

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,721—VOL. XXXIV. [Registered as] SATURDAY, JANUARY 3, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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- MONDAY, January 5th, at 3 p.m.—
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Public Lecture MR. W. J. COLVILLE.
'The Rosicrucians and other Mystic Confraternities—Their Work and Influence.'
- WEDNESDAY, January 7th, at 3 p.m.—
Admission 1s.; Free to Members only.
Public Lecture MR. W. J. COLVILLE.
'Spiritual and Practical Uses and Values of Names, Numbers and Colours.'
- THURSDAY, January 8th, at 5 p.m.—
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For further particulars see p. 2.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for 'Talks with a Spirit Control.'

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of two thousand five hundred works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return their carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

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Notices of all meetings will appear regularly in 'Light.'

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SEEN, HEARD, AND CONVERSED WITH MR. W. T. STEAD,

subsequently to the 'Titanic' disaster—in his old home, Cambridge House, Wimbledon, London; Rothesay, Scotland, and elsewhere. Miss Estelle Stead, who writes the Preface, contributes her striking testimony. Vice-Admiral W. Osborne Moore, R.N., who has occupied several important positions in connection with research work, demanding keen observation, scientific skill and accuracy in observation and records; Sir Alfred Turner, K.C.B., late Inspector-General to the Auxiliary Forces at the War Office, Lady Archibald Campbell, Miss Felicia R. Scatterd, who was most in touch with Mr. Stead's political life and aims; Miss Edith K. Harper, Mr. Stead's private secretary, and many others. Mrs. Anne Bright, late Editor of 'The Harbinger of Light,' Melbourne, contributes two messages, of several by Mr. Stead, entitled, 'What Life in the Spirit World Really Is.' In addition to the foregoing are given the well-attested evidences relating to Mr. W. T. Stead's Etherealisations—Appearances—and characteristic messages delivered in Glenbeg House, Rothesay Scotland.

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time. After some appreciative references to 'LIGHT,' our correspondent writes:—

I may say that before I became interested in Spiritualism I was a convinced materialist . . . and it is such articles as the one enclosed, and others by leading authorities in science and psychology who stretch the telepathic and subliminal hypotheses to account for most of your Spiritualistic phenomena that make one so uncertain which track is the true one to follow.

NOTES BY THE WAY.

The Note for the New Year is 'Forward.' We cannot stand still. Our opponents will not let us rest or rust, and it is well. Since 1848 Spiritualism has been the Ishmael of the world—every man's hand has been against it, yet its hand has been uplifted and has struck valiant blows for every man. Through mediums and convinced Spiritualists generally the spirit world has laboured for truth and righteousness, for liberty and love, for purity and goodness, and the work must still go on. The song of the modern ministering angels is identical with that of their forerunners of old, 'Peace on earth and goodwill to men.' And though the materialist, the formalist, the sectarian, and the sensualist unite to oppose the efforts of the 'witnessing spirits' to break through the barriers of man's indifference, pride, conceit, prejudice, and folly, and demonstrate the reality of the after-death life, the truth will go marching on. Let Truth and Error grapple in open encounter, and we know which will win. As Burns puts it

Facts are chieils wha winna ding,
And daurna be disputit.

Even now, the evidence has become so abundant, and has been given by so many trained thinkers, capable observers, competent inquirers, and thoughtful, honourable students—both men and women—that, if testimony can prove anything, the facts of human survival and of intercourse between the two divisions of the great family of God are established beyond all reasonable dispute. But in this matter testimony is not sufficient—each one desires proof for himself. Hence we must continue to co-operate with the people on the other side with a view to improving the methods of communication, so that closer, clearer, and fuller intercourse may be established, and convincing proofs of the real presence and identity of the departed be afforded to all inquirers, and scepticism be rendered impossible.

The progress which has been made during the past year only encourages us to hope, and to work with enthusiasm, for still greater triumphs in the near future.

A friendly correspondent in a letter received some time ago sent us a lengthy review—cut from a daily paper—of Maurice Maeterlinck's remarkable book, 'Our Eternity,' to some of the arguments in which we have already given attention. We regret that we have not before had an opportunity of dealing with the letter, but the subject is not one that can easily be staled by lapse of

Our friend tells us he is rather inexperienced in these matters; otherwise he would know that the admission of the telepathic and subliminal theories is in itself a great concession on the part of the authorities to whom he refers. Time was when such ideas would have been scornfully rejected. Now they are seized upon as a method of staving off the larger admission which sooner or later will have to be made. It is only 'putting off the evil day'—which, after all, is really a good day.

If our correspondent will turn to 'LIGHT' of October 11th last (p. 482), he will see that we made a quotation from Dr. Hyslop's article in 'The Quest' dealing with this question of telepathy, and referred to the tendency of some scientific observers to admit one form of the supernormal in their anxiety to discredit another, which, indeed, was part of Dr. Hyslop's argument. As a witty writer once remarked, 'a principle is like a bubble, you can't have part of it,' and you cannot admit the supernormal and at the same time deny it. Only those who have made a deep study of telepathy—the Right Hon. G. W. Balfour, for example, who wrote an illuminating article on the subject in the 'Hibbert Journal' some time ago—can apprehend its tremendous significance. The man who dismisses the idea of spirit intercourse as a mere question of telepathy makes an admission the importance of which he little realises. We have long held that the recognition of a soul is tremendously advanced by a study of the soul in the flesh—the 'latent man,' as an old Spiritualist pithily expressed it. In studying telepathy we are studying one of the powers of the spirit, as expressed in the flesh, and if our correspondent follows that track he will not go far wrong, for it will lead him to our position, and not, as he seems to suggest, away from it.

The series of articles on 'Practical Psychology,' by Edward B. Warman, M.A., which have been appearing in 'The Nautilus,' impresses us as being really practical and valuable—the testimony of experience. In the November issue Mr. Warman deals with Magnetism in its Personal, Mental, and Spiritual expressions. Personal magnetism, he rightly observes, works along the three channels of expression. It may concentrate itself on the physical side, and attract by means of bodily graces, or on the mental plane by intellectual knowledge and poise and power of mind. Naturally, the spiritual is its highest form of expression, for here it relates to all that is highest in man's nature. In the ideal man the magnetic quality is expressed through all three channels. But ideal characters are rare, and it is

our experience that much of physical and mental charm—for that is what 'magnetism' amounts to—is often shown by persons of very imperfectly developed moral natures. History tells us of those who wielded something like fascination over their fellows, but with motives quite base and selfish. They lacked the magnetism of the spirit which even without the aid of physical and mental attractions can achieve wonders. United with them its powers are irresistible.

Some time ago we referred to the knowledge and guidance acquired by the spirit during the hours of sleep. A study of Mr. Ralph Waldo Trine's latest work, 'The New Alinement of Life,' sent us back, by a natural association, to his earlier book, 'In Tune with the Infinite,' on p. 129 of which we lighted on the following passage:—

Visions and inspirations of the highest order will come in the degree that we make for them the right conditions. One who has studied deeply into the subject in hand has said: 'To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us, if we paid more attention to internal and consequently less to external states with their supposed but unreal necessities. . . . Our thoughts make us what we are here and hereafter, and our thoughts are often busier by night than by day, for when we are asleep to the exterior we can be wide awake to the interior world, and the unseen world is a substantial place, the conditions of which are entirely regulated by mental and moral attainments.'

Here is a fertile field of study and activity for those who are drawn towards spiritual science in its higher aspects.

We find this theme of inspiration received in sleep illustrated in a poem by Emily Brontë. (It was pleasant, by the way, to receive the appreciative comments of readers when we printed a few weeks ago some stanzas from her wonderful 'Last Lines'). In this poem, entitled 'The Prisoner,' she wrote:—

Still let my tyrants know I am not doomed to wear
Year after year in gloom and absolute despair;
A messenger of Hope comes every night to me,
And offers for short life eternal liberty.

He comes with Western winds, with evening's wandering airs,
With that clear dusk of heaven that brings the thickest stars;
Winds take a pensive tone, and stars a tender fire,
And visions rise and change that kill me with desire.

Then dawns the Invisible, the Unseen its truth reveals;
My outward sense has gone, my inward essence feels;
Its wings are almost free, its home, its harbour found;
Measuring the gulf, it stoops, and dares the final bound.

So the grey and troubled life of the poetess gained the golden recompense that comes to every soul receptive to the influences of the higher world, although condemned for a time to battle with the discords of this one.

The subject, however, has a practical as well as an idealistic side. We would like to think that all our readers possess a copy of 'The Life and Experiences of Edmund Dawson Rogers' (published at this office at 1s. net); but for the benefit of those who have not read it we may refer to Mr. Rogers' remarks on the communion of friends, during their rest hours, on the spiritual plane (pp. 30 and 31), in the course of which he gives a striking example of an unexpected invitation, and a visit of several weeks' duration paid by Mrs. Everitt to his family—who at that time were comparative strangers to her, all the preliminaries having been arranged by the parties themselves 'on the other side.' No doubt many of those readers who have become familiar with the resources of the inner life (which, so vague and dim, as a rule, occasionally gives us shining evidences of its presence) could tell some remark-

able stories of the same kind. To the experiences of the sleep state are probably attributable, as Mr. Rogers himself remarks:—

the strange and unaccountable impulses and inspirations that come upon us in our daily life, bearing with them the same air of spontaneity with which a subject performs an act that had been impressed upon him during his hypnotic sleep.

SPIRITUAL PRAYERS.

(From many Shrines.)

Gracious and Loving Father, Who art the ever-abiding Life and Light of the universe, we lift up our faces to welcome the inshining of Thy Spirit. We thank Thee for all the blessings which we so continually receive from Thee. The knowledge of Thy unfailing Love inspires us with confidence, and in this New Year of grace we look forward with hope and trust. In Thy bountiful providence Thou hast provided for our every need, and we realise that we are being borne along by the great Life-Tide which flows all the way to Thy Haven, and is the expression of Thy Wisdom and Thy Will. We would put aside our fears, our despondency, our consciousness of past failures, and with renewed Love and Trust, knowing that Thou art more ready to give than we are to receive, we pray that Thou wilt inspire us to wiser and nobler living and bless us ever with Thy sustaining Love. Amen.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. ARTHUR CHAMBERS

ON

'SOME OF MY MINISTERIAL EXPERIENCES AS TO WHAT SPIRITUALISM HAS DONE TO BRIGHTEN HUMAN LIFE.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

Jan. 22—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'

Feb. 5—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5—Social Meeting at the Arts Centre, 93, Mortimer-street, Langham-place, W.

March 19—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7—Mr. Reginald B. Span on 'My Psychical Experiences.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, January 13th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, January 8th, an address will be given by Mr. Robert King on 'Body, Soul and Spirit.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 9th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend 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.

ANOTHER SERIES OF LECTURES BY W. J. COLVILLE.

The explanatory lectures by Mr. W. J. Colville delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., in 1911, were so much appreciated that Mr. Colville has kindly arranged to deliver another series, commencing at 3 p.m. on the following dates:—

SYLLABUS.

1914.
Monday, January 5—'The Rosicrucians and Other Mystic Confraternities—Their Work and Influence.'
Wednesday, January 7—'Spiritual and Practical Uses and Values of Names, Numbers, and Colours.'
Monday, January 12—'Yoga—Oriental Methods of Psychic Development; their Adaptability to the Western World.'
Wednesday, January 14—'Thought Forms (Mentoids)—How Formed and Projected.'
Monday, January 19—'Astrology Impartially Considered—Do the Planets Govern Us, or Do We Create our own Conditions?'

Questions invited after each lecture.

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

GROWTH IN THE AFTER-DEATH LIFE.

BY THE REV. HEBER NEWTON.

The work of all true society, whether in the world seen or in the world unseen, is to carry on the redeeming, restoring, renewing work of God in man. For this end are all the institutions of social life both here and in the hereafter—there, however, mightily re-enforced by the developed powers, mental and moral, of good men.

This thought may give us infinite comfort concerning those who so mightily need a change. Most men are badly handicapped in their conditions on earth. Between heredity and environment there is a poor chance for most of us, but what moral miracles changed conditions work upon weak and undeveloped characters! Nay, even those whom we call, distinctively and essentially, the bad, change under new conditions—under wiser and truer treatment. The kindergarten remakes the waif of the street. The reformatory makes over again the youthful criminal. Modern penology, the true science of punishment in our great nineteenth century prisons, is accomplishing the supreme moral miracle of life—turning sinners into saints, convicts into men of character.

What, then, the miraculous effects of such a change of conditions as becomes possible in passing from earth into the life beyond! The material conditions, which now make so mightily for evil, fall away from the soul. The temptation that here thrusts itself upon one at every hand slips into the background. Increasing powers of helpfulness, in the increasing development of life among the good, make the reforms of earth seem child's play in comparison with those miracles then to be accomplished. Wiser treatment from those who have grown luminous in the higher life will revolutionise man's work for his fellows.

Hell, then, is no finality in the worlds beyond our earthly hells, any more than in the world here and now. Character gathers impetus by movement, strength and solidity by action. There comes a day when, to all intents and purposes, it must be true that a man 'cannot sin, because he is born of God.'

THE SUNNIER SIDE.

To some—our fortunate seasoned believers—brother Paul's soaring profession, 'We walk by faith, not by sight,' may not appear like setting the tune too high; but, to the majority, who jog along as best they may upon a road with frequent disappointments and many spiritual 'ups and downs,' Paul's flight only provokes a sigh. The road is long; the turnings to right and left are many, the places of stumbling treacherous, and sight is very precious, and very necessary too: and to walk by faith would be to court disaster.

But the great profession refers to spiritual things—to things that sight cannot test; and here it is evident that faith is our mainstay, though sight may help. Faith, however, is very much a matter of temperament. Some natures seem to take to it as readily as others rely upon a scientific or mathematical demonstration. Romance is native to them. Imagination almost takes the place of intellect. In dreamland they more than half live and move and have their being. If the spirit-world were not real, they would have to invent it. But these are not the majority. The main body of the sons of men go by sight; and the five senses are the only gates and windows through which 'realities' can come in to them. They listen with a smile to Paul's ecstatic cry. They side with Thomas. At the best, they say, 'Lord, I believe: help thou my unbelief.' Nor are they without excuse. The things that are seen are urgent: they press upon them: they demand instant and constant attention; and the senses, narrowly adequate, want constant education, and insist on constant employment. What wonder that they evade, ignore, or hesitate to believe in the intangible and unseen things!

Another hider of the unseen things is the monotony of life; and monotony on such a low level. For the vast majority, what a poor, unromantic, unspiritual, monotony life is!—how little in it to suggest the tremendous interests and glorious emancipations of spirit-life!—how little in it to help the inward vision and the far-reaching hope! For millions, life is a journey backward and forward from bed to shop or office or mill: for multitudes of women it is little more than a journey from the fireplace to the sink. Good Heavens! what wonder that the eyes are too dazed to see, and that the imagination is too dull to soar!

And yet the poorest and most humdrum life supplies a sufficient stage for the growth of a thoughtful mind and a patient spirit: and where there are a thoughtful mind and a patient spirit there must be longings, upsoarings, dreams: and, as a matter of fact, strange to say, it is actually into these humdrum lives that light from the Unseen streams, as though there were inward capacities that could not be satisfied with the bare and poor monotony, and that naturally soared to meet halfway the mystic things of the spirit. But others are not so fortunate. They feel no longings, though they may have thoughts; and sight is enough for them, though they would have faith too if they could. As helps to faith, then, we would suggest to these the following thoughts.

It is certain that the seen and known are manifestly incomplete. This is evident from the fact that even the 'certainties' of Science are constantly undergoing revision. And not only 'revision,' but reversal. In truth, with all our conceit of modern Science, it is evident that our knowledge of the great whole is similar to what the knowledge of a prisoner would be who had never seen the sunshine and the sky in the open, but only from between five prison bars, comparable with our five tiny senses. A great French writer said truly, 'He who thinks we have discovered everything is in profound error. That is to take the horizon for the limits of the earth.' How fine!

and how true! We know no limits anywhere; but we do know enough to make any glorious dream a possibility.

It is an inevitable inference that the human intellect and human power are not the highest in the Universe. In a thousand ways this inference is indeed 'inevitable.' Everywhere—even in the mystery of a blade of grass, in the glory of a butterfly's wing, in the secret of the genesis and exodus of the lightest thought—there is room for something equivalent to 'God,' aye! and for orders of beings, sphere after sphere above us. Here again there are no limits. A moment's serious reflection will show anyone the gross absurdity of the hypothesis that man's intellect and power are the highest in the Universe, for man himself is but the product for the moment of vast processes which he is utterly unable to understand, much less control.

Still further; it is clear that the tendency is, on the whole, for progress and happiness. It is true that life is touched everywhere with the melancholy of seeming waste and apparent misery; and this will probably never be explained while we are here: but the tendency is what we have to consider; and the tendency, as the very word 'Evolution' suggests, is undoubtedly towards progress and happiness; every higher stage of the progress bringing with it the secret of higher degrees of happiness.

Then, to close all up, it is reasonable to believe that the future and the unseen will complete and compensate for all. This is high-water-mark in relation to religion:—

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

'Wherefore,' as Tennyson again says, 'be thou wise' and

Cleave ever to the sunnier side of doubt.

Ah, yes! there salvation lies—on 'the sunnier side'

A TRIBUTE TO MR. STEAD.

In 'The Fraternal and Remembrancer' for December, the organ of the Baptist Ministers' Fraternal Union, a glowing tribute is paid to Mr. W. T. Stead by 'Philadelphos' (better known to the readers of 'LIGHT' as L. V. H. Witley). After quoting Dr. John Hunter's saying that: 'The hope that the dead do, indeed, come back, lies near and dear to the hearts of thousands who never venture to give it utterance,' 'Philadelphos' says:—

W. T. Stead was one of the many who 'venture to give utterance,' not indeed to a hope, but to an invincible belief, based upon personal experience, that 'the dead do, indeed, come back.'

There comes a point to many when the things experienced and the facts realised make it more difficult, more unscientific, not to believe than to believe in the reality of spiritual communion with, and ministry from, the unseen world. Mr. Stead's 'Life' should be read by all who are interested—and every minister of the Gospel ought to be interested—in this poignant human problem—if, indeed, it be permissible to regard it any longer as a problem. It has been my privilege, not only to meet and to hear the story of a lady who was saved from the 'Titanic,' but I have reason to feel indebted to Mr. Stead for personal kindness rendered and encouragement given; and while my experience in relation to psychical research is infinitesimal as compared with that of Mr. Stead, it is but right to say that some wonderful experiences have been granted to me as to contact with, and spiritual ministry from, 'the other world'—experiences so realistic and convincing that the bearing of testimony to the reality of the spirit world, and the possibility of conscious ministry therefrom, is not only the path of duty, but the path of delight. W. T. Stead well spoke of the life beyond as 'the land of realities,' and some words of his, written a number of years before he passed into that realm, come to us now with new power and pathos: 'The more we know of the mysterious realm that surrounds us the less ready are we to dogmatise. So marvellous are the things we know to be true, so utterly at variance are they with everything that is ordinarily accepted as true by the ordinary world, that there is hardly anything that can be regarded as antecedently impossible.'

WHY BE AFRAID?

BY J. M. PEEBLES, M.D.

Are Britons and Americans justified in using the phrase 'Free thought, free speech, and a free Press'? During my recent visit to England I was honoured by receiving calls from seven preachers, representing various denominations. They had all witnessed spiritual phenomena and read much of Spiritualist literature, but only two said squarely, 'I am a Spiritualist,' and preach it without equivocation. Why? Since Spiritualism is the direct antithesis of materialism, and since the Christianity of the Christ and true Spiritualism are religious synonyms—one God, one humanity, and one destiny—I ask, Why?

Lecturing in Providence, Rhode Island, in 1856, I chanced to hear that the noted Episcopal Bishop Clark of that city had attended some of the D. D. Home séances and was a Spiritualist. A note sent to him gained me permission to call on him. Our conversation was both fraternal and interesting. He was a firm believer in present-day spiritual manifestations. Later, he admitted this to Robert Dale Owen. When I was leaving his residence, however, he begged me not to mention his belief in spirit phenomena. Why?

On one of my visits to Italy I gave myself the pleasure of calling upon Baron Kirkup, of Florence. While in the drawing room of this courtly gentleman, looking at the cards upon the table, I observed one with the name of Henry W. Longfellow. This turned our conversation directly upon Spiritualism, during which I surprised the Baron by saying that I was not aware that the poet Longfellow was a Spiritualist. True, I had read from his pen that,

All houses wherein men have lived and died
Are haunted houses, . . .

that—

There are more guests at table than the hosts
Invited; . . .

that—

The spirit world around this world of sense
Floats like an atmosphere, . . .

and that—

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death,

but I had supposed these beautiful sentiments were only flights of poetic genius, born of intuition, and tending all unwittingly to the spiritual philosophy. Imagine, then, my astonishment when the Baron informed me that Longfellow was a straight-out Spiritualist and had attended a séance in his residence.

There was also Harriet Beecher Stowe, who, as she admitted, wrote 'Uncle Tom's Cabin' under inspiration. After the departure of a dear friend, she wrote these lines, which reveal her spiritual gifts:—

These halting tones that sound to you
Are not the tones I hear,
But voices of the loved and lost
Now meet my longing ear.
I hear my angel mother's voice;
Those were the words she sung,
I hear my brother's ringing tones
As once on earth they rung.
And friends that walk in white above
Come round me like a cloud;
And far above these earthly notes
Their singing sounds aloud.

And yet these, with other poets, never pronounced themselves Spiritualists. Why? It puzzles me, and the more so when I realise that Spiritualism is in consonance with the Christianity of Jesus, including the 'miracles,' or the spiritual manifestations of his time. When we remember that the Nazarene said, 'God is Spirit' and that we, being made or evolved in the image of God, are necessarily spiritual beings, with opportunities for eternal unfoldment, what word could be more expressive, more world-wide or morally uplifting, than 'Spiritualism'? Why, then, O preachers and poets, be afraid? 'Fear,' says the Scripture writer, 'hath torment.'

Los Angeles, Cal.

MARVELLOUS PSYCHIC EXPERIENCES.

A CASE OF MATERIALISATION AND LEVITATION.

The following appeared in the December issue of 'Reason':—

I was about fourteen years of age when I had this experience, and I knew absolutely nothing of Spiritualism or spirit-return. My father was a Baptist of the hardshell type, who taught us all that spirits were devils, &c. My mother passed out when I was three years old, and from five I was raised by a stepmother, who by the time I was fourteen years old had two girls of her own and had but little love for me, the sickly stepchild.

We had a large farm and plenty of hard work of which I did my share and more. Add to the hard work, constant abuse and misunderstanding with scarce ever a kind word, no pretty clothes, or pleasures, such as other children enjoyed, then, add to this having to hear my father and stepmother almost constantly quarrelling over me, and you will have some idea what my life was. One of the few pleasures of those days was the day when peace prevailed sufficiently to let me play in the evening with my little sisters and not have to knit socks until 9 p.m., which was the prevailing custom, and then two or three times a year this peace would extend to allowing me to sleep downstairs in the trundle bed with one of my half-sisters. It was on such an occasion the phenomena occurred which I will now relate. Everything had gone nicely, we had a real lovely evening and my stepmother had consented to my sleeping downstairs. When I was undressing for bed she spoke sharply to me about the complexion of my undergarments, and my father told her it was her business to attend to my clothes. Then the trouble began. They did not send me upstairs but I cried myself to sleep with the prayer that I might die before morning.

About 2 a.m. I was awakened by a sensation new to me—namely, feeling the arms of a woman around me, and in my half-awakened state I at first thought it was my stepmother. In trying to remove the arm I spoke out loud, and said, 'Katie, you hurt me,' and then the figure beside me patted me and made a noise like you would to quiet a child, 'Sh-h-h—.' That was all so unusual it had the effect of awakening me in earnest, and I will never forget the horror that went over me when I realised fully my predicament. I was lying facing the window, which was of the old-fashioned type with a wide window seat raised fully four feet from the floor, and the trundle bed was not over one foot high, making at least a direct raise of three feet from the bed to the window seat. Yet there, on that window seat, sat my sister Alma—a big, heavy child six years of age, who had been lifted bodily and set on the window seat, in order to make room for the figure who now lay beside me.

Alma was beginning to cry a little by this time and was rubbing her fists in her eyes, so between us both we finally awakened my father who was sleeping in the big bed a few feet distant. He rose up and asked, 'What's the matter, Rena?' and I replied, 'Some one's in my bed.' He said, 'Tut, tut, child,' and reached for a match to light the lamp on his stand. As he began to find the match, the arm that held me slowly drew itself across my body and with a lingering sigh the whole form vanished. By this time the lamp was lighted and there sat Alma on the window seat where I could never have lifted her if my life had depended on it, and an impression was in the feather tick and pillow where the form of a woman had lain. It was a pair with white faces who took this scene in detail and listened to my story. Then my father turned, and shaking his finger in my stepmother's face, said, 'Is it any wonder her mother comes back?' This was the first inkling I had as to who my visitor had been, and you can imagine my great grief when I came to realise that my mother whom I had grieved for all my young life had been near me and I knew it not.

The experience had the effect of badly frightening my stepmother, and she never treated me so badly again.

The above, with many other psychic experiences through my own mediumship, has proven to me that the grave does not hold our loved ones, and that it is possible for them to come to us and make us feel and see them.

There are a few things I know by and through demonstrations, and this is one of the few things, that our friends survive the change called death, and it will take more than Hudson with the 'Law of Psychic Phenomena' or any other explanation of like character to take away from me what I know. That there is much attributed to spirits that has no connection with them I know is true, but it does not detract from the vital point, which is that a soul survives death and can return and under favourable conditions make itself known.

Try to realise, friends, I am not in the habit of rushing into print with sensational articles, and that there is nothing to be gained by me in telling this bit of private life except the good it may do, and thus I hope you will do me the credit of believing

it is the truth as near as I know how to tell the truth.—Respectfully and fraternally yours,

IRENE M. SMITH.

3,006, South Grand Ave., Los Angeles, Cal.,
November, 1913.

STATE OF CALIFORNIA,)
County of Los Angeles,) ss.

On this 26th day of November, A.D. 1913, before me, J. W. Burns, a Notary Public in and for said County and State, residing therein, duly commissioned and sworn, personally appeared Irene M. Smith, known to me to be the person whose name is subscribed to the within Instrument, and acknowledged to me that she executed the same.

In witness whereof, I have hereunto set my hand and affixed my official seal the day and year in this Certificate first above written.

J. W. BURNS,

Notary Public in and for said County and State.

[SEAL]

My Commission expires January 7th, 1914.

DO THE ANGELS OF THE LORD ENCAMP
ROUND ABOUT US?

There was a time when good Christian people really meant what they said. Many of them still mean what they say, but with a difference. For instance: they used to say that they believed in 'the resurrection of the body'; and, saying it, they meant it. Who believes that now? and yet they go on saying it. A few belated travellers may both say and believe it—or think they believe it—but, for one who says it and believes it, there are a thousand, perhaps ten thousand, who say it and believe it not.

In like manner, they used to say that 'the angels of the Lord encamp round about them that fear Him'; and, saying it, they meant it. Probably the vast majority of those who say it now still think they believe it. But do they? If they did, would they be as hot against us as they are? Would they be as ready to say that if any spirit reaches us and proves it, that spirit must be a demon? We wish to be very frank and deal very plainly with these good people. We believe they are truly sincere, and we feel sure they desire to walk in the light. Well, then, we put it to them: if 'the angels of the Lord encamp round about them that fear Him,' is it so very improbable that they should occasionally make themselves known?

Supposing we grant that we are beset with demon-spirits (some of our friends declare that they have evidence that we are beset by Jesuit spirits) who are continually plotting against us, and who are able to reach us and make themselves manifest, is it reasonable, is it reverent, to say that the angels of the Lord who encamp round about us are impotent in the matter—that they alone cannot, will not, or may not, come manifestly or effectively near? For what, then, do they encamp around?

It is a common saying that certain things which were permitted 'in Bible times' are not permitted now. Do the people who talk like that know precisely what they say? Do they know that 'Bible times' cover a period of more than four thousand years according to the most 'orthodox' reckoning? Do they know that angelic appearances, operations, and communications are said to have been common, in all kinds of circumstances and amongst all kinds of people, during the whole of that time? Do they know that, on the highest possible authority, it is asserted again and again that we are 'surrounded by a great cloud of witnesses'? Yes, they do know all this, for their Bible is full of it: and they suppose they believe it, for they seriously and solemnly say it. Will they, then, tell us when and why the whole order of things changed? when and why the 'great cloud of witnesses' withdrew, or, what is more extraordinary still, remained and camped around only to be silent and hidden while, for eighteen hundred years, only demons could manifest—aye, and masquerade in the angels' names? The whole thing is so incoherent, so contradictory, so obviously grotesque, that one can only wonder how any reasonable person can for a moment countenance it.

'No journal that reaches my library do I read with more pleasure than "LIGHT." It is both clean and philosophical.—J. M. PEEBLES, M.D.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE YEAR BEFORE US.

In our last issue we gave some brief and general impressions of the year that has just closed, and something in the nature of a forecast. Prophecies are notoriously dangerous; but it is always possible to read the future with some assurance in the light of the past out of which it grows. Now and again one's judgment may be found sadly at fault, by reason of some sudden and unforeseen change in the direction of events, but that simply means that life is more than a sequence of cause and effect in the mechanical order of things. There are wheels within wheels, forces unseen and often unsuspected bringing to the surface totally unexpected changes. To-day we have grown measurably nearer to the Unseen World, with its incalculable effects upon this one, but if that consideration adds an element of uncertainty to a forecast, it is at least rich in hope and promise. The great things come from the heights; and the world of the senses is inspired and directed from the realm of supersensible life.

Those, then, who have become active in their recognition of spiritual realities should find in the coming year new and larger opportunities of service. May we hope that they will be mindful of the organised efforts to proclaim and enforce these realities represented by 'LIGHT' and the London Spiritualist Alliance? We claim on behalf of both these institutions—and we make the claim in no boastful spirit—that they are part of the advance guard, helping to win for humanity tracts of spiritual territory which it shall yet occupy to its great content. Only those who have been able to survey the field of action over a considerable period of years can sufficiently realise how much has been won already.

Let us, in passing, take one or two instances at random, in addition to those examples we gave last week, which were in themselves tremendously significant. A daily paper a short time ago published an attack on Spiritualism by one who described himself as a 'Psychical Expert' (and *what* an 'expert,' such pathetic incompetence in any other field of human activity would have been detected at the outset!). Now think of it—in the course of his argument he gave away his whole case, surrendering himself artlessly into the hands of those whose cause he attacked. He admitted the reality of psychic phenomena, and attributed them to evil spirits. When he is able to explain why it is that only evil spirits are able to manifest their existence to earth, we shall hope to hear from him again. In passing

we may remark that we were not in the least perturbed by the attack—rightly considered, it is a very encouraging sign—but we were certainly irritated by its grotesque incompetence. Such dialectical clumsiness suggests the necessity of a little training in a Debating Society.

That is one instance. We take another from the 'Times' of the 18th ult., where we find a lengthy review of four books on hypnotism and psycho-therapeutics. And what is the tone of it? Instead of attacking the subject, and then, like our egregious 'Psychical Expert,' giving away its argument by inadvertence, the manifestly competent writer of the review endorses the whole matter. We smiled as we read the following:—

The task of rescuing psycho-therapy from the hands of the charlatan and of placing it on a sound, scientific basis, has been a long, a very difficult, and a very thankless one.

And pray who helped to make it so long, and difficult, and thankless? Some of the very men who to-day, now that the subject has vindicated its truth, are coming forward to bless it and 'rescue' it! We think of Dr. Johnson's scathing rebuke of Lord Chesterfield. When the man struggling in the water has reached ground by his own efforts, the 'patron' comes forward and 'encumbers him with help.' The very men who fought for the reality of hypnotism and spiritual healing were themselves denounced as charlatans by a world that now comes forward to patronise them, still fondly mouthing the word 'charlatans,' although giving it another application.

Of a surety it will be the same with the subject of Spiritualism generally. There are many signs of it already, and we confidently expect more during the year before us. The omens are with us. Before long we may see a general scramble to be on the winning side. Now is the time for those who have made their decision for the spiritual side of the question to come in and win their spurs. We are no longer fighting 'a forlorn hope,' but we welcome all who will aid in the work. There is plenty to do, whether in the fighting line or amongst those who serve and sustain it. It is in their power to make the year 1914 a memorable year for our movement. For them the joy of seeing the strongholds of Materialism carried one by one, and of sharing the triumph; for them the honours of action, and the glow of achievement. Rather than apathy and that mean diplomacy known as 'sitting on the fence,' we would see the undecided range themselves on the opposition side. For when the combat is over the honour will be to the fighters, whether victors or vanquished. The coming year will bring the issues more boldly into relief, and there will be a clearer recognition of all that we stand for.

The past year has shown the existence of a spirit of inquiry strong enough to bring the question very prominently into the Press, and it is seen to be far too important to be allowed finally to drop as a matter of transient interest.

We have sought to make the standpoint of 'LIGHT' sufficiently evident in the past as the advocate of a clear, natural, and reasonable philosophy of this world and the next. We invite the active support during the coming year of all who think with us. We are past that stage of the fight for the world's advancement pictured by Arthur Hugh Clough in his well-known lines. But two of the stanzas have still an appropriateness:—

If hopes were dupes, fears may be liars,
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main!

W. T. STEAD AND HIS WORK FOR SPIRITUALISM.

By MISS EDITH K. HARPER.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance, on Thursday evening, December 18th, 1913, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

In introducing the speaker, THE CHAIRMAN said, 'As you are all aware, Mr. Stead had one great quality, among others, which especially endeared him to us, and that was his power of attraction, of drawing people to him, people who could serve him, and whom he always treated with the greatest kindness and faithfulness. There was one whom he particularly trusted, the lady who was secretary to Julia's Bureau, and who knew more about him than perhaps anybody else. That lady we have with us to-night, and she will now address us on the subject of "W. T. Stead and his Work for Spiritualism."'

MISS HARPER said: It gives me much pleasure to have the honour of addressing the members of the London Spiritualist Alliance; and as I am to talk to you to-night about Mr. Stead and his work for Spiritualism, I think it will interest you to recall that the first address Mr. Stead ever gave on the subject of Spiritualism he gave in 1893, to the members of this society, at its rooms in Duke-street, Adelphi, and the chair on that occasion was occupied by your President, now in spirit life, Mr. E. Dawson Rogers. Mr. Stead related his early experiences in automatic writing, and great hopes were expressed by the speakers as to the future development of the cause, in the years to come.

Had Mr. Stead been speaking to you to-night, I am almost sure his first words would have been 'Let us pray!' It was his favourite way of beginning a meeting, sometimes even a political meeting. And he would probably have given thanks, in his own earnest way, for the progress that has been made in this great cause since he gave his first address to the Spiritualist Alliance, twenty years ago. I am not going to do that, however. But I am going to ask you all to join me at this moment in sending a thought, a greeting, to Mr. Stead in the Beyond, for it will please him to know that we have met together to-night to speak of him and the work he loved best, his work for Spiritualism.

In that first speech of his, to which I have just referred, among other things Mr. Stead said:—

What I want to ask, and what Julia is always pressing upon me, is *this*: Can we or can we not establish a bureau of communication between the two sides? Julia was a very good, tender-hearted, loving creature when she was on the earth, and her view is that while it is a very sad thing to see people on this side wailing for their dead, with whom they cannot communicate, it is a still sadder thing for those on the other side, because they also see the sadness of those who have passed over who are also trying in vain to communicate with those whom they have left behind. Can anything practical be done? I ask you to consider it. Can anything be done, can some centre be established, whether it be a college of mediums or a bureau of communication, or whatever you may like to call it, by which any person who has lost a friend, and who wishes to communicate with that friend, may be able to send and receive a message as to the well-being or ill-being, as the case may be, and the whereabouts of that friend on the other side? Julia says that it can be done and ought to be done, and she wants me to try and get it done. . . Surely, in the midst of all this wave of development that we are passing through, it ought not to be impossible to find some trustworthy mediums who could be set apart and consecrated for that purpose. I do not know why it should not be done if it *can* be done. What Julia says is that, until it is done, and until it is brought home to the minds of all that they can communicate with the spirits of their departed friends, you will never really rob death of its sting nor convince most people that the grave is not the end of all things. (Applause.)

More than fifteen years elapsed after Mr. Stead uttered those words before Julia's Bureau came into existence. It had its beginning in April, 1909, and three years later, in 1912, in the month of April also, it came to an end, so far as the old

machinery and outside working was concerned, when the 'Titanic' sank beneath the Atlantic. It seems strangely fitting that, as Mr. Stead's first hopes concerning the Bureau were expressed at a meeting of the Spiritualist Alliance, so a brief account of that hope's fulfilment should be the subject of my paper to-night.

I am reminded of an article Mr. Stead was once asked to write by the editor of a South African newspaper. The article was to be no more than four hundred words long, and in those four hundred words Mr. Stead was to state what he considered would be the best way for the executors of the Cecil Rhodes estate to dispose of the residue of the millions of pounds at their disposal. Mr. Stead began his article by saying: 'Brevity is the soul of wit. But to dispose of *millions* in four hundred words passes the wit of man.' Which is very much as I feel now at the thought of describing within the limits of one brief paper the work of those three unforgettable years.

I must explain that at the end of each year, since the Bureau's foundation, it fell to my lot, as secretary, to draw up



MISS EDITH K. HARPER.

a brief statement of the results of the previous twelve months. Just before he sailed on the 'Titanic' Mr. Stead asked me to draw up the usual report and send it out to him in America, and he said, 'You had better go back to the beginning, and let us see how we stand at the end of these three years.' I remember how sorry he was that he would not be present at the circle sitting at Cambridge House on Julia's third anniversary, but he said, as one often does, 'I shall be with you in spirit.' And then he added, in his usual cheerful, happy way, 'And Julia must have an extra birthday party when I come home!'

This paper is in reality the outcome of that which I had in course of preparation for Mr. Stead. It was never quite finished. For, as you all know, when April 24th (Julia's anniversary) arrived, our beloved chief was indeed 'with us in spirit,' but in a far different sense from what anyone dreamt when he spoke those mystic and, as it turned out, strangely prophetic words. Julia's third anniversary marked the closing of a door upon three wonderful years of conscious communion with the world invisible, during which, in spite of some inevitable mistakes and failures, one grew to learn, in a manner impossible to convey in words, that the next life is so

near and so natural that to enter it is only like passing into another room.

I thought it would perhaps be of interest if I were to begin by telling you a little about Julia herself. We have so often been asked who Julia was, and whether she ever lived upon the earth at all! But I think by now it is pretty well known that Julia was an American lady, an acquaintance of Mr. Stead and an intimate friend of Miss Frances Willard, with whom she worked ardently in the cause of temperance reform. She was also one of the editors of a Chicago paper devoted to social service called 'The Women's Union Signal.' And last, but not least, she was *not* a Spiritualist. I do not suppose she ever gave the subject a thought. At any rate, I remember Mr. Stead's telling me that on the two occasions on which he met Julia in earth-life, though they talked of nearly every subject under the sun, they never once mentioned the word 'Spiritualism.' And that is remarkable, for I think it very unlikely that Mr. Stead, within recent years, could have had two long talks with a kindred spirit without the word 'Spiritualism' being mentioned a good many times!

It was while she was editing 'The Women's Union Signal' that Julia first came into touch with Mr. Stead. She was on

a visit to Europe for the purpose of seeing the Passion Play at Oberammergau. That had been one of the dreams of her life, and she realised her dream in 1890. She also came to London and saw Mr. Stead twice, once at his office at Mowbray House and once at Cambridge House, Wimbledon, which in those days used to be his home. We call one of the trees in the garden at Cambridge House 'Julia's Oak,' in memory of Julia's only visit, for she had tea one day under its leafy branches. At that time Julia wrote to a friend in America: 'The chief feature of my visit to London was my interview with Mr. W. T. Stead at the office of "The Review of Reviews."' And the impression left by Julia on Mr. Stead's mind was that of a very sensible and practical person, not at all sentimental, but brimming over with the milk of human kindness and filled with the constant longing to help and to serve; in fact, just such a personality as she has consistently proved herself to be. She was deeply religious by nature, and to this day her communications are couched, more or less, in what may be called 'religious phraseology,' though she left dogmas and creeds behind when she passed out of her physical body nearly twenty-two years ago. Soon after her return to America Julia fell ill of typhoid fever, and passed away in a hospital in Boston. Mr. Stead learnt of her death with great regret, and there, so far as he knew, that pleasant but brief acquaintance came to an end. So much for Julia herself.

It was very soon after this, however, though not at first apparently having anything to do with it, that Mr. Stead first made the discovery that he possessed the gift of automatic writing. Many of you have probably read, or have heard him tell, how this came about. A lady of his acquaintance happened one day to mention that she herself possessed the faculty. Mr. Stead was persuaded to make some experiments, and this he did in a very sceptical frame of mind. It was not until he had received the most striking and unmistakable proofs of personality and memory, from more than one source, but in particular from Julia herself, that he really began to believe, and having obtained these proofs he did not waste time in sitting for further tests of an identity that had proved itself genuine.

Time will not permit me to go into further details, and I am

sure many of you must have heard Mr. Stead tell the story himself. The most striking part of the matter was that the tests given by Julia were all recognised and fully admitted by a lady who was her dearest friend, and to whom most of the communications were addressed in automatic writing through the hand of Mr. Stead. These letters of Julia appeared in 'Borderland,' and were afterwards published in volume form under the arresting title 'After Death.' Since then they have circulated all over the world, and have been translated into many languages, including French, German, Danish, Hindustani—even Icelandic. Mr. Stead was constantly receiving letters from people in sorrow, telling him of the consolation they had derived from that little book, with its homely imagery and simple word-painting of life on the 'other side.' It seemed that the only readers to whom Julia's letters did not appeal were those who, not being in grief at all, and merely being curious to know what it was all about, expressed themselves as being 'disappointed,' because, they said, 'These letters tell us nothing new.' In fact, they were disappointed, apparently, to find that the next state of consciousness is in many ways so like the present life (forgetting, too, that the word 'next' means 'nearest'), and that Love and Pity, Sympathy and Joy, are as necessary to people *then* as they are *here*. (Applause.) This 'disappointed' state of mind was aptly illustrated by Sir Robert Ball, the late Astronomer Royal for Ireland, who once told a story about a man who went to see Niagara, and was much disappointed with the famous 'Horse-shoe Falls.' 'But I suppose,' said Sir Robert, 'nothing short of the whole Atlantic Ocean pouring down in one tremendous cataract from the planet Mars would have satisfied him.' And that seems to be the way with some people about the spirit world. A few other excellent people wrote to say that Julia's communications were the work of the devil, and Mr. Stead always preserved *their* letters as special curiosities. (Laughter.)

It was in the course of writing those letters that Julia first propounded to Mr. Stead her idea of establishing a Bureau of Intercommunication between the two worlds. She said, 'You see the sorrowing people on your side. I see them on my side. Can we do nothing to help those who love so greatly to get into touch with each other?' Julia did not trouble herself about those who did not love. It might or might not be entirely for the best that loveless ones should remain separated. Where there is no love there is no *real* loss. The one thing needful in Julia's eyes was to love, and, loving, to be assured that the dear ones are well and happy in the Life Beyond—just as one welcomes letters from friends 'across the sea,' though one does not necessarily trouble them to write by every mail, and certainly should not seek to impair their usefulness in their new surroundings by continually begging them to return home.

Only a couple of years or so ago, I heard Mr. Stead say to someone who asked him what he considered to have been the most fortunate moment of his life: 'The most fortunate moment of my life was, of course, the moment when Julia first discovered that she could write with my hand.' (Applause.)

From that time onward Mr. Stead also began to give a patient and deeply interested hearing to any person who claimed to have in any degree some definite manifestation of the sixth sense, as attribute whose rudiments are more or less inherent in us all, but which is possessed by some in much greater degree than by others. Mr. Stead always regarded mediumship as a precious endowment, which must be sought after like hidden treasure. He looked upon sensitives as beings endowed above their fellows, and he would have them guard and cherish their divine gift as a pearl of great price, always remembering that, like all other gifts, it comes from God to be used in the service of man. He once said:—

Mediums are the most valuable members of the community. They are like men who can see in a world of the blind. . . They need to be cared for as the only instruments by which it is possible successfully to undertake the exploration of the other world, and I hope that, with increasing intelligence, the growth of the scientific spirit and the decay of superstition in Spiritualism, those individuals who are so much more highly endowed than their fellows as to be able to see what is invisible and to hear what is inaudible to the majority of men, may be discovered in increasing numbers.

And it was with these sentiments, and with that end in view

that he made Cambridge House, Wimbledon, his dear old home for so many years, and the scene where he thought out so many of his finest aspirations, the Inner Sanctuary of Julia's Bureau.

It is a rather curious coincidence that this present month, December, contains at least two anniversaries which were specially momentous to Mr. Stead in relation to Spiritualism. Julia passed over on December 11th, 1891. And just six years ago this month, on December 14th, 1907, Mr. Stead's eldest son, Willie, also passed into the Beyond. It was then, more than ever, that Mr. Stead's thoughts turned towards the problem of bridging the grave, and then, more than ever, did he realise the immense value and consolation of the power to establish conscious communion with the other side.

Julia began to write through his hand more urgently than before as to the need of founding the Bureau for which she had so long been appealing. He must lose no time, she declared, for the hour was at hand. In the autumn of 1908, she wrote: 'The time has at last come when you must allow nothing to prevent your establishing my Bureau.' Mr. Stead said: 'It's quite impossible, Julia. I have not got the time, and, even if I had the time, I have not got the money!' She replied, 'You will get the money, and when it comes, you will have no doubt about its being intended for the Bureau.' He then said, 'Julia, it is no good settling such a task on me. I am such a poor instrument, it will certainly fail.' Julia replied: 'No doubt it might if you were managing the Bureau, but it is I who am managing it, and I assure you it is not going to fail.' Mr. Stead then returned to the question of the money. He said: 'Julia, it cannot be done under a thousand pounds a year.' She wrote: 'You will get the thousand pounds; you will hear of it before Christmas, and it will come from America. I do not see many things of which you ask me, but I do see that. And you will see that it will all come true, just as I have said!'

Nothing more happened just then, until in the beginning of December of that same year Mr. Stead wrote an article entitled 'How I Know the Dead Return.' It was published almost simultaneously in 'The Fortnightly Review' and 'The New York American,' also in France, India and Australia. As the result of its publication Mr. Stead was asked to do special correspondence for an American paper at a salary of £500 a year. Julia said: 'This is the money which is coming. Only you must ask £1,000, not £500. And you will see that you will get it!'

Mr. Stead accordingly went 'doubles or quits,' as he called it, and replied that he would agree to act as special correspondent for the paper in question if they were prepared to give him £1,000 a year. I must confess that we afterwards felt some slight misgivings at the thought that in doing this he had possibly thrown away an offer of a clear £500 a year, and dropped the substance for the shadow. The suspense was great for the next week or two, while we waited for the answer from America. Mr. Stead went down to Hayling Island, and suddenly one morning I received a telegram from him containing these words: '*Sing the Doxology. Julia's prophecy fulfilled!*' (Laughter and applause.)

On April 24th, 1909, Julia's Bureau came into being. The opening ceremony took place at Cambridge House, Wimbledon, where a circle-sitting was held, and tea was served, in the afternoon. Mr. Blackwell, who was present, took several photographs of the circle. Miss Earle presided at the sitting, and Julia, controlling her, gave an address. Among those present were Mr. W. T. Stead, Mr. Serocold Skeels, Hon. Treasurer, Miss Scatcherd, Mr. Robert King, Mrs. Harper and myself (and also the lady who acted as stenographer), these being the original members of Julia's Circle. Cambridge House was to be the Inner Sanctuary of the Bureau, where the private records were to be kept, and where mediums were to be invited to stay from time to time, to be the guests of Mr. Stead in the beautiful conditions of his old home, so that their gifts might be given full opportunity to manifest under the most favourable conditions. It was to be a kind of Temple or sacred fane, apart from the world. The Borderland Library was at Mowbray House, where the active ministry of the Bureau was to be conducted. Mowbray House, as of course you all know, was the former office of 'The Review of Reviews.' Mr. Stead retained it

for the Bureau when he removed his editorial and publishing offices to Bank Buildings, Kingsway.

In the evening of that memorable opening day Mr. Stead invited the circle and a few friends to dine with him at the First Avenue Hotel, and afterwards we had another circle-sitting at Mowbray House, at which Miss McCreadie presided, and Mr. King, Mr. Vango, Mr. Von Bourg and other sensitives were also present. It is rather curious that at dinner that evening we sat down 'thirteen at table.' Someone drew Mr. Stead's attention to the fact, adding that the first one to leave the table was generally understood to be the first on whom the old superstition would take effect. He laughed. He was not in the least superstitious. But when dinner was over, and before anyone knew, we suddenly realised that, during the general conversation, Mr. Stead had quietly left his place, unobserved, with his usual chivalrous determination to take the risks, if any, upon himself, and certainly in order to relieve the minds of any of the company who might have harboured nervous misgivings. And though nothing happened within the allotted twelve months, yet he is the first member of that happy gathering, the first member of Julia's Circle, who has crossed the border. I do not tell this story at all by way of upholding that popular superstition, but only as a curious coincidence in passing, and as another evidence of his scrupulous consideration for others, even in regard to the smallest details of life. (Hear, hear.)

(To be continued.)

SPIRITUALISM NOT 'BLACK MAGIC.'

The 'Daily Chronicle's' 'Psychical Expert,' self-styled and anonymous, says that Mr. Raupert admits that spirits have wafted paper into the air, made it luminous, produced faint scratchings and pencil smudges, which 'smudges,' when examined with the aid of a magnifying glass, were found to be written words—'written so minutely that no human hand could have done it'—that lilies have been brought into a locked room from a neighbouring greenhouse, that his photograph has been 'surrounded by faces of dead and living friends,' and that a materialised form which appeared at a séance weighed half as much as the medium, whose weight was correspondingly reduced. Now, if this 'Psychical Expert' and Mr. Raupert really wish to frighten people off from studying and investigating Spiritualism, they must not go into such alluring details: they tell too much. Or can it be that the 'Psychical Expert' is really a Spiritualist in disguise, and wishes to bless while he appears to curse?

Of course, Spiritualism is not magic, either black or grey. To call it such is Mr. Raupert's pleasant way of giving it a bad name, in the hope that, like mud, it will stick; but on his own showing there are hosts of people ready to inquire into the occult, and his testimony to the reality of the phenomena is far more likely to arouse and intensify their interest than his denunciations are to deter them from pursuing their inquiries. Possibly his warnings may make them rather more cautious than they would otherwise have been, and that will be a gain. On the other hand, his unproved assertions about 'evil powers,' or 'devils,' may tend to foster superstitious fears, and so do more harm than good.

Some 'psychical experts' declare that 'there are no spirits in it—it is all fake'; others tell us 'spirit agencies are at work,' but they are not discarnate spirits, they are 'evil powers' or 'devils.' But since the Spiritualist, who investigates for his own satisfaction, openly braves the ridicule and sneers of his neighbours, and gives reasons for the faith that is in him, it is surely probable that he knows what he is talking about—at least quite as well as do those who impertinently 'warn' him of difficulties with which he is perfectly familiar!

As though afraid that his 'evil powers' theory would not cover the ground of the admitted facts, Mr. Raupert says: 'It is always conceivable that the sentences which the automatic writer scrawls on the paper come from the subliminal self, and are not due to independent spirit actions,' and further, with reference to his 'psychic photograph,' we are informed, 'it was obvious that, in some mysterious way, the plate had reproduced

the images, not of the actual faces, but only as they were remembered in the subconsciousness of Mr. Raupert himself. Marvellous!

The 'Psychical Expert' says that Mr. Raupert knew a man who told him (Mr. Raupert) that after obtaining automatic messages, professedly from a spirit friend, he became dissatisfied and charged the spirit with being a 'devil' and that he then experienced a 'thunderstorm of hatred and obscenity' in the shape of messages, written by his own hand, of 'the most vile language and the most terrible curses.' Now the question arises, did the sentences scrawled by the automatist come from his 'subliminal' and not from 'independent spirit sources,' or did a 'spirit of evil' draw on the 'subconscious self' of the man who invoked him? And if 'like seeks like,' who was the responsible source of this 'vile language'? And further, is Spiritualism to be tabooed on such unsupported assertions as these? The 'Expert' says that Mr. Raupert told him that a nameless gentleman was misled by a lying spirit—but is this third-hand hearsay evidence? Will Mr. Raupert mention the names of a dozen experimenters out of the hundreds who he says have been driven to the sanatorium or the asylum, and supply us with evidence that their fate was solely due to their Spiritualistic experiments—or, if he cannot do this, will he have the decency to admit his inability to substantiate his assertion and stop making it?

Mr. Raupert affirms that 'Spiritualists have utterly failed to prove identity.' He himself would of necessity fail to substantiate that assertion—for it implies that he knows the facts of every case and can prove their inadequacy! The immense difficulty in proving or disproving identity was evident in the famous Tichborne case, and we may readily admit that *absolute* proof of identity is practically unattainable, yet there are hundreds of thousands, probably millions, of persons who are satisfied that their spirit-friends have proved their identity. But, admitting the difficulty of proving the identity of a disincarnate friend, will Mr. Raupert tell us how we are to identify an unknown, supposititious devil?

If the subconscious self of a sensitive can pose as one of his departed friends and fool the conscious self for a time into the belief that the messages are in reality communications from the dead, and then commence to write 'sinister, blasphemous or obscene suggestions,' what a debased falsifier the subconscious self must be! But if these results are due to devils what are all the wise, good, true, pure and loving, witnessing, 'ministering spirits' doing to permit these 'devils' to deceive and injure simple-minded, sincere and truth-loving people? These are only a few of the problems involved in this so-called 'warning to Spiritualists.' But will the 'Psychical Expert' or Mr. Raupert face and answer them? W.

MR. W. J. COLVILLE'S present address is Hinton House, New Steine, Brighton. He will speak for the local societies on the 4th, 11th and 18th inst. See 'Society Work.'

THOSE who speak disparagingly of sentiment and ridicule Spiritualists as 'mere sentimentalists' should remember that, as a writer has well said, 'Everything noble, beautiful, and splendid that has ever been written, sung, painted, or done since the world began, has been born in sentiment, has been carried through by sentiment, has been revered and remembered by sentiment.'

MARRIAGE.—MR. L. V. H. WITLEY, whose interesting articles in 'LIGHT' on 'Life Within and Without the Veil' have just concluded, has twice addressed large audiences at the Women's Conference, held on Sunday afternoons at the City Temple, the last occasion being a few Sundays ago, when he took as his topic, 'The Call of the Beyond.' It will interest many of our readers to learn that at the City Temple, on Christmas morning, after the usual service, Mr. Witley was united in matrimony to Miss Muriel Lily Ainger, the ceremony being performed by the Rev. R. J. Campbell, M.A. We believe that Mrs. Witley has not only some knowledge of psychical matters, but has had some personal experiences in relation thereto; and the newly-married couple hope to co-operate in bearing a united testimony to the reality of ministry from the unseen. Our warmest wishes go out to our friends for the happiness and usefulness of their future life and work. We are glad to know that in the coming months Mr. Witley will not only give attention to his forthcoming address to the London Spiritualist Alliance on 'Jeanne d'Arc: Her Visions and Voices,' but to a new and important series of articles specially prepared for 'LIGHT.'

ITEMS OF INTEREST.

To friends, strangers, comrades and readers, believers, on-lookers and opponents, afar off and near—all seekers after truth and fellow-pilgrims on life's great highway that leads from life through death to life more abundant—from protoplasm to God—to all we extend a hearty greeting of good fellowship and cheer. *A Happy New Year to all!* because a year of progress towards the Brotherhood which will one day mean the triumph of the spirit and of 'peace and goodwill.'

'Wanted—a sound practical philosophy of life'—such is the heading of a letter in 'The Referee,' by H. Fox. We commend to Mr. Fox the valuable little work by Mr. W. H. Evans on 'Spiritualism, a Philosophy of Life.' We imagine he will find it just the kind of thing that he desires, both sound and practical, a good philosophy for this world and for the next. In the same issue of 'The Referee' (December 28th), 'Dagonet' tells some interesting true ghost stories.

'I had a brother in India (writes a correspondent in the "Morning Post") from whom I received two letters in a year at irregular intervals; during the night previous to the arrival of such a letter I always dreamed about him, and never on any other occasion. This continued about six years. One morning, to my surprise, I came across an envelope addressed by him. "Hallo," I said to my housekeeper, "here is a letter from my brother, and I have not dreamed about him." On opening the envelope I found a communication in another hand; it informed me that my brother had been murdered and that the writer had found my address on the containing envelope and had used it.'

At an inquest on the body of a young Quaker, who had been a vegetarian for five years and who had committed suicide, it was stated by his father that he had left a letter in which he had set forth his 'last wishes': 'No tombstones, no religious service; cremate me; please do not mourn for me; study reincarnation.' The paragraph reporting the inquest in the newspapers bore the sub-heading, 'Last Message of Spiritualist who Committed Suicide.' Again Spiritualism is unjustly blamed. The cause of derangement appears to have been an injury to the head. The only possible justification for the use of the word Spiritualism was the father's statement that he had found among deceased's papers a number of books on Spiritualism. The words, 'Study reincarnation,' however, look as though the young man was a Theosophist.

'Nash's Magazine' for January is an interesting number. A poem on 'Heresy,' by Ella Wheeler Wilcox, which concludes as follows:—

'And heretic though I am, outside of the pale of creeds,
I have love in my heart for God and man; and I think it is all
one needs.'

is followed by an article by G. K. Chesterton on 'The Humbug of Higher Criticism.' Elbert Hubbard writes of 'The Genius' and affirms that 'the mind is a dual affair—objective and subjective. The objective mind sees all, hears all, reasons things out. The subjective mind stores up, and only gives out when the objective mind sleeps. . . . As long as you are satisfied and comfortable, you use only the objective mind and live in the world of sense. But if love be torn from your grasp, or stupid misunderstanding and crushing defeat grind you into the dust, then, forgetting time and space and self, you go forth into the land of the subconsciousness—the land of spirit—muster your mental legions and come into full possession of your subconscious treasures. Genius is bought with a price.' The fiction element this month is unusually strong.

Writing in 'The Faithist' for December, Julius Kohn says: 'The arch proves the architect. The head of the human thighbone, which has to bear the weight of the trunk, examined microscopically is found to have the archwise curved construction necessary for bearing the weight of the body. The Soul of Nature, or rather the Ever Present Spirit of the Creator, has built the bone exactly as an engineer would build a bridge. The same laws of thought that constitute the best building construction are also observed by Nature, but independent of human thought or will. Man, at his best, thinks as Nature thinks. Thinking Nature is the Creator, and when man thinks as the Creator thinks, his thought is Truth. Behold the Creator's ever-present Mind in His works. Is there not ample proof of a supreme organising Mind in the general adaptation of plants, animals and man? Does not the vegetable kingdom in its special relation to man give indications of a Directing Mind? Put in place of the word "Nature," the "Creator," and you have a new revelation.'

Our thanks are due to the 'Daily Chronicle' 'Psychical Expert' for giving Spiritualism a splendid advertisement. The service was unintentional, but it was effective. It is doubtful if an article in favour of Spiritualism would be permitted to see the light in that newspaper, but Mr. Raupert's testimony to the reality of the phenomena and their spirit origin has been read by hundreds of thousands of persons (many of whom, in all probability, knew little or nothing of the subject), as also have been the explanatory letters which followed and which must have had a powerful influence towards counteracting the effect of the manifestly prejudiced views of the original writer.

During the past sixty-five years Spiritualism has been 'killed,' 'buried,' 'done with,' any number of times, but still it lives, and it was never so strong, so confident, so triumphant as it is to-day. It thrives on opposition and persecution because it is true, and 'one and the truth are a majority.' The real 'warning to Spiritualists' in the 'Psychical Expert's' article in the 'Daily Chronicle,' however, is not the one he intended to convey; it will be found in the regret which he feels that 'there is no attempt to check the propaganda of Spiritualists.' Evidently he desires to initiate a movement to check our efforts to spread the light and set men free from fear and superstitious dread, and Spiritualists will do well to take warning and be prepared to frustrate any such attempt to interfere with their right of free inquiry, of private judgment and liberty of conscience.

If 'the agitation of thought is the beginning of wisdom' advanced thinkers ought to be in a fair way of becoming wise, for they are being compelled to take action to both define and defend their positions. 'The Higher Criticism,' 'Modernism,' 'Christian Science,' 'Theosophy,' and 'Spiritualism' are all being attacked by the 'defenders of the faith' connected with the Roman Catholic and other churches. Mr. G. K. Chesterton characterises the spirit which prompts and finds expression in 'the Higher Criticism' as 'a spirit of hypocrisy and impudence.' This cannot be regarded as criticism of any kind, higher or lower. The Rev. J. J. Bristow, a Baptist preacher, says 'Christian Science is one of the most subtle, pernicious, and disastrous deceptions that ever entered the world,' and the 'Daily Chronicle' writer classes Theosophy and Spiritualism together, and quotes Mr. Raupert as his authority for declaring that the practices of Spiritualistic inquirers 'lead to insanity, immorality, and spiritual debasement.' Although there is little or no fellowship between Catholics and Anglicans, or between Anglicans and Dissenters, or between any or all of these and scientific materialists, they all, with one consent, denounce Spiritualism and are found in accord in condemnation of the idea that it is a fact that anyone can hold helpful, consoling, soul-inspiring intercourse with the 'dear departed.' They oppose us from opposite viewpoints; the Materialists because 'there are no spirits,' the Sectarists because 'only demons communicate'! When doctors differ the patient must decide, and in this case the patient, the Spiritualist, decides for himself. He knows both doctors are wrong.

'The Daily Chronicle' correspondence on Spiritualism closed with a useful letter by Miss H. A. Dallas (Author of 'Objections to Spiritualism Answered,' price 1s., post free, 1s. 2d.) in which she drew attention to the fact that 'the effect of evidence depends largely on the attitude of mind of the receiver.' When Mr. Raupert was an Anglican clergyman he affirmed that 'the dead' returned, but after he became a Roman Catholic he changed his attitude and adopted the orthodox Catholic point of view. With reference to the 'Psychical Expert's' assertion that communications through automatic writing 'invariably degenerate into sinister, blasphemous and obscene suggestions,' Miss Dallas shrewdly remarks: 'If he means to apply this statement solely to the experiences of Mr. Raupert no objection can be raised; one can only express pity for his misfortune in having such bad influences to contend with, but the manner in which the sentence is worded would suggest to most readers that this is a sweeping condemnation of all automatic communications; if so, it is untrue. Of course, evil communications occur sometimes, but many persons can testify that they have never received them, that in hundreds of cases (one might say thousands) the writings of this sort have been innocent, pure and uplifting. I could go further and say that in my own experience I have known cases in which psychic experiences have had a transforming and very elevating effect on the mental and spiritual outlook, and have been the means of effecting immensely beneficial changes in character and life.'

In a clever letter Mr. Edwin C. Wilson, writing from Letchworth, pointed out that Spiritualism had not only proved human survival but that when from idle curiosity, mercenary motives, unreasoning scepticism, or fanatical credulity, a man invokes

the aid of spirits the law of attraction comes into play, and spirits like unto the inquirer will gather about him—spirits who will lie and deceive, who are as treacherous and sceptical as himself, and who will fool him to their hearts' content. . . . But where the object of spirit communion is an unselfish one, where the mind is unprejudiced and the attitude devotional, how different are the existing conditions! I have known sorrow assuaged, bereavement comforted, sickness healed, the fear of death and its consequences entirely eradicated and the wonders of a spiritual life beyond the grave unfolded in love and tenderness. I have seen marvellous changes wrought in the lives of many, changes that have stood for all that is good and useful, simply through the influence of those of the departed who, having lived good and wholesome lives while on the earth, are attracted back to help those who love them, who minister where they are needed and desired and where they can aid in the moral and spiritual welfare of those whom they love on earth.'

Mr. R. Boddington wrote: 'Modern Spiritualism represents the first attempt to scientifically study and classify phenomena, due to spirit agency, which are as old as humanity itself. It is an investigative study, the results of which fully justify its claim to be "scientific" because it is based upon facts in Nature. Philosophic because it reasons upon the facts and principles of Nature. Religious because it deals with man's nature and destiny, his relation to his fellows and his God. "Spiritualism" knows nothing of communion with either legendary angels or theology's devils, but claims to have proved by every test human ingenuity can devise that human beings—good, bad, or indifferent—survive the shock of death, retaining their individual identity, and that under conditions more or less difficult (but which are the constant subject of study) they can, and do, communicate the fact of their life to us.'

Some of our Theosophical friends have protested that we have been unfair when we have commented on the hostile and 'superior' attitude adopted by Theosophists towards Spiritualism, and they have denied the accuracy of our information. However, that we were not far wrong in our indictment is proved by the statements made in 'The Daily Chronicle' by Kathleen E. Taylor, who said: 'We are taught in Theosophy to "have nothing to do with the phenomena of Spiritualism." . . . Mr. Raupert has spoken the truth in all cases as we know it, and he will find his words endorsed in every Theosophical book dealing with the subject.' From which it would appear that we have little to thank Theosophy for and little to expect from Theosophists in our fight against materialism and authority.

Andrew Jackson Davis advocated what he called 'harmonial' philosophy, the all-round culture and exercise of every faculty and power possessed by man so as to secure the most healthy, harmonious and beautiful development of body, mind, and spirit in mankind. Mr. Ian B. Stoughton Holborn, who has been lecturing at Manchester, after a visit to America, is reported to have 'pressed the Greek ideal of the all-round man—moral, intellectual and artistic'—and to have compared modern and Greek morality to the disadvantage of our modern morals. 'What would posterity think,' he asked, 'of our slums, our 3,000,000 wage-earners with less than 25s. a week, our drink bill of £160,000,000 a year, our trusts, combines, materialism, Congo and Putumayo atrocities, and white slave traffic? Would posterity wrangle for the possession of our tin cans as posterity wrangles for the humblest Greek pottery?' A recovery of a sense and love of beauty, he argued, 'would solve many problems. Slums would disappear, because they torture the æsthetic sense.'

'A. S.' writing in the 'Times' of December 29th, suggests that 'post impressions left on matter' may make themselves 'perceptible to our senses under favourable conditions,' and thus account for the phenomena of ghosts. He offers this as an explanation of the hearing of sounds of footsteps along the passages and in the bedroom formerly used by an old vicar who occupied the house for over forty years. We can understand a psychometrist becoming aware of or perceiving impressions left on matter, but the claim that this theory would account for authentic cases of audible and visible ghosts who are seen and heard by a number of people, seems to us to be stretching the theory to breaking point. Evidently spirit action must not be admitted at any cost. 'A. S.' asserts that if the ghosts were spirits 'they would not wear the clothes they wore in life,' but if 'they were etheric memories, they not only would, but must.' But how does 'A. S.' know that spirits would not appear in their familiar earthly garb? How else could they be recognised?

LETTERS TO THE EDITOR.

Temperamental Religion.

SIR,—I am again trespassing, as 'LIGHT' continually appeals to me; its spiritual catholicity (is that the right word?) invites and incites confidence. The older I grow the more I realise that the world is largely tenanted by temperamental saints and sinners. We need to hold fast the one great fact of redeeming love (universal), and then the passing forms will not trouble us. There are many devout worshippers in the house of Rimmon, and there are unworthy outsiders, asking for general, comprehensive treatment. Certain souls (apparently divinely guided) seem to make straight for the goal, others choose circuitous paths, and a tortuous ascent, yet in spite of all the 'rest remaineth' for the whole creation—the glorious 'peace of God that passeth understanding.'—Yours, &c.,

Sutton.

E. P. PRENTICE.

'Spirit' and 'Soul.'

SIR,—I have read in 'LIGHT,' of December 13th, Mr. Gittle-son's letter on 'Spirit' and 'Soul,' and your reference to Dr. Hicks' theory on the subject. Dr. Hicks quotes St. Paul as an authority, and gives the words (from 1st Thess.), 'I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ'; but Paul and his followers were living in daily expectation of the Second Coming of their Master, and rested their belief in a future life entirely upon the bodily resurrection of Jesus.

The Spiritualistic theory I consider more rational, simpler, and more easily understood—that the spirit is the divine spark, the real self or Ego, that the soul is really the outer covering or spirit body which is being built up within each of us, that it has grown with our material body, and that this soul body is freed along with the spirit or Ego at the change called death, that both together are a perfect equipment in every faculty for the fullest expression of the spirit's higher and larger life.

We are all familiar with the fact that several trustworthy clairvoyants have been privileged to watch the soul-body being built up over the material body of the 'dying' one, and the striking resemblance it bears to the form it has just left, only it is now a glorified or ethereal body.—Yours, &c.,

'TRUTH-SEEKER.'

Are Efficient Speakers and Mediums Needed?

SIR,—In 'LIGHT' of December 13th there was an important letter by Mr. A. V. Peters on the question 'Are Efficient Speakers and Mediums Needed?' which ought to be the means of arousing some of our societies.

I cannot, however, agree with Mr. Peters where he says that 'many join the different societies, but drop out again and drift away to Theosophy or Christian Science or join one or other of the Liberal Christian Churches.' We know that many persons after becoming connected with our movement turn Theosophists, but hardly ever do they drift into Christian Science (which is utterly opposed to Spiritualism) or go back to orthodoxy. If such cases can be pointed out, then I conclude that such persons could not have been convinced Spiritualists or ever have had even the most elementary knowledge of our philosophy.

By all means let societies that are financially able engage the best speakers and mediums they can procure, giving full remuneration for their services; then we shall hear little of 'What is the matter with Spiritualism?' or of the lapsing of members. The crux of the whole question is not far to seek. Many who call themselves 'mediums' are dear, even at 2s. 6d. for Sunday services! Such persons do incalculable harm by repelling Spiritualists, and making Spiritualism ridiculous to those just beginning to be interested and ready to receive the truth. To illustrate, I may mention that on a recent Sunday evening, at a Spiritualistic service in a crowded hall, a medium appeared on the platform, who was announced on the previous Sunday as coming for the first time 'with a great reputation.' This individual asked an audience of nearly two hundred people, 'Is there anyone of the name of John present?' Such I consider a gross insult to a congregation's intelligence, and all owing to the responsible officials not making proper inquiry as to the medium's qualification, and because her services cost little!

In this respect I am pleased to learn from Mr. Peter Galloway, Vice-President of the Glasgow Association, that their society mean to raise the standard of their platform to the highest possible level (all praise to them for it), and that already this procedure is bearing a rich harvest by the numbers that are being interested and becoming members.—I am, &c.,

'MORE LIGHT.'

Edinburgh, December 17th, 1913.

Successful Trumpet Séances at Brighton.

SIR,—A series of séances for trumpet phenomena recently given here by the Rev. Susanna Harris were of a most satisfactory nature. Many of the sitters received indisputable evidence of the survival after death of their own loved ones, and are willing to give written testimony to this effect if necessary.

In addition to this, a little light having accidentally penetrated into the séance-room on one occasion, two or three of those present (including myself) had the pleasure of seeing one of the trumpets being levitated above our heads quite fourteen feet from the floor. Feeling that the manifestations we received fully established the fact of the continuity of life, and communion between the dwellers in the spirit-world and us who yet function through mortal bodies, I venture to ask for the publication of this communication.—Yours, &c.,

ALFRED CAPE, Hon. Sec.

Brighton Progressive Spiritualists' Association,
Windsor Hall (off North-street).

Little Iford Society's Poor Children's Fund.

SIR,—Kindly permit me to make a further appeal on behalf of our effort to feed one hundred of the poorest children in this district and provide for each child a warm scarf. It is our first effort in social work outside our own movement, and to enable us to carry it through successfully we need a little financial assistance. Spiritualism teaches the Brotherhood of Man, but it availeth nothing unless we endeavour to put our belief into practice. I believe we are doing our duty to God in doing our duty to our neighbour, for 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Donations can be forwarded to Mr. S. S. Noyce (treasurer), 6, Colvin-road, East Ham, E., or to myself,

(MRS.) ALICE JAMRACH (President).

11, Sheringham-avenue, Manor Park, E.

P.S.—We gratefully acknowledge the following contributions: Mrs. Harris, 1s.; Mrs. Long, 6d.; E. L. Boswell-Stone, 2s.; 'Friends of Croydon Society,' 16s.; 'A Friend of Holloway Society,' 2s. 6d.; J. Osman, 2s. 6d.; Mrs. Hebron, 6d.; Mrs. Blackall, 1s.; 'One who Sympathises,' 3s.; Mr. Hooker, 6s. Total, £1 14s.

PROGRESS OF SPIRITUALISM AT ABERDEEN.

During the last two winters little or no progress was made at Aberdeen, as we were only able to muster an average attendance of fifteen persons at our gatherings, but, at the beginning of the present winter, we constituted ourselves into a society—the Aberdeen Psychological Society—and became affiliated with the Scottish Spiritualist Alliance. On alternate Sundays mediums from Glasgow and Dundee have visited us, one of ourselves coming in between and dealing with the philosophy. As a result our audiences have numbered between fifty and seventy for the addresses and between one hundred and thirty and one hundred and fifty when clairvoyant descriptions have been given. On Sunday last about two hundred and fifty people assembled to meet Mrs. Ogilvie, of Dundee, clairvoyante and trance medium, on her second visit, and when we announced that she would pay us a return visit on January 18th there was much applause. Aberdeen people are generous folk, giving the best of sympathy to mediums, and never yet have they failed in their obligations financially, but have exceeded expectations, thus justifying the forward step which a few earnest workers felt impelled to take on behalf of Spiritualism.

W. H. ELDER, President.

Lilacs, Bieldside, Aberdeenshire.

A CORRESPONDENT of 'The Morning Post' reports that a minister's wife, who lives not far from Edinburgh, recently fell asleep about 3 p.m., when sitting in her easy-chair, with her nurse by her side. She dreamt that she saw at the west end of Princes-street, Edinburgh, her daughter, who attended a school there, fall down in the street in front of a carriage and pair of horses. The coachman pulled the horses on to their hind legs, and at that point she awoke to hear the nurse ask her if she had had a nightmare. She narrated her experience. At 6 p.m. the daughter returned home, and reported that she had slipped and fallen when trying to enter a tram-car and had nearly been run over. Her description of her experience tallied exactly with her mother's dream-vision at the very time the accident occurred.

THE UNION OF LONDON SPIRITUALISTS will hold its annual conference with the Hackney Society at their hall, 240, Amhurst-road, Hackney, N.E., on Sunday next, at 7 p.m. Speakers, Messrs. G. T. Brown and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush. The Union will hold its annual conference with the Plaistow Society at their hall, Braemar-road, Plaistow, E., on Sunday, January 11th, at 7 p.m. Speakers, Mrs. E. Ensor and Mr. G. Tayler Gwinn. Soloists, Mr. and Mrs. Alcock-Rush.