

Light.



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	421	Problems of Spirit Communion . .	426
Penitentiary Visions of Water-	422	The Press afraid of Spiritualism .	427
plane Accident	422	Life Within and Without the Veil .	
Heart-Cries of the Bereaved . . .	422	By L. V. H. Witley	427
Swedenborg in the Light of Spirit-		Items of Interest	429
ualism. By James Robertson . . .	423	Treatment for Cancer	430
How Faith in Nature Pays	424	'Perplexities in Spirit Commu-	
Notes from Abroad	425	nion'	430
Health—Physical, Mental, Spirit-		'Is Reincarnation Scientific?' . .	431
ual	425	Presentation to Mrs. Etta Wriedt .	432

NOTES BY THE WAY.

In our daily reading we are often pleasantly surprised by observing the extent to which the teachings with which we are familiar in our spiritual philosophy make their appearance in the general Press. We have given examples of this in the past, but once more comes an opportunity to illustrate the point. In an address by Mr. Lewis Firth in the August issue of 'The Spiritualist Messenger' we read:—

We cannot ignore nor deny the animal side of our character, but we can do infinitely more—we can transmute and subordinate it to the power of a higher will.

Within an hour of noting that passage we read the following in a literary article in the 'Times':—

[The] human spirit—also a part of Nature, however sublimated—has a transforming power. It can convert the most animal part of man into his highest faculties—it can link the beast with the angel.

The whole passage is too lengthy to transcribe here. But the idea is precisely the same—the transmutation of the grosser animal forces into the exalted powers of the soul.

In a scholarly article on the 'Dream Consciousness' in the June issue of 'The Hindu Spiritual Magazine,' we observed a striking theory explanatory of obsessions and other forms of psychic disturbance in the individual. The author, Dr. Lal Sarkar, tells us how suppressed thoughts and feelings of an intense nature will sometimes take on an automatic existence and act as irritating foreign bodies.

The repressed mental processes are sometimes called 'buried complexes,' and may be ideas, strivings, wishes, impulses, and they commonly relate to the sexual life of the individual. They may have been quite forgotten, and the patients may be unaware that they have anything to do with their present symptoms.

The repressed impulse, in short, reacts on the victim in a variety of forms, 'presenting doubts, fears, obsessions of all kinds.' By an odd coincidence, at about the same time that we lighted on this article, we read in two non-Spiritualist publications the same theory set out in much the same terms, although in neither case could they have been derived from the same source. The moral is that much of the work of spiritual philosophy is being done unconsciously by writers, some of whom would be astonished to learn that the ideas they express were first put before the world by the students and teachers of Spiritualism.

It is notorious that many controversialists are merely disputing about terms while believing that their real differences are differences of idea. Many a thinking man who, having discarded theological views, refuses to accept

any doctrine of spirit life when put before him in a religious guise, would at least consider the same doctrine if it were put to him as a question of natural evolution. He would balk at the idea of a 'spirit,' but he might be induced to listen to a theory of 'ethereal man.' A séance as a religious or social rite would probably repel him, but as a scientific experiment it might easily enlist his interest. So greatly is the world influenced by words, and so grievously at times do the words disguise and distort the ideas for which they stand. Probably the most important instance of this is found in the words 'Spirit' and 'Matter,' almost always used in contradistinction and to represent things conceived of as cardinal opposites.

To us the terms 'material' and 'spiritual' present themselves simply as grades of the same thing, and from Matter to Spirit does not imply a leap across a dark gulf, but an orderly evolution from a state more or less gross to one more refined. It is all a question of unfoldment, whether on the part of Nature or of the individual. Nature, in the course of evolution, produced a series of worlds beyond what is known as the physical world. We call them spirit spheres, but they are no less substantial to those who dwell on them than is the physical world to us who live on it. And death in itself, while it is a transition of natural state, is not necessarily a moral progression. That is a question of development on the part of the individual concerned. In either case there are grades, but no absolute divisions. The humblest son of earth is a potential angel: the highest angel an arisen man.

It is so much the custom to associate credulity with ignorance that it sounds almost like a paradox to suggest that incredulity is more commonly found to be the peculiar companion of ignorance. We see it all the time—unreasoned disbelief in things outside the knowledge of those who deny. The idea of hypnotic suggestion is a great joke with some friends of ours—men with a fairly wide experience of the world, but wholly unfamiliar with what in psychic science are almost commonplace facts. 'Ignorance, pure ignorance,' as Dr. Samuel Johnson said of himself on a celebrated occasion. We have learned to treat the incredulous laughter with indulgence, although we cannot altogether excuse it, for, generally speaking, nowadays it is foolish to offer an unreasoned denial to any proposition. There are those who found cause for mirth in the earlier experiments in aviation, and who freely expressed their conviction that the aeroplane flights reported from America were merely 'flights of fancy' on the part of some imaginative journalist. These people are very silent to-day on this passage in their intellectual life.

The wisest course for those to adopt who are the custodians of truths which it is the fashion to deny, is clearly to go on quietly affirming the reality of the things which they have made part of their life-experience. The general mind is notoriously conservative, which may be a wise

provision on the part of Nature to prevent the acceptance of truths before humanity is quite ready for them. Here and there we see cases in which a stolid scepticism of the reality of spirit having been broken down, the person concerned flies to the other extreme and is ready to believe anything, and this illustrates the protective quality of unbelief. The world needs to be shielded from premature ideas. But there is a gradual ripening of minds going on all the while, and here comes in the necessity for a continual and untiring presentation of our facts and philosophy. Those who are ready for them will be inevitably attracted, and, finding what they sought, will be grateful to the light-bearers, and become in their own turn 'Keepers of the house.'

PREMONITORY VISIONS OF WATERPLANE ACCIDENT.

BY THE REV. CHARLES L. TWEEDALE.

I wish to place on record a detailed account of a remarkable series of premonitory visions which my wife has had in connection with the waterplane flight around Great Britain.

Saturday, August 16th, 1913.—At about 8 a.m., my wife, who had just awoke, told me that she had had a dream in which she saw 'three aeroplanes with flappers underneath them' (probably the floats—C. L. T.), and that they made a great noise; that only one of the drivers achieved success, and that she saw two men lying on the ground as though dead; also that she saw in her dream-vision that the flight 'had to be done over again in some way.' She dwelt on this point for some time. A few minutes before this the letters and newspaper had come up, together with a cup of tea for her, to our bedroom door. I held the letters and paper in my hand while she told me but did not open any of them. I then said, 'But there are only two men flying.' 'Well,' she said, 'I saw three.' I then opened the 'Daily Mail' from its wrapper and saw that two machines were expected to start that morning, the portraits of the pilots and passengers being given.

Immediately after breakfast I wrote to Mr. Wallis, Editor of 'LIGHT,' at 110, St. Martin's-lane, an account of this dream-vision. I was unable to catch the morning post which leaves at 10.10 a.m. and the letter went by the evening post at 6.10 p.m.

Monday, August 18th.—The 'Daily Mail' this morning contains an account of the failure of Mr. Hawker, after flying two hundred and forty miles, he being overcome by the fumes and noise of the engine. Another man is to take his place. This afternoon I told the vision to Mr. S. Rhodes, of Askwith, at about 4 o'clock, and to Mr. Simpson, of Otley, at about 6, both in the presence of witnesses.

Tuesday, August 19th.—From this morning's 'Daily Mail' I see that Mr. Pickles, who took on the piloting of the waterplane, has been unable to rise from the sea and the race has to be re-started from Southampton. So far my wife's vision has been fulfilled. My wife says that the impression she got was that the two men were killed. She saw them lying very still on the ground. It may, however, have been indication of disablement or that they were placed *hors de combat*. She is not sure on this point. To-day I wrote Mr. W. W. Baggally, of the Society for Psychical Research, telling him of the vision and asking him to verify my letter by writing to the editor of 'LIGHT.'

Tuesday, August 26th.—Mr. Hawker and Mr. Kauper again started from Southampton on the flight yesterday morning and did four hundred and ninety-five miles.

Wednesday, August 27th.—Just after the children had gone to school, at 1.20 p.m., my wife ran upstairs into the red room. She was standing before the dressing-table mirror reading a letter of mother's, when she saw reflected in the mirror the figure of a boat. It was as long as the width of the mirror. Suddenly it broke in the middle and bent up, and, as she described it, 'collapsed and went all to nothing.' She at once ran down and told me. I was, therefore, in possession of the information concerning this vision of the breaking 'boat' at about 1.30 p.m. Some time about 3.30-3.45 p.m. my wife related the 'boat' vision to my daughter Marjorie. At 4 p.m. my wife and children drove to Otley in a waggonette, which called for them at that hour. 6.20 p.m.—I have just sent off letter-cards to Mr. Wallis and Mr. Baggally, hastily written, telling them of this second vision. As the 'boat' is something like one of the floats of the waterplane, it may have something to do with the flight. Wife having taken the children and servant down for an outing to Otley, I gave the letters to the postman as he passed the Vicarage.

Thursday, August 28th.—From 'The Daily Mail' I see that the waterplane was wrecked and broken all to pieces at 1.15 yesterday. This is a wonderful affair. The accident happened only a few minutes before my wife's vision of the breaking boat!

This remarkable vision has been most wonderfully fulfilled, and is particularly well attested.

Three 'aeroplanes with flapper under them' seen.

Three men take part in the flight—Mr. Hawker, Mr. Kauper, and Mr. Pickles—although only two started.

Two men seen as dead, disabled, or *hors de combat*.

Mr. Hawker injured, Mr. Kauper badly cut and arm broken.

One man seen as succeeding.

Mr. Hawker makes a magnificent flight and gets £1,000.

The race seen to 'have to be done over again.'

Race re-started from Southampton after two hundred and forty miles had been flown.

Boat-shaped thing seen to break in the middle and go all to pieces within a few minutes of the accident. Time a few minutes after 1.20 p.m., August 27th.

Waterplane smashed all to pieces and both men injured at 1.15 p.m., August 27th.

My wife and I are prepared, if need be, to attest the above account on oath.

[Mr. Tweedale's letters to us, referred to above, can be seen at this office.—ED. 'LIGHT.']

HEART-CRIES OF THE BEREAVED.

Dr. J. M. Peebles gives, in 'The Banner of Life,' some extracts from letters which have been sent him by mourning women asking for his advice. One of these writes:—

My father was an agnostic, my mother a good Christian woman. Both of my children are dead; shall I ever see or know them again? I hope and doubt and weep. I want to hear from those dear ones gone away. If you are the Peebles, a Spiritualist, can you give me light? I dream of them, but wake to find it all a dream.

Here is the heart-cry of a woman who three months before lost her husband and feels that she cannot live without him:—

I pray for light and wet my pillow with tears. I am gradually losing all confidence in God and a future life. My prayers are not answered. I am a member of the Presbyterian Church; our pastor, though a good man, can give me no knowledge of the hereafter. I fear I may go insane. I want to know if my husband hears my cries and if God hears my prayers. I have heard some good things about Spiritualists. Can you give me a message from my husband—my all?

A bereaved mother writes:—

God gave me one child, a precious son, and he graduated from college. It was his first year of real work and yet he was snatched from me by the cruel hand of death. I am a widow and he was my all. Can I get even a whisper from him? Our family is opposed to Spiritualism and I am anxious—oh, so anxious!—to hear from my dear one.

It is to sufferers such as these that Spiritualism comes truly as a light-bringer and comforter, helping them to realise that death is a change, not an end, that love-links are unbroken, and though one is in heaven and one on earth they are together still.

Dr. Peebles says:—

Yet there are those so paralysed, so intellectually stupid, so buried in the dust and ashes of old theology as to ask, 'What is the use of Spiritualism?' Think of such a question—ponder it—I can speak only for myself, but to me, considering the future, it is *all!* Without it, I would either be an atheist, an agnostic or a rank materialist; and this life would be only a dreary waste. To this heaven-inspired truth that encourages every reform, removes every cloud from the desponding soul, that opens the gateway to the loved gone before, comforting the sick and brushing away the mourner's tears I have dedicated my life. . . . And now, kind reader, what are *you* doing to extend this truth? Are you full of energy and consecration? Are you organising home circles? Are you encouraging Lyceums? Are you supporting the Sunday meetings both by your presence and your purse? Are you taking Spiritualist newspapers? Are you distributing Spiritualist leaflets, pamphlets and books among your neighbours? Answer these questions, I pray you, in the silence, remembering that as to-day affects to-morrow, so your thoughts and deeds in this life affect the life beyond the grave.

SWEDENBORG IN THE LIGHT OF SPIRITUALISM.

BY JAMES ROBERTSON.

(Continued from page 413.)

The Apocalypse, with its New Jerusalem, seemed to Swedenborg to be the most important book in the Scriptures, and to his mind all that is set down there is literal, and not allegorical. He appears to have been a very modest and unassuming man, yet he is a great dogmatist. According to him, communication between God and man ceased at Patmos. An experience like his own, no one else had ever had since the Creation. 'No angel has descended, as no man hath ascended to see and declare the existence of another world. Lest, therefore, the reality of heaven and hell should be questioned and men become Naturalists or Atheists, it hath pleased the Lord to open my spiritual sight, to open both to view.' This is a claim which is outside the boundary of reason, and has to be rejected. It is the claim which has been made by many others—both before and since his day, and although we are asked not to question their statements, we cannot regard them as valid.

There is no 'Who believeth not shall be damned' with Swedenborg; but there is ever the assumption, 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' However truthful may be many of the statements incorporated with 'supernatural revelations,' we can at best only obtain from a person (even when exceedingly well illuminated) the great general principles of truth. We have to use our reason in studying the works of even lofty and rare genius. When a human being is accepted as an infallible revealer—as an unerring teacher of heavenly truths, there is an end to all reasoning; he is beyond the reach of the native faculties of man.

Very few of those who came into touch with Swedenborg doubted that he had been in communication with another realm of being. Kant admitted that much of the philosophy of Swedenborg was on similar lines to his own, and his 'Dreams of a Spirit Seer' show the influence exerted on him by the incidents in Swedenborg's life which he had investigated. Not at all prone to believe in spiritual visitation, he was moved by what he had heard and seen to prophesy, 'The time will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits.' John Wesley, who had in his home many peculiar experiences which he attributed to the action of spiritual beings, was considerably affected by his reading of Swedenborg, and said, 'God has sent us a teacher from Heaven. In the doctrines of Swedenborg we may learn all that is necessary to know.' Statements of this type, however, are an injustice to those about whom they are made, and reveal the character of those who make them. They indicate a lack of sober judgment, and could only have been the expression of sentiments not well weighed.

Though Swedenborg and Wesley never met in the body, the fact is recorded that Swedenborg wrote to Wesley that he had learned in the spiritual world that he wished to converse with him. Wesley received the note with astonishment, and confessed that he had cherished a strong desire to see and converse with Swedenborg. He accordingly answered, making an appointment at a later date, but the seer replied that the proposed visit would be too late as he would enter the spirit world on the 29th of the next month, March; and on Sunday, March 29th, 1772, he cast aside the physical body and entered the world about which he had written so voluminously.

The books which Swedenborg wrote were little read in his day. They were printed in Latin and only an odd person here and there had them brought under his notice. It was a task to wade through the mass of words and reach the choice bits worthy of preservation.

It is marvellous how the influence of Swedenborg has grown, not so much in the Church which bears his name as in the general atmosphere of thought. Many have been lifted out of a mental prison and emancipated, whose devotion will last until a newer teacher comes in answer to their newer necessities. Swedenborg was but a bud on the tree of life, and that tree will flower and bloom, bringing forth riper and more digestible fruit.

He calls his work the 'True Christian Religion,' and it certainly is a new setting of the old ideas which the Christian Fathers believed would last for all time. He seems almost unconscious that he is removing the very foundations of dogmatic Christianity, which is based upon a Fall as a result of the work of the devil. To Swedenborg there is no such a being. 'God alone and no devil is the king of hell,' and hell itself is quite a comfortable place, not—as Burns described it—a spot 'where they gnash their gums and weep and wail, in burning lake where the damned roar and yell, chained to a stake.' As pictured by Swedenborg the inhabitants enjoy their life, and rather pity those who are in the other condition. 'Everything in hell,' he says, 'is congenial. The climate is similar to what they experienced on earth, and its horrors are the pleasures of the inhabitants.' They are not cast in against their will but with it, desiring nothing more earnestly. Swedenborg says nothing of remorse, regret, and shame eating at their hearts or of some desire creeping in for a new and nobler life. He had not got the idea of progression after death. His picture, however, is somewhat sweeter than that of the cruel Calvinistic theology. 'Punishments in the world of spirits,' he writes, 'are of many kinds, but no one suffers for deeds done on earth. Everyone preserves his character through death and attempts to repeat the deeds done in the flesh. Good spirits are never punished for the sins of earth, because they have no wish to repeat them.' The spirit world of Swedenborg is neither heaven nor hell; it is an intermediate state between, like the Purgatory of the Romish Church. When the probation is complete the person is brought to a gate which leads, if he be rightly disposed, to his place in heaven, but if evilly disposed to hell. A man after death finds the conditions so similar to those of earth that it is difficult for him to believe he has passed through the change. The first state for a while is just the earthly life over again. To outward view it is like the world which he has left. It is, after all, a material world with calculable laws and conditions, where there continues an extension of the material consciousness. At times we feel as if Swedenborg was working on the lines of Evolution, as when he says that man is the summary of all animals, but we are brought back again to the Adamic thought that once upon a time matters were better and brighter than they are now. 'Humanity has had its golden and silver ages, which have changed to iron and will moulder to clay.'

It is difficult to comprehend Swedenborg's idea of God. It is largely anthropomorphic. All through his long life he claimed to have seen Him, and that, for the purpose of enlightening the race, the Lord had opened the interior part of his soul, so that he might see into the spiritual world; but his only God is the Lord Jesus Christ! How few in using the word 'God' realise that in that term are included many various and contrary ideals. Surely it is a mistake to say that God made man in His image. Man in all ages made his God in his own image; and just in accordance with his civilisation, his knowledge, his experience, his sense of right, of justice, of freedom, so has he made God. Whether the image is coarse or refined, cruel and vindictive or kind and generous, it is the portrait of man himself. The absurdity of orthodoxy is the belief that the Infinite Mind once had a local special finite expression. Swedenborg has no Trinity, that Hindoo conception carried into the Christian creeds. To him the Holy Ghost is not a person, but an influence communicated through the Lord, who is ever Jesus Christ.

As a matter of fact, Swedenborg makes a Bible of his own. The 'Books of the Word' are those which have an internal sense, and he therefore excludes much of the Old Testament and of the New. He will only have the Gospels and Revelation. Others have not the internal sense, though they may be useful. He insists that, without the revelation made in the books he marks out, man would have been without God and heaven have remained unknown. This internal sense has to be read according to his dictation. Everything in Nature answers to something in spirit; for instance, 'a horse signifies the understanding of the Word.' But it is difficult to grasp this doctrine of correspondence. He evidently took his dreams of the night or his whimsies of the day for the facts of the universe. The breath of healthy

rational scepticism evidently never passed over him. He claims that through him Jesus made his Second Advent.

According to Swedenborg, the 'Last Judgment' has not to be waited for till the end of this world, it took place in 1757, and he witnessed it in the world of spirits. He has no belief in the Atonement; character is the sole passport to heaven, and in this he was at one with almost all other religions—traditional Christianity alone paying no regard to personal merit, except when it walked along with certain specific beliefs. We can scarcely say, however, that the religious system of Swedenborg is helpful to the intellectual growth and progressive happiness of humanity. Much of it is tedious stuff, a strange mixture of fact and fancy. He was determined that his own spiritual experiences should be a stepping-stone to those who might come after him. To him alone it had been granted by the Lord. He admits that the experience which will be ours at death may be partially anticipated; that the spirit body may for a time be released from its carnal vesture and the inner eye and ear may enjoy the sights and sounds of heaven, but he says the greatest care is exercised by the Lord to prevent spirits from knowing that they are attendant on man. In other words, no spiritual communications are genuine other than those received from or through his mission.

Swedenborg wrote so much that many volumes would be needed to expound his teaching. I have simply glanced at points. Very divergent views have been entertained regarding him. One side will have it that he was a divinely favoured person, the other that his teachings are the dreams of a madman. There is, however, another view which I have endeavoured to take, viz., that he was a seer of spiritual things, but an indifferent interpreter, the glimpses he had being coloured by his theological prepossessions. We are forced to acknowledge that whatever seems marvellous in his life is the expression of some law in the universe and not a revelation from the Most High. If we look with the eye of reason we shall recognise that he experienced an opening out of powers which have been claimed by all religious leaders. The fact that he is somewhat clearer and more positive about the spirit world and its people than those who went before him is but evidence that the first productions of Nature are inferior to subsequent unfoldings. One day it will be clearly seen that the religious ideas which have prevailed in past ages had their origin in manifestations of spirit people, into which were read the then prevailing conceptions. Humanity has moved onwards by slow stages, and does not leap from a crude faith to an ideal one.

Modern Spiritualism, with its facts and more ripened philosophy, cutting itself adrift from all supernaturalism, will yet be seen to hold the key which unlocks the mysteries of the past, of Christianity no less than of the faiths of India and Persia. It will exhibit ever in clearer fashion that one mode of operation has been at work in all. If we accept law and not caprice as ruling this world, we cannot make any distinction in favour of one seer over his predecessors or his successors. The marvel will be, as Huxley said when he read Darwin's 'Origin of Species,' 'How extremely stupid not to have thought of that!' Each new seer who came upon the scene was shackled by the dominating thought of his predecessor. Even Jesus was not sufficiently advanced to discard altogether the cradle of Moses. Swedenborg was an idolator at the shrine of Jesus. The glory cast over antiquity has blinded and confused many noble minds. Reason, instead of being recognised as the choicest gift of God, has been looked upon as a Devil's oracle. The ages have failed to grasp the principle that the Divine or spiritual cannot flow into the human mind or life without the former participating in the imperfections of the latter. As Professor Tyndall once said, 'In true religion there is a permanent and indestructible element: the forms may frequently have to be abandoned, the essences never.' All forms of religion have been but the dresses in which spiritual truth arrayed itself.

Slowly it is being realised that inspiration is of diverse kinds and graduated by innumerable degrees as regards quality and quantity. Swedenborg did not drink dry the cup of knowledge, but he did drop some great ideas into the minds of men which have helped to make life better and brighter.

HOW FAITH IN NATURE PAYS.

'Fletcherism' has already been referred to in 'LIGHT' by Mr. E. Wake Cook on more than one occasion, and our readers may be interested to know that Mr. Horace Fletcher himself has explained his practice in a new work entitled 'Fletcherism, What It Is: or How I Became Young at Sixty' (London: Ewart, Seymour & Co., 12, Barleigh-street, Strand. Price 2s. 6d. net, cloth). In his preface the author says: 'The first rule of "Fletcherism" is to feel gratitude and to express appreciation for and of the blessings which Nature, intelligence, civilisation, and imagination bring to mankind.' A sensible attitude to assume, whether it is a part of 'Fletcherism' or not; one which will undoubtedly help those who adopt it to preserve their natural efficiency, which is, as Mr. Fletcher says, 'even more valuable than cure or repair of damages due to carelessness and over-strain.' The simple rules of Fletcherising embody the requirements of Nature in co-operative nutrition. When these are adopted and the habit of conformity is formed, 'no more thought need be given to the matter than is necessary in regard to breathing, quenching thirst, or observing the rule of the road.' This is encouraging, for there are so many 'systems' in regard to health, diet, &c., which require so much and such constant attention that one is inclined to think that food reformers devote as much time and thought to their stomachs as do the veriest epicures. And, after all, 'man does not live by bread alone.' Mr. Fletcher says that over twenty years ago he had become 'an old man at forty, and was on the way to a rapid decline.' Now, he is a 'well' man, capable of feats of strength and endurance that would put to blush many a young athlete. This result has been brought about mainly by carefully, slowly and thoroughly masticating his food. Here are his 'five principles of Fletcherism':—

Wait for a true, earned appetite. Select from the food available that which appeals most to the appetite, and in the order called for by the appetite. Get all the good taste there is in food out of it in the mouth, and swallow only when it practically 'swallows itself.' Enjoy the good taste for all it is worth, and do not allow any depressing or diverting thought to intrude on the ceremony. Wait; take and enjoy as much as possible what appetite approves; Nature will do the rest.

Mr. Fletcher has great faith in Nature; he has a firm belief in her good intentions, and a conviction that any falling-short of perfect health and high efficiency is due to transgressions against certain of her good and beneficent laws. He shows how obedience to those laws will bring restoration, strength, and joy in living. He shows, too, that in securing this result less food will be needed, stimulants will not only not be required, but will become distasteful, a normal weight will be attained, headaches will be banished, and an all-round efficiency will become a possibility. A man or woman will then be able to do more and better work and enjoy doing it at less expense and with greater ease and comfort than is possible to those who do not observe the few and simple rules—which, after all, are Nature's rules—which Mr. Fletcher lays down. His book, which is of the nature of a personal confession, is extremely interesting and well worth careful study. It tells how what was at one time laughed at as 'the "chew-chew" cult' has won its way to recognition and is to-day endorsed and taught by many leading scientific and medical authorities all over the world.

'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.

NOTES FROM ABROAD.

An address on 'The Religion of To-morrow,' delivered by Albin Valabrègue at the recent Geneva Congress, has now been published in pamphlet form. In the opinion of M. Valabrègue this religion will consist of Christianity, Science and Spiritualism, having as its primary aim the uplifting of mankind and the inauguration of universal brotherhood. He paid an eloquent tribute to the achievements of Spiritualism in the past, and painted in glowing colours the benefits humanity will derive from it in the future. The following quotations will indicate his line of thought:

'Spiritualism has played a prominent part in the history of the various religions; they would never have existed without it. The founder of each religion has been a medium; his inspirations which he proclaimed aloud had been communicated to him from a higher sphere, and the sacred Scriptures, whether admitted or not, are indisputably Spiritualistic writings. . . We honour and elevate Spiritualism by saying it has been the religion of the past. It may have been called prophecy, revelation, miracle, or by any other name, but to it alone mankind owes its moral development. . . Have we not received numerous messages which point to a new era? Who would dare deny that in future we may have, not merely an unknown "Katie King" materialising before a Sir William Crookes and his friends, but some noted eminent spirits appearing amongst us (the same as Jesus manifested to his disciples), who will speak to us words of wisdom, and, by their sublime communications, help to liberate us from prejudice and lift us above the calumny under which we have had to suffer in the past? . . . Spiritualism has had to pass through a fierce baptism of insult and persecution, but, as Spiritualists, we will return good for evil, and with the stones that have been thrown at us we will build the church of the future wherein our enemies will be disarmed by charity alone. . . The voice of Spiritualism will soon be heard all over the world. To the labourer struggling under the weight of his task it will speak words of encouragement, to the vicious it will sound a note of warning, and to those who mourn and suffer it will bring hope and comfort.'

'The Okkultistische Rundschau' calls the attention of its readers to an article on clairvoyance and premonition which Dr. Heinrich Boek published some time ago in the 'Sueddeutsche Monatshefte.' The doctor is of opinion that such phenomenal incidents are only of real scientific value if they are well substantiated and plainly narrated, without the addition of any speculative theories or any fantastical embellishments. In the course of his somewhat lengthy article he quotes some personal experiences, of which the following is the most striking:—

'One day,' the doctor says, 'a strange gentleman came to consult me. He had scarcely entered the room when I had a peculiar vision in which I saw him lying in a brown coffin, and myself presenting him with a red carnation. This picture disappeared as quickly as it had presented itself, and I took no further notice of it but gave my entire attention to the patient. Some long time after this occurrence, when the vision had entirely faded from my memory, I was called to attend the gentleman at his own residence where he was lying seriously ill. His illness, however, took a normal course and soon he could dispense with my medical attendance, but on my taking leave of him he asked me if I would sometimes look in when passing by. In the course of my daily rounds I suddenly remembered one day the vision, and immediately resolved to visit my late patient and to present him with a carnation. With the flower in my hand, and in a specially happy frame of mind, I went to his house, and without waiting to be announced, entered his room, where, to my horror, I found him lying in a coffin exactly the same as I had seen in my vision. He had had a seizure, from the effects of which he had died the previous night. I was so taken aback that, almost unconscious of my action, I placed the red carnation in the dead man's hand.'

According to the 'Uebersinnliche Welt,' a young scientist, P. Schwidal, of Posen, will have the support of Andrew Carnegie for a three-years' residence in Cairo, where he is to study the teachings and practices of the Dervishes, principally those of the Mewlwi and Bektaschi, who have a unique system of spiritual instruction. It has as its aim the reunion of the human soul with the divine spirit, nominally the obtaining of sublime wisdom, blissfulness, and supernatural powers. The scientist, who will be accompanied by a painter, is to devote special attention to the phenomenon of levitation. F. D.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

HEALTH—PHYSICAL, MENTAL, SPIRITUAL.

In his Foreword in a recent issue of 'Healthward Ho!' the Editor, in advocating the starting of a club or society for Self Re-education, points out that the problem for the teacher of health exercises, such as deep and full breathing, thorough mastication of food, self-suggestion, &c., is to induce pupils to go on with the thing until it becomes a fixed habit. Many seem to have no power of persevering. He adopts the following plan: 'I generally get people to examine themselves and find out their strongest motive (or motives), and associate the practice with that motive, and fix the practice indissolubly to it, so that the motive and practice cannot be separated. A person may say "I want to become —; therefore I *must* do such-and-such a thing. I *will* become —; therefore I *will* do such-and-such a thing. I will begin now." Other motives can be added; but the strongest motive should hold the chief place in the mind.' Elsewhere Mr. Miles gives some directions designed to remedy the practice of performing common actions carelessly and inaccurately, pointing out, at the same time, that the sensible study of physical culture is accompanied by the development of mental faculties and qualities. 'Clinicus,' who contributes a chapter to the series entitled 'Live on the Health Plane,' lays down the position that 'much disease of the "imaginary" type is a very real thing indeed, and is the direct outcome of a poisoned nervous system.' Mrs. Miles has an interesting and useful article on 'Mind Holidays (Suggestions for those who Stay at Home).'

L. V. H. Witley, responding to an appeal for sympathy from a correspondent who described herself as 'caged and imprisoned through poverty,' urges very earnestly that 'the only ultimate and satisfying remedy for poverty, sorrow and loneliness is to realise that, as a child of the Heavenly Father, one has as one's birthright a share in the riches, the joy, and the companionship of God.' But he also suggests two other lines of comfort and help. One is that she may 'feel assured that there are in the world many souls who would find no greater joy in life than to give sympathy and encouragement to such as herself.' The other is that she should see 'if she cannot find room, somewhere and somehow, for the exercise of her own sympathy toward someone who may be in even sadder case than herself.'

'MY CONVOY.'

I met a stranger at the gate;
He laid his hand upon my arm;
My tired heart ceased to palpitate,
My very thoughts grew still and calm.

I loved him for his quiet ways;
His deep-set eyes looked kind and good;
I thought 'I wonder where he stays;
I would detain him if I could.

For with him standing by my side,
I do not think I should so fear
That foe from whom I cannot hide,
Who soon or late will find me here.'

He saw the shadow on my brow,
And marked my fear in voice and eye;
He questioned, and I told him how—
How much afraid I was to die.

He murmured, 'Ah, she does not know!'
Then with a slow sweet smile he said,
'Poor soul, to think you've suffered so,
And I am he you so much dread!'

I did not even try to speak,
But thrilled with swift and sweet surprise;
He laid his fingers on my cheek,
He kissed the lids down on my eyes.

Then held me very close and still,
And as I drew my latest breath,
A sudden glory topped the hill—
And I had been afraid of—Death!

By ANNA J. GRANNISS

In 'Connecticut Magazine.'

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THE PROBLEMS OF SPIRIT COMMUNION.

Mr. James Coates has done us all a service by his clear and unflinching statement of certain difficulties encountered by him in his experience of spirit communication ('Perplexities in Spirit Communion,' 'LIGHT,' No. 1,702). That the article should have excited considerable interest amongst our readers was only to be expected, for the difficulties of which Mr. Coates treated are to a large extent typical. Every experienced investigator, we imagine, is familiar with them. They belong to the limitations of the subject. They represent the borders of the territory we have already made our own, and should stand as a challenge to us to push those borders further and further outward. It is as a challenge and not as a menace that we regard them; and, moreover, Mr. Coates's statement carries an encouraging significance which should not be overlooked by those who have no close acquaintance with the subject. It means that we have long passed that stage of inquiry which occupies the attention of the purely scientific section of investigators. We have settled the question, 'Do the dead return?' and are now able to apply ourselves to the details—as, for instance, How do they communicate? Why can they tell us some things and not others? Beside the large issues of the subject, these things are almost minutiae, but they are nevertheless tremendously important. The clue to one small problem may throw a flood of light on others and illuminate the whole area of our inquiry.

To say that the question is one of varying grades of consciousness is to do little more than to re-state the problem. But as it is an undoubted fact that the solution to many of our difficulties relating to the other world lies in a study of the embodied soul—Man here and now—it is well to remember the testimony of all those who have made any deep study of mesmerism. That testimony is always consistent on this point: when the mesmeric subject is sufficiently well-endowed as a psychic to enter the 'superior condition,' that condition implies something closely akin to death on the physical side. The spirit cannot operate in two worlds at one time. Its activities, however partial, on one plane must detract to an exactly corresponding extent from its activities on another. Moreover, the man incarnate may during sleep or trance enter the spiritual world, but he can never be truly a denizen of it until he has snapped the link that binds him to the earth. Per contra, the man incarnate can never renew his relations with earth on precisely the same footing as when he was related to it through a physical organism peculiarly his own.

These statements are somewhat trite, perhaps, but we are apt to overlook them at times in the enthusiasm excited by those cases in which the spirit communicators give us unusually exact reproductions of their earthly characters and capabilities. The barriers seem to have been temporarily thrown down until some unexpected incident—as, for instance, ignorance on the part of the communicating spirits of some happening which, by all our mundane reasoning, they should certainly have known—gives us a sharp hint of the boundaries between the two conditions of life.

It seems entirely clear that at present what we receive—on the external side at least—are in the nature of temporary projections of intelligence and personality. We hear the voice of a friend over the telephone wire, and are aware by a score of little tokens—voice, mannerism, knowledge of subjects of mutual interest, and so forth—of his identity. We might see him, too, on the biograph screen, his counterfeit presentment so life-like that, but for our knowledge of the cinematograph, we might be deceived in supposing that he was actually before us. But in neither case should we have him with us in *propria persona*. But then it is to be remembered that in neither case, equally, should we experience these effects unless he was actually at the other end of the telephone line or had stood in front of the camera. That would apply generally to our psychic experiences of the same friend in such manifestations of his personality as we might receive along supernormal channels. But in the latter case it would be well always to bear in mind that his most natural relationship with us would, as a spirit, be along spiritual lines. With our world of circumstance and external facts he would have at best but a limited and spasmodic relationship. An inhabitant of an interior life, he could only be wholly present to us on the interior side of our own life experience. That is a fact that has been constantly borne in upon us by many years of experience and study of spirit communion. The impulse or inspiration has to outwork itself as a thought, the thought has to be reduced to words, the words to be expressed by sounds—mere vibrations of the air—or arbitrary marks on a sheet of paper. Neither the sounds nor the hieroglyphics have any meaning in themselves—their significance is derived simply from a general agreement that they shall stand for certain ideas. It is entirely a process of materialisation. And, reflecting on such facts, the wonder to us is not that our evidences of spirit existence should be so limited in the external forms, but that they have been so full and free in these directions. And let us say here that our idea of progress in psychical science is not that we should compel the expressions from the spirit side into these lower channels, but that, by advance in intelligence, in sympathy and understanding, we should ascend to higher levels of communication. How significant it is that some of the most notable examples of psychic communication have taken the form of symbols—a form of language which for universality approaches that of music!

We quoted (in 'Notes by the Way'), a short time ago, from a little book, 'On the Fringe of the Invisible,' in which the author remarked:—

Those communicating from the other side seem desirous to point out that to recall the old speech-forms is a matter sometimes of effort and patience.

That observation is so apposite to our argument that we make no apology for repeating it here.

Again, it will be useful to remember that the humanity of the world beyond is doubtless at present interested to a relatively slight degree in the affairs of the world it has left behind. Even those who find their vocation in co-

operating with us in the work of 'building the bridge' have duties and interests in the realm to which they belong by right of death. On the whole, we are left very much to work out our own destiny on its outward side. We ply the labouring oar, with only now and again a 'directing touch,' a helpful hint, a word of advice or encouragement. And we would not have it otherwise. It would be a bad prospect for humanity if all its purely mundane work could be done for it by 'spirit agency.' And we may go further by suggesting that we who live in this world are sometimes the best judges of how this world's work shall be done.

We have dealt generally rather than specifically with the problems presented by Mr. Coates. We leave the more direct aspects of the question to those correspondents who will doubtless feel satisfaction in discussing them. Life, which is a great thing, abounds in difficulties, in complications and contradictions. In dealing with 'other world order' we are dealing with life. We might know it if only by those signs. It is a hopeful and encouraging evidence of progress that the difficulties are being frankly faced and clearly stated. That is the first step towards their solution. We shall recognise the truth of the solutions by their simplicity, for Truth is always simple, reasonable and natural. Newton discerned that, and we may safely accept his guidance.

THE PUBLIC PRESS AFRAID OF SPIRITUALISM.

It is as we suspected—'The Daily News and Leader' did receive letters from Spiritualists in the course of the recent correspondence regarding future punishment, and suppressed them, merely acknowledging, rather contemptuously, the receipt of letters from correspondents who 'urge that the only satisfactory solution is provided by the Spiritualist and his "medium."'

Dr. Abraham Wallace shows on page 431 that 'The Referee' would only publish an expurgated edition of a letter which he sent to that journal. Apparently it was only deemed fit for 'Refereaders' after the Spiritualistic parts of it had been excised! Both the discussions referred to were on subjects regarding which Spiritualists hold very decided opinions and are, we imagine, entitled to recognition, but evidently the editors thought otherwise.

Progressive, broad-minded thinkers are apt to imagine, because they themselves have moved ahead and have won their freedom from the bondage of old-time fears and limitations, that other people are in the same happy state of mind, and it comes as a shock to them to find that so many persons are still dwelling in bog-land. A few days ago a friend remarked, with reference to these discussions regarding hell-fire and reincarnation:—

It seems to me that it is an insult to the intelligence of the age to talk about these absurdities; surely no one nowadays believes such things! All this talk about reincarnation makes me tired; it is so materialistic, so mechanical, so contradictory, so lacking in spiritual insight and knowledge of the facts of the spirit world that it is a weariness to the flesh to have to read so much disputation about a matter that is unproved and unprovable. After all, even supposing it to be true, we are here; our business in life is to educate, train and develop ourselves now. Whatever we may have been in the past we are what we are to-day, and we have to make the best and highest use of our powers and opportunities for the good of others. If we do that, the future will take care of itself and we shall be ready for it when it comes. Let the dead past bury its dead, I say, and let us 'live, live to-day; to-morrow never yet on any human being rose or set.' It will still be 'to-day' when we are out of the body, and if we have thought, acted, and loved wisely and well, we shall go on living usefully, happily, and wisely over there as here. But why worry about hell, the devil, incarnation, and all the rest of outgrown mental garments, which should be consigned to limbo, or Gehenna, burned and forgotten!

To all of which we could only reply that, unfortunately, these things are *not* dead, nor consigned to limbo. Thousands upon thousands of people still believe the old ideas, and dare not let themselves think freely on the great problems of life, and they ostracise, if they do not excommunicate, those of us who dare, as pioneers, to 'blaze the way' for the procession that is to follow after. We did not then know that both 'The Daily News and Leader' and 'The Referee' had no room for Spiritualism in their 'fabric of thought,' no use for the truths that were distasteful to them, or which they deemed would be unacceptable to their readers. Presumably they know their public, and it is that public that we have to help, to enlighten, to win. Spiritualists, there is work before us!

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

XV.

THE REV. DR. DIXON AND THE REV. DR. MEYER ON SPIRIT COMMUNION AND MINISTRY.

The Rev. Dr. A. C. Dixon, late of Chicago, who now occupies the pulpit of the Metropolitan Tabernacle, so long filled by the late C. H. Spurgeon, has made himself more or less notorious as an exponent and defender of theological beliefs which have been abandoned by many Evangelical thinkers. Readers of 'LIGHT' will remember that some time ago I had occasion to cross swords with Dr. Dixon, but an anonymous friend who sent me a marked copy of 'The Life of Faith,'* drawing my attention to a pronouncement by this particular minister, had not heard, apparently, of that encounter.

The pronouncement to which I refer forms part of an address delivered at the Kerwick Convention, but it appears to be in the nature of a repetition of the very sermon to which, at Dr. Dixon's express invitation, I listened in February, 1912. The Convention at Kerwick is an annual gathering, of members of most of the Christian denominations of this country, held to emphasise, in particular, the unity of all believers in Christ, and the possibility of a spirit-filled life—that is, a life wholly guided and controlled by the Spirit of God. A stranger might imagine that such a Convention would be distinguished by its breadth and charitableness of view and by an attitude of welcome to anything professing to throw light upon the realities of the unseen, the spiritual, and the eternal. Unfortunately, such a stranger would experience a rude awakening. Truth compels the statement that, instead of breadth of vision and an attitude of welcome to new aspects of truth, many Kerwick people are characterised by narrowness of view and by censoriousness towards those who see truth from a different angle from their own. I say this with great regret, and without in any way withholding my tribute to the helpful and uplifting influence of the attention which is devoted to the doctrines of the inner spiritual life, confined within narrow limits though that attention be. After all, depth is essential in relation to the development of spiritual life and experience; but is there any need that depth should be divorced from breadth?

Amongst the more prominent speakers at this Convention, the Rev. Dr. F. B. Meyer has for many years taken an honoured place, but I happen to know that, on account of the foreword which he contributed to my first work, 'The Ministry of the Unseen,' Dr. Meyer has been debarred from occupying his customary place upon the platform. Whether any official explanation was given of Dr. Meyer's absence, I cannot say, but I do know, on unimpeachable and unswayed evidence, that word was passed from mouth to mouth that he was not present because he had written a foreword to a book teaching Spiritualism! It is not necessary for me to defend Dr. Meyer either from his friends or his opponents—and he has

* 'The Life of Faith' some time ago published a letter attacking 'The Ministry of the Unseen,' but refused to insert a temperately worded disclaimer myself. Dr. Dixon also has misrepresented my book in his editorial notes in 'The Sword and the Trowel,' and has ignored a protest from me.

many of both. There are points in connection with Spiritualism with which Dr. Meyer has little or no sympathy, but, unlike many of his former Keswick *confères*, he has at least an open mind with reference to scientific, psychological, and psychical truth.

Dr. Meyer was denied his accustomed place upon the Keswick platform, and, as if to emphasise the injustice of this action, its hospitality was extended to a newcomer in the person of Dr. Dixon, who utilised that platform to attack and vilify Spiritualism. I am not concerned at the moment to defend Spiritualism—others can do that far better than myself; but, as a Christian Spiritualist, I am concerned for the proper ethical and spiritual representation and interpretation of the Christian faith (and, in parentheses, I may aver that I am sure that in this matter the future of the Christian faith depends, happily, far more upon the attitude of receptivity and open-mindedness adopted by Dr. Meyer than upon the obscurantist position of Dr. Dixon).

I propose now to present the views held by the two men on the subject of spirit communion and spirit ministry. My readers will then be able to form their own judgment as to whether the Keswick Convention is to be congratulated upon shutting out Dr. Meyer in order to admit Dr. Dixon.

Here is the passage from Dr. Dixon's address which my anonymous friend who sent me the cutting from 'The Life of Faith' has marked in red ink for my special delectation:—

That is what Spiritualism is doing all the time; and I say it is not fair to ask your friends in glory to come down here to tip tables, and write on slates, and entertain an evening audience! It is not fair to ask them to come from the glory and live in the booth! Satan comes to us right at our weakest time, when we are stupefied by grief sometimes, and we want to speak another word and get another vision; and we make any sort of selfish, anti-Christian request to have our friends come back. It is a joy to my soul—I have not time to enter into it—it is a joy to my soul, believe me, that my father and mother and firstborn boy are with the Lord. 'To depart and be with Christ' is 'far better' than to be with you on the mountain-top in a booth. 'To die is gain,' and shall I, in my selfishness, try to drag my loved ones down from the glory to earth, and bring them into touch with my limitation and my sin? No, friends; and there is just one word that explains why. They looked up and beheld 'Jesus only.' And that is all you need. If you have Jesus, you can afford to let Elijah and Moses go. If you have Jesus, you can afford to let your loved ones stay in the glory, 'till they that sleep in Jesus He shall bring with Him.' If you have Jesus, you can go down into the valley at the foot of the mountain, and meet all the devils that are there in the dark.

This exordium is followed by a reference to Dr. Joseph Parker. Dr. Dixon would do well to refer to Dr. Parker's notable sermon on 'Christian Spiritualism,' and to the great preacher's personal testimony to communion with his spirit-wife—a testimony reproduced (with many others) in 'The Life which is Life Indeed: Here and Hereafter.'

Dr. Dixon, when commenting on his fellow-American minister, Dr. Len Broughton, recently settled at a neighbouring church in South London, said: 'Dr. Broughton does not seek to adapt his views of future retribution to the soft sentimentalism of the modern dilettante preacher. He proclaims the doom of the lost as revealed in the Scriptures.'

It will be observed that Dr. Dixon divides those within the veil into two classes and two only—'your friends in glory' and 'the lost.' And certainly, especially if we judge the 'saved' to be only those who can pass muster according to Dr. Dixon's standard, 'the lost' will vastly outnumber those who attain to 'glory.' What notion of a Divine Being can be held by a man who can believe that *this* is to be the outcome of all the long ages of evolution—that man, the crown and consummation of animate beings on this earth, should only arrive at his present stage of progress, by infinitely slow and painful gradations, in order that he may be lost eventually to good and to God, and suffer unutterable torture for ages upon ages? The preacher's conception of 'glory,' too, seems as much localised, in the way of time and space, as any city on this solid earth! He speaks of 'asking our friends in glory to come down here' and of 'the selfishness of trying to drag loved ones down from the glory to earth.' Has he no

place in his scheme of things for the thought that loved ones may not need to be dragged down, but may esteem it a privilege to minister of their own accord to dear ones still struggling with temptation and sorrow? What if it should be a deprivation to them to forbid them to exercise this ministry to us and for us?

But it is time we turned from this mephitic atmosphere to purer and rarer air. I quote a passage or two from a booklet by Dr. Meyer, entitled 'Our Blessed Dead,' a tract which has reached its one hundred and fortieth thousand:—

Let us know that they who have left us love us still; that their thoughts still enfold us in tender embraces, and follow us in our wanderings, and hover over us like ministering angels. . . . Press this thought to your innermost soul—that those you have 'loved long since and lost awhile' love you still, care for you still, with a warmth of affection which kindles into an intenser brilliance, as they come nearer to the heart of the Eternal Father, the Source and Sun of Love. . . . The blessed dead are not far away. Heaven is near at hand. . . . To the holy soul, not heaven only, but earth, and vale, and hill, and all lovely scenes, are thronged with the presence of bright, radiant, and holy spirits.

Nor is this all. In a book issued not long since, Dr. Meyer says farther:—

The veil that screens the unseen world glows with unusual radiance, waxes thin, and sways to and fro with movements on the other side.

One other quotation must not be omitted, as it is, perhaps, even more significant than either of the preceding. I take this paragraph from a letter addressed by Dr. Meyer to the editor of 'The British Weekly':—

It seems to me that almost unconsciously the Christian thought of our time is drifting towards the spiritual and the eternal. I say *drifting* because we are hardly conscious of the slow movement of the inevitable current. But the growth of Christian Science, of Theosophical teaching, of Spiritualism, of Occultism of various kinds, may be quoted as evidence of the trend of this Divine movement. The great human child is awakening in the growing radiance of a new dawn, and is crying for something—it hardly knows what—and is reaching out towards satisfaction.

By way of postscript, I may add a few words from a sermon preached recently by the Rev. Dr. Charles Brown, who has been President not only of the Baptist Union of Great Britain and Ireland, but of the National Council of Evangelical Free Churches (Dr. Brown, Dr. Dixon, and Dr. Meyer are all connected with the Baptist denomination):—

The wife still cares for the husband, and the mother for the children, and still prays and sympathises with all that is good and pure in them. The sad-hearted youth of whom I read the other day, who flung himself on his mother's grave and felt that she was near, and her sympathy was as real as when she put her arms about him and bade him be brave and strong and pure, was not mistaken, after all, and was not the victim of mere fancy. . . . People might be disposed to ask me, Do you believe in the possibility of communication between us and those who are gone? The subject is so mysterious that I hardly know what to believe. I am not prepared dogmatically to deny the possibility; nor do I think that a man should be deemed a heretic or a lunatic who believes in it. . . . I do sometimes wonder whether, as our knowledge of human personality grows, and new discoveries come to us of the mysterious region of the spiritual, and men grow better and liker to Christ our Lord, there will be discovered the sure possibility and the method of communication between the living souls within the veil and the living souls on this side. There may be such a thing awaiting us.

At a recent congress I heard a Baptist theological tutor (a layman) refer in more or less non-committal terms to the subject of psychical research. After his lecture I took the opportunity of questioning him as to his own position, and his reply was to the effect that, having had no personal experience, he did not feel justified in expressing any decided opinion, but he added: 'I think there is just as much justification for, and reason for, patient and careful research in regard to this field of science as there is in any other.' This is indeed a huge advance upon the attitude of those who designate Spiritualism as 'the doctrines of demons,' and by similarly uncomplimentary expressions. And so, to paraphrase Galileo, we may say, 'Thank God, the world *does* move, after all!'

ITEMS OF INTEREST.

Now that September has come again we begin to think of the pleasures of the autumn and winter; of the opportunities for reading and study, for home-circles and pleasant intercourse with friends both in the body and out; of the *Conversazione* and lectures of the Alliance and the weekly gatherings for clairvoyant descriptions, psychic culture, social conversation, and 'talks with a spirit control' at 110, St. Martin's-lane. We have an impression that the coming season will be an unusually interesting one and that the facts and principles of Spiritualism will occupy the public mind more than ever before. The fact is 'the flowing tide is with us,' and we must be prepared to make the most of it. 'LIGHT' will do its utmost to arouse and sustain thought and inquiry, and we have no doubt that our readers will continue to second our efforts as earnestly as in the past—and more so. We want *more* readers, and we shall be happier when we get them.

'The Surrey Comet' recently reported a sermon by the Rev. A. S. Cuthbert Harrison, at Hook Church, on the words 'Our Friend Sleepeth.' He made sympathetic reference to the passing of Mr. Ernest Gaze, a local business man who was held in high esteem for his sterling character. Rather in opposition to his text, the rector said: 'Ernest Gaze does not cease to exist—he lives—capable of loving and of being loved—hovering around those who on earth were dear to him, waiting, but waiting patiently, till his wife and children and all from whom he has been called away, shall in God's good pleasure re-unite with him, only in holier, deeper love.'

During a recent visit to 110, St. Martin's-lane, the Rev. Susannah Harris left with us a photograph of the workers of the Belfast Spiritualist Society, herself among them, as she has been rendering acceptable service in their midst for some time past and will return in a few days for further work in that city. The Belfast friends look intelligent and capable men and women and we congratulate them on the success of their labours. Probably Ireland needs a good dose of Spiritualism as much as any country under the sun, and these earnest-looking workers are evidently determined to do their utmost to see that she gets it.

A few more offerings are still needed to bring the contributions to the Dr. Peebles 'Love Offering' up to the amount aimed at, viz., fifty pounds. Last week, as stated on page 417, they had reached the sum of £41 19s. Since then 16s. has been received by Mr. Godfrey (Mrs. Sellon, 10s.; Mrs. Campbell, 3s.; 'Two Friends,' 2s.; W. Yeates, 1s.), and 4s. 6d. by Mr. H. J. Everett, of 84, King's-road, Brighton (East London Spiritualist Association, A. Boreham, 2s. 6d.; Brighton Society, Alderman Iger, 1s.; Anon., 1s.); so that the total now stands at £42 19s. 6d. The opportunity is still open for those who appreciate the Doctor's long and ardent labours in the cause of Spiritualism and humanity to give that appreciation a practical and helpful form.

'J. B.' in 'The Christian World' of August 28th says: 'From the thousand springs within us, from deep-rooted animalisms, from passion, interest, pride, from lowest as well as from highest in us, our thoughts rush towards utterance. In a cultured soul they will never reach there unfiltered. What comes to be spoken will be passed first through the purifying beds which conscience and religion have prepared for them. Our religion, again, here will show not so much in utterance as in repressing utterance. We shall drop the whole vocabulary of jealousy, of intolerance, of vanity, of lubricity, the entire currency of meanness and spite.' We have here a key to the puzzle which has perplexed many sad and sorrowing people—viz., the fact that during derangement, temporary or permanent, so many sufferers speak and act in ways that are contrary to—aye, the very opposite of—their healthy, normal modes of speech and action. People who hear 'voices,' and imagine that they are obsessed, tell us that the 'voices' (or the thoughts which pass through their minds and seem to them to be voices) *must* be those of evil spirits, because they make suggestions of a vile character. As 'J. B.' points out, thoughts and impulses of a low nature are generally experienced by us, but ordinarily they are repressed. As mentioned in 'Notes by the Way' (p. 421), it is now being recognised that these repressed passionate tendencies and 'thought-complexes' get the upper hand during periods of derangement, and therefore they are not due to obsessing spirit influence, but rather to the sufferer's lack of control over them. When this fact is understood, and the right method of restoration is followed, we shall hear less of obsession and more of that self-possession in which man is master over his thoughts.

The suggestion that a shilling handbook should be made of the articles on 'Spiritualism, a Philosophy of Life,' by Mr. W. H. Evans, which have recently appeared in 'LIGHT,' has been favourably received by several correspondents. Promises to take ninety copies have come to hand. If we are assured that two hundred and fifty copies will be taken we will put the work in hand. Special terms can be made with 'study groups,' Lyceums and society bookstalls for parcels of a dozen copies or more.

Mr. J. C. F. Grumbine, of Boston, Mass., U.S.A., who is at present in Australia, on a lecturing tour, informs us of his intention to visit this country. He says he expects to reach London about the end of November, and will be pleased to arrange for lectures on Spiritualism, New Thought, mysticism, Rosicrucianism, &c. Letters may be addressed to him at the G.P.O., Colombo, Ceylon.

Messrs. Methuen announce that they will shortly publish an enlarged edition of Maeterlinck's essay on 'Death,' under the title 'Our Eternity.' It will contain, it is said, 'an exhaustive inquiry into theosophical and Spiritualistic hypotheses, the possibility of communication between the living and the dead, and the theory of reincarnation.'

The latest 'cure' for 'nerves' and similar troubles, according to 'The Daily News and Leader,' is hard work. 'Jaded and nervy women who go to "The Whins" at Chalfont St. Peter, Bucks, are not encouraged to rest, but to work, and to work hard. Interesting work is looked upon as a stimulating form of rest, and the afternoon nap is considered too exhausting for tired people.'

It is curious how Nature takes her revenge and keeps us at work to keep us 'fit and well.' It appears that 'wealthy society women may be seen at Chalfont St. Peter doing all the work of a jobbing gardener, cutting the grass, trimming the hedges, pushing the wheelbarrow, weeding, and learning all the niceties of making cuttings and taking care of valuable seedlings.' Best of all, they *like* doing it. Not only so, but they 'find themselves, to their amazement, taking lessons in the kitchen on how to prepare a dinner or make a cake. . . . Cooking on the most advanced principles is taught.' If this sort of return to Nature and the simple life goes on, the eternal 'servant problem' will soon be solved—and happily solved—because healthy, useful service alone gives true happiness.

We have already drawn attention in 'Notes by the Way' (page 409) to the fact that Mrs. Henry Sidgwick, in the July 'Proceedings' of the S.P.R., ably replies to Dr. Joseph Maxwell's paper on 'Cross-correspondences and the Experimental Method.' But we now wish to quote the following passage: 'M. Maxwell, I may remark, is a little rash in his assumption that all automatists read "LIGHT," as indeed he is in some other assumptions about their habits and opportunities. Probably Mrs. Holland and Mrs. Willett never see "LIGHT," and Mrs. Piper very rarely, if at all. Mrs. and Miss Verrall no doubt look into it occasionally, and Mrs. Home, I should imagine, reads it regularly.' Probably Mrs. Sidgwick is quite correct in her surmise regarding the ladies to whom she refers, and we can only regret the fact that 'LIGHT' does not meet with their sympathetic appreciation and support. We recognise fully the value of the services they render to the great cause of truth, and while, in some respects, we cannot see eye to eye with some psychical researchers, or fully endorse their attitude and methods, yet we cordially admit that they are doing a great and a good work. At the same time, we could wish that all those who are with us would, by subscribing to 'LIGHT,' help us in our efforts to promote the study of psychic and spiritual phenomena.

During the recent visit to England of two of the Prime Ministers of the Australian Commonwealth—the Hon. W. A. Watt, of Victoria, and the Hon. A. H. Peake, of South Australia,—they were invited by one of our earnest friends, Mr. John Waddington, J.P., ex-High Sheriff of Sussex, to visit Brighton. The invitation was accepted and the two premiers, with a large company of guests, were welcomed by the Mayor and entertained to luncheon at the Royal Pavilion on Saturday, April 26th. Mr. Waddington, who presided on the occasion, has since issued a very handsome photographic souvenir, consisting of a number of excellent views of Brighton and neighbourhood, and portraits of the principal guests and of the Mayor and aldermen, together with a reprint of the speeches delivered at the banquet.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Treatment for Cancer.

SIR,—The statements of your correspondent, 'Lily Laeosoe' (page 418), with regard to diet in cancer cases, are very interesting, and if substantiated by an actual record of cases thus treated, they would become of great importance. The theory that mushrooms are able to carry off impurities is new to me; as a matter of fact, there are several other points in her letter corroboration of which would be interesting to many, including medical men like myself who are willing to try 'anything under the sun'—which appeals to their reason—for this dread malady.

As regards spinach, I may say that, while it is invaluable for us all, especially for those suffering from cancer, anæmia, &c., it is most efficacious in the raw state; that is, chopped up and mixed with other things as a salad.

I am sure many would be grateful for the recipes as promised. Might I suggest that your correspondent should publish these and her ideas generally on the point, in pamphlet form? I am personally interested in the matter at the moment, as I am expecting to be called upon to visit a cancer case with a view to avert further operation.—Yours, &c.,

STENSON HOOKER, M.D.

Duchess-street and Golder's Green.

Spiritualism not Wanted.

SIR,—I have read with interest your article on page 391 on 'Life beyond the Grave.' You say it is a 'public loss that our views were not given,' &c. I have enclosed a slip which probably you have overlooked, showing that letters were received and were put into the waste-paper basket. Before the editor of that column mentioned that he had received such letters I had guessed as much and had written a carefully guarded letter leaving out the word 'Spiritualism,' but he saw through it and it found its way with the others. I intended to have written to him asking whether he thought he was doing the right thing to withhold knowledge on so vital and important a subject and asking permission for an article to appear from a Spiritualist point of view, say from yourself, but I felt sure it would be useless to ask, so I refrained from carrying out my purpose.

There is not the slightest doubt that the editor was afraid of offending the goody-goodies who uphold the paper and that that is why the letters were not published. Perhaps some other paper will open a discussion and be more bold; then the public may get to hear both sides.

How the papers fight shy of this subject as though it were some terrible plague! But the time is near at hand when they will have to acknowledge it, and the sooner the better.—Yours, &c.,

R. G. CLEMENT.

'Long Family Trees.'

SIR,—Captain Hart seems to be distressed because your correspondent 'Ewing' poked a little fun at some of the remarkable statements which are made in 'Man: Whence, How and Whither?' There was nothing unkind in 'Ewing's' comment, and it seems to me that our theosophic friends would do well to cultivate the 'saving sense of humour,' and not be so dreadfully sensitive and take themselves so seriously. They would be saved from many criticisms if they would only put themselves 'in the other fellow's place' and realise how extremely ridiculous many of their assertions must seem to him. Spiritualists are quite used to being laughed at, and get case-hardened; indeed, we often laugh with our critics and so disarm them. If we were not able to see the funny side of things we should be inclined to grow indignant when we observe the superior attitude which is so often assumed by Theosophists who have 'left Spiritualism behind' and gone on to 'higher planes.' Apparently we are expected to take all that kind of thing in good part and keep smiling, but 'Ewing' must not have his little joke without being called to account. Well, well! we can get plenty of amusement if we look on the funny side of things—and people.—Yours, &c.,

AN EARNEST JOKER.

'Perplexities in Spirit Communion.'

SIR,—I have read with much interest Mr. James Coates's article on 'Perplexities in Spirit Communion' in 'LIGHT' of August 23rd (page 398), dealing with the perplexing fact that Mr. Stead, though manifesting many times since Mrs. Bright's passing out, did not know till lately of her translation. What, however, is even more perplexing to me is, why Mr. Coates has not questioned Mr. Stead as to the reason of his long ignorance of Mrs. Bright's transition. There are, indeed, many perplexities in spirit communion, but it is incomprehensible that Spiritualists should not be doing all that is possible, by questioning and re-questioning the manifesting spirits and the controls, to find out their explanation.

It continues to be a great mystery why well-known Spiritualist leaders and mediums who have passed on, such as 'M.A. (Oxon),' Lombroso, Myers, Aksakoff, D. D. Home, Davenport, Eglinton, &c., have never manifested. It is only reasonable to expect manifestations from these spirits sooner than from unknown spirits, and yet we hear nothing from them.

Another unexplained fact is that outsiders—I mean Spiritualists who have no mediumistic power and no opportunity of visiting sances or mediums—seldom, if ever, receive a message from a spirit friend or relative through the medium of any circle. To me it seems only natural that there should be many spirits who, being desirous of sending an urgent message to a friend or relative on earth, would go to a medium or sance circle to deliver that message.—Yours, &c.,

INQUIRER.

SIR,—While reading 'Perplexities in Spirit Communion' I got an instinctive feeling that perhaps the reason that one spirit is apparently unconscious of the 'passing' of another is because each has gone to its own place, and they may be on different planes. Two persons taking the train to London, one going north, the other south, may be quite unconscious of the proximity of the other both during transit and when located.—Yours, &c.,

E. P. PRENTICE.

Sutton.

SIR,—I am sure that all readers of 'LIGHT,' and Spiritualists generally feel indebted to Mr. Coates for his clear, frank expression in your issue of the 23rd ult. (p. 398) of some of the difficulties that confront the earnest investigator into spirit communion. Mr. Coates's crowning perplexity may be summed up in the query, 'Why was Mr. Stead not conscious of the passing out of his close friend, Mrs. Bright?' But Mr. Coates, like the philosopher he is, attempts to answer his own question, and I should not be surprised to find that there is something in his supposition that a spirit may be so engrossed in certain matters as to be entirely unconscious of an intimate friend's translation.

We hear so much nowadays of 'thought transmission' and 'thought communion' that we are disposed to think the whole process is one of great simplicity. But is it? Apart from a few successful isolated cases the practical utility of telepathy appears to be nil.

Let us first look at the problem from our mundane standpoint.

In the chronicled experimental cases of telepathy there has invariably been a certain *modus operandi* followed by the persons who acted as transmitter and receiver, e.g., the time and place of the experiment are settled beforehand. Now, this knowledge of the 'time' and 'place'—especially of the place—is important, for it gives a point of focus, and without it we have what might be called a 'blind experiment,' a sending out into space of thoughts whose destination is—somewhere. The case of wireless telegraphy, so often quoted, is not altogether parallel, for while the electrical receiver is the same yesterday, to-day, and to-morrow, the same cannot be said of the brain as human receiver. Mr. Coates recognises this when he says that the wireless messages were 'received, not by mechanical and perfectly keyed instruments, but by variable human ones.'

I now come to a perplexity of my own which is in a way related to that of Mr. Coates.

We believe that at death man goes to 'his own place,' but who (or what) directs the going? During the span of his earth life he has pleaded ignorance of a spirit world, yet, after death, he finds himself there. We are told in certain Spiritualist literature that his guides or friends usher him into the new world. This, of course, presupposes that they are conscious when his time will be up on earth. But I am sorry to say the deaths of many Spiritualists belie this, their guides often having made arrangements with them for the carrying out of plans which their death antedated. It is also repugnant to think of a guide as a kind of gaoler whose eye is ever on us. But if the guide is not such, then in his absence we are faced by the question already put—who (or what) directs the spirit from the earth to the spirit world? I am aware that it is sometimes stated that we often visit the spirit world and even

build our future homes there during our sleeping hours, and that consequently we shall know just where to go to when our time here is up. But I am afraid that the majority of us have about as much proof of this as we have of reincarnation. The uncertainty as to locality makes it somewhat difficult to accept the contention that 'we know where to go.' If we have been in the habit of entering the spirit world during sleep, say in London, and we then take a trip to America, but, after three sleepless nights, our ship goes down and we are drowned a thousand miles from London, how do we then find our way to that part of the spirit world we were supposed to be familiar with in London? To me the difficulty is one of space, which involves place, but many Spiritualists narrow down the spirit world to a kind of large garden with one gate, at the back of which stand their friends and guides with outstretched arms to receive them.

I know that I have touched on a big subject, but I have tried to place myself in the view-point of the novice and plain, matter-of-fact investigator. To me it seems that more light on this point is required.

In conclusion, I am glad to see that a man of Mr. Coates's attainments and experience has spoken out, for there has been a shirking of the issues among Spiritualists too long, and this has in many instances driven some of our best thinkers into the ranks of the Theosophists, where some attempt has at least been made to grapple with the perplexities.—Yours, &c.,

DUNCAN MACKINTOSH.

2, Royal-terrace,
Springburn, Glasgow, N.B.

'Is Reincarnation Scientific?'

SIR,—I was strongly urged by several friends to take part in the discussion at present going on in 'The Referee.' I did so, but my letter, which only appeared in an early edition, was unmercifully expurgated, all references to Spiritualism being excluded. If you can spare the space, perhaps you may be disposed to print it *in extenso*, and I shall be greatly obliged.—Yours, &c.,

A. WALLACE.

TO THE EDITOR OF 'THE REFEREE.'

SIR,—I am sure that all thoughtful people searching for truth regarding the evolution of that spiritually full-grown humanity which is the ideal of our race must be thankful to 'Dagonet,' whose treasures we weekly enjoy, and to you, for the liberal way you have opened your most valuable columns for the statement of some of the problems and for the discussion of these from different points of view.

In attempting to solve the problem of one's own life and consciousness and the great riddle of this universe of which everyone is a part, one may do so from the standpoint of science, philosophy, or religion; indeed, if we are to get clear notions of many of the problems involved we must combine these various aspects.

I should have preferred that the question put was: 'Is Reincarnation Philosophical?' rather than 'Is Reincarnation Scientific?' for science is systematised knowledge, and while we may use scientific methods, personal experience is the only test and sure basis of what one really knows. I have met several people who say they know that they have lived on earth before. That is sufficient for them, but proofs of its accuracy cannot be given to others. In that remarkable book—'Man: Whence, How, Whither?' recently, and some think prematurely, published by Annie Besant and C. W. Leadbeater, there are extraordinary statements made regarding the oft-repeated incarnations of individuals for hundreds of thousands of years. We may sneer at and disregard these assertions, but we cannot disprove them.

Some of your correspondents have, it seems to me, mixed up the question of the persistence of the individual after bodily dissolution with the larger question of man's immortality. Investigators of so-called Spiritualistic or Spiritistic phenomena have during the past sixty years used scientific methods, and they hold that it has been demonstrated with absolute certainty that there is a continuity of existence after physical death. Many of the facts put forward have been deliberately ignored, indeed by many they are systematically denied. To reject the claims of Spiritualism, however, is to shut one's eyes to a vast and constantly accumulating mass of evidence which at least ought to be considered before being condemned as it is by many people, even by those within the churches.

Consciousness, it is taught, is always centred in the realm in which it is functioning, and, if we adopt St. Paul's analysis of man as consisting of body, soul and spirit, we can, in a measure, believe that when the individual leaves his body—when death takes place—he may function in the super-physical realm—that is, in his 'spiritual body'—after having only thrown off the physical envelope. According to the higher teaching, the trained occultist can leave his body and function in the extra-physical realm apart from his body, and return to it again. I know of

many examples of this; it was known to St. Paul—*vide* II. Cor. xii., 2-4.

Now, in regard to the question of reincarnation in relation to Spiritualistic teaching, many people are astonished to find that the communications purporting to come from the super-physical realm contain contradictory statements, and they disregard these altogether without trying to understand the discrepancies. The Spiritists of the Allan Kardec school of France teach reincarnation, and also in some parts of the East it is held, whereas in England the majority of the messages are against the reincarnation doctrine. This is not to be wondered at, as those who have passed beyond death's portal bear with them their opinions and prejudices formed while functioning on the physical plane.

Whether reincarnations on earth be adopted as the conditions for evolution towards the perfect man or by re-embodiments elsewhere, we must remember that in each individual of the race there is involved the perfection of the cosmic consciousness, since evolution must be preceded by involution. There must be involved the potentiality of the Divine man, otherwise no 'Son of Man' could have said, 'Be ye perfect, as your Father in Heaven is perfect.'

Re-embodiment cannot be considered alone, but must go hand-in-hand with the doctrine of Karma, or, as expressed in Christian teaching, 'Whatsoever a man soweth, that shall he also reap.' Karma is a Sanscrit word used by Theosophists; it denotes the law of cause and effect—that is, each action is the effect of a preceding cause, as each effect becomes in its turn a cause of a future effect. In this view no one life or any one action is isolated, and consequently, if we adopt this doctrine, there can be no chance in the world, for every effect is necessarily related to a preceding cause. This is a very large subject which I cannot follow now, but before leaving it I should like to say that I observe that some of your correspondents, when this view has been placed before them, seem to feel a great sense of helplessness in face of their own destiny. When one realises, however, that each one is individually responsible, though he be limited in external activity by the physical conditions around him, then he becomes aware that the true man within is free at the centre of his being to try henceforth to fulfil a nobler destiny.

One of your correspondents draws attention to the excellent address of my friend Sir James Crichton-Browne, at our International Congress the other day, in which he pointed out the gradual increase of insanity, and noted that if the ratio goes on increasing as it has done, our English population will, in several generations, all be lunatics. This may be taken as an example of national Karma in which human units cannot separate themselves and act alone, for they have a fellowship which they are bound to share with others. If we turn to our nation's history we find records of the great, strong and wealthy oppressing the weak and helpless; the vain and proud trampling down struggling souls, when poverty, ignorance, worry, intemperance, passion, and disease had made the narrow upward path difficult to tread, the result being that the poor weak combatants have fallen in the battle of life bereft of their mentality.

The solution of this problem must ere long be the recognition of true human brotherhood before it is too late for us as a nation. When each man appreciates the higher teaching, he will then strive to live for humanity and not for self alone, he will be tolerant of the opinions of others, slow to condemn his brother man as he is unaware of the forces which have determined his neighbour's actions and present position, or his inherited tendencies and the deeply-rooted habits which he has not been able in his short life to eradicate.

Whatever be a man's faith, he must try to add to his faith knowledge. True knowledge will contribute to right thinking, and right, honest thinking will lead to right conduct in this world, or any other state of existence.—Yours, &c.,

A. WALLACE, M.D.

London, August 18th.

A CORRESPONDENT in far-away Manitoba, Canada, in sending us a newspaper cutting, writes: 'I am working on a Canadian farm, and wish to thank you for the great benefit I receive from the weekly journal of "LIGHT," which brings me from the solitude of the prairie in touch with our great cause in the homeland.'

CROYDON Spiritualist Society (President, Mr. Percy O. Scholey).—On and after Sunday next, September 7th, 1913, the Croydon Spiritualist Society will hold its meetings at the Gymnasium Hall, High-street, Croydon (near Friends-road). The opening meeting at 7 p.m., on Sunday next, will take the form of a special harvest festival service, at which Mr. W. E. Long, of Camberwell, will give a trance address. All members and friends are earnestly asked to attend this service and make this change of address known.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

OPENING SERVICE AT THE NEW HALL.

The Marylebone Association are fortunate in securing for their Sunday services a new meeting-place which has the advantage of being not only centrally situated but of providing almost ideal conditions as regards commodiousness and refinement. 'The Arts Centre,' the headquarters of the Arts and Dramatic Club, is in Mortimer-street, on the same side and within a short distance of the spot where stood the Cavendish Rooms, so long associated with the work of the Association, and indeed with Spiritualism generally, for the meetings of the Metropolitan Spiritual Lyceum were held there in the early 'eighties with Mr. J. J. Morse as the permanent speaker. The first meeting of the Marylebone Association in its new quarters was held on Sunday evening last, 31st ult., the occasion being devoted to illustrations of clairvoyance by Mr. A. V. Peters. There was a large audience, estimated at three hundred and twenty persons, completely filling the hall. Mr. W. T. Cooper, the President of the Association, in some remarks from the chair, cordially welcomed those present, and, referring to the advantages of the new meeting-place, said that they all realised the duty of offering their best to the cause they had so much at heart. As Spiritualists they were engaged in a great work—the work of diffusing knowledge concerning the spiritual nature and destiny of man. He could from a personal experience covering twenty years testify to the peace and happiness he had himself derived from that knowledge, and he pleaded for the help of all those who realised the importance of carrying on the mission to which the Marylebone Association had so long devoted itself.

Mr. Peters then gave a long series of clairvoyant delineations. His powers in this direction are well known, but he was especially successful on this occasion. Description after description was recognised, and occasionally there were added a number of intimate personal touches evidently designed to give further assurance of the reality of the presence of the unseen visitors described. Scenes and episodes in the past of the persons addressed were described in graphic phrases and their truth acknowledged, the clairvoyant stating that the information was afforded by the departed friends of those addressed as further tests of identity.

Mrs. Butterworth-Cooper, R.A.M., gave two pianoforte solos, 'The March of the Priests' ('Athalie'), and a Serenade by Chaminade.

General satisfaction was expressed at the close with the artistic character of the hall, and doubtless the Marylebone Association will benefit in popularity and usefulness by its transition to the new surroundings.

G.

PRESENTATION TO MRS. ETTA WRIEDT.

On Tuesday, August 26th, an interesting meeting took place in Julia's Bureau at Cambridge House, Wimbledon, of a number of Mrs. Wriedt's friends who had arranged to present her, before her return to her American home in Detroit, with a small token of their appreciation of her as a medium and to mark their affectionate regard for her as a woman and as a steady, conscientious worker in the cause of Spiritualism.

Dr. Abraham Wallace presided, and in a few well-chosen remarks presented Mrs. Wriedt with a beautiful solid silver loving cup, bearing the following inscription: 'To Mrs. Etta Wriedt, for her meritorious and extraordinary mediumship, and as a token of love from some of her devoted admirers. She opened the way for us to communicate. August 26th, 1913.'

This dedication was dictated by Mr. Stead at a recent sitting. He also indicated that he desired his friend, Dr. Abraham Wallace, to make the presentation. The cup is after a design of a loving cup of the time of Charles the Second.

The Chairman, in making the presentation, said that he only learned on entering the room that he had been specially requested by Mr. Stead to perform that pleasant task; but, though he did not know this before, he had felt very strongly impressed to be present. Indeed, he had sacrificed a part of his holiday so that he could be with them to express his indebtedness to their dear friend Mrs. Wriedt.

Mrs. Wriedt most feelingly responded, thanking those present and those absent, including the friends in spirit life, who had taken part in this expression of affection for her.

After refreshments had been partaken of, all those who could remain were invited to the séance-room, and a most interesting and memorable sitting took place. Mr. Stead came in his most effective manner, speaking with great force, and thanked the company for their presence that day, and for all their great kindness to his dear medium. He gave some special messages to be delivered by Dr. Wallace to individuals specified. On several occasions there were two or three voices at the same time, these

being the departed friends or relatives of sitters in different parts of the circle. A sweet-voiced lady came to a friend from Canada. She specially wished to be introduced to Dr. Wallace and explained to him that she was one of the pioneers of the female medical movement in Canada.

Towards the close, 'Julia' came and expressed her delight at meeting so many friends. She requested that the meeting should be closed as usual with the Doxology, which was done. The party separated after singing 'Auld Lang Syne.'

COR.

SOCIETY WORK ON SUNDAY, AUGUST 31st, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Very successful opening of the new hall. Mr. A. V. Peters' clairvoyant descriptions were fully recognised. Crowded audience. Mr. W. T. Cooper presided.—Sunday next, see advt. on front page.—D. N.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke well on 'Ye cannot serve two Masters,' answered questions and gave descriptions. Sunday next, at 6.30, and Monday, Wednesday and Friday, at 8. Anniversary services on Sunday, 13th.—J. S. B.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Wallis gave an address and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Marson of Manchester, inspirational address.—J. W. H.

SEVEN KINGS.—45, THE PROMENADE.—Address and descriptions by Mr. and Mrs. Roberts; also by Mrs. Webster on Wednesday. Sunday next, Mrs. Miles Ord. 14th, Miss Morris. 16th, Mr. Thompson. 21st, Mr. G. R. Symons.—H. W.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15, public circle; 7 p.m., address by Mr. L. V. H. Witley, 'The Place and Value of Personal Testimony and Personal Experience.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Services by Mr. Boddington. Sunday next, at 3, Lyceum; at 7, Mrs. Boddington, address and clairvoyance. Thursday, 8.15, séance. Silver collection.

BRIXTON.—8, MAYALL-ROAD.—Miss Violet Burton gave an inspirational address and descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Mary Godon, address. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public. Friday, 7, Lyceum.—G. T. W.

CHELSEA.—149, KING'S-ROAD, S.W.—Address and successful descriptions by Mrs. Beaumont. Sunday next, at 7 p.m., Miss Florence Faircloth, address; Mrs. Caesar, descriptions. Wednesday, at 8 p.m., Mr. Arthur Slee's psychic development class. Silver collections.—J. D.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. A. Boddington's excellent address and descriptions were much appreciated. Sunday next, at Gymnasium Hall, High-street, harvest festival. Morning service at 11, evening at 7. Mr. W. E. Long will give an address on 'Harvest of Souls.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. P. R. Street gave excellent addresses; evening subject, 'The Powers of the Soul.' Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. Grayson Clarke (President), trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, circles.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Interesting address by Mrs. E. Neville on 'The Power of Thought' and excellent descriptions. Sweet solo by Miss Florence Shead. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Mr. G. R. Symons, address.—W. H. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address by Mrs. Annie Keightley on 'The Power of Thought' and descriptions. Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Violet Burton. Monday, at 3, ladies' circle, silver collection. Thursday, at 8, address and clairvoyance.—F. C.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Opening meetings. Mr. Horace Leaf gave excellent addresses and descriptions. Mesdames Davies and Gordon, and Messrs. P. R. Street and G. R. Symons, also spoke in the evening. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach. Tuesdays, at 3 and 8, and Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. A. V. Peters gave an inspiring address on 'The Spiritual Need of the Age'; Mr. E. Alcock Rush presided and sang a solo. Evening, Mrs. Alice de-Beaurepaire spoke on 'Ghosts and Religion.' Convincing descriptions at both meetings. August 27th, psychic readings by Miss F. Clempson. Sunday next, 11.15 a.m., Mr. J. Rolfe; 3 p.m., Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. S. Podmore. 14th, Mrs. Alice Jamrach.—J. F.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Hawes gave an address and Mr. R. G. Jones descriptions. Evening, earnest address on 'Abundant Life,' by Mr. E. A. Alcock Rush; duet by Mr. and Mrs. Alcock Rush. Sunday next, 11.15, Mr. Reynolds and Mr. R. G. Jones. At 7, Mrs. J. Neal and Mrs. Sutton, addresses and descriptions. Circles: Monday, at 8; Tuesday, 7.15, healing; Thursday, 8.15, members.—H. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, clairvoyant descriptions by Mrs. Hayward; evening, address by Mr. W. E. Walker on 'Is Spiritualism Taught in the Bible?' and descriptions. August 28th, Mrs. Mary Davies answered questions and gave descriptions. Sunday next, at 11.45 a.m., Mr. C. H. Dennis, 'The Man who Died'; 7 p.m., Mrs. A. Keightley. Thursday, 11th, at 8 p.m., Mr. J. Cattanaeh and Miss M. Woodhouse. 14th, Mrs. Miles Ord.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Still gave striking testimony to the value of Spiritualism, and Mr. Ward spoke on 'Buddhism.' Evening, eloquent address by Mr. H. J. Stockwell on the 'Progress of Religious Thought'; effective solos by Mr. Charles Simmonds. Sunday next, morning, Mr. Blackman; afternoon, Lyceum; evening, Mrs. Podmore. Thursday, 11th, at 8.15, Mrs. Mary Gordon. 14th, morning, Mr. Wimbrow; evening, Mrs. Cannock. Healing, Tuesdays, 8.15.—A. C. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. B. Tetlow gave addresses morning and evening.—H. E.

WHITLEY BAY.—Address by Mr. W. Dowell Todd on 'Brotherhood: the Law of the Flesh and of the Spirit.'

TOTTENHAM.—684, HIGH ROAD.—Address on 'The Immanence of God,' by Mr. J. G. Huxley. Questions were answered.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns on 'The Pathway of Man'; soloist, Mrs. Hoskyn; descriptions by Mrs. Short.—E. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis. Descriptions by Mrs. Summers; also on August 29th.—E. F.

BOURNEMOUTH.—WILBERFORCE HALL.—Mr. G. Tayler Gwinn, addresses and answers to questions. August 28th, Mr. Aaron Wilkinson, address and descriptions.—D. H.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. L. I. Gilbertson gave addresses on 'Esoteric Breathing' and 'Spiritual Gifts.'—J. W. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. G. V. Jepp, the local blind speaker, gave helpful addresses on 'The Coming Universal Religion' and 'The Coming Race.'—J. McF.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Interesting address on 'Planetary Influences' by Mr. Beavers. August 29th, circle.—J. A. P.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Miss Randell gave addresses and descriptions (also on Monday afternoon). Descriptions by Miss Coleman. Good audiences.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long conducted both services. The evening teaching on 'The States of the Dead' was much appreciated.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses by Mr. and Mrs. Spiller, also descriptions by Miss A. Little and Mrs. Spiller. 27th, annual members' meeting.—P.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mrs. True-man, of Plymouth, gave addresses and descriptions to large audiences.—H. L.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Grainger. August 28th, Mr. Wallace, vice-president. August 29th, Mr. Edwards, healing. Good attendances.—W. G.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing; evening, address by Mr. G. Prior on 'A Guiding Hand' and answers to questions. August 28th, Mrs. Keightley spoke on 'Prayer' and gave descriptions.—A. L. M.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—7 p.m., Mr. G. Scholey gave an address. 3 p.m., Mr. Clegg addressed the children; Miss L. Bury gave a solo, and Ivy Giles an impressive recitation.—C. D.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Miss Griffiths, of Cardiff, spoke on 'Life after Death' and ably answered questions. Descriptions by Mr. Thorne. Usual week-night meetings.—A. L.

READING.—NEW HALL, BLAGRAVE-STREET.—Addresses, on 'The Palace of Peace' by Dr. Rankin, and 'How Spiritualism is Helpful' by Mr. Tilby, and descriptions by Mrs. C. Street. 25th, illustrations of clairvoyance and psychometry by Mrs. Street.—M. L.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Evening, uplifting address by Mrs. Marson on 'The Union with the Higher Life.' August 25th, reading and descriptions by Mrs. Clarke. 27th, address by Mrs. Podmore on 'The Value of Life' and descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on 'Truth' and 'Life's Itinerary' and gave descriptions, also on Monday.—E. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, the treasurer's husband controlled Mr. Rundle and related particulars of his transition. Evening, a stirring message was given. Solo by Miss M. Habgood. Communion service conducted by the president.—C. A. B.

KEIGHLEY.—HEBER-STREET SPIRITUAL TEMPLE.—Mrs. A. Jamrach, of London, delivered an excellent address on 'Is Spiritualism Religious?' in which she ably showed that it is, and gave good clairvoyant descriptions, also on Monday and Tuesday.

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For Review, see 'LIGHT,' March 15th.

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Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—
Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
- (b) Abraham Florentine.
- (c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

Some of the Contents.

PRESENT POSITION AND FUTURE NEEDS OF SPIRITUALISM IN ENGLAND.

What is a Spiritualist?
Philosophical Spiritualism.
Religious Spiritualism.
Spiritualism is a Revolution.
The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multiforimity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

Judaism and Jesus Christ.
The World at the Birth of Christ.
John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
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