

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,542.—VOL. XXX. [Registered as]

SATURDAY, JULY 30, 1910.

[a Newspaper.]

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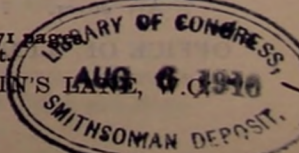
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NOTES BY THE WAY.

It is just possible that in our natural and necessary revolt against the old-world threats and terrors we may be in some danger of forgetting the very real retributions which belong to the future life. That life will be all-revealing, and it will also be all-adjusting. It will be the full reaping-time for all we have sown. Mr. R. J. Campbell, in one of his recent discourses, which was printed in 'The Christian Commonwealth' of the 13th inst., and was referred to in our last issue, approached very near to the old-time revival note of warning in a discourse on 'Hell.' He asked:—

Have you ever thought about what is waiting for you on the other side of death? This is a solemn issue. We go on from day to day and year to year as though we were to be here always, and yet the one unfailing certainty about life is that it will come to an end, and that before very long. Some of you are here this morning who will never be in this church again; you are mere passers-by. How do you know that you will ever be in any church again? To-day may be the last you will ever spend on earth. Well, now, say what you will, that is not a matter to be made light of. I quite agree that it is better to go on quietly doing your duty than to be worrying about whether you are going to get to heaven; I can quite understand your impatience—if you feel impatience—with people who come to you with the question, 'Where will you spend eternity?' and who insist that you must believe some dogma of theirs right off or it will go hard with you in case you are suddenly called away. But there is reason in their madness all the same. Do you think it possible, do you think it likely, that if there be a life to come you will escape there the legitimate result of the kind of life you are living here? 'He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life.' Partially and fitfully sin is punished here and now, as no one can fail to see; do you think the sin that goes unpunished here will manage to avoid detection yonder?

The mills of God grind slowly, but they grind exceeding small;

Though with patience He stands waiting, with exactness grinds He all.

The combatants who are disputing over Immanence and Transcendence, or, let us say, between Incarnationism and Pantheism, are coming nearer to one another, but not, apparently, for agreement. Agreement is probably impossible. On the one hand is the Scylla of the Humanisation of excessive Personality, and on the other hand the Charybdis of practical Atheism. Between them stand the advocates of the hypothesis of Emanation, once very bluntly put by an Indian student (in 'The World and New Dispensation') who, in this fashion, cut the knot without the ceremony of an explanation:—

For my part, as I try to understand non being, I am forced to the conclusion of Hegel that Being and Non-Being are identical—that is to say, both are Being. And therefore God

alone exists and existed in the beginning. So that this world was not created out of nothing, but made out of Something; and that Something could be no other than God. In other words the universe is more an emanation from God. The happiest analogy I have come across, is to be found in the following lines:—

'He the One Deity, like a spider spun (the garment of this universe) with the threads of *Pradhana* out of his own substance and covered himself therewith.'

In other words the universe is a *secretion* from the Deity and therefore neither co-equal nor coterminous with Him but consubstantial. It is in this conception that we conciliate dualism and monism and reach the sublimest truth of Pantheism. It is in this conception that Science is harmonised with religion and metaphysics with theology. And it seems to me that it was in the light of this conception that John the Apostle wrote the opening verses of his Gospel.

'In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by him; and without him was not anything made that was made.'

This doctrine of the Logos clearly sets forth that the Word was of the same substance as God, but it does not say that the Word was coterminous and identical with God. If he were, there would be a distinction without a difference; while the verses clearly assert a difference.

This is a somewhat over-materialistic theory for an Eastern.

Mr. Upton Sinclair is sowing privately, among 'managers, critics and others,' a drama, romantic and socialistic, entitled 'Prince Hagen.' It revolves round Wagner and the Nibelungs and their treasures of gold, and the coming in of their king to copy and smash up the money tyrants of the financial world, with endless wealth, sufficient to buy up, crush and hustle out everybody. The end is the uprising of the people to smash the personal rights of gold, and to control the nation's enterprises from the nation as a centre and as a whole.

We are describing the *motif* of the drama in its author's vein, and will only say that it is immensely romantic, eloquent and sensational. It is rather a pity it is not published in the usual way, but there is an intimation that 'particulars as to terms, &c.,' may be addressed to Perris and Casenove, 5, Henrietta-street, Covent Garden, London. We very much doubt whether any theatrical manager in this country would entertain it, but we are inclined to think that it would be an enormous success in, say, Sir Beerbohm Tree's hands.

An unusually honest-minded book on Old Testament Criticism has been written by Dr. Archibald Duff, and issued by Messrs. Watts and Co. Something of its character and tone may be gathered from the fact that it contains portraits of Paul De Lagarde, Wellhausen, Canon Cheyne, Spinoza, Colenso, De Wette, Kuenen, Ewald and many others of the same intellectual breed. The little book is winsomely written—a noticeable point in this connection, for works on Old Testament Criticism are apt to be dusty and dry.

A second edition of Edwin P. Barrow's 'Fireside Fables' has just been published by J. M. Dent and Sons,

There are now two hundred and fifty-eight of them, with ten short stories 'intended to illustrate the main sources of unkindness to animals.'

Most of the Fables are really puzzles or problems, and many of them are just little posers. Here is one of them which may provide a useful study for young thinkers:—

A king who lay dying asked his courtiers to say whether any who loved him had gone without reward.

'There are two pages,' they cried.

'Two pages? What did they?'

'In the forest one stood between death and his lord.'

'He did well, give him five hundred crowns. The other?'

'In battle, the other was saved by his lord.'

'He did the greater kindness; give him a thousand crowns.'

Then the king died, and few understood his words.

We should like to receive explanations of 'the greater kindness,' from any of our young readers. The best reply will be published.

Sven Hedin, in his great book on Trans-Himalaya, tells a touching story of how a Tibetan was shocked when an attendant of the caravan shot a wild goose. Sven Hedin expressed his regret, but excused the act on the ground that they were travellers who had to live on what the country yielded:—

'But there are plenty of sheep,' said the Tibetan. 'Is it not then just as bad to kill sheep?' 'No!' he exclaimed, with passionate decision. 'That is quite another matter. You will surely not compare sheep to wild geese. There is as much difference between them as between sheep and human beings. For, like human beings, the wild geese marry and have families. And if you sever such a union by a thoughtless shot, you cause sorrow and misery.'

'The goose which has just been bereaved of her mate will seek him fruitlessly by day and night, and will never leave the place where he has been murdered. Her life will be empty and forlorn, and she will never enter upon a new union, but will remain a widow, and will soon die of grief. A woman cannot mourn more deeply than she will, and the man who has caused such sorrow draws down a punishment on himself.'

'I had heard in the Lob country similar tales of the sorrow of the swans when their union was dissolved by death.'

Sven Hedin says:—

It was moving to witness Oang Sze's tenderness and great sympathy for the wild geese, and I felt the deepest sympathy for him.

Mr. J. C. Jensen (Denver, Col., U.S.A.), has sent us 'A Square Look into Eternity.' It is an extraordinary mixture of wild romance, scraps of science and lofty speculation. An early section begins thus: 'Millions and millions of years ago, out in space somewhere, there was a planet upon which existed human beings, and Jehovah was among them. When Jehovah was a boy of about twelve years, he went one day with a prophet, &c.' Another paragraph tells us 'Jehovah lived to be a very old man. On his death-bed he called his only beloved son—who, through the process of reincarnation, later became known to us as Jesus of Nazareth—to his side and gave Jesus to rule his people after him.' The remainder of the book treats of the creation of worlds and the proceedings of the Spirit-Jehovah in relation to his world—this earth. The author is by no means complimentary to him.

But, mixed up with this nonsense, there are some good and a few great thoughts in the book.

A book entitled 'Recollections of a Yorkshire Village' amusingly describes Heaven as imagined by the old-fashioned rustics. Most of them were quite reconciled to harps and halos, but it is said that one simple old woman could never quite adjust herself to them, and expressed her wonder whether she would be allowed to take care of some angel's baby instead of handling the harp. We should like to have known that old woman.

PROFESSOR BARRETT ON SPIRITUALISM, TELEPATHY AND EVIL.

The 'Midland Free Press' of the 9th inst. gave the following report of the Address delivered by Professor W. F. Barrett, J.P., F.R.S., at the Sunday evening meeting of the Spiritualists' National Union in the Corn Exchange, Leicester, on the 3rd inst.:—

Professor Barrett said that one note seemed to dominate their gatherings—the spirit of brotherhood. (Hear, hear.) Life without that spirit was impossible either here or in the hereafter. The Professor proceeded to ask, in spite of those eminent men who believed in Spiritualistic phenomena, and in spite of the fact that the subject interested so many and was of such enormous importance, was it not a matter for wonder that in an age of fearless inquiry and wonderful advance in scientific knowledge there had not been more investigation as to the truth of Spiritualism? Surely it was a supreme problem for science to solve? Well, the question before scientific men was: Was life but a soulless collection of atoms, and death a paltry misery closed in the grave, or was it the introduction to infinite hope and happiness? Religion which had taken exactly the opposite view which assumed the existence of a spiritual world, and which believes in the existence of miracles, surely should welcome the support given by Spiritualism! Yet science and religion had been the greatest opponents of the movement. Why was that? Both views could not be true. Yet there was a common ground of agreement between them. On the ground of science it was that science had asserted that all our knowledge must come through the senses. They could believe in nothing and receive nothing which did not come through the recognised channels of the senses.

Most people are of the opinion that there are only five senses. There are six, because we can feel the warmth of the sun, though we cannot touch it. Scientists have found that the sense of pain is quite distinct from the sense of touch, and they begin to realise now that there is a transcendent sense of perception. It is the thin end of the wedge which will smash up the opposition which science has hitherto shown.

Surely religion should welcome Spiritualism? There, too, there is common ground. Religion, however, does not like to accept anything except under the flag of authority. Therefore, all is heresy that is outside the authority of the senses and that which the religious teachers invoke. Those views are breaking down, and religion is feeling the need of the very facts which hitherto it has declined to accept. Religion is coming to Spiritualism for the support of beliefs it has held so long, and science is passing away from the crude materialism of the last generation. All material matter and molecules have now passed away from the scientific ken, and we see unseen powers at work. Materialism is being destroyed by the very weapons of physical science which created it. We are becoming more and more convinced that the true significance of this world is not to be found in the material things around us, because the light of suns and stars reaches us from across vast spaces. The mysterious force of gravitation binds the universe into a whole.

Surely above and beyond all these links is the solidarity of mind? Why has science begun to change its ground? Partly because of its investigation into the nature of matter, and partly because of its acceptance, through an ever-widening circle, of the facts of telepathy. Mind can act on mind independently of the ordinary channels of sense. That is, I believe, admitted. Language is only a clumsy instrument of thought. It is a sign of a rudimentary state and not a higher one. How much more perfectly we could transform our ideas if we could communicate silently and perfectly without speech!

The Professor went on to say that bees, ants, and other insects communicate with one another without speech. He believed that in the spirit world we should communicate with each other by telepathy. Does not the effect of telepathy offer an explanation of the efficacy and reasonableness of prayer? Sceptics may scoff at the action of mind on mind, but scientific research, on which materialistic philosophy has been founded, has destroyed this scepticism. Surely the Divine Mind must aim to impress man, and thus reveal itself to reverent and responsive human hearts!

Dealing with some of the difficulties met with by the young, Professor Barrett said that inquirers often said: 'If there be an Infinite Spirit of Good, if the universe be modelled by perfect wisdom and love, how is it that we find in this world noxious creatures, diseases, suffering, sorrow, and evil? Why is all this present with an Infinite good God?' I venture to throw out a few thoughts. First, as to all noxious and ravenous creatures. No doubt black beetles and crawling

vermin are very unpleasant to us, but we must try to put ourselves into their point of view. They have the right to live as well as we have, and doubtless they would think us noxious creatures indeed. (Laughter.) Our point of view is exceedingly limited, and we must not pass our conclusion and judgment upon this great wonderful world.

Secondly, everything in this life is necessarily subject to limitations, to imperfect impression. The Thought which creates this world cannot fully express Itself under the limitation in which it is bound. We must steel ourselves to the fact that in the present condition of things, limitations, restrictions, and therefore imperfections as they appear to us, must necessarily exist.

Surely, our conscience, which is the supreme end of all life, cannot be aroused except through contrast. If you live in the presence of perpetual sound you cannot hear the sound at all after a few minutes. It is only in the difference of sound and light that we hear and see things. If there were no wrong there would be no right.

Fourthly, all life and the phenomena of Nature are due to two things, the power behind, and the resistance in front. And it is the overcoming of that resistance which constitutes the phenomena of Nature and life. When you see a flash of lightning, or the electric light, you say you see electricity. But that is wrong. No one ever saw electricity. The light is due to resistance in both cases. If resistance could be abolished no one would ever discover electricity. Therefore resistance is as powerful a force as electricity itself. When a steamer crosses the Atlantic, or when a locomotive travels, the progress in each case is only made possible by resistance. You travel to America as much by resistance as by the ship's power. So the moral forces of the universe are revealed and realised by contrast. Evil is a real and necessary thing for our spiritual life. The resistance which the evil creates illustrates and fosters the power of good.

MR. TURVEY'S PRE-VISION AND ITS FULFILMENT.

In 'LIGHT' of July 9th, p. 331, we mentioned the fact that Mr. V. N. Turvey had sent us three sealed envelopes, to be opened when he desired us to do so. We have now received his permission as regards the first of these, and on opening it in the presence of competent witnesses we find that on June 29th he wrote: 'Accident at Bournemouth flying week held next month. Airman quite unconscious, and to look at it is death.'

Mr. Turvey was present at the Aerodrome on July 12th and saw the accident and the fall of the Hon. Charles Rolls which resulted in his death. He writes:—

On June 27th I saw in the distance (in a violet psychic picture) the Needles, a stretch of water and a part of the English coast. I do not know Southbourne very well as I am an invalid, and hardly ever go out. I saw a biplane in the air. I saw it collapse. I saw a man stiff and unconscious. I saw death. I knew we were to have the airmen here. I therefore concluded the accident was to take place at Bournemouth. I, of course, did not know *who* the airman was, as the pictures do not always (in fact rarely) tell the names of places or persons, any more than do photographs. They are 'pre-photos.' But as I saw the man so clearly I judged him to be a big man *seen at a distance*. It did not occur to me that he might be a little man *seen close to me*, which was the actual fact. I could 'sense' the figure was English. Those who know my bad health will admit it was a 'miracle' that I was able to go to see the flying; my first visit to a public entertainment for eight years. I went on Tuesday to the Aerodrome. I was close to poor Rolls when he gave himself to save other people. It is not generally known that his biplane failed and dropped part of its tail in a garden *before* he passed over the enclosure in which stood hundreds of people. He tried and succeeded in clearing those people, but it cost the noble fellow his life. Just as he got into the Aerodrome the machine dropped like a stone. The telegraph board showed 'pilot unconscious.' I saw four spirit forms fly across from the horizon, huge figures. I said 'he is dead.' Ten minutes passed and then the public were informed by the black flag, half-mast, that a noble, grand-hearted Englishman had died. In my envelope No. 1, Mr. Editor, you will see that I say 'unconscious—to look at, it is death.' Both statements, alas, are true. I think I shall not register any more prophecies. It is too much like advertising a faculty at the cost of pain to those who mourn, and if I were not pretty sure that the parents would not see 'LIGHT' I would tell you to burn the envelope, unopened, which I sent you on June 29th.

THE STABILITY OF ORGANISED SPIRITUALISM.

Under the title 'Organised Spiritualism: Some Obstacles to its Stability Considered,' Mr. J. J. Morse, Editor of 'The Two Worlds,' read a valuable paper at the Conference of the Spiritualists' National Union, held at Leicester on Sunday, the 3rd inst., of which the following is an abstract.

Mr. Morse opened his Address by quoting the 'Daily News' comments on the recent 'World Missionary Conference' at Edinburgh, and making them apply to Spiritualism—'One thing has been demonstrated, namely, that if Spiritualism is to go forward in the conquest of the world, the societies must learn to combine their forces and to sink their accidental differences in the attack upon the common foe. In other words, it is the men in the mission field who are at last beginning to teach the supreme value of unity.'

Then followed an interesting historical *résumé* of past attempts to build up organised bodies of Spiritualists. A British Association of Progressive Spiritualists was formed at Darlington in 1865, forty-five years ago, and meetings were held at Newcastle-on-Tyne in 1866, in London in 1867, in Glasgow in 1868, and finally in Manchester in 1869. Three years later (1872) a 'National Jubilee Conference' was held in Darlington, and the same year a meeting was held at Liverpool, at which the British National Association of Spiritualists was formed, and later it held a National Conference at Manchester. The British National Association, which had its headquarters in Great Russell-street, London, afterwards became the Central Association of Spiritualists and subsequently the London Spiritualist Alliance, Ltd. In 1890 the Spiritualists' National Federation was formed at Manchester, which, a few years later, became the present Spiritualists' National Union. The earliest attempts to organise were conducted by Mr. James Burns, Editor of 'The Medium and Daybreak.' The following efforts were supported by Mr. W. H. Harrison, Editor of 'The Spiritualist,' until the London Alliance was formed, when 'LIGHT' became, and still is, the accepted channel of publicity. When the National Federation was formed, as the result of the advocacy of Mrs. Emma Hardinge Britten, Mr. E. W. Wallis, and Mr. J. J. Morse, 'The Two Worlds' consistently supported its work, as it now does that of the National Union.

Dealing with Spiritualism as a 'movement' and as an 'ism,' Mr. Morse claimed that, as 'movements' exist for a definite purpose, and cease when that purpose is achieved, but 'isms' have a doctrine to propound and promulgate, and are therefore continuous, Spiritualism is alike a movement and an ism. Failure to realise the existence of these two aspects has led to divergence of opinion among Spiritualists as to the importance and nature of national organisation. The 'movement' requires machinery for carrying on its work: rules, regulations, legal definitions, officers, and administrators. The unseen operators determine the pattern of the thought which we call Spiritualism, and which we are jointly weaving for the progress of mankind. As a definite pattern of thought results from a definite series of experiences, the value of facts, as a basis of all philosophy, becomes apparent, and, asked Mr. Morse: 'Is it not the case, then, that the spirits and ourselves are the factors in the formation of a spiritual science and philosophy which, being true, will revolutionise the opinions of man regarding the great problems of Life, Death, and Futurity—regarding the realities of matter and spirit? Thus the orderly presentation of agreed upon postulata constitutes Spiritualism an ism.'

Considering organised Spiritualism under its dual aspects—material and spiritual—Mr. Morse contended that the orderly construction of means for promoting the spread of the knowledge of Spiritualism is *this* world's work, while the spiritual side is the *other* world's work. Spiritualism, as we know it, came unsought and unasked for: it was initiated by the spirits and has been sustained by them. It was not the organisation of *Spiritualism*, but the organisation of sound working methods to serve and secure the welfare of the movement that was under consideration. An organised

system of Spiritualist teaching might some day be established, but that was a remote contingency.

Dealing with local societies, Mr. Morse claimed that they existed to demonstrate certain facts and to appeal to men's minds. Membership should be judiciously controlled, and the officers should be the pick of the experienced members—not those who had been recently admitted—and the highest excellence should be aimed at in all departments. A special obstacle to the stability of a society was found in lack of loyalty. Internal dissensions and disloyalty had ruined scores of such bodies. Societies exist for a twofold purpose: to help members and non-members—Spiritualists and non-Spiritualists—hence the meetings should be conducted to meet the needs of both classes, and the standard of work should be maintained at its best, so that truth-seekers would find solid foundations on which to build. Exposition and demonstration should go together, but it was to be doubted whether the best results were being obtained from the methods at present in vogue. Expositions lacking knowledge of even the simple elements of psychic science, spiritual principles, and the nature of mediumistic phenomena and possibilities served no really useful purpose, while much of the so-called 'test'-mediumship upon the Sunday platforms and at 'after-circles' was not calculated to add to the number of adherents; indeed, both were obstacles to the stability of the movement. More seriousness, more devotion, and better conditions for the best work, and a general determination to keep all things up to the highest standard, were greatly needed. Proofs of spirit presence and identity admirably supplemented the work of the intelligent expositor.

Summing up the obstacles to the stability and success of organised work for Spiritualism, Mr. Morse specified: Inefficient management; lax methods in the admission of new members; a low standard of exposition and demonstration; unsatisfactory after-circles; professional fortune-telling under the cloak of mediumship; lack of loyalty, both to the society and to spiritual principles; lack of definiteness in fact and teaching, and of an accepted declaration of personal relations to the Cause and of its relation to all other great questions concerning life and progress; failure to recognise the elementary truth that union is strength, and the increasing tendency to leave out the spirits in all our undertakings.

In conclusion, Mr. Morse said that the National Union aims to secure united action and to build up stable organisations united in fellowship and common ties of public and personal service, and by so doing to provide fuller and more effective means for spirit operators to banish from mankind the fear of death by conclusive demonstrations through mediumship of human survival and unending progress.

TO CORRESPONDENTS.—'C. R. B.' See Mr. Constable's letter in our last issue. You may rest assured that the names and addresses of the Members and Associates of the London Spiritualist Alliance are never divulged without their consent. Your address was probably obtained from a directory.

'THE OTHER SIDE.'—The psychological novel has evidently come to stay. Mr. H. A. Vachell, in his prefatory note to 'The Other Side' (Nelson and Sons), even thinks it necessary to explain the fact that in one or two respects his new book somewhat resembles Mr. Arnold Bennett's 'The Glimpse,' which, as he says, also 'deals with the adventures of a soul.' 'The Other Side' is the story of a successful musician who is all but killed by a motor accident. His spirit leaves the body, takes in all the details of the scene, converses with other spirits, and visits various places both on earth and in the spirit realms. He finds that his daughter, who is being introduced to fashionable society, is poisoning her mind by unsuitable literature; and on meeting the girl's mother in the spirit world he is told that he can save her by a sacrifice. He accepts, and returns to the mangled body, crippled and blind. His daughter devotes herself to tending him, turns her thoughts into worthy channels, and marries a rising politician. The scenes in the spirit world, and various psychical incidents on earth, show that the writer is thoroughly acquainted—as he represents one of his characters as being—with the theosophic literature and theories of the time, and he weaves the whole into a story which is none the less attractive for a blend and undertone of seriousness.

THE CULT OF APOLLO.

By W. J. COLVILLE.

In the entertaining article headed 'Curiosities, Old and New,' in 'LIGHT,' of June 25th, I noticed a significant allusion to the Cult of Apollo which some ignorant person had evidently confounded with John Bunyan's 'Apollyon,' but, as you say, Apollo was an ancient name for the source of light and life, spiritual as well as physical, and some of your readers may be willing to consider a further reference to this ancient form of worship, which is the furthest possible remove from anything bordering on Black Magic or any diabolical rite. The serpent sacred to Æsculapius, the divinity who presided especially over the healing art, ought to occasion no misgivings in the minds of Bible students, among whom writers for 'The Christian Herald and Signs of our Times' probably desire to be classed, as it is recorded in Exodus that when the children of Israel journeying through the wilderness had suffered from the bite of fiery serpents, they were healed as they gazed upward to the serpent which Moses elevated on their behalf. To take up serpents is a sign of spiritual victory according to the sayings of Jesus reported in the Christian gospels, and from the occult standpoint the significance is entirely plain, viz., the transmutation of the lower into higher elements in human life. It is quite well known in some quarters that in his latest years the eminent scholar, St. George Mivart, was in sympathy with the ancient classic faith of Britain, which is immensely older than primitive Christianity. Archaeologists have discovered remains of the old solar temples at Stonehenge, Avebury, and elsewhere, and it is this ancient religion which is now making itself heard and felt again in the midst of present-day unrest.

Doubtless many among your readers know something of the classic propaganda which has many beautiful features, among which the symmetrical development of mind and body takes foremost place. The classic Church has ceremonies allied to those of Freemasonry, and it instructs its members in their youth by means of Nature studies and object lessons in which heroic ideas are expressed in symbolic form. It teaches consideration for animals as well as for human beings, is opposed to all forms of cruelty and favours a strictly temperate life, ensuring the highest efficiency of mind and body. The hymn 'O Glorious Apollo, Source of Light and Joy,' is a translation of an old Greek ode, it breathes a sentiment of love for all God's creatures and is calculated to impress the youthful mind with a sense of the beauty of life, the joy of living, and delight in useful co-operative service. The classic Church enjoys spirit communion, but does not encourage indiscriminate endeavours to commune with the unseen. In historic continuity it is the Church of Julian as distinguished from that of Constantine. The ministry includes patriarchs, hierophants and evangelists. The sun is regarded as a celestial orb having an exterior body, just as we are spiritual entities wearing material garments.

As it seems inevitable that this old heroic faith will soon come to the front once more, and as many people attach great importance to antiquity, it is well to dispel whenever possible the foolish belief of some benighted Christians that everything outside their own fold is diabolical. I append a few lines translated from the French of Edouard Schur's fine work, 'Pythagoras and the Delphic Mysteries,' concerning Apollo and the association of the Serpent with the Solar Logos:—

We find in Apollo the Solar Logos, the universal Word, Vishnu of the Hindus, Mithras of the Persians, Horus of the Egyptians. The ancient ideas of Asiatic Esotericism took on, in the story of Apollo, a plastic beauty and incisive splendour which enabled them to penetrate more deeply into human consciousness like shafts of divine light. Æschylus declares that white-winged serpents spring forth from Apollo's golden bow.

These few words from a well-known author seem sufficiently explanatory of the allusion under discussion.

EASTBOURNE.—'B. H. W.,' of Eastbourne, would be pleased to know if there are any circles or séances held at Eastbourne which she might be permitted to attend.—Address 'B.H.W.,' c/o 'LIGHT,' 110, St. Martin's-lane, London, W.C.

MEDIUMSHIP: FROM A SPIRIT'S VIEWPOINT.

(Continued from page 353.)

We have already seen that a medium is a specially gifted person with a special work to do, and needing certain conditions and environment in order to do that work successfully.

Now let us pass on to the development of mediums. There are many who have latent powers of mediumship who never cultivate those powers: some through unconsciousness, some through indifference, and some through laziness.

When a person finds that something in him is to a certain extent abnormal, that cannot be explained by any ordinary course of reasoning, would it not be well to consider it from the spiritual aspect? Say, for instance, a vision, a voice, or, may be, only a strong intuition. If no outward reason can be found to account for such, ask if it cannot be spiritually explained. Remember that all men are spirits, and that there are forces of spirit unknown in matter. When a person first becomes conscious of any such force working, let him be careful. Do not check it, do not laugh it to scorn. On the other hand, do not attach too much importance to it or seek to take advantage of it until it is better understood. The first awakening may come at any time and in any place, but it is only the life stirring in the seed, and it will be long ere the full fruit appears, and truly the germination may be hindered or helped according to conditions.

If you discover that you have a sense of spirit awakening, of something that seems to come into touch with your spirit from another world, think of it quietly and rationally. Take a quiet moment now and again to see if this touch may not be felt again. Do not be afraid of trying to communicate with the spirit world; it lies all around you, and whether conscious of it or not you are daily influenced by it. If at such moments you again feel the touch, or, as we say, 'sense,' something beyond the material, then feel sure it was an appeal to the spirit within you, and then be on your guard.

You wish to develop some material power, how can it be done, only by exercising it; and so with spiritual powers, only by exercise can they develop. I would say then, when once conscious of power, exercise it. If you have an earnest desire to get at truth, and to be guided only by the highest, it will be given you. There are always ministering angels who only ask to come and instruct those still on earth. If when you sit you ask for guidance, some of these angels will surely come and work for you. If a medium is anxious to work for his own spirit's advancement and for others, he will be gradually protected by a band of such angels and can then safely put himself into touch with spirit forces, but development must be gradual. Never attempt too much or continue too long, for then mistakes arise and power is mis-directed. Directly you feel the first force withdrawing, and a sense of confusion arising, as it were, disconnect the current, call back your spirit from its wanderings, and resume some bodily occupation. Then, again, be content with a little at first, but do not be too easily satisfied. The growing child needs plenty of feeding, and the spirit awakening to its true state needs plenty to occupy it. Demand more and more. Seek for such communication, in whatever way it be given, that will educate your spirit and work for good, both for this life and the world to come.

Some mediums spoil their power by being content with useless communications and feeble expressions of spirit power, but the object of mediumship is that the earth life may be viewed in the proper light, that it may be seen to be but the first and lowest step in the ladder of life, and yet the only means of mounting higher.

Friends, you ought all to be mediums. You do not know your powers. You are spirits now, but you limit your powers; this is a grand mistake. To the spirit there is no limitation, therefore make it the ruler, and you will see how changed for the better your lives will be.

(To be continued.)

MEDIUMS NOT NECROMANCERS.

A 'Daily Mail' reviewer, Mr. Joseph Conrad, after stating the main thesis of Mr. Jasper B. Hunt's recent work, 'Existence after Death implied by Science,' as being 'that science, regarded in the gross, dictates the spirituality of man and strongly implies a spiritual destiny for individual human beings,' thus implying existence after death—that is, immortality, goes on to say:—

But I will observe here that an Immortality liable at any moment to betray itself fatuously by the forcible incantations of Mr. Stead or Professor Crookes is scarcely worth having. Can you imagine anything more sordid than an Immortality at the beck and call of Eusapia Paladino? That woman lives on the top floor of a Neapolitan house, and gets our poor, pitiful, august dead, flesh of our flesh, bone of our bone, spirit of our spirit, who have loved, suffered, and died, as we must love, suffer, and die—she gets them to beat tambourines in a corner and protrude shadowy limbs through a curtain. This is particularly horrible, because if one had to put one's faith in these things one could not even die safely from disgust, as one would long to do. And to believe that these manifestations, which the author evidently takes for modern miracles, will stay our tottering faith, to believe that the new psychology has, only the other day, discovered man to be a 'spiritual mystery,' is really carrying humility towards that universal provider, science, too far.

Here we have, in its full flavour, one of the most nauseous of the objections to Spiritualism. It is nauseous because it is grossly untrue—a kind of burlesque on the real nature of mediumship. Mr. Stead, and still more Sir William Crookes, would be greatly surprised, possibly highly amused, to hear of their 'forcible incantations.' Nor is immortality 'at the beck and call' of Eusapia Paladino or any other medium. The idea that a medium can get the spirits of the departed friends of the sitters 'to beat tambourines in a corner' is a comical idea, but whatever there is in it that is 'horrible' or 'disgusting' must be laid at the door of the journalist who invented it out of the depths of his own imagination. If spirits at these séances do go through a sort of nigger minstrel performance (and at some of them there is a degree of sameness in the results produced), it is because there is a public demand for it and most people are so densely materialistic that nothing else will convince them, therefore these spirit operators are in constant attendance on the medium and they do what they can, with the material objects provided, to demonstrate that beings are present who are no longer inhabitants of our world.

No medium can constrain a spirit to manifest itself. The strenuous adjurations affected by certain occultists find no place in the ordinary séance-room. It is the thought and desire of the sitter, responded to by equal desire on the part of the discarnate spirit, that brings the latter into conditions in which it can make its presence perceptible to the senses. As for the personality of the medium through whom these conditions are obtained, that does not enter into the question. It is a fact, however, that many mediums come from a class of people whose natural psychic power has not been repressed by conventional training in the way of thinking and acting affected by high society. They are nearer to Nature, and have not 'quenched the spirit.'

As an indication of the extent to which the present craze for surgical operations is being carried in America the following fact, reported to us by Mrs. Cadwallader, is interesting. Not very long ago, she said, a banquet was given at the Hotel Majestic, Philadelphia, to Dr. John C. Deaver, a noted surgeon in that city, by three hundred of his patients, every one of whom had been operated upon by him—or, in other words, not one of whom was *all there*!

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JULY 30th, 1910.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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A SPIRITUAL VIEW OF PUNISHMENT.

The current number of 'The Hibbert Journal' contains a grave answer to the arresting question, 'Is punishment a crime?' It is written by a physician, Dr. C. J. Whitby, who claims that every doctor, with any faculty of observation and generalisation, becomes in time a specialist in human nature. 'He learns a good deal about the springs of conduct, the relative power of inborn qualities and of external circumstances, the conditions which determine or modify character, and so forth.' Hence this Paper on punishment of crime.

The keynote is struck in a reference to a criminal case when a man, sentenced to five years' penal servitude, cried, 'I would sooner you sent me to the scaffold!' He had served penal servitude before. 'Exercise your imagination to realise,' says Dr. Whitby, 'what it means to a man condemned to five years' penal servitude, to spend the first five months of his time, with the exception of one hour's exercise daily, shut up alone in a cell;' and then he quotes 'W. B. N.' who has written a thoughtful account of his own experiences in penal servitude and who says: 'The solitude and the hopeless monotony, with nothing to think of but the long years of suffering ahead, produce nervous irritation, approaching in some cases to frenzy; and, instead of softening the man, bring out all the evil there is in him.' To that we shall return presently.

Dr. Whitby goes back to origins in asking the question, 'What is punishment?' The word takes us back to the thought of purification. The criminal was regarded as unclean, and punishment 'purged' him of his offence, but not in any ethical or spiritual sense. Originally, punishment was simply a hit back, and a hit back with more sting in it. It was simply retaliation, though the sense of justice soon came in to give punishment a semi-ethical social sanction.

The idea of the criminal's reform has never vitally entered into the transaction, though what Dr. Whitby states as one result of punishment may have been present to some minds. The passage has its value as introductory to the next point, that of the reform of the criminal. 'We are all to a great extent dependent for our good opinion of ourselves,' he says, 'upon the good opinion of other people. A man who has been made by public condemnation, and by the ensuing punishment, to feel that he is under the ban of his fellows, will be likely to think twice before he puts himself in such a shameful position again': but this need

not go far, and it may not be much in the punisher's mind. Dr. Whitby pointedly says:—

During the discussion of the new Prevention of Crimes Act last session, the Home Secretary confessed that 'the prison authorities now had no responsibility for the prisoners' moral condition or future welfare put upon them by law, and they were not bound to turn them out better than they went in.' In plain English this means that, so far as the law is concerned our conception of punishment is the purely barbarous one of revenge—the man who has made Society suffer is to be made to suffer in return. But punishments that degrade are always unjust punishments. They are not punishments at all, in the true sense, but mere acts of brutal vengeance: for they do not purify the offender, they befoul him.

Dr. Whitby has no difficulty in showing what prison does, as a rule, for the prisoner. It makes him worse, not better. It adds to the suffering that is reckoned adequate a moral deterioration which is beyond calculation. With every conviction the probability of a return to prison is increased. Prince Kropotkin calls prisons 'universities of crime maintained by the State.' 'Imprisonment involves suffering; suffering breeds resentment; and resentment is conducive to crime.' But, beyond that, the contact of Society with an offender only on the basis of conflict, and giving back blow for blow, is bound to lead to separation, to a chronic conflict, and to circumstances which make return to right relations difficult or even impossible: and that odious state of things is bound to go on unless we can convince the offender that we are at least as anxious for his welfare as we are for the safety of our spoons.

One serious defect of our present method of blow for blow takes no account of the greatly varying types of criminals. There is a type which calls rather for Society's pity and care than for its prison, for its hand of sympathy rather than for its fist—victims of social disorders for which, indeed, Society is largely to blame, or the products of 'what breeders call a bad stock,' which at all events can be improved only by scientific and patient treatment. Clearly, in relation to both these types, Society has its duties as well as its rights, and we are all more or less responsible for the conditions of the general human home.

Then there are two types which are as unlike one another as any two types could be: the one mentally weak, almost to the breaking point of idiocy; the other abnormally sharp, resourceful and full of devilry. The one may commit crime and hardly know it: the other may be a practitioner who revels in his skill, and pits his cleverness and daring against Society's with professional pride. As to this last class, Dr. Whitby has some keen things to say. For instance: 'Among criminals, the hero is the man who has effected a clever burglary, who has fooled the police. The demigod is the murderer whose portrait appears in the newspapers.' These are the men who know perfectly well that to be caught is the exception. Success is the rule. So, as Dr. Whitby says, the chances give zest to the situation, and make crime artificially attractive by appealing to that venturesome spirit shared by the criminal, not only with gamblers, but also with the best and noblest of men.

These considerations overwhelmingly prove Dr. Whitby's contention that punishment should be made not only to 'fit the crime' but the criminal. He draws attention to Dr. Fleury's suggestion that Society should provide, for the weak-minded, 'mixed homes,' half hospital and half prison for treatment as well as punishment, and for punishment which should have in it the essential and evident motive of treatment. This might involve a longer detention than our present crude system would award, but that would be all to the prisoner's gain. The conclusion is, not that punishment is to be condemned and abandoned, but that it is a part of Society's rescue work; 'like surgery,' says Dr.

Whitby, 'a necessary evil,' and to be faced as a solemn and even sacred duty, keeping the end in view—the education and well-being of the offender. To-day Society punishes in blind resentment and selfishness, merely to hit back at the wrong-doer, or to protect itself, or to deter others. But no social-minded human being can think it right to end there. We are a human family, not a herd of cattle; and, after all, there is still some vitality in the dear Lord's Prayer.

THE NEW MEDIUM IN COSTA RICA.

Fuller details than those quoted on p. 241 of 'LIGHT' concerning the new medium in Costa Rica, Central America, named Ophelia Corrales, are given in 'The Annals of Psychical Science' along with four flashlight photographs of the materialised form. These photographs, we may say at once, bear every mark of being genuine. The form is as well defined as the figures of the medium and others present; the light falls correctly, and the shadows cast by the form itself on the wall, and by its hands on its own white dress, are correctly directed and as distinct as those cast by the other figures. A further fact which is not without importance is that in one photograph the medium's hand casts a shadow on the dress of the form. All these details would be extremely difficult to produce by any method of 'faking,' and they preclude all idea of 'double exposure.'

The high social position and perfect good faith of the persons who witnessed the manifestations are vouched for by the Mexican Consul at Baltimore, and indeed the names and titles given speak for themselves. The president of the circle was Dr. Brenes, Professor at the Law Academy, member of the High Court, Corresponding Member of the Spanish Academy, and a distinguished philologist; among other sitters and witnesses were the Under-Secretary of Public Instruction, the Governor of a district, and other gentlemen holding public positions. The father of the medium, Señor Corrales, is a landowner, and was formerly in a high position under the Minister of Public Instruction, while his brother, who acted as secretary at the sittings, is a merchant and an ex-inspector of schools.

The phenomena are here described partly by Dr. Brenes, and by the medium's father, in a long letter in which he classifies the phenomena under their various headings: they consist of levitations, apports, automatic writing in various languages through the medium, who only knows Spanish; direct writing in Spanish, English and French; automatic drawing; songs and instrumental music, which have been recorded by a phonograph; direct playing of music on the piano, the instrument being sometimes tuned by the spirit operator without opening it or removing the objects standing on it; the medium passing in a moment through the walls of the room, the doors and windows being sealed; personalities speaking through the medium; materialisations, partial and total: the spirit personality sometimes sings or converses without any visible body, whatever be the light; while in the dark, or by the light emitted by a luminous beetle, shining like a glow-worm, the complete materialisations have been obtained which, as we have said, were photographed by the aid of the magnesium flash. At times the 'double' of the medium was also materialised, and was indistinguishable, except for its dress, from her physical self. As many as four phantoms, men, women and children, have shown themselves at the same time.

The principal materialisation, and the one which is photographed, was that of 'Mary Brown,' who has given no details as to her earth-life except that she was born in New York, from which place she 'disappeared' some years ago, without indicating the precise time. In her present sphere she appears to have lost all notion of time. She interested herself in the family life of the household, and would pass from the séance room into the adjoining one in which the medium's mother was nursing the youngest baby, take the baby in her arms, and talk to the mother about it in affectionate terms. The baby, when about six weeks old, was heard to sing in a feeble

yet perceptible voice, and to say 'Adieu,' and 'Mary' afterwards said that she had taken possession of the child's body and caused it to sing and speak. Soon afterwards the child died, and one evening 'Mary,' according to a promise previously made, brought the materialised form of the infant and laid it in its mother's arms. The latter pressed it to her breast and made efforts to retain it, but in a few moments it disappeared.

Several other spirit personalities are regular attenders at the circle, and speak either through the medium or in the direct voice by partial or complete materialisation. As has been indicated, they play the piano, and produce sounds as of other instruments, not physically existing, being played. Eight voices have been heard singing in chorus. Each personality has a distinct character, and, according to the medium's father, each is charged with some special part in the production of the phenomena: 'they complement each other and form a harmonic whole, a mediumistic nucleus of extraordinary power.' Their own account of their reason for manifesting is thus given: 'We are only the agents, the instruments of higher entities; we come back here to combat materialism and to demonstrate experimentally the reality of a future existence.' The vivid nature of the phenomena is thus picturesquely described:—

Once materialised you cannot distinguish them from any dweller on earth. Impossible! They are creatures in flesh and bone; the body with which they are clothed is a perfect organism, which you can touch, examine and hear. They are people like ourselves, who speak, converse, discuss, make merry, get bored, suffer, play, sing, and, in a word, live, during the materialisation the life which we ourselves live. When the fluids are exhausted and the séance is ended, they salute each other fraternally and disappear with the rapidity of lightning: they dissolve, evaporate, or are converted into vapour.

Part of the singularity of these séances consists in the employment of the luminous beetles as sources of light, after it had been found that the light of a lamp, protected by coloured glasses, and even moonlight, was too strong for the spirit forms to bear. The conclusion of the narrative will appear in the next issue of 'Annals.'

THE DIVINE PRESENCE.

BY W. H. EVANS.

The evolution of the God idea reveals the significant fact that as man progresses so does his conception of God expand. The idea of some power external to man gradually merges into the idea that this power is most potent in man himself, and we find that the highest conception of the human mind, however well it is expressed, stripped of its clothing, reveals a man. It does not matter whether we speak of a 'great central sun,' or speak expressly in anthropomorphic terms, the attributes we give to God are distinctly human, though magnified; but when we turn the searchlight of reason upon the idea of a personal God we see how utterly absurd that idea is. A personal God is a *limited* being, hence *finite*. God and creation are terms which have caused no little confusion, and to the philosophic thinker the idea of a personal God outside the universe watching the planets and suns spin round, is unthinkable; yet thousands to-day think of God in this sense.

We may speculate and postulate the existence of a central sun of deific power, or two suns, but as soon as a definite locality is given to God, He ceases to be infinite and becomes personal. We may speak of a 'great positive mind' which has 'a consciousness of personality,' but consciousness of personality is a consciousness of limitation, and so God is again belittled to the personal equation. The reason is not far to seek. It is that man, with all his powers of speculation, *knows* of no being greater than himself. He has had no revelation except that which has sprung from human consciousness.* He has evolved his own religions, and called them divine; has written his 'sacred scriptures,' and said that they were inspired by God; has evolved a complex sys-

* A revelation from the spirit world is not a revelation from God; it is a revelation from a spirit man or woman.

tem of sacerdotalism, builded churches, temples, cathedrals, mosques, &c., to embody his own living thought; declared his own offspring to be the child of deity, and thus dwells in the valley of illusion—afraid to strip the trappings from his philosophic systems and religious ideas for fear he shall see how great he is. We are frightened at our own power, and as a result hide it behind a show, with priests in vestments as exhibitors, pleased to believe it is the power and glory of God.

Science, however, not so timid, still questions and searches and experiments. It has ruled out of court all idea of a personal deity, but in its place gives us a *living universe* instead of a clockwork one. It affirms the universe to be alive, and in so doing renders a service to true religion. For this thought, that the universe and God are one, is higher than the pantheistic conception of an immanent God. It is a monism at once daring and comforting. However materialistic may be the interpretation of some scientists, the philosophic Spiritualist, with his enlarged outlook, can see the trend of this thought and welcome it. True, there are some Spiritualists who profess to despise matter, but they do not know what matter is any more than that which they call spirit. Neither is matter something that begets evil, as some religiously-minded people are prone to think.

Those persons who sneer at matter and those who imagine that evil is the result of a material universe, overlook one important point in their own conception. They forget that their idea of an infinite God includes matter. A sneer at matter is a covert sneer at their own conception of God. To say that evil originates with matter is to say it originates with God. What we call evil is only so in the light of our experience. The good of to-day is often considered an evil of to-morrow. What is a blessing in one age may be a curse in another. Is there anything so very startling in saying the universe is God, and that what we see of it is the revealment of His power through the vehicle of our own consciousness? Extending this thought one sees *himself* manifest in the remotest bounds of space. The omnipresence, omnipotence, and omniscience of God become the omnipresence, omnipotence, and omniscience of man. Indeed, those terms have no meaning apart from man.

The divine presence is within me: in the remotest star that presence is, and wherever that presence is there am I. My fellow man is myself made manifest. He is the revealment of the universal consciousness. Whether he be philanthropist or thief, saviour or murderer, he is but an expression of the Divine Me. Man can love his fellows because he is only loving himself. That is why love grows by giving; you are giving to yourself all the time. It is the divine economy. So with knowledge. To share knowledge with another is not only to increase your knowledge, but your power also. 'Two heads are better than one,' is an old adage, but it is only one consciousness expressed through both. Separateness does not exist in the truly philosophic sense. There is but one universe, one consciousness, one being, and man, by his unification with the whole, claims it as his own, and proclaims himself the greatest god there is. That is the result of all his upward strivings as expressed in religion. He has been worshipping the Divine Self. The heights of purity, of which he has caught glimpses, are but the radiance of his own innate purity. Divine goodness is of no use until it is humanised, then it becomes power. Abstract attributes are worthless until they become personified. We then have the living God before us, and find him to be man. The idea of a personal God hides this germ truth, that the man-god is really the god-man.

In our heart is the divine presence we have searched for; and above ourself we see nothing but the expanding arc of our own divine individuality. The power of the universe is in us, is around us, is constantly expressing itself. And whether it be a worm or an angel, the life of each is divine; the demand of each is for fit environment. The worm needs an environment of soil. The angel requires a universe. But both are equal in their demand for fit environment. Environment is that part of ourself we call the 'not-me.' But just as the various organs of the body have their fit environment, and may regard each other as the not-me, they are really one body, and could not

exist without the ministrations of each other. Just so does the 'not-me' minister to the 'me.' All is bound up in one whole, and is not separate. Though our consciousness splits the universe up into bits and labels them, and often falls into the error of regarding the bits as independent, yet the interdependence is complete, and one thing builds up another. The Divine Universe revealing itself, working in itself, and producing out of itself, manifests itself in the consciousness of man; and man can see nothing but himself spread out over the universe. He is the Divine Presence.

THE OUTLOOK BEAUTIFUL.

By LILIAN WHITING.

My title might well be applied to the lovely scenes through which I am passing, *en route* from Paris to Genoa, for this Mont Cenis Pass is one of the most beautiful of the three ways of getting into Italy from France, but I had in mind, especially, the outlook of the hour in regard to the spiritual philosophy. Recently I have been hearing from friends of a long series of experiments with a medium, in which the communications are, from their very nature, so impressively convincing that it is difficult to imagine what other explanation for their quality and individuality could possibly be suggested if authentic communication from the unseen were to be excluded. For instance, among some spirit relatives who came was a man who wrote at some length to his daughter concerning his and her mother's marriage. He said: 'Your mother was an angel of goodness to me, always, and we always had mutual love and respect; but we were not mated. We did not understand each other.' The lady to whom this was written attested its entire truth; but here was a revelation of private subtle mental states, and if not made by the alleged writer, then by whom? If the objector should deny that the person alleged wrote this, and explain it as the work of 'an astral,' or of a mischievous 'personating' spirit, the mystery is not less—on the contrary, it is increased. It is quite as strange that X should write and purport to be A, as that A himself should write; and if it is X, and not A, then the fact that X knows and interprets the most private and personal experiences of A, adds another, and not unimportant element of mystery. Again, if it shall be alleged that this knowledge lay in the sub-consciousness of the daughter, and that this sub-consciousness, unknown to herself, produced this writing, the matter becomes so mysterious a process that no hypothesis as to the *modus operandi* can be found.

In these communications the writing was often produced on the slates when they were entirely away from any human contact. On one occasion they lay on a sofa, and neither the medium (who was the Mrs. Herbine, of whom I have recently written) nor the sitters were within six feet of the slates. Moreover, as the writing went on the slates very perceptibly moved, as if by contact.

Among other communicators has been Elisha Gray, the electrician, and the inventor of that almost superhuman instrument the telautograph. Dr. Gray wrote, among other things, 'Your world is our world.' He described the energy that affords possibility of communication as the electro-magnetic force, and prophesied that the time would come when it will be artificially manufactured.

However deep one's own personal convictions of the reality of communication between the two conditions of life may be, one likes to apply to the apparent truth every conceivable test that the sceptic can suggest. Truth is never harmed by doubt or denial; she may be impeded thereby in her progress, but that is immaterial because

'The eternal years of God are hers.'

One of the most remarkable of contemporary psychics, Mrs. Minnie M. Soule, of 110, Dartmouth-street, Boston, U.S.A., informs me that recently Kate Field has requested her to give fifteen minutes each day that she (Miss Field) may try an experiment, the nature of which she has not yet made plain. The phrasing of the initial communication was singu-

larly characteristic of Miss Field. There seem to be many indications that we are on the eve of a new era of revelations. The discoveries of Sir Oliver Lodge regarding the nature of the ether are a revelation of the conditions that provide for uninterrupted intercourse, and these alone offer remarkable features in the inspiring beautiful outlook.

THE ONE THING NEEDFUL.

THE MESSAGE OF ST. PAUL TO THE TWENTIETH CENTURY.

In these days of sects and creeds and cults it is refreshing to cast our minds back to the beginning of things. Consider, for instance, the world of the Pagan. How clear must the mental atmosphere have been in the times when theology, psychology, sociology, criminology were not! The few great minds of those early days settled the lines upon which the thought of successive ages ran. Paul determined the colour of investigation called Divinity, and secular thinkers thenceforward shall never free themselves from the influence of Aristotle.

The latest endeavour, and it is certainly ideal, is an effort to develop the soul. It is becoming realised more and more that man has not yet reached the goal towards which the whole creation is groaningly travelling. The effect of the serpent's suggestion in Eden, 'Ye shall be as gods!' still thrills our brain, steels our nerves, and warms our blood. Man would be a God! He would be omniscient and omnipresent and omnipotent.

We are apt to think that St. Paul was nothing if not what we sometimes reproachfully call 'orthodox.' We imagine him to have been more of a logician than a magician, more of a theologian than a theosophist; but let us make no mistake. This man, whom we usually associate with an ephemeral phase of Christianity, and who may have fitfully styled himself as 'of the strictest sect—a pharisee,' was quite as much a contemplative seer—a mystical pantheist, as he was, practically, a tent-maker. He had felt the swelling emotion of the theosophist—the seeker after the knowledge which God possesses. He knew the everlasting ambition of man to be as 'one of the gods.' But, though he lived in a cruel and a pagan generation, his genius pierced the veil that darkens the intellect of even our chief priests, and he wrote, '*If I know all mysteries, but have not love, I am nothing!*' St. Paul reckoned knowledge of matters not understood by the ordinary man as of little worth compared with the possession of a zeal impelling us to endeavour to improve the lot of our poor neighbours. He stated elsewhere the gigantic truth that we without them cannot be made perfect. Man cannot inhabit a solitary Heaven. Such an event is inconceivable. Every part of his organism proclaims him a social being.

A work recently published is described in the advertisement as being one of the most helpful of books in spiritual development that could possibly be produced. In it twenty-nine authors treating on spiritual unfoldment from such varied points of view as 'the practical, the spiritual, the occult, the popular, the strenuous and the tranquil,' conspire to assist the reader in the laudable quest 'How to obtain our own.' What would the apostle to the Gentiles have said on this point? Here we have it tersely and without equivocation: '*Love seeketh not its own.*'

The emotion which, as we have just seen, is more precious to the spiritual athlete than omniscience, presupposes altruism. That our spiritual advisers should dream of inculcating a real spiritual advance while their disciples are inspired by the verb 'to get' reveals the desirability of their being sufficiently catholic to read the Christian Scriptures, at least occasionally. Comparatively few persons can hope to attain to a knowledge of mysteries, and fewer still succeed in this realm and at the same time overcome the baleful influence of pride which it is peculiarly liable to engender. Love, on the other hand, although it constitutes perhaps the greatest of social forces, is a quality natural to every living thing, and simply needs directing and increasing to perfect both the possessor and the being on whom it is exerted.

There is, as we have seen, no great value from a spiritual point of view in knowledge of mysteries. We are, however, indebted to the Seer for the revelation that the Heart of the Universe is vitally and splendidly connected with every unit of personality. The Saviours of the world have each and all told mankind that the soul is saved by losing its false interest in itself. The soul can only realise itself in a life of service for the common good. We have the true instinct in the principle of Love. Guided by it, the race shall attain its destiny, and the individual, believing the Master's promise that the resurrection glory shall succeed the crucifixion of the self, comes to find in the Divine Organism his true self which shall abide eternally.

G. W. BUCKTHOUGHT.

A GLIMPSE INTO THE EARTH.

The structure of the universe and of the earth itself are matters which only incidentally enter into our province, but on looking through the last report of the Smithsonian Institution (Washington, D.C., U.S.A.), we have come upon a paper on 'Our Present Knowledge of the Earth,' in which this subject is so beautifully reasoned out by Professor Wiechert, of Göttingen, that we feel we must share with our readers the pleasure its perusal has given us. Mining operations only take us about one three-thousandth part of the distance to the centre of the earth, but mathematical physics can take us very much further. 'The rocks on the earth's surface are only two and a half to three and a half times heavier than water; hence since the earth is on an average five and a half times heavier than water, it follows that at a certain depth the density must be still greater,' and this is not explained by compression of the rocks. By a beautiful deduction, it has been found that the flattening of the earth's poles is less than it would be if the structure of the earth were uniform, and greater than if the main mass were located at the centre. The inference is that the density increases towards the centre, yet that a notable part of the mass is contained in the outer layers. The inference from this and other data is that the earth consists of a metallic core covered by a crust of rock about eight hundred to a thousand miles thick, that is, extending about one fifth of the distance to the centre. The density of the metal core is about eight times that of water, corresponding to iron when compressed or alloyed with heavier metals such as nickel.

By the analysis of tides, and of oscillations in the earth's axis, it is further shown that the earth is to some extent plastic, but is on the whole at least as rigid as steel; another method proves this rigidity to be about twice as great as that of steel, which is accounted for by the immense pressure in the metallic core. Another important factor in the study of the earth's composition is afforded by earthquakes. Mathematics have been applied to these also, and it has been found that they are propagated through the body of the globe, but in such a way that beyond a depth of about a thousand miles the velocity of propagation of the earthquake waves does not perceptibly increase with the depth, and this statement is valid to a distance of about half-way towards the centre, beyond which we can tell nothing definite. This observation is a remarkable confirmation of the previous conclusion that there is a rocky layer about a thousand miles thick, and beneath that a dense metallic core. Moreover, the earthquake phenomena fix this thickness with greater precision, at fifteen hundred kilometres, or say nine hundred and thirty miles, with a possible error of about sixty miles.

The temperature in the interior of the earth cannot be so high as to render the core fluid, or even materially diminish the rigidity given by pressure. The circumstances of volcanic action would point to the existence of a liquid or plastic layer which, however, is probably not continuous, but interrupted by solidified portions. As the writer says, science has rendered the earth, as it were, transparent to our view. It is shown also that the moon is a 'drop' of the earth's crust, without a solid core, which was necessarily thrown off (by centrifugal force) before life began on the earth, that is to say, several thousand million years ago.

AN IMMEDIATE RESURRECTION.

Mr. Dudley Wright contributes to 'The Bible Review' a *résumé* of the various divergent beliefs with regard to the resurrection, especially that of the body. 'The Mussulman regards the place of interment as important because the Angel Azrael must first find the man's body before he can enter heaven; in striking contrast with the Hindu, who thinks that the more completely his body is consumed in the flames and the ashes distributed, the freer is the spirit's flight to glory.' The Jewish belief varied between a spiritual resurrection, immediately after death, and a bodily resurrection in order to take part in an earthly kingdom to be governed by the Messiah.

With regard to Christianity, Greg has pointed out in 'The Creed of Christendom,' that if the resurrection of Jesus were a re-animation of the body, it could not apply to those whose bodies no longer remain. Clement of Rome based his belief in bodily resurrection on the myth of the Phoenix. The statement in the Fourth Article of the Church of England, that Christ 'took again his body with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven,' is categorically contradicted by St. Paul in I. Cor. xv., where he draws a distinction between the natural and the spiritual body, and maintains that flesh and blood cannot inherit the kingdom of heaven. Dr. Newton Clarke says: 'With Paul the restoration of the body has no place whatever. He strenuously denies that there will be a resurrection of flesh and blood, and emphasises the fact that the spiritual body will continue'; but as Bishop Westcott has observed, 'The popular conceptions of a carnal resurrection very speedily overpowered the teaching of the New Testament and the early Church.' In other words, we should be inclined to say that having represented resurrection as revivification in order to make it comprehensible to the 'common people'—the sort who, as we are told, 'heard gladly' the Christian preaching—the teachers themselves began to believe the doctrine which they served out to the laity, or perhaps found that the popular mind, once accustomed to the idea, as one which it could readily grasp, was unwilling to relinquish it for a more abstract consideration.

However this may be, Mr. Wright appropriately reminds us that the word 'resurrection' is used in the Bible to denote 'renewing,' 'awakening,' 'rebuilding,' and not as a resuscitation of material elements. The term for 'resurrection of the dead' might be better translated 'resurrection from among the dead'—denoting an awakening from a condition described as 'dead in trespasses and sins.' Resurrection takes place immediately at death; it is that side of death which to us is unseen. Our friend passes from our sight through the veiled doorway into another room; those already there see him enter and take his place among them.

Dealing with another aspect of this subject, the spiritual awaking here, Mr. Wright says:—

Is it not possible for the event (resurrection) to be anticipated in a greater or less degree, and may not this be the symbolical teaching of the translation of Enoch and Elijah? We can develop our spiritual powers while in the natural body; we have the germs of our spiritual bodies within us at the present moment. 'A dead soul' is not the equivalent of 'a life-giving spirit.' That which is dishonourable cannot be changed or transformed into honourable, but the one must be substituted for the other. There is no possible transformation of material into spiritual, though an analogy may be traced. The body is not to be despised, because it is the tabernacle of divine power; but the material senses must be brought into subjection to the higher spiritual life within. St. Paul distinguishes between the individual and the body of flesh. The true resurrection is not that of the natural body, but of the spiritual body, and for that event it is not necessary to wait for the termination of the earthly career. St. Paul emphasises the necessity for spiritual development and an awakening from that death which is the result of sin, and is a spiritual and not a natural decease, the death of the soul, not of the body; and this resurrection may begin here and now.

JOTTINGS.

The 'Leicester Free Press' recently said: 'There are many grounds of agreement between scientists and Spiritualists. The existence of telepathy, or the action of mind upon mind, is a subject which has never been thoroughly explained, and yet it is one of peculiar fascination. To quote an illustration used by Professor Barrett in his fine address: suppose you toss up a coin one hundred times, and ask a friend to guess "heads or tails" each time. According to the laws of chance the guesser should be right just fifty times, because the chances are even; of course, this does not always occur. If, however, the friend is right above, say, seventy times out of the hundred, then the doctrine of chance has been exceeded, showing that the force of telepathy is at work.' This will be an amusing experiment for our friends during their holidays. We shall be glad to know of any remarkable results.

The following case of 'haunting' is reported in the 'Revue Spirite Belge,' as having occurred at Wépion, near Namur. In March, 1909, a man put an end to his life on account of constant suffering. Shortly afterwards, noises began to be heard in the house, which caused the widow to leave it. In March last the rappings became more frequent, and communications were obtained by means of the alphabet. The manifestations, which had taken place at night, and caused alarm in the neighbourhood, now occurred in the daytime; the blows became more violent, and the door of the attic was opened several times. The religious authorities were called in, but retired disconcerted, and attributed the manifestations to Satan. This explanation, which explains nothing, as is remarked, is probably given to keep people in ignorance of the facts of psychical research and Spiritualism, as well as to hide the ignorance of those who make use of it.

Dr. J. M. Peebles has a shrewd hit at the 'Immortality in the Body' idea in the 'Psycho-occult Digest.' He says: 'In my travels I have met a dozen or more fanatics who were never going to die, and are now crumbling back to the dust from whence they came'—that is, as far as their bodies are concerned. Citing a published report of how a 'gluttonous old rake, eighty-three years of age, married a buxom red-haired girl of twenty to replenish his vitality,' the Doctor says: 'This was basely, truly selfish, a bit of vampirism—miserable vampirism. Personally, having willed to keep well, having avoided all animal flesh, fish, and fowl; and having conserved my "essential life-forces," I am vigorous, active, and alert in step, though in my eighty-ninth year—and yet, I expect that my body will die somewhat this side of the reported Methuselah period.'

Mr. Sidney H. Beard, writing in 'The Herald of the Golden Age' for July, says: 'As we draw nearer the time when the end of our mundane career looms upon the horizon, many of us find certain questions troubling our quiet hours. Has my life been worth while? What have I done to lessen the suffering around me, or to increase the sum of human joy? Has the great purpose of the Creator in the lifting of mankind to a higher plane been furthered by any genuine effort of mine? Have I won the love of any human souls who will greet me with the right hand of fellowship in that life which lies beyond? Such questions as these must be faced sooner or later; and it is well to anticipate them while it is yet called day. For there is work waiting to be done in which the weakest may participate—and the night cometh.'

In the same issue of 'The Herald of the Golden Age' Dr. Robert Bell has a very useful article on 'Cancer and its Remedy,' which ought to be brought to the notice of all who suffer from, or are threatened with, cancer. Dr. Josiah Oldfield, in a consolatory article on 'The Comfort of Death,' claims that 'under all conditions and in all its manifold forms the angel of death is preceded by a handmaid bearing a bowl of the mystic water of Lethe, which she sprinkles with generous freedom as she passes. Death, then, is never seen and never known, and those who fear the pains and the grim visage of death do so without cause and without need, and in the day of their own trial will find that their forebodings have all been in vain.'

With regard to the materialisations in Costa Rica, described in 'Annals of Psychical Science' (see, 'LIGHT,' p. 363), a curious instance is given of the power which belief or opinion may exercise over phenomena. At one time the manifestations weakened, and finally ceased, the medium being openly averse

to them. Presently a change came over her, she spoke of the séances with enthusiasm, and was eager for them. The phenomena then reappeared with greater intensity and in better conditions than before. It then became known that a member of the group, who was a Theosophist, had persuaded the medium that she ought not to lend herself for such experiments, on account of danger from 'larvæ' and other pernicious beings. This member and the medium then attended the sittings with the intention of opposing the manifestations, and succeeded only too well.

In narrating this occurrence, Señor Brenes makes the following remarks, which we think are justified by the facts related, and we reproduce them, not out of any hostility to Theosophy as a belief, but to illustrate the influence of antagonistic beliefs on spirit phenomena: 'Theosophy, which not only does not experiment, but opposes experimentation, and teaches its doctrine dogmatically, like the religious systems, is a disturbing element in this class of studies. It leads astray and confuses the understanding by submitting it to a mass of metaphysical conceptions, lacking all scientific basis, because they do not rest upon observation and experiment, the only paths which lead to true science. The explanations given by Theosophy on the subject of the phenomena of Modern Spiritualism are arbitrary and opposed to the reality. One real fact weighs more in the balance of reason than a hundred theories invented to refute it.'

Mr. J. A. Seddon, M.P., writing in the 'Christian Commonwealth,' says: 'Can economics alone secure complete justice and human happiness? Are the great problems of life, the inward yearnings of the soul, met by material plenty and social equity? Frankly, I believe not. Economics without ethics may beget a new servitude only differing in form. The greatest moral lever the world knows is the ethic, "Do unto others as ye would that others should do unto you." I freely admit that material want and social injustice may focus attention to the neglect of real religion, yet I am firmly convinced that any system of society that fails to lift men out of themselves and satisfy the deep longing of the soul will not secure that willing personal service which alone can ensure permanent success.' Mr. Seddon also points to the hopeful 'signs of the times' which have been frequently referred to in 'LIGHT.' He says: 'While assent to forms and creeds may be absent from the great body of manual workers, pure materialism is not their guiding principle. Given a lofty ideal, followed by practice and personal service, the response will be towards the greatest inspirer the world knows. Notwithstanding all the contrarieties of modern life, there is moving among the people the longing for a fuller life than hitherto known. Men of all classes are being influenced towards something better, something higher. New agencies, ethical and altruistic in aim, are springing up in all directions. Shall the Churches remain outside or direct the currents into the stream that springs from the giver of every good and perfect gift? Let the leaders answer.'

Since the leading article, on p. 362, was written, the Home Secretary has announced his intention of doing his utmost to prevent persons going to prison and to relieve prisoners, not guilty of offences involving moral turpitude, from all the degrading conditions of their confinement. The inhuman 'solitary confinement' punishment is to be reduced from three months to one month, except in the cases of convicts returning again and again to penal servitude, and helpful agencies are to be promoted to assist convicts when released—the system of police supervision being suspended, and that of ticket-of-leave ended. All this is in the right direction, although it does not go far enough in the opinion of some of those who ardently desire the reformation of wrong-doers, many of whom, they believe, need education, medical treatment, and opportunities for right-doing instead of disgrace, banishment, and mere 'punishment' as such.

'Exaggerated Ego' is the name given by the 'Occidental Mystic' to the disorder from which it is said that thousands of persons are now suffering. It is said that 'many persons now in asylums for the insane, ought to be treated for diseased selfhood, not for insanity; while there are hundreds in the Penitentiary, held there wrongfully, because diseased Egoism, affecting reason to such an extent as to unbalance the mind, is at fault and should be treated, instead of made worse by punishment. The time is approaching when this "Exaggerated Ego" disorder will receive separate and skilled attention, and curative psychic processes will restore reason and balance as well as calm and poise to the selfhood, as a four-fold manifest of the Holy Ghost.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

The International Club (for Psychical Research).

SIR,—Under the auspices of 'The Annals of Psychical Science,' proposals were made last year and subscriptions invited in advance towards the formation of an 'International Club,' to gather together in one nucleus the 'various units of progressive and experimental thought which constitute the psychical, spiritistic and spiritual interests of society'; for which object it was announced that suitable premises had been secured, and active preparations were being made to open the club in the autumn of last year; as this desirable object, with the many special advantages promised for the study of psychic and 'occult' sciences, has not yet been secured, permit me, through 'LIGHT,' to express the hope that some special effort will be made to complete the proposal.—Yours, &c.,

July 21st, 1910.

A SUBSCRIBER.

A Strange Photographic Experience.

SIR,—A few years ago my daughter went with the church choir to Llandudno for a day's trip. While on the sands a photographer came up and persuaded them to have their photographs taken, but when it came to my daughter's turn he could only get a sort of mist on the plates, although he tried a good few of them. The conditions were exactly the same as for the others. Can any reader of 'LIGHT' tell me why no impression could be obtained on the plates? My daughter was in good health at the time, and has since obtained a good photograph taken with electric light.—Yours, &c.,

E. W. SANDERS.

Mr. Podmore's Criticisms.

SIR,—I think you are right when you suggest that Mr. Podmore is to be pitied. He has been feeding his mind with prejudices and suspicions for so many years that as an investigator he is one of the worst failures on record. His 'science' consists almost entirely of suppositions, insinuations and doubts about the honesty or capacity of those who differ from him. He seems incapable of realising that the 'defects' which he imagines are due to his own narrow outlook and mental obliquity. Investigators whose comprehension never gets beyond 'chance,' 'hallucination' and 'perhaps,' are deservedly becoming objects of ridicule. It is to be hoped that Mr. Hereward Carrington will deal with Mr. Podmore in something like the style recently adopted by Mr. W. T. Stead. As you have justly pointed out, we can respect and welcome any just and fair criticism, but when carefully presented statements of facts are misrepresented the time has come to use plain language.—Yours, &c.,

Latchford.

W. CHRIMES.

Perplexed Inquirers.

SIR,—In reply to Mr. A. E. S. Craig's letter in 'LIGHT,' p. 340, respecting his failure to obtain exact information and accurate description of the spirit presence of one he knows, permit me to state that some years ago I lost a beloved one by death (so-called). I travelled here and there, visiting every medium possible, and was greatly discouraged when the wished-for description never came. I investigated Spiritualism one afternoon in a drawing-room meeting. The medium was controlled by this spirit. Her features changed, and one particular mark was distinctly visible, assuming the exact likeness of the wished-for form. Bursting into tears the medium clasped me in her arms, and called out both names. Since that time I can say this spirit friend has been continually with me. The spirit world has laws, and I think the haste, the over anxious attitude of inquirers often hinders and retards their progress. I would advise A. E. Craig to cease visiting different mediums and places. I have often felt mediums are hardly treated by people who fail to get tests they wish for, and blame the mediums unjustly. I will explain in a simple way. If we greatly desire to see a person (who is in the body), we can meet hundreds of people to whom we are quite indifferent but how seldom we come across the person we desire to see. Even when we get in touch with them how different they are from what we expected. The spirit world is more real to me than the material world, and I am sure A. E. Craig will be rewarded in due time.—Yours, &c.,

A. E. JEFFERY.

A Convinced Inquirer.

SIR,—I read the letter by 'F. G. M.,' in 'LIGHT' of the 16th inst., with much interest, as it followed out my own case.

To arrive at a certain knowledge of the continuity of life one must have personal experience. Much can be obtained from reading in the way of *belief*, but to *know*, actual experience is absolutely necessary. I believe, on the testimony of others, that there is a New Zealand, but if I go there and find it myself I then shall *know*.

For more than four years, in company with my wife, I sat in a circle for materialisation, and over two hundred times saw and spoke with the form of my dear mother, she always speaking with us. Many relatives also we met in the same way, visibly, audibly, and tangibly. Thus I have perfect proof of the continued life of my own mother and relatives.

I shall be pleased to communicate with 'F. G. M.' if he should desire further information as to how the truth came to us, making us free, happy, and contented to wait the time of re-union in the next state of existence with those we love.—
Yours, &c., G. H. L.
Catford.

Trees and Human Beings.

SIR,—On p. 343 of 'LIGHT' 'A Catholic' exactly expresses my sentiments. The extreme sensitiveness of the vegetable kingdom has never been rightly estimated. Doubtless all convinced Spiritualists (taking the word in its broadest sense) are Pantheists. The subtle power of love, the great spirit of the universe that gives the star its brilliance, the plant its growth, and man his pre-eminence, is that irresistible propelling force to which *all* creation, when rightly attuned, responds. We need to see God in the commonplace as well as in the unique, in the mud as well as in the angel, for He permeates all things, and in His 'presence is fulness of joy.' There should be no 'groaning and travailing' but a cry of endless exultation, for 'everything divine shares the self-existence of Deity.'—Yours, &c.,
E. P. PRENTICE.

SIR,—When I read 'A Catholic's' letter in 'LIGHT' of the 16th inst. I could not help wondering whether it was partly a case of unconscious 'make-believe,' as in the case of that old children's song, beginning with the lines:—

'Oh! little flowers, you love me so,
You could not do without me,' &c.

And, seriously, how can 'A Catholic' be sure that this was not so? although it is very pathetic and beautiful if true; but, if true, it opens up the question as to whether vegetation feels pain too! One hopes not in all conscience; or else what can even vegetarians say to cutting up lettuce, cutting unripe poppyheads to get the juice, digging up and peeling potatoes, and so on! If trees can respond to love, as 'A Catholic' asserts, do they feel pain when being chopped down and sawn into boards? and do eggs feel pain when they are being fried, poached, or boiled? I wonder!—Yours, &c.,
GEO. WM. BLYTHE.

SPIRITUALISM AT BELFAST.

At a recent social re-union at Belfast some eighty friends sat down to tea in the Crown Dining Rooms, High-street, and spent a very enjoyable evening. Mr. McCormack, president, mentioned that the committee had secured a larger hall at 11, Victoria-street, which would be opened on the following Sunday, and said that it was hoped that services would be held every Sunday, developing circles during the week, and a library be instituted to disseminate our literature. Violin solos, recitations, songs, a ventriloquial display, &c., were much enjoyed; and Mrs. Beattie, one of the founders of the society, made a small presentation on behalf of the members to our medium, Mr. Alex. Duncan, late of Edinburgh, an eloquent and earnest inspirational speaker, in appreciation of his helpful services to the society. Mr. Duncan feelingly replied and avowed his intention to do his utmost for the propagation of the truths of Spiritualism.—ROBT. J. GOWDY, Sec.

NEW PUBLICATIONS RECEIVED.

'The Forging of Passion into Power.' By MARY E. BOOLE. C. W. Daniel, 3, Amen-corner, E.C. Price 5s. net.

'Dietetics and Hygienics *versus* Disease.' By ROBERT BELL, M.D. Psycho-Therapeutic Society, 34, Bloomsbury-square, W.C. Price 6d.

'The Reason Why in Astrology.' By H. S. GREEN. 'Modern Astrology,' Imperial-buildings, Ludgate-circus, E.C. Price 1s. net.

MONTHLY MAGAZINES.—'The Open Road' (3d.), 'Pearson's Magazine' (6d.), 'Review of Reviews' (6d.), 'Health Record' (3d.).

SOCIETY WORK ON SUNDAY, JULY 24th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—Miss McCreadie gave remarkably successful clairvoyant descriptions, and helpful messages. Mr. W. T. Cooper presided. There was a large audience. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, W.—Mrs. Fairclough Smith delivered an instructive address on 'Spirit Spheres'—67, George-street, Baker-street, W.—Mr. P. E. Beard gave a fine address on 'Influence and its Value.' On Wednesday evening Mrs. Miles Ord's address on 'Searching after Truth' was uplifting. Sunday next, see advt.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Sarfas gave an address on 'Material and Spiritual Needs' and clairvoyant descriptions. July 31st, at 11 a.m., circle; at 6.45 p.m., Mr. Underwood.—C. C.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Johnson's address on 'Spiritual Unfoldment' and Mrs. L. Johnson's clairvoyant descriptions were much appreciated. Public services on Sundays at 7 p.m. and Wednesdays at 8.15. Groups for members for psychic unfoldment are also held.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—The Rev. Susanna Harris delivered an inspiring and helpful lecture on 'What Spiritualism Means,' and gave clairvoyant descriptions. Sunday next, Mrs. Podmore, address and clairvoyant descriptions.—W. G. R.

BRIXTON.—8, MAYALL-ROAD.—Mr. F. Lee delivered an address and Mrs. Alice Smith gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. J. Gordon; at 3.15 p.m., Lyceum. Monday, at 7.30, ladies' circle. Tuesday, at 8.15, members' circle. Thursday, at 8.30, public circle.—G. T. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. L. B. Shepherd's interesting reading on 'The Advantages of Spiritualism in the Present and the Hereafter' was much appreciated. Mr. G. F. Tilby presided. Sunday next, Mr. and Mrs. Roberts.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robt. Wittey gave an excellent address on 'Spiritualism as I Understand It.' Sunday next, at 7 p.m., Mr. Kottnitz will give an address on 'Mediumship' and answer questions. August 7th, Miss V. Burton.—N. R.

BRIXTON.—84, STOCKWELL PARK-ROAD.—A successful day with delegates of the London District Council of the Lyceum Union. Sunday next, Mr. Symons. Bank Holiday, Tea and Garden Party, 6d. September, sale of work, articles or donations gratefully received.—A. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Hanson G. Hey gave two inspiring addresses. On Sunday next, Mrs. A. Boddington, addresses and clairvoyant descriptions. Monday, at 3 p.m., and Wednesday, at 8, Mrs. Curry. Thursday, at 8, public circle.—H. M. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Morning, circle. In the evening Mr. Symons gave a fine address. Sunday next, at 10.45 a.m., circle; at 6.45 p.m., Mrs. Jamrach. August 4th, 7.45, Mrs. Webster. Members' circles, Wednesdays and Fridays, at 8.—J. J. L.

PECKHAM.—LAUSANNE HALL.—Mr. G. Tayler Gwinn gave an eloquent address and answered questions. 21st inst., Mr. Stebbens gave psychometric readings. Sunday next, Mrs. Mary Davies, clairvoyant descriptions. August 4th, Miss Nellie Brown. 7th, Mr. H. Boddington. 14th, Mr. H. Leaf.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—At the morning service spirit teachings were given and questions answered. In the evening Mr. W. E. Long delivered an instructive address on 'The Second Coming of Christ: Material or Spiritual?' On Sunday next, Mr. W. E. Long at 11 a.m. and 6.30 p.m.—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. J. Abrahall spoke on 'Death' and gave clairvoyant descriptions. Evening, Mrs. Jamrach gave 'Personal Evidences of Spirit Return,' and well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. Horace Leaf. Wednesday, Mrs. Mary Davies. August 7th, Mr. G. Tayler Gwinn.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Morning, circle. In the evening Mr. Bowen gave an address and Mrs. Boddington spoke on 'Flowers' and gave clairvoyant descriptions. A solo was also given. Sunday next, at 11.30 a.m., circle for healing and clairvoyant descriptions; at 7 p.m., Mrs. Mills Tanner on 'Spiritual Philosophy.' August 4th, 8.30, circle; silver collection.—A. G.

KINGSTON - ON - THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Madame Hope gave an address on 'Oh ye of little Faith,' and clairvoyant descriptions and messages. Sunday next, at 7 p.m., Mr. Clegg will give an address.—T. C. W.

EXETER.—MARLBOROUGH HALL.—Mr. Elvin Frankish spoke on 'The Power of the Law of Life.'

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mrs. Thornley gave an address. On the 19th inst. Mr. Veitch related 'Experiences, Personal and Otherwise.'—W. M. J.

SOUTHSEA.—ABINGTON HALL, ABINGTON-ROAD.—Mr. H. J. Nicholls spoke well on 'Spiritual Growth' and 'Child Life in the Spirit World,' and gave psychometric readings.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—Miss Violet Burton gave a beautiful address on 'The Mind of Goodness.'—T. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mrs. Imison gave a bright address on 'No Separation,' and well-recognised clairvoyant descriptions.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Fielder gave an address, under control, and then psychometric delineations.—B. G. M.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Addresses and clairvoyant descriptions by Mr. Smith. 25th, Mr. Smith conducted meetings.—C. R.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss F. M. M. Russell gave interesting addresses and Mrs. Harvey convincing clairvoyant descriptions and messages.—J. W. M.

WINCHESTER.—ODDFELLOWS' HALL.—Evening, Mrs. Lethen, of Exeter, gave a beautiful address and clairvoyant descriptions.—R. E. F.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Powell-Williams discoursed morning and evening on 'Love' and 'Charity,' and on the 25th gave psychic readings. 28th, Miss Coleman, address and psychic readings.

SOUTHEND.—SEANCE HALL, BROADWAY.—In the morning, Mr. W. Rundle gave an address and clairvoyant descriptions, and at night Mr. H. F. Leaf gave an inspiring address and clairvoyant descriptions.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mr. J. G. Nicholson spoke on 'Spiritualists—a Happy People.' On the 20th inst. Mrs. Webster gave clairvoyant descriptions, &c.—M. C. A.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses, morning and evening (the subject of the latter being 'The True Theology'), and on the 18th, followed by auric drawings.—A. H. C.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Gilbert delivered interesting addresses on 'Let Every Heart Rejoice' and 'Life's Destiny,' and gave psychometric and clairvoyant readings; also on Monday.—V. M. S.

SOUTHEND-ON-SEA.—MILTON-STREET.—In the morning Mrs. Podmore gave an address on 'Inspiration' and psychometric readings. At night Mr. John Murrow spoke on 'Ideals and Idols' and Mrs. Podmore gave clairvoyant descriptions.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'The Spirit of the Highest' and Miss Conibear gave an address and clairvoyant descriptions; also on the 20th.—N. B.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Address by Mr. A. G. Taylor on 'Where are the Dead?' Circles on the 19th and 20th conducted by Mr. and Mrs. G. Williams, and Mrs. Steeds and Mr. Osborne.—H. O.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Marshall's address on 'The Trend of Religious Thought' and Mrs. Trueman's clairvoyant descriptions were appreciated. On the 20th inst. Mr. Wilkins read a paper on 'Reincarnation'; a discussion followed.—N. F.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. R. Bodington related 'Personal Experiences,' and in the evening delivered an address on 'Christians and Spiritualism' to good audiences. On the 22nd Mr. Geo. P. Young, of Glasgow, dealt ably with 'Evidences of the Soul's Survival of Bodily Death.'—G. McF.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Morning, public circle. In the evening Mr. F. T. Blake spoke on 'The Philosophy of Death,' and gave clairvoyant descriptions. On the 18th address by Mr. Geo. P. Young, of Glasgow, on 'Evidences of the Soul's Survival.' Thursday, 21st, address by Miss Howes on 'Woman's Suffrage.'

JOHANNESBURG, SOUTH AFRICA.—On Sunday, June 26th, the Lyceum, under Conductor Foley, gave its service to the adult society. The President spoke on 'Spiritualism in Relation to Education.' During the social hour after the service, Mr. Doyle, hon. treasurer, on behalf of the society and the Lyceum, presented Miss Muriel Gott with a valuable token of esteem on the occasion of her marriage, and thanked her for the good work she has done for the movement here.

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The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

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