these incidents were analogous to present-day psychic phenomena.—N. D.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle. Evening, Lyceum Jubilee, address by Mrs. Petz on 'God's Garden of Love.' 22nd, address and descriptions by Miss Woodhouse.—C. D.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. J. B. Tetlow conducted 'In Memoriam' services consequent on the transition of Mr. Harry Ingham. Descriptions by Mr. Tetlow and Mrs. Scholes. A two days' mission commenced on January 27th.—H. I.

EXETER.—MARKET HALL.—Morning, address and descriptions by Miss E. Tarr. Evening, musical service by the Lyceum children; address by Mr. H. Lockyear and descriptions by Miss E. Tarr.—H. L.

BRISTOL.—16, KING'S SQUARE (OFF STORES CROFT).—Mr. B. J. Hughes spoke on 'The Human Spirit,' and Messrs. Jarhans and F. Rudman gave descriptions. Visitors and mediums visiting Bristol are cordially invited.—A. L.

## NEW PUBLICATIONS RECEIVED.

'Who Pays? The Real Incidence of Taxation.' By ROBERT HENRY. Cloth, 2s. 6d. G. Allen & Co., Ltd., 44 and 45, Rathbone-place, W.

'Germanic Philology.' By DR. RICHARD LOEWE. Translated by J. D. Jones, Ph.D. (Berlin), B.A. (Lond.). Cloth, 4s. 6d. net. G. Allen & Co., Ltd., 44 and 45, Rathbone-place, W.

'The Universe of Ether and Spirit.' By W. G. HOOPER. Cloth, 4s. 6d. Theosophical Publishing Society, 161, New Bond-street, W.

From the 'Theosophist' Office, Adyar, Madras, India:—

'The Basis for Artistic and Industrial Revival in India,' by E. B. HAVELL, 2s.; 'Man's Life in this and other Worlds,' by ANNIE BESANT, 1s. 6d.; 'The Hidden Side of Things' (two vols.), by C. W. LEADBEATER, 12s.

KIMBERLEY.—London friends of Mrs. Praed will be pleased to hear that she has just completed a successful two months' mission in Kimberley, South Africa, during which twenty-seven new members were enrolled. Mrs. Praed kindly gave one night a week free to a developing class which started with thirty members. One Sunday the infant son of the secretary was dedicated. The service, the first ever held on the Diamond Fields in public, was very impressive, a number of Lyceum children taking part. The hall was crowded.—D. F. S. S.

NELSON.—VERNON-STREET.—January 18th, Annual Meeting. The following officers were elected: President, Mr. Raw; vice-president, Mr. Bolton; secretary, Mr. J. E. Elliott; treasurer, Mr. J. E. Raw; financial secretaries, Mr. T. W. Bateman and Mr. Wm. Ashworth; and a committee of energetic workers. Much interest was manifested in the proceedings, especially when the mediums' list came under consideration. It was generally felt that drastic steps would have to be taken to improve the standard; also that the admission of persons as members must be more carefully considered. A new scheme, which puts a check upon persons of doubtful character being elected to an official position, was referred to a sub-committee.—J. E. ELLIOTT, Sec.

BATTERSEA SOCIETY.—The social gathering on January 25th was a 'record' one in every way. The comedy sketch, 'Perfection,' performed by Messrs. Lonnon, Waith, Yarnold and Dudley and Misses Barber and Smith gave evident satisfaction. Songs by Miss Gilbert and Mr. Lonnon, recitations by Mr. Waith, piano-forte selections and dance music by Miss Nelly Dimmick and Miss Dayton were much appreciated. The catering by Mrs. Thomas, as usual, left nothing to be desired. We tender our best thanks to all concerned.—A. B.

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