

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Looking through a Church magazine recently we found one of the writers (an Archdeacon) disavowing with impatience any belief in the 'resurrection of the body' in the sense of the physical body being raised from the grave and reunited with the spirit. 'None the less,' he writes, 'I believe with St. Paul that we shall be raised into eternal life—body, soul and spirit, i.e., the complete beings that we are now.' And he adds:—

'Resurrection of the body' seems to me a negation of the pagan, and also unscientific, view that a man's spirit 'can be separated from the totality which he is, and positively an assertion that, after death, man survives in all the elements that constitute his personality.' (J. von Hügel, 'Mystical Element in Religion,' Vol. I, pp. 194-196.)

That is to say that the writer in question sees that there must be a 'resurrection of the body' in the sense that man after death must possess a body—a view which, as he implies, is a scientific one. His quotation from von Hügel as to the fallacy of supposing that a man's spirit 'can be separated from the totality which he is,' agrees with our own view. But it is curious to find a Churchman writing in this strain, for this 'pagan and unscientific' doctrine appears to find support amongst some of our friends who do not draw their psychology from old Church teachings.

'God a Present Help' (L. N. Fowler and Co., 1s. 6d. net) is a little book by H. Emilie Cady, the author of 'Lessons in Truth.' It is written from the standpoint of an enlightened Christianity, and there is a continuous appeal to the Scriptures in their relation to the problems of to-day. Some idea of the author's attitude towards the question of death (for instance) may be gathered from the statements on p. 109, where reference is made to 'the facts which are established by science,' and to the spiritual body which is described as being 'complete in organised form and structure, but infinitely more attenuated and ethereal' than the physical body. To most of our readers these things come with no appearance of novelty, but we are always glad to meet such allusions in books which deal with life in its religious aspects. There is a reading public which is less concerned with science and philosophy than with the devotional life, and for readers of this class the book will have a message of comfort and encouragement.

If we do not succeed in life it will not be for want of guides and manuals. Here is another: 'Success, and How it is Won through Affirmation,' by Henry Harrison Brown (L. N. Fowler and Co., 1s. net). Mr. Brown is an

American author, and announces in his preface that he has corrected the errors in the American edition and the book is now 'in its perfect form.' After which we read that, until it is demonstrated, a theory is 'to be held tentatively.' However, we read the word as 'tentatively,' and, passing on, find some useful teaching, although the phrasing is rather too much of the staccato order. He preaches Affirmation, (or auto-suggestion), Concentration and Relaxation, the latter an item of mental training which stands in need of emphasising. As he well observes, certain forms of recreation

are only a change in concentration—are only a change in mental tension, and not a letting go of the tension.

There is a valuable hint there. Many of us need to be taught the real meaning of rest and leisure. If we smiled over the 'affirmation': 'I do not need a dollar. Dollars want me,' it was with tolerance. Dollars bulk very largely in our modern world, and are not to be ignored. Even Love, as a cynic pointed out, ought nowadays to be spelt *Love!* The book has its limitations, but it is not wanting in usefulness, and it has a quite contagious vigour and buoyancy.

A good deal of discussion has been going on of late regarding the subject of eugenics, and questions of segregation, sterilisation and other remedial and preventive measures are being vigorously argued *pro* and *con*. Of course if men were simply physical beings, and the ideal to be kept before us was the production of splendid animals, the problem would be greatly simplified for reformers of the purely scientific type. But man, as a spiritual being, with spiritual needs, is not to be so easily dealt with, a fact that the more thoughtful eugenists have begun to recognise. From our own point of view, a recognition of the spiritual nature of man really renders the problem less, instead of more, complex. It means hope and encouragement. For it is then seen to be a question of a possible advance beyond the grosser physical necessities. Man is to rise above the miseries of his environment, and not to be compelled to have his present conditions adapted to his needs, or (in the last resort) to be forced to adapt himself to them. It is like solving the question of living comfortably in an insanitary and inconvenient house by moving into a larger and healthier one!

A writer in the *Literary Supplement* of the 'Times,' dealing with the poems of Catullus, quotes, as possessing a charm not to be conveyed by translation, the lines:—

Solus occidere et redire possunt,  
Nobis cum semel occidit brevis lux  
Nox est perpetua una dormienda.

The charm of the language and the power of the simile employed may be admitted, but the sentiment is a decidedly melancholy one, for the lines, when we put them roughly into English, read thus:—

The suns have power to sink and rise again,  
But unto us when our brief light is set  
Remains the sleep of one unending night.



That belongs to the poetry which refers to 'the nothingness of things,' deriving its beauty mainly from its pathos. From our standpoint it will not bear philosophical analysis. The idea it conveys is a fallacious one—when the sun sinks it can rise again, but when the soul passes away it is to extinction—to perpetual night. The soul is therefore inferior to the sun, an inversion of thought that even poetic license could not justify. Forty years after Catullus passed from earth Jesus of Nazareth was born to give a new meaning to the idea of a life after death. How such a conception might have transfigured the thought of the great Roman poet!

A few years ago we read in an American newspaper of the practical application of music to the healing of disease by means of an organ with which the patient was placed in immediate contact. The organist played, and the vibrations of the music were transmitted to the sufferers with, it was stated, generally beneficial results. Until then we had regarded music in its therapeutic effects as possessing rather a mental than a physical value. We have certainly known instances in which the playing of a pianoforte by a skilled musician has reduced the temperature of a patient, susceptible to music, in an adjoining room. In a new magazine, published in the United States, called 'Music and Health,' a number of such examples are given. Thus, a case of chills and fever is said to have been cured by a single application of the musical remedy. After the playing of a number of classical pieces, including 'The Moonlight Sonata' (Beethoven) and 'The Evening Star' (Wagner), the patient went to sleep, awaking in perfect health. There is evidently a wide field here for our psycho-therapeutic friends.

#### A SAD SITUATION.

The following paragraph, which appeared in 'The Daily News and Leader' of May 29th, tells a story that fills us with regret, from whatever point of view it may be regarded. Apparently the desired and desirable 'universal brotherhood' ideal is very far from attainment. One wonders if it will ever be realised on this earth; especially as those who have had the advantage, reputedly, of many incarnations seem to be as subject to the 'weaknesses of the spirit' as ordinary mortals.

Since the beginning of the year a number of actions have been occupying the courts in Madras, and these have all ended in judgments hostile to Mrs. Besant; while at the same time disagreements in regard to the Central Hindu College, Benares, have resulted in the resignation of the entire staff (all the members of which were apparently devoted to Mrs. Besant). . . . Some weeks ago the Indian papers published a letter (understood to have been written confidentially for an esoteric group) in which Mr. G. S. Arundale, retiring principal of the college, called upon his associates to bind themselves together in absolute reverence of, and service for, their head, Mrs. Besant, who was 'not only their highest ideal,' but was destined to 'become one of the greatest rulers of the world of gods and men.' The appearance of the letter in print was denounced as dishonourable; Mr. Arundale and the rest of the teaching staff (twenty-three in all) resigned their posts.

Since the foregoing was in type we have received a printed statement by Mr. G. S. Arundale, in which he attributes the trouble in India to the action of an extreme anti-English party 'which aims at destroying Mrs. Besant's influence over the youth of India, an influence which has always been used to restrain them from violent political action or from entering into many of the secret societies which at present form the real danger in India.'

MRS. M. E. CADWALLADER, writing from the Cunard steamer 'Mauretania,' says that she has delightful memories of the pleasant and useful days spent in Geneva and England, and sincerely thanks all who shared in making her visit 'a joy to be remembered.'

## SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 255.)

### THE 'ME' AND THE 'NOT ME.'

Although we may arbitrarily define what is the 'me' and the 'not me,' there are few who have apprehended the truth that the divine reality is the individual self. The most stupendous fact in Nature is our own existence. How we came to be at all, and whether we shall persist (eternally) as individuals are problems that ever recur to the evolving consciousness of man. However deeply we may delve in the earth, however far we may travel in space, we find that it is the relationship of all things to ourselves that gives them their real importance. We trace our physical history through the animal, the fish, the vegetable, until we come to the protoplasmic speck, which in material science marks the beginning of man; but while science tabulates evolving life-forms, it is strangely silent about life itself. By some persons life has been thought to be due to a fortuitous concourse of atoms, a result of organised matter; yet how the atoms were fortuitously organised we are not told. But the potent truth is this: 'Forms only register the point of evolution reached by the life, or the individual.' This is the subjective evolution of which we hear nothing. Science collects facts; but facts are only materialised truths. The fact is the letter; and the letter, when alone considered and worshipped, killeth. It is the spirit (truth) which giveth life.

To a thinker physical relationships are only important in that they show spiritual unfoldment. We are, and if immortal, always have been, without beginning, without end.

Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not; End and Beginning are dreams!  
Birthless, and deathless, and changeless, remaineth the spirit  
for ever:

Death hath not touched it at all, dead though the house of  
it seems.

The universe, made up of various grades of matter, is beginningless and endless—'never was time it was not.' It is important that we remember that the crudest form of matter holds the potentialities of the highest. Planetary systems may come and go, but the universe goes on for ever. Systems are but milestones on the road of evolution. We may think of a beginning of a system of worlds; but of a beginning to the whole universe—when that is meant to include the absolute and unconditioned—we cannot. An infinite void is unthinkable; it would be an infinite nothingness. To state it in terms of religion: God is—and God is something; something is substance; the universe is composed of substance; therefore the universe is God. The divine reality that lies at the root of this thought is that, if we conceive of God, we can only conceive of a God. He becomes at once personal. Pure atheism, on the other hand, is unthinkable, because it speaks of dead matter that has become alive. We can only think of life and matter and God as one—then the phenomena of our terrestrial existence become understandable.

What lies wrapped in that mysterious well of subconsciousness of which the ordinary waking self is only at times aware, it is not possible to tell; but just as the results of all past unfoldments are present in the now, so in the subconscious selfhood is registered the history of its past achievements. This wonderful being, with its hidden lore, is a fascinating study, and all the phenomena of Spiritualism are symbols of hidden forces and higher realms of being. But, endless as is the road we are on, we can, by an introspective study of ourselves, glean something of the divine 'me' which has emerged here for the purpose of learning the laws which govern it. What is this 'me'? We may tabulate the number of bones, the ligaments, nerves, arteries, veins, tissues, &c., which make up the physical envelope called a man, but who is the individual behind the mask? Out of the whirling dust of matter comes the sparkling light known as man. Crude and unfinished he may be, but he has dreams and aspirations which give the lie to the negationist.



who says that the tomb is the wayside inn whose only salutation is 'Good-night'! The real man is something more than flesh and blood, something divinely human. It may be that the human form is not the *real* form of the 'me,' since forms only indicate progress, not finalities, and while it indicates the line of advance up to the present, it may only be the form best suited to this planet.

If it be true that the individual has always been, and has come up through the various grades of life, what numberless forms he has been incarnate in! Nothing is lost, and, embryonically, man repeats in a crude way the story of the past. Can it be that in the subconsciousness of the individual there lies the knowledge of how to mould a human form? If so, where has the individual acquired his skill? Is evolution but a series of experiments carried on by the individual, which began with the one cell and gradually, as his knowledge of law increased, advanced to more complete structures? Standing, as we do, self-consciously looking down the past and peering into the future, with wondrous thoughts swelling in our souls, can we think that we ever began to be, or that the normal consciousness is the all of man? Speculatively this may be true, but it cannot be demonstrated, and we dare not go further than the gravitational pull of our facts will permit. If nothing is lost, then somewhere in our being lies this marvellous knowledge.

The larger self, which emerges at intervals, and displays its abilities in what are called gleams of genius, inspirations, dreams and intuitions, is surely the integration of all that the 'me' has passed through, and, as we become more conscious of the larger selfhood, we realise what a well of wisdom there is within the real man. Whosoever can get behind the phenomenal to the noumenal will read all mysteries. Because of the universal oneness of life and being, the eternalness of the divine 'me' can be postulated. But, if so, that 'me' has always been active and has run the gamut of terrestrial existence until it has attained self-consciousness, and the recognition of this will enable us to work with, and not against, the universe.

The 'me,' 'I' or 'Ego' is the divine self, that is always seeking expression on the various planes of being, and true to its nature it tenaciously holds subconsciously all the results of its varying experiences. By experiment we have learned that the self under the threshold of normal consciousness can compute time. If a suggestion be made to a subject in the hypnotic state, that at the end of ten thousand minutes and forty-five seconds he shall make a cross and sign his name, and then he be awakened, he will, although normally knowing nothing of the command, do as suggested at the exact expiration of the time. Hence, then, there must be some part of the individual that not only can respond to stimuli intelligently applied, but can usurp the seat of the normal consciousness at the time indicated. Hence the late Mr. F. W. H. Myers defined 'suggestion' as 'an intelligent appeal to the subconscious self.' Experiments such as this seem to suggest that the whole man cannot manifest through the physical body as its vehicle.

The existence of these subconscious powers implies a subconscious realm, where that which we now denominate the 'sub' will be the normal consciousness. Possibly, too, we are all linked up on the subconscious side of our being. When by the sea we may discern many a rock rising here and there above the waves in solitary grandeur. Each rock looks absolutely detached from the others, yet we know that all are connected by the sea-bed. The individual man, emerging from the ocean of materiality, may be likened to such a rock, and just as, with the receding of the waves, more of the ocean bed is exposed, so, as materiality recedes, more and more of this unconscious selfhood becomes manifest. Herein lies true progress; the winning to one's self tracts from this subconsciousness, until we become self-conscious of the bed-rock of consciousness which links us up with the mighty whole.

Mediumship indicates the line of advance, but we must work toward a central point of control, so that we can regulate our own psychic activities. To do this we must build up our moral and spiritual character. By this process alone can we attain unification, which is the realisation of the larger selfhood—the absolute divine 'me.'

Evolution is a response to a call. The call and response are

continuous. The call is from without, the response is from within. It is environment which calls—the 'not me' which cries unto the 'me.'

Behold there is a sun, and light streams from it in showers of golden radiance. It fell upon the world ages before life was manifest. But at length life emerged, and in response to the call of the sun, a sensitive spot was formed which ultimately developed into a perfect eye. The world was full of sound; the roar of the cataract and waterfall; the sonorous voice of the storm; the crash of the thunder. The elements fought and wrestled in a thousand tones, and when life emerged another sensitive spot was formed, and at last an ear. Behind the ear was a brain; connected with the brain was the man, who learned to discriminate, who caught the symphonies of fluttering leaves, the music of pattering raindrops, the deep organ tones of the ocean, and the thrilling voices of the forest. With manifold utterance Nature called and man responded. He made instruments, and catching the divine melodies, sang songs that ravished the hearts of his fellows, mingling with the voices of Nature the sweeter, wilder, grander emotions of the human heart.

The stars shone in space for untold ages, until man, gazing upon them, pondered on their mystery. In the silence of the night they called, and he traced the paths of the constellations. He wandered on the cosmic highways and the stars became his gods. He wove his myths, and the starry hosts moved across his pages of legend and antique lore. They called, and his religion sprang from the womb of night and became his star, bright as the star of Bethlehem. After long ages he drew closer to them, measured their orbits, weighed them, deduced the laws of their motion, and by spectrum analysis discovered their constitution. He stretched himself to meet them, and felt that on the purple breast of night were strewn the jewelled thoughts of the Infinite. The various forms of life around him called, and man responded. He searched and studied, and discovered his relationships. The earth itself called to him, and behold in imagination he turned the leaves of her mystic pages, and was awed at the majesty, grandeur, and greatness of Nature. From all points Nature was calling to him. Even from the unseen realms came voices. Dreams came to him, visions visited him. He had tremblings and wild bursts of inspiration. Wonderful thoughts flashed upon him from out of the silence. The air was alive with the spirits of the departed. Every glade and glen and mountain side, every pool, river and waterfall, was peopled with mysterious beings calling, calling, calling. In response he wove his mythologies, told his fairy tales, composed his romances, sang his songs and wrote his dramas. The world was alive and ministered to him. Between the 'me' and the 'not me' there was constant reciprocity. It was, and still is, the divine circulation, whereby spiritual health abounds. The 'not me' is the echo of the 'me,' the reflection of the divine self. Hence man always finds in Nature just what he looks for. The 'not me' is environment. The 'me' is the divine selfhood which is the true heredity and uses environment to express itself. It is the 'I am that I am' of the mystic—the maker, preserver, transformer.

(To be continued.)

#### M. BERGSON AND PSYCHICAL RESEARCH.

'The Nation' of May 31st says:—

On Wednesday, M. Bergson, the new president of the Society for Psychical Research, gave a fascinating lecture on the relations between psychical and physical inquiry. Premising that telepathy could not be explained away by statistics of coincidence, he went on to explain his theory of the use of the brain in thought. It was, he said, the organ not so much of thought or feeling as of attention to life. It drew the mind this way and that, veiling the past, and only allowing so much to penetrate as serves the present, while some things slipped through unasked. It 'canalised' our perceptions, but on the banks of these channels lay a fringe of vaguer perceptions. He gave a half-ironical sketch of what might have happened if the great scientists of the past had devoted themselves to psychical instead of to physical research, and suggested that an entirely different mental structure might have arisen from that which our Western civilisation has created and knows. But while we have been the busy Martha of thought, caring for the things of this world, the East has surely chosen Mary's part of looking after the mind to the neglect of matter.



## SPIRITUALIST MAY MEETINGS IN LONDON.

The Spiritualist May Meetings held by the Union of London Spiritualists at South-place Institute, Finsbury, E.C., have come to be regarded as a hardy annual, and the audiences on Thursday, May 29th, were more than usually large and enthusiastic. The chairman, Mr. G. Tayler Gwinn, stated in the morning that the occasion was unique, for not only had they reached the round dozen in their meetings, but they had with them Dr. J. M. Peebles, the old war-horse of the movement, who was one of the first, twelve years ago, to send congratulations and good wishes to the Union when it proposed to institute these yearly reunions. Such gatherings were a sign of advance; they afforded to many people, especially to the workers, who seldom saw one another at other times, a welcome opportunity of meeting and exchanging condolences or congratulations. On this occasion they congratulated Dr. Peebles on his recovery from his recent severe illness.

Dr. Peebles received quite an ovation, and although he delivered his address seated (until the last few closing sentences, when, in his enthusiasm, he rose to his feet and delivered an impassioned peroration), it showed that he had lost none of his old-time vigour and eloquence. After a rapid sketch of the evolutionary process of the development of living forms on the earth until man was reached, he dwelt on the grand achievement in the ultimate development of man 'full orb'd and self-poised,' man and woman, the two halves of the perfect human being—with all the spiritual powers that fit that being for an immortal existence. True it was that bodies must die—because composed of physical, organised substance—but the question arose, what then? Where are our forefathers? Political questions vanished as compared in importance with this—'What is the destiny of man?'

Briefly illustrating the illusory nature of our ordinary impressions as to the reality of matter, Dr. Peebles deprecated the materialistic tendency of much modern thought, and expressed the wish that people would rise to the higher spiritual plane, and recognise that the real man was the conscious, thinking intelligence who inhabited the body and used it. 'You,' said he, 'are spirits now, living in a spirit world (I didn't say a spiritual world).' Referring to the Rochester knockings and the messages from the unseen which proved human survival, he exclaimed fervently, 'God bless the mediums! all I know of the spiritual world has come to me through mediumship. The beauty of our Spiritualist gospel is that we can prove it, we can explain it. Our position is logical, scientific and religious.' Dealing with the trance state, Dr. Peebles related that on one occasion he mesmerised a youth and controlled his mind, giving him the suggestion that he was Henry Clay. Standing behind his entranced subject the doctor then willed him to deliver a political speech, and this the youth did, not in the doctor's own words, but in a form that conveyed to the listeners his ideas. 'I entranced him; he was my medium. When I die I may still influence a sensitive and make him my medium to transmit my thoughts to the world—this is what I mean by trance mediumship, through which we gain our evidences, our gospel which blesses the world.' Humorously making believe that he was addressing an American audience, Dr. Peebles said that what was needed was trained, scholarly speakers and developed mediums who could give messages and names of spirits straight out, without any hesitation or mistake. The audience, to judge by the applause, appeared to think that this need was as great in this country as in America. There was need, he continued, of more enthusiasm, of more earnest work for all progressive reforms, need of deeper soul-conviction of the truth of spirit communion and devotion. The gospel of the spirit taught the importance of right living here, as in this life we prepared the conditions for the next. Over there every man stood revealed at his true worth; his aura showed whether he was in the heaven or hell state. A deceased millionaire once manifested to the speaker, and deplored his state, declaring that he was in the dark and alone. Each of us made his own future home, and there were hell-states here as here; it was not all glory! Years ago he knew a fine old man who was called an atheist—he could not believe in the Bible Jehovah (neither could Dr. Peebles). He had a son, a

superior scholar, who won high honours at college, then faded away and died. At the funeral, which the doctor conducted, the old patriarch kissed his dead son's cold lips and sobbed out, 'If there be any God, oh, why is this—why should he, so young and full of promise, die, and I, old and useless, be left alive?' and then he broke down, weeping bitterly. Three years later, when they met again, this so-called atheist acknowledged that the comforting words Dr. Peebles had spoken at the funeral were the truth; he now knew that his son lived. He had in his own home received the most convincing evidences of that son's presence and identity and unflinching love. 'It is all there,' exclaimed the doctor, springing to his feet, 'it is all there! The truth is revealed, man does not die. Our gospel is the truth of God; it is the gospel of the life immortal and the immortality of love.' There was loud and continued applause when the doctor resumed his seat.

At the afternoon session, which was well attended, a large number of clairvoyant descriptions of spirit friends, and brief messages, were given by Mrs. Place-Veary and Mrs. Cannock. With but two exceptions the descriptions were all recognised.

Long before the time for commencing the evening meeting, the hall was well filled, and Dr. Peebles received an especially hearty welcome on his arrival. Mr. E. W. Wallis gave the opening speech, in which he struck a good keynote. Dr. Peebles followed with a fine tribute to the workers with whom he was associated in the early days, and made a warm-hearted appeal for a spiritual Spiritualism in which love would prompt men to work for others. At this point two women in the gallery interjected some remarks of the old-fashioned, orthodox type, which called forth from another person in the audience the tribute, 'What earnest Spiritualists they will make when they get to know the truth!' Mrs. Place-Veary, in a quiet but telling manner, related some striking incidents of her recent tour in South Africa. Mr. T. Grimshaw followed with a strong speech that roused the audience to a high pitch of enthusiasm, winning round after round of applause. Mrs. Laura Fixen and Mrs. Cadwallader both made characteristic speeches—bright and telling—which were greatly appreciated. The proceedings terminated with a brief, impressive benediction by Dr. Peebles. During the day solos were ably rendered by Madame Violet Charlton and Mr. Frank Godley. The organist was Miss Mabel Gwinn.

The chairman, Mr. Gwinn, gave a useful *resumé* of the year's work of the Union, and announced that the morning attendance was three hundred and seventy persons, the afternoon four hundred and five, and the evening seven hundred and thirty-five. Later in the evening, Mr. Alcock Rush, the secretary, intimated that the collections during the day had amounted to the sum of £17 2s. 9d. After the final hymn, Dr. Peebles, in a few well-chosen words, pronounced the benediction, thus closing an historical and memorable meeting. The speeches were all on a high level, and there was scarcely any repetition. The day's proceedings, from start to finish, were inspired and inspiring. The spiritual conditions were harmonious, and despite the fact that it was probably the last occasion on which we should hear the ringing words of our 'Spiritual Pilgrim' (he starts to-day, the 7th inst., on his return voyage to America), a happy, optimistic feeling prevailed which should have a splendid effect on the workers present, many of whom had come from the various London centres and from suburban and more distant towns.

## 'LIGHT' 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?



## LIFE WITHIN AND WITHOUT THE VEIL.

BY L. V. H. WITLEY.

(Continued from page 209.)

## XII.

## THE NEED FOR SPIRITUAL SPIRITUALISM.

The question, 'What is Spiritualism?' is of perennial interest, and is one that receives ever-varying and widely-differing answers. To some it not merely smacks of evil, but is born of Satan and carried on by his satellites and myrmidons, while to others it is the one great hope and the one sure refuge of mankind. The true mean lies somewhere midway between these extremes; the great drawback of too much that goes by the name of Spiritualism is that it is not sufficiently spiritual.

It is a curious fact that just at the time when the Church tie is becoming more and more fragile, efforts should be made for the introduction into the Spiritualistic movement (or for the wider recognition, at any rate) of something answering to what the Church at its best stands for. As a matter of fact, scholars of the New Testament are questioning whether Jesus ever intended to found a church at all; and many other thinkers, who would hardly claim the title of 'scholars,' have grave doubts whether organised Christianity, as we see it to-day, and through the centuries of its history, ever found a place in the mind and thought of the One who is regarded as its founder. But this in no way detracts from the usefulness of the Church; for what the Church stands for—that is, loyalty to a common hope, fraternity, community of interests, and communion of spirit—is essential to the endurance and to the highest efficacy of any spiritual movement.

It is far from my desire to be regarded as assuming in any way the attitude of mentor—still less of tormentor—but I do feel that there is need for emphasis to be laid upon, and for greater exercise of, the devotional and spiritual side of the Spiritualistic movement. Anyone who has read these articles knows that I should be the last to advocate the spirit of fear or dread in relation to contact or communion with the unseen, but I do appeal for more of the attitude of true reverence and spiritual aspiration. Any other position ill becomes those who feel that to them has been given a deeper knowledge and wider experience than many possess as to the discipline and destiny of the human spirit.

Many who have accepted Spiritualistic tenets hold aloof almost entirely from the official body of Spiritualists—not so much because they disagree with the doctrines, but because they do not find in Spiritualistic meetings that food for the higher life, and that upliftment towards and harmony with the Divine, which they have been accustomed to realise in devotional gatherings. It is no good for the Spiritualist to exclaim, 'So much the worse for them!' The fact is, it is so much the worse for Spiritualism, for it loses the spiritual impetus that the presence and aspiration of these people would bring into the movement.

Returning to the question with which we began, 'What is Spiritualism?' I would not presume to frame an apologia or an answer for anyone but myself; I only say, therefore, that to me Spiritualism stands for spiritualism as against materialism—that is, for the spiritual interpretation of all life and all its manifestations and expressions; for the unity and fraternity of all forms of life; for the co-operation of the Divine and the human, in the working out alike of the individual and the cosmic destiny; for inter-relation and inter-communion, and inter-communication, by spiritual methods and means, between the various planes of spiritual consciousness; for the humanness of the Divine and the divineness of the human—not simply that man becomes Godlike, but that in essence he partakes of the Divine nature; for the spirit of altruism and love in all the relationships of life and between all planes of being and consciousness; for the salvability of every human being, either here or hereafter; for the innate immortality of the human spirit and its potentiality and certainty of endless progress and development.

Perhaps this is enough to go on with. I have no desire and no power to draw up a creed, for I question whether creeds have not done as much harm as good, and, apart from this, one can only agree with 'J. B.,' that if a thousand persons repeat the same formula, they are by no means assenting to the one statement of belief, because every individual's acceptance of, or agreement with, the creed is modified by his personal education and temperament and life-experience. Last Christmas I went, as is my custom, to the morning service at church, and there I heard the village choir-boys stumbling, as I myself used to stumble, over the abstruse phrases of the Athanasian Creed. But I could no more repeat and endorse such statements as this: 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly,' than I could affirm seriously that the world is flat, or that Ireland is the western *ultima thule*, or any other of the beliefs which ruled even amongst the wisest of men at the time when the *Quicunque vult* was drawn up.

If it be objected that I have ignored phenomena altogether, I can only say that they have not been absent from my mind, nor would I wish to detract in any way from their significance or value. Just as love, to be love, must express itself through eyes and by lips and by hands, so spiritual realities, to be realities to those on the material plane, must in some way influence, directly or indirectly, the spirits of those still encompassed by the flesh. But behind and above all phenomena, seen or felt, which after all are momentary and ephemeral and temporary, lies the spiritual, which though unseen is not unfelt, and is abiding and eternal. Why is it that the critical opponent of Spiritualism almost invariably concentrates his attack upon its phenomena? Is it because Spiritualism has made too little of spiritualism and too much of quasi-materialistic occurrences?

This article has developed along lines quite apart from what was in my mind when it was commenced. I had intended making some reference to the late Father Stanton, whom I knew and highly esteemed: in fact, it was a sentence in a memoir which appeared in the 'Church Times' which suggested to me the question with which I began. I shall hope, however, in a month's time to return to Father Stanton, and in that event I must endeavour to stick more closely to my text.

## AN AMAZING LEGAL ANOMALY.

In a recent action respecting some betting transactions, Mr. Justice Bailhache, in his summing up, made some statements that strike us as truly amazing. Suppose the plaintiff had been a fortune-teller, how would the judgment have read then? Apparently there is one law for the bookmaker and quite another law for the unfortunate palmist—the latter apparently in the eye of the law being the worse of the two:—

The plaintiff in this action carries on the occupation of a bookmaker. I call it occupation rather than business, because it would be a slander upon the word 'business' to class a bookmaker's occupation as a business. The occupation is a legal one, and the law has not interfered to prevent its being carried on, presumably because the bookmaker supplies a public want, and provides a market into which fools can go and lose money which they can ill afford, and where, also, they can do it with little trouble to themselves and with great expedition. For that or other reasons the law has not interfered. But it is essential that in an occupation of this kind the bookmaker should be honest to the extent that when he loses he should pay.

Why does the law interfere in the case of the fortune-teller and regard the bookmaker's occupation as a legal one? Why protect the 'fools' in the one case and leave them to their fate in the other? The well-intentioned fortune-teller may do a large amount of good, but we doubt if the same can be said of the bookmaker, even if he be honest in his dealings.

MRS. HELEN T. BRIGHAM and Miss Belle Cushman are spending a week in Holland and will go up the Rhine to Heidelberg and other places, returning direct to New York at the end of June. They send greetings to their British friends and regret that they will not be able to see any of them this season.



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## FACT AND FANCY.

Some time ago we dealt with an extremely interesting book, 'The Lost Language of Symbolism,' by Mr. Harold Bayley, and we are prompted to return to it by reason of some arresting passages in the final chapter in which the author sums up his conclusions.

Here, for example, is one:—

Tradition is not infrequently more truthful and more trustworthy than script, and the tendency of modern research is to re-instate the accuracy and reputation of Tradition.

And the author illustrates his argument in a very pertinent and forcible way by referring to the fact—not too well known—that while Tradition maintained the existence of buried cities at Herculaneum and Pompeii, scientists scoffed at the idea as a superstition. Excavations were at length made, and Tradition was proved to be right and Science wrong. Legal authors, as we know, are fond of descanting on the unreliability of witnesses, and it is certainly true that it is rare to find an instance of two persons giving a precisely similar account of the same event although witnessed by them at the same time. The discrepancies are sometimes quite irreconcilable. But in considering the question we are too apt to overlook the fact that the discrepancies are nearly always on matters of detail. The fallibility of human testimony is rarely exemplified by differences concerning essential facts.

Mankind has always nourished a great Spiritual Tradition on which it was long the fashion of some so-called Science to cast ridicule. Those who have investigated the nature of that Tradition with unprejudiced minds have found that, as usual, Folk-lore was right and Learning wrong. It was the old story. The witnesses differed on details, and the wisacres who heard their stories shrugged their shoulders incredulously and said 'False in one false in all'—probably the silliest maxim that ever found its way into proverbial lore.

It is a hard matter for the intellectualist to enter into the meaning and significance of one of the most widespread faculties of human nature—Imagination. Now it is a mistake to suppose that the Imagination is hostile to facts. On the contrary, it takes a maternal interest in them, and when they come in cold and naked it clothes them in fairy garments, and adds a thousand little beautifying and quaint touches. Sometimes when it has quite done they are so transmogrified that when the scientist comes along, spectacles on nose, the fact is almost unrecognisable.

'Pooh!' says the learned man, 'no fact there,' and passes on with a sniff.

When the ancient world acquired its facts concerning human survival it was (fortunately or unfortunately) lacking in that instinct for scientific exactitude which is the glory of our own era. Instead, it set its imagination to work and peopled the realms of fancy with legions of gods, elves, sprites, gnomes and salamanders. By the time Benjamin Franklin came on the scene it was generally realised how commercially unprofitable these things were. They distracted the minds of the rising generation from the prospects of lucrative positions in banks and counting houses. And Science frowned upon them as the figments of uneducated minds. Old Theology, too, would have nothing to say to them, which was very bad for old Theology afterwards, for when the world was taught to doubt the existence of the 'spirits' of Tradition it began to cast a dubious eye on the idea of spirits generally. It was the modern Spiritualist who first proclaimed the reality underlying the wonder-world of Tradition; following him came the more independent minds in Science and Theology. But, Imagination not having been quite driven out of the modern world, we have still to deal with fantastically-attired facts in our Spiritual Science. It is a little troublesome at times because, after a course of some particular doctrine, an inquirer, seeking the reasonable, will complain to us, 'I can believe in a human spirit, but I really cannot believe in a—Salamander!' To which we can only reply 'You need not believe in the Salamander until its existence is proved.'

Some of the more romantically minded people (we have heard them) have expressed regret at the disappearance of the Fairyland of Folklore even under the light of Spiritual Science. Let us, to console them, quote again from Mr. Bayley's admirable work:—

The present is a period when the walls of matter are crumbling momentarily down and the Fairy-land of Electricity, Radium, Röntgen Rays, Wireless Telegraphy, Gramophones, Cinematographs and other scientific wonders is becoming a reality. I believe with Milton in the fairies, and that

'Millions of spiritual beings walk this earth  
Unseen, both when we wake and when we sleep.'

Yes, we still have the magic wand of Imagination, which, when it is used wisely to create only the beautiful instead of the ugly and repulsive, will fill the earth with forms of loveliness.

## A SUGGESTED 'LOVE-OFFERING' TO DR. PEEBLES.

We have received from the Brighton Spiritual Mission a suggestion that 'the present is an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to the cause for upwards of sixty years, by a one-thousand-shilling love-offering.'

We fully agree with this proposal, but think that it should be a national, not a local effort. Contributions for this purpose, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

'WHEN all that science can tell us is known, when the synthesis is complete and some rudimentary life emerges from the compound, the questions that men have asked from the beginning will remain still unanswered. For the revelations of science make the miracle of life not less, but more miraculous. They do not close the eyes of wonder, but open them with a wider vision and a deeper reverence.'



## RECEPTION TO AMERICAN VISITORS.

At the happy social reception accorded to the American delegates to the Geneva Congress at the Rooms of the London Spiritualist Alliance on the afternoon of May 28th, Mr. Withall, vice-president, referred to the good influence such international gatherings as the Congress had in breaking down the narrowness of our outlook, and promoting a better understanding and a warmer sympathy with the workers for Spiritualism in other lands.

Mrs. Laura Fixen, of Chicago, Ill., said that had she carried out her itinerary, she would have been then at Copenhagen; 'but when I came to Geneva and met those fine English Spiritualists, I was glad to turn about to meet the rest of you and see if you were made of the same sort of stuff.' But with all the 'lovely' times she had had with the English, the time she had with the Irish lady (Mrs. Rolleston) was as good as all of them put together. To her Spiritualism was the biggest thing in all the world. Those to whom it was not had not got the right kind. When people asked her, 'What has Spiritualism done for you?' she replied, 'It has made me a better woman to live with.' Home life was the real test, and if one could truly say that one was a better man or a better woman to live with because of Spiritualism, it showed that he or she had got the right brand. She was born in Denmark. As a child, in the local church, hell-fire was held over her, and at home there was the stick behind the door. The fear of hell was the stick by which the Church compelled obedience, but Spiritualism was the pure free air of the hilltop. When we apprehended its wonderful philosophy, and realised its grand religion, how different the world looked. We sensed our relationship with it all. Nature was the harp to which the soul sang its grandest music. Seeing the world with new eyes, we should see our neighbour with new eyes also, desiring in him or her less of the unwelcome and more of the beautiful. In the consciousness of the mighty silence that breathed through all Nature we should realise our oneness with all realms and powers, and that within our own being were spiritual powers even now waiting unfoldment. (Applause.)

Near the conclusion of Mrs. Fixen's eloquent address Dr. Peebles entered, with his secretary, Mr. Sudall; and Mr. Withall, before calling on the Rev. Thomas Grimshaw, delegate from the American National Spiritualists' Association, to speak, expressed his great pleasure at seeing the doctor, whom they had hardly dared to hope would be able to be present.

Mr. Grimshaw assured the meeting of his pleasure at being present, and stated that he was an Englishman by birth. Although he had lived in the States for twenty-five years, he still had a very warm spot in his heart for England. His affection was deepened by the fact that he was not only born here physically, but he was born into Spiritualism in this country, and he often thought of the many brave pioneers of the movement in England. When people said, as they sometimes did, that they had 'gone through Spiritualism,' he felt they had never rightly understood it—they had scarcely touched the fringe of it, for they could never go beyond it. He was an optimistic person, and believed that Spiritualism had come to stay; it was not going to be absorbed by any other movement. But it was in need of men and women who would consecrate their lives to the spread of its great truths. No movement ever made a permanent mark on the world that did not have its martyrs, and Spiritualism needed martyrs, not necessarily to die for it, but to live and work for it. There was need of a desire for unity, for closer co-operation. We had too many non-affiliated people. He assisted years ago in the formation of the American National Association, and being all the time closely in touch with it he had become acquainted with the undercurrent that was trying to destroy Spiritualism. For the last ten or twelve years they had been constantly fighting for the right of mediums to exercise their gifts without being stigmatised as fortune-tellers. The opposition had got past the stages of denouncing it as delusion or attributing it to the devil, and were now trying to put it out of existence by legislation. A Bill had been presented recently in Illinois State which, had it been passed, would have made it impossible to rent a house to a

medium, and would have put it in the power of the police to raid the house of a medium as though it were a gambling den. In some of the States a medium was legally a 'vagabond.' If Spiritualists were to enjoy their rights they would have to sink petty personal differences and stand shoulder to shoulder. He had a dream of every city and county and state organised, and of a strong international organisation, so that all Spiritualists, the world over, might work together for the upliftment of the cause. On behalf of his co-workers in 'the States' he extended hearty good wishes and assured the British Spiritualists that they were with them heart and soul. (Applause.)

Mrs. Cadwallader said that sixteen years ago she first met the founder of 'LIGHT,' Mr. Dawson Rogers, and his kindly spirit, his words of welcome had made her feel she could never regard anybody who came from the office of 'LIGHT' as a stranger. In all the years that followed, he was to her the embodiment of tenderness and kindness. A long time ago there came into her life something that thrilled her being through and through—a voice that spoke from the past and whispered a name through a medium (Miss Florence Morse), and that told her that one who had seemed a part of her own soul was not dead. She had been a Spiritualist before, but that one message had bound her by chains of love to the movement. During the years in which she had laboured for it she had found people invoking their fathers, mothers, brothers and sisters in spirit life to do something for them. They said to the spirit world, 'What can you do for me?' when they should have learnt to say the other thing—'What can I do for you, for opening the door and bringing solace and comfort to my heart?' That, she felt, was the right spirit, and she wanted to work to pay the overwhelming debt of gratitude she owed. After some happy reminiscences of the Geneva Congress, Mrs. Cadwallader said: 'It was worth travelling twelve thousand miles, and I would gladly travel twenty-four thousand to live it over again.' (Applause.)

Dr. Peebles said that though his body was weak his spirit was strong. He knew of no America, no England, no India. He knew only of one grand family of mankind journeying by ways diverse to one great goal.

After a few words from Miss Morse and Mrs. Rolleston, Mr. E. W. Wallis proposed a hearty vote of thanks to the speakers, coupled with good wishes for their homeward journey, and the hope that that meeting would be a source of inspiration to them in their work. He added that the London Spiritualist Alliance desired to extend to the National Association of America its heartiest good wishes and its appreciation of the efforts which that association was making to uplift Spiritualism. Mrs. Nordica seconded. She reminded her hearers that New Zealand, Australia, and South Africa were linked in this great chain, and as she was about to return to her missionary work over the sea, she wanted to carry the message to the workers who, although in distant lands, were united with us in spirit and purpose.

The resolution was carried unanimously.

**VIOLET LEAVES.**—Several correspondents report that while not effecting a cure in cancer cases in which they have been tried, violet leaves have certainly mitigated the sufferings of the patients. One writer mentions yeast, fresh from a brewery, taken fasting, as being particularly efficacious in all stages of the disease. Another intimates that she received a 'message' from the other side to the effect that not only do violet leaves cure cancer but an infusion of horse radish and leaves has the same effect. 'Two ounces should be put into two quarts of cold water and allowed to simmer for thirty minutes. A quarter of a pint of the infusion should be taken hot two or three times a day.' Mr. D. Barker asks permission to controvert the statement quoted by Mr. G. Benner, on page 240, that small-pox has been arrested by inoculation. Mr. Barker holds that small-pox is being stamped out by sanitation, and he is proud to think that many Spiritualists are opposed to all forms of inoculation, and to vivisection. Mr. 'S. S.' says that his father, who was never inoculated, had a bad attack of small-pox when a young man and died of cancered liver at the age of seventy-two years—this in reply to Mr. Benner's statement that 'there has never been a known case of anyone suffering from cancer who has had small-pox.' Several correspondents report cases in which violet leaves mitigated the suffering of cancer patients but did not cure the disease.



## THE GENESIS OF THE EGO.

By RICHARD A. BUSH.

Some time ago in the columns of 'LIGHT' I enunciated for discussion that the origin of the individual man—body, soul and spirit—was a natural process not requiring any intervention outside of himself such as a special, deliberative, and therefore constantly repeated act of creation either by angelic agency or by God Himself. Very few comments have found their way into print. Criticism, even if adverse, would be useful and welcome.

'Germinal,' in his letter of April 26th, grasps the true import of the theory, when he states that there can be no true parentage if the immortal souls of our children—that which constitutes the Ego—are not from the parents but from a source exterior to mother and father. If it be true that relationships appertain solely to the physical plane—that we are merely instruments for the creation of unconnected souls—consequently with no responsibility for them—it must be well to know it even if we may not at first welcome the knowledge, because truth must be best. Do not let us be afraid of it.

Let us, however, pursue our theory further. As a Spiritualist, I want to say that I accept as proved the basal principles generally accepted by Spiritualists, and contend that these constitute sound premisses upon which to build an argument and to form trustworthy conclusions.

We hold that the spirit body grows—that it is not born perfectly developed or matured—that it is not something acquired after death—that it develops *pari passu* with the physical body, is, in fact, the cause of life and growth of the latter. Where does the spirit body obtain its nourishment before it is thrust into this world to live its independent existence? Answer: From the same source that the physical body obtains its food—*viz.*, the parent. The physical body of the mother supplies the flesh and blood of her developing child, and her spirit-body (etheric, astral, or whatever name of body one may prefer to use) supplies the spirit aliment. And the immortal spirit itself? This is precipitated from the union of the parents, who both possess a portion of the original divine spirit transmitted from the first parents in the long ago, when the physical body of man having become at length suitably prepared, 'God breathed into his nostrils the breath of life and man became a ("life-containing" as some would translate, or) living soul.'

Spirit has a wider sphere of action than matter. It is possible that the incipient or embryo spirit may be able to derive etheric nourishment apart from, or in addition to, that derived from the mother. It may be greatly influenced, and no doubt is, by spirit agencies. But that does not invalidate the original thesis. We begin a two-plane life from the moment of conception, because we derive it from a two-plane life source.

The more the laws and operations of Nature are studied, the more one learns that every phenomenon is a manifestation of activity—vibration. This activity is not fortuitous nor purposeless motion. All movements seem to be creative and recreative. If we use the word 'atom,' it would be called a grouping and regrouping of atoms. A rational conception of the nature of God is that of ceaseless, eternal creativeness—not as a motionless, passionless, contemplative Being, who, having reached the summit of his desires or capacity, rests for evermore in a state of 'having finished.' There can be no life without purposeful movement. If that be a law of the universe, it must also apply to its Creator, or the Divine Himself would be in danger of stagnation. And that is inconceivable. The argument from this is that if we human beings have or are a portion of the Divine spirit, the chief characteristic of man should be his creativeness. That is obviously the case. Note his inventiveness and the use he makes of the materials at his disposal. Now, it is but a step further to suggest that, as these powers are inherent in the spirit of man because of the nature of its divine source, the power also to reproduce spirits after his kind is inherent in man for the same reason. How can he reproduce only half of himself? It would be unnatural. The whole man—body, soul and spirit—must have the power, therefore, to beget fruit after his kind—*i.e.*, entities of body, soul and spirit—without being dependent upon the primal cause of all for special action each time.

The reproductive power of the spirit can operate only when united with the physical body. Although matter cannot dominate spirit, it does, however, affect it greatly. Matter—that is to say, what is called matter—is indispensable to spirit manifestation on this plane. Spirit could not obtain the essential and varied experiences of this plane without intimate association and incorporation with matter. But all organised forms are—in fact, all physical matter is—but varying manifestations of spirit, and it is therefore natural that one should act and react upon the other. If the two were altogether of different principle there could be no unison. Thus the lower manifestations assist in the formation, reproduction, and building up of the higher. There continues intimate association until, by accident or the higher no longer requiring the lower, there is separation—death. If the development of an essential part of the lower organism of man (*i.e.*, his physical body) is arrested, or after maturity injured, there is also an arrestment of spirit development as, for instance, in the case of imbeciles or degrees of mental deficiency.

The potentialities of the spirit are unlimited. They are limited on this plane, as on all planes, only to the extent to which the conditions can respond. These powers are latent. Witness the gradual development and awakening of the mind of a child. No man has lived who has been able to unfold and use his intellectual and spiritual powers to the full. No one can set a limit to the evolution of the mind of man in the future ages. These potential powers are attributes of the spirit—but they are latent.

An objection to the theory under discussion of the genesis of the Ego was put forward in the variety of character and varying degree of cleverness in children of the same parents. It was argued that there must be a different spirit in each child—a separate creation exterior to the parents—to account for the differences. The objection vanishes when one remembers (a) That the powers of the spirit are latent and do not develop on the same lines or at the same time. (b) The many little accidents that may affect the growth of the instrument through which the spirit has to function; and (c) The magnitude of the unperceived and largely unrealised influence of other spirit minds upon our own minds and personality, especially during the period of gestation.

An individual may seemingly be born dull and stupid—live and die stupid, because the spirit has not had the necessary conditions for development. There may have been some flaw in the physical body—the result of an accident—or inherited physical defectiveness. But as the powers of the spirit are latent and cannot be quenched, these undeveloped powers can be and are transmitted to the offspring. Hence the fact, of simple explanation, that mediocre or dull parents sometimes have bright, varying and clever children, and occasionally give birth to a genius. And so—*vice versa*.

The portion or quality of the Divine spirit given to man and transmitted from man to his posterity is not endowed with present Almightiness—whatever its latent possibilities may be. It is not, therefore, able to override every adverse condition of its lower or physical environment. So we sometimes see sound minds in unsound bodies. And that is why we see—to quote a correspondent of 'LIGHT'—'such minds as Julius Caesar, Alfred the Great, and thousands of others, having to manifest through physical forms far below their own standard and merits.'

The physical body, however perfect, is an inferior form of spirit manifestation to the etheric body, because an instrument must be inferior to that which uses it, and although it has been created for the use of the spirit, it is an impediment to its free, unlimited expression. This is evidently a part of the plan, purpose, method of the great Architect of the universe which we hope to comprehend more clearly in the future. We may, however, even now, perceive purpose in it, for have we not learned that the overcoming of difficulties increases strength and will-power? So that the imperfect physical bodies of the great minds alluded to demanded extra effort on their part to overcome hindrances; than which no better training, perhaps, could have been devised for them. None of these objections put forward weaken the theory that man, the spirit, when incarnated on this plane can beget a spirit by natural laws without the special intervention of a mind or process exterior to himself.

(To be continued.)



## NOTES FROM ABROAD.

'Le Journal du Magnetisme et du Psychisme Experimental' publishes an interesting account of a 'Phantom Identified.' M. de Fontenay had obtained the spirit-photograph through the mediumship of Linda Gazerra. The medium's guide 'Vincenzo' informed the sitters that the materialised form was that of a lately deceased madman, who during life had been detained at a hospital in Turin. The head of the supposed phantom appears above the head of the medium. Subsequent research on the part of the investigators has proved, however, that, contrary to Vincenzo's declaration, the photo is an exact and faithful reproduction of a painting by Rubens. This painting, which represents St. John, is exhibited at the Louvre.

M. Richet, who was present when this photograph was obtained, attests that throughout the séance he had tightly grasped the right hand of Linda Gazerra and M. de Fontenay the left one. At the beginning of the séance various phenomena took place, such as the lifting of heavy articles, knocks on the table, and invisible hands touching the sitters. A pipe which had accidentally been left lying behind the medium was taken up and placed in her mouth. M. Richet considered this photograph an extraordinary one, but taking all circumstances into consideration (chiefly that the picture does not appear in relief), he came to the conclusion that it is the photograph of a painting, and not that of a stereometric form.

M. de Fontenay, who was asked for his opinion about its resemblance to the painting by Rubens, explained that this discovery had not surprised him; on the contrary, he felt convinced that by a diligent search in the various museums and picture galleries many an original painting might be discovered a photograph of which had been obtained through the mediumship of Linda Gazerra. Finally M. de Fontenay remarks: 'The various trances to which mediums are subject may be compared to a kind of somnambulism; during this state they obey passively the injunctions of their subliminal consciousness. The writing medium expresses in writing his inner perceptions, and the materialising medium reproduces physically his inner visions of a painting, or any other object, which, in a mysterious way, has been registered on his brain.'

In reference to the recently published book 'La Mort,' by Maurice Maeterlinck, 'Le Messenger' remarks that only comparatively few pages of this grand work are devoted to our bodily abolition, and that the greater part of it deals with conjectures about life beyond the grave.

The author not only rejects the religious conception of the resurrection of our physical body either in a future Eden or in a place of torment, but also absolutely refutes the idea of a total annihilation, as we belong to a universe in which nothing is ever lost, where the least atoms—though they be the last fumes of a body consumed by fire—still remain an integral part of an imperishable whole, eternal, without beginning and without end. In fact, there is no death, or rather 'there are no dead,' as Tytyl exclaims in 'The Blue Bird' in the beautiful scene of the churchyard. Maeterlinck touches rapidly on the various hypotheses which theologians, philosophers, Theosophists and scientists proclaim about death, and lastly he quotes the more modern doctrines of Spiritualism to which he unexpectedly accords much value. A strange experience that befell him at the Abbey of Saint Wandrille may have influenced him in that respect.

'One evening,' relates Maeterlinck, 'when I was staying at the old Abbey, where I usually spend the summer months, my guests amused themselves by table-turning, in which I took no special interest. I was peacefully smoking in a corner of the room, yet far away in thoughts. When my guests inquired who was rapping at the table, the reply came that it was the spirit of a monk of the seventeenth century, and that his body had been interred in the east gallery of the cloisters under a flagstone bearing the date 1693. Without any apparent reason the monk suddenly refused to give further information. At the request of my friends I now took up a lamp to assist them in their search for the tomb. At the end of the east gallery we discovered a tombstone in a very dilapidated state, and we had considerable difficulty in deciphering its inscription—A.D. 1693. At the time when the message was rapped out on the table, there was nobody in the room but my two guests and myself; the former did not know the Abbey, having only arrived the same evening just before dinner time.'

F. D.

It may be of interest to Spiritualists to know that Mr. J. A. Douglas, himself an enthusiastic Spiritualist, has written a play, entitled 'The Duchess's Necklace,' which is to be produced this (Saturday) evening, June 7th, at the Aldwych Theatre, Strand, W.C. Mr. Douglas informs us that the production of this play was foretold to him some time ago, before he had so much as dreamed of it.

## AN AMERICAN PROTEST AGAINST LEGAL PERSECUTION.

Our energetic Chicago contemporary, 'The Progressive Thinker,' in its issue for May 3rd, published the following Protest, drawn up by the Hon. R. A. Dague, with a request to its readers to cut it out, obtain as many signatures to it as possible, and return it to the office of the paper by July 4th, 1913:—

WHEREAS there have been in all the past among all nations of the earth, mediums, seers, prophets and clairvoyants, and—

WHEREAS the Old Testament Scriptures abound in accounts of seers and prophets who conversed with 'familiar spirits,' and the New Testament tells how Paul heard Spirit Voices, and Peter, James and John saw the Spirits of Moses and Elias, and—

WHEREAS all Pagan Nations, as well as Jewish and Christian, also had Clairvoyants, Seers and Prophets, among whom was Socrates, the wisest of all ancient philosophers, who held daily converse with his Spirit Guides, and—

WHEREAS Joan of Arc, a simple uneducated peasant girl aged fifteen, saved France as a nation, and as commander of her armies won memorable great battles, being directed in all military movements by the voice of a Spirit, and

WHEREAS the founders of the Roman Catholic Church endorsed Spirit communication, and Rev. John Wesley, founder of the Methodist Church, had converse with invisible intelligences, as did many other illustrious churchmen, and—

WHEREAS believers in Spiritualism include the names of distinguished scientists, philosophers, and authors, among them Swedenborg, Victor Hugo, Camille Flammarion, Alfred R. Wallace, Judge Edmonds, Harriet Beecher Stowe, Professors James and Hyslop, W. T. Stead, Ella Wheeler Wilcox, and scores of others, and—

WHEREAS Spiritualism has been incorporated under the laws of the Republic as a religious body in twenty-two States, and maintains societies in every State of the Union, and has a large and rapidly-growing amount of literature of a highly intelligent and scientific character, and—

WHEREAS Spiritualism is sustained by the scriptures, teaches the purest of morals, holds to the highest ideals, and numbers hundreds of thousands of adherents, among whom are lawyers, judges, scholars, statesmen, scientists, teachers, clergymen, and men and women of all occupations and stations in life who accept Spiritualism as a religion—a cheerful, uplifting, comforting, all-sufficient faith, and—

WHEREAS the fundamental teachings of Spiritualism are: A belief in an Infinite Intelligence, or God, and a Universal brotherhood of man; that Death is not extinction but birth to a higher life; that the conscious Spirit or mind of man, after leaving the body, lives in a Spirit zone, or sphere, invisible to our mortal eyes but a real tangible world to Spirits; that we are each of us Spirits here in the mortal form; that all of us possess a 'sixth sense,' or clairvoyant and clairaudient faculties in an embryonic state, a few favoured ones who have this sixth sense unfolded or partially so being known as seers or clairvoyants, or prophets, and—

WHEREAS to millions of people this belief is comforting—is a sacred religion; now,

THEREFORE, We, the undersigned citizens of the United States, do here and now and ever will firmly protest against the proposed enactment and enforcement of statute laws under which Spiritualists and their mediums, who are their pastors, can be persecuted as law-breakers and vagrants.

Such proposed statutes are in conflict with the Constitution of the United States, and a grievous outrage perpetrated upon millions of good citizens because of their religious beliefs.

After reading the foregoing vigorous and needed protest, we were more than surprised to find American Spiritualists themselves proposing a 'Bill' which not only puts 'spirit mediumship' on the same level as fortune-telling, magic, &c., but will, if enacted, make it illegal for a medium to advertise or in any way announce his willingness to serve the public! The fact that they propose to do this after they have declared that 'the present statutes against obtaining money under false pretences and the operation of "confidence" games are ample for the punishment of all forms of frauds practised by impostors and charlatans under the cloak, guise, and name of Spiritualism, spirit mediumship, etc.,' makes their action all the more incomprehensible. If existing laws meet the case, why introduce a new law which complicates matters, lowers the status of mediums, and renders it practically impossible for them to do their work? It is also proposed to fine, without discrimination, all those firms, newspapers, or magazines who print, publish, or distribute such advertisements not less than ten dollars for each such advertisement. We wonder if the promoters of this Bill realise what they are doing, or are the enemies of Spiritualism posing as friends?



## THE VOYAGE.

By J. ARTHUR HILL.

A great ship was sailing over an uncharted sea. Around and behind there was diffused light, as of a northern twilight. Above, there flickered the mighty shafts and banners of the aurora borealis, and hosts of stars sent down their tremulous beams: both unheeded, for few of that ship's company looked up. In front was a wall of darkness. The ship ploughed on, but, ever as it moved, the darkness receded and was always a cable's length ahead. Few of the passengers looked at it. Most of them were busy playing games, or making love; some were sorrowing, some were drinking, and many slept.

An old man leaned over the stern rail, his dreamy eyes fixed on the far-left horizon. His little grandson, too small to overlook the bulwarks, tugged at the old man's hand, impatient of the stillness of age. The man's daughter had been scanning the other passengers, and playing with her boy; but at last she turned momentarily and flung a half-kindly, half-contemptuous question.

'What do you see, father?' and turned away with little care for an answer. Conventional filial duty had made her simulate interest, that was all.

The man spoke with a hollow and remote voice, like seas booming in distant caverns. His eyes were filled with tears.

'I see sunlight, but very far away. I see green fields, and trees, and happy children. Then I see a great river, broadening into estuary and ocean. Many children sail in boats down the sun-lit river, and the masts are wreathed with flowers. As they reach the sea, the sun sinks, and twilight sobers the glee. And now I see that the boats are become ships, and they sail ever on through dangers seen and unseen—icebergs, storms and sunken rocks. Many sink, and all on board are lost.'

The woman shrugged her shoulders and answered with light words.

'You look the wrong way,' she said. 'Look around on our ship's company. See how light and warm it is here. Is not the food good and the wine strong? Is not the voyage happy . . . ?'

And her eyes followed with alluring look the stalwart young man whose glance was repeated over his shoulder when he had passed.

'Or look forward,' she continued, absently, 'into the land of promise which lies ahead.'

The child looked up; he had been listening.

'Tell me of that,' he said. 'I see nothing behind, but I see much in front. Great buildings, castles and towers, streets of gold, and a never-ending play-time. Tell me more.'

The old man sighed: 'Child, I have looked, and I see nothing ahead save a great darkness.'

The mother sighed, but smiled: 'Child, it may be so. I see something dimly. It may be you are right.'

The stalwart young man came by. He stopped near the old man.

'Sir,' he said, 'what is our destination?' 'I do not know,' replied the greybeard. 'Are we going anywhere?' Silence. 'Is there a pilot on board?' Silence. 'Or captain? Or any engines? Or any helm?' Silence. The child looked up in his grandfather's face, and shrank away. The old man was dead.

The woman and the young man joined hands. They were decorously quiet for a time. But soon they turned their backs and were laughing. And the child played with his toys, looking up at times to kiss his hand to the pageant which he saw in the mists ahead.

The Spirit of the Earth received the old man's soul into her bosom. Tenderly brooding over him, she awaited his awakening. He was bone of her bone, flesh of her flesh, and she loved him; though hitherto, like all her wayward children, he had not known her. But the mother-heart can love without return.

At length the soul stirred and woke. No longer old and way-weary, it appeared like a glowing angel, waking from sleep, if such beings could be imagined slumbering: yet shadows of past darknesses lurked in his eyes. He looked up. The shadows fled from the eyes into which her own eyebeams were poured.

He was about to ask: 'Which of us was right?' But now he knew. The answer was 'All, and None.'

## A PLEA FOR IDEALISM.

'The Idealistic Theory of Perception' is the title of a lecture delivered by Mr. Reinhold C. Petter before the International Club for Psychical Research on March 26th last, and free copies of which in pamphlet form can now be had on application to the author, 16, Westbourne-square, W. Mr. Petter states the argument for idealism very clearly and cogently, tracing the successive stages of its growth through Descartes, Spinoza, Locke, Berkeley and Hume to Kant and Schopenhauer. He points out that

Kant came to the conclusion that *time*, *space* and *causality* are products of our intellect in the way that *time* is the manner in which our intellect arranges the sequences of our impressions, 'their after each other'; *space* the manner in which the intellect arranges the simultaneous occurrence of several impressions, 'their side by side'; *causality* the connection between the impressions. By this threefold action of our intellect experience is produced from the stimulus of an outer object, the nature of which Kant could not explain, but contented himself by giving it a name, calling it 'Das Ding an sich'—'The thing in itself.'

Schopenhauer 'opened another path in seeking this mysterious "Ding an sich."'

He did not search for it in the outer world, but recognising that his own body, his own person, was an object amongst objects and therefore bound to contain as its nucleus the very same 'Ding an sich' as other objects of the outer world, he entered into the secret depths of his own soul, and thereby discovered that we find in our self-consciousness the Will to be the primary and most intimate constituent of our being. By Will we have here to understand the response of the outer impulses, the yes or no to outer motives, presenting themselves to the self-consciousness. Schopenhauer recognised that this personal Will was only a specialised expression of a meta-physical Will-power which itself lies beyond our consciousness. He then by analogy concluded that as he recognised the will as the most essential constituent of his own being, the essence of all the objects of the outer world equally was will, which emanated from the same metaphysical Will-power.

Matter, therefore, is not something which exists independently of our mind, but is the objectified combination of time, space, and causality—products of our intellect. It only 'comes into existence when the will or spirit takes upon itself certain conditions which we may call worldly. Matter is, in fact, nothing but the relation between subject and object, and vanishes when subject and object unify.'

To him who fully grasps this, the Vedic history of Creation will become quite comprehensible. As long as the Mahâtma—the Great Self—existed in itself alone, there was nothing but it existing in perfect harmony and happiness. But when entering into duality, when dividing itself into subject and object, matter was created as a bridge between the two parts; the whole material world appeared, and with it doubt and pain, love and hatred. When the final union will be again attained, the material world will disappear and all disharmony cease. This seems to me the only right solution of the mystery.

We are inclined to demur. The happiness of 'existing in itself alone,' enjoyed by the Great Self, with nothing to contemplate but its own perfections (if it ever did so exist), would, we should imagine, be apt to pall; and that of the smaller human self, when absorbed into the Great Self, is beyond our comprehension. If we may express a preference, we would prefer, in spite of disharmony and doubt and pain, to keep at least some measure of 'objectification'—and, with it, the happiness of love.

MR. HANSON G. HEY, secretary of the Spiritualists' National Union, sends us the following list of the persons who have been nominated for office during the coming year, and whose names will be submitted for election at the Union's Eleventh Annual General Meeting, to be held at the Midland Institute, Birmingham, on July 5th: President, Mr. Geo. Tayler Gwinn, Mr. Reuben Latham; Vice-President, Messrs. J. J. Morse, R. A. Owen, Jas. Robertson, H. J. Webster; Secretary, Mr. Hanson G. Hey; Treasurer, Mr. Thomas H. Wright; Council (five required), Mrs. Jamrach, Messrs. Will Edwards, William Gush, W. Grindley, Junr., Frank Hepworth, John Henley, A. E. Hendy, Jas. Knight, J. J. Morse, J. W. Marsden, John Owen, Geo. F. Tilby, J. T. Ward. Any withdrawals should be in writing and sent to Mr. Hey, 30, Glen-terrace, Clover Hill, Halifax, not later than the 20th inst.



## ITEMS OF INTEREST.

The workers in the Spiritualist societies in London have a hard struggle, and yet they bravely carry on their meetings and endeavour to keep the light of Spiritualism burning brightly. A letter recently received from the secretary of the Spiritual Church, Shrewsbury-road, Manor Park, clearly indicates the faith, perseverance and courage that inspire the little band of workers there. He writes: 'We are trying to maintain the best possible conditions in this centre for the presentation of our spiritual truths, by improving the little building, and at the same time securing the best possible workers. The result, I think, will justify the effort. We are our own freeholders, have beautified the exterior of the church, and, of the small mortgage raised on it, have repaid over one-third; we have purchased hymn books, are improving the musical service, and, above all, are gradually drawing together a band of steadfast earnest workers. Our progress has been gradual but sure, always aided by our arisen brethren.'

'Death—and Then?' is the title of a forty-four page pamphlet by Arthur Mee ('Idris'), of Llanishen, Cardiff, price 4d., post free. It is a well-written expository statement of the world's faith in a future life. The author is a firm believer in spirit intercourse, not from religious or theological considerations, but as the result of his own experiences and philosophical studies. He says: 'If there be survival after death it is a great natural fact, and part and parcel of the scheme of things just in the same way as is radium, or the Bristol Channel or the Milky Way. . . . Psychological research has amply and independently justified the belief in a spiritual world, and has shown (to put it at its lowest terms) the probability that human intelligence exists and persists beyond the grave.' A number of psychic experiences are given at the end, and the pamphlet is so fairly and temperately written that it should have an extensive sale for use as a propagandist agency, as it is well suited to put into the hands of thoughtful truth-seekers.

The substitution of 'or' for 'and' in a sentence may make a most serious difference in its meaning; witness the following instance to which a correspondent calls attention. It occurs in a controversy on reincarnation in the columns of our Italian contemporary, 'Luce e Ombra.' In the March number one of the disputants had the misfortune to quote, from a French translation of 'Spirit Teachings,' issued in Paris by Leymarie, a sentence in one of the communications through Mr. Stainton Moses, which gives an utterly wrong rendering of the original. As the editor points out in a footnote, the original English (of which he gives the correct Italian) runs thus: 'Love and knowledge help on the soul. The child may have the one qualification; it cannot have the other save by education, which is frequently gained by its being attached to a medium, and living over the earth-life again' (Memorial edition, p. 25). The French version speaks of the education as gained 'either by being attached to a medium or by living the earth-life again' (italics ours), thus fathering on Mr. Moses' spirit friend an idea which he clearly never intended to convey.

## FRIENDS IN COUNCIL.

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

## Are Good Messages Got with 'Ouija'?

SIR,—Can any of your readers give me the benefit of his experience with regard to the working of 'Ouija'?

Is it possible to obtain continuous messages of a serious character through this instrument?—Yours, &c.,

DEVONIAN.

## Progress after Death.

SIR,—Some Spiritualists appear to think that when persons of other denominations pass away and find that they can return to their friends on earth, they abandon their orthodox views and henceforth accept the philosophy of modern Spiritualism, but in this they are greatly mistaken. Such an instantaneous change would be little short of miraculous.

I have attended many séances and circles, and have heard many spirits still advancing the creed they believed in before passing over. Clairvoyants frequently tell persons in public meetings that they have Roman Catholics, Salvationists, or Nonconformist ministers as guides, and I fully believe there are Roman Catholic spirits working to advance Roman Catholicism, Salvationists advancing 'blood and fire' and the 'vicarious atonement,' and other people

with other creeds. Death does not miraculously transform those who pass over; changes occur gradually, and progress results from the efforts made by the individual to learn new truth and to understand the laws of life in spirit land.

We know that 'millions of spiritual beings walk this earth unseen, both when we wake and when we sleep.' We also know (or should do) that they do not all entertain the same views as we do, and since many of us are sensitive and susceptible to thought influences and impressions, it behoves us to be careful how we receive and respond to thoughts, for 'thoughts are things.'

Mr. James Robertson says in 'LIGHT' (p. 251): 'Some who have been in that other world for years are still prayerfully expecting that the great day of judgment will come, and that they will be either caught up to a higher glory or cast down to a lower depth.' This is, indeed, too true, but many Spiritualists do not realise its significance, and fail to understand that erroneous beliefs may still hold captive the minds of men and women who have entered the spirit world, but have not, therefore, of necessity entered upon a higher life. Hence the need for the open proclamation of the truths of Spiritualism, so that the truth may be made known to, and realised by, people on this earth. They will then be prepared to live the higher life 'over there' when they pass on.—Yours, &c.,

WILLIAM T. PAINE.

86, Burley Lodge-road, Leeds.

## 'The Birth of a New Civilisation.'

SIR,—Under the above heading, in 'Everyman' of May 2nd, the Rev. William G. Cecil makes the following striking comment: 'Every rational mind sees a new aspect of the truth, and we badly need the eyes of the Chinese thinker to see another and a holier view of Christianity.'

Perhaps the day is not far distant when this reverend gentleman will acknowledge the fact that Spiritualism (and all that it stands to teach) can contribute new aspects of the truth; and perhaps he will then say, 'We badly need the eyes of Spiritualists to give us purer, saner, more reasonable and therefore holier views of Christianity, as to what it really is, and what it stands to proclaim.' For, after all, Christianity is a high degree of attainment, or divinity, in the evolution of the human 'ego' or soul; it is akin to the 'Senior Wranglership' in a University.

Many steps lead up to this degree of unfoldment, and it is open to all, but few have ever reached the goal in this life, just a select few, who might be looked upon as 'forced plants.' Perhaps the way is too narrow at present for all even to attempt it; there is other work for the 'many called' ones to do in other ways; all of which, if properly done, will eventually lead the 'world-race' into this 'narrow way' more naturally, and more joyously, than at present is possible.

I am one of those who believe that the processes of Nature are joyous, and that evolution proceeds on the lines of joy, not pain, when it is allowed to proceed on its own right lines.—Yours, &c.,

F. H.

P.S.—I think the word 'Christianity' is used rather flippantly and few really understand its true meaning. Esoterically, it is the highest degree of divinity possible to the human ego while still enfleshed, and can only be attained by walking the exclusively narrow way, the way all mystics have trod. Exoterically it is, of course, to follow a few plain rules of life, regarding health and morals; the loving our neighbour as ourself, and the doing unto others as we would be done by; and it is the cultivation of that 'more excellent way' of which Paul speaks, that fine ennobling love, which at once strengthens, purifies and elevates the soul. This quality of love is 'the great religion,' the religion of all times, past and future.

## Suggestion in the Trance State.

SIR,—I once had a somewhat similar experience to that narrated by Mr. G. W. Makin in 'LIGHT' of May 3rd, page 215, but with this difference—the suggestion was made while the medium was under control, and again when she was coming out of same, whereas in Mr. Makin's case the control told him that 'what she [the medium] saw and heard would be remembered and described, if a suggestion to that effect were given her by the mesmerist, before the control was effected.'

In a circle of four, of which I was in charge, the medium, a lady of culture and of the positive mental type, passed gradually into the trance state until it was fully established, and she became 'dead' to everything that occurred. This was not to the lady's liking, and she told me that if she was going to remain unconscious while in the trance state any longer she would sit no more. After puzzling my brain as to what I could do, I hit upon the idea of 'suggestion,' which I put into practice at the next sitting. While the medium was in the deep trance I suggested orally to the control that he should try and make the medium conscious of what occurred (oral



suggestion was not always necessary, for the rapport between us was so great that often, while I was formulating a question in my mind, he would, speaking through the medium in his strong bass voice, repeat my question and give me the answer. In a few minutes the medium commenced to describe very vividly a scene in which she was evidently one of the principal actors. I shall never forget the radiant look on her face as she hugged some spirit intelligence who came suddenly into her vision. At the close of the sitting I learned that this intelligence had been attached to her in earth life. As the control was about to leave, I said to him, 'Mind, now, and don't let the medium forget what she has just seen,' and while the medium was regaining consciousness—rather a long process with her—I made the positive suggestion to her, 'You will recollect everything you have just seen when you get back to your normal state.' As her eyes opened, after the last quiver of the body, I said to her, 'Now you remember everything you saw,' and she did, smiled, and was greatly pleased.

Another interesting point in Mr. Makin's experience is the going away of the medium while in the trance state. I remember on one occasion, with the aforementioned medium, trying to elicit from the principal control something definite on this point. I asked him if he could tell me where the spirit of the medium was at that time. He replied that he could not make me understand that, as things were so different on his plane from mine. 'But surely,' I replied, 'you could give me some idea, even using analogy to do so.' His answer was, 'Ah! my friend, it is absolutely impossible; even if I should try, you could not understand.' 'A Belfast Lawyer' will see from this that he has my full sympathy, for, like him, I cannot understand why spirits cannot describe their occupations and surroundings. While the conditions which exist in Central Africa and at the Poles are vastly different from those which obtain here, yet explorers who have visited those parts can give us some idea of what they are like.—Yours, &c., D. M.

#### 'Personality'—'Individuality.'

SIR,—I agree with nearly every word Mr. Guy Heaton has written on page 239; but as he refers to me in relation to the study of Bergson, may I be permitted to write something on Bergson's theory touching the question of personality?

Bergson partly accepts Kant's analogic definition for the meaning of time, but holds that we exist in what he terms duration, and, if I interpret him correctly, appears to assume this is in contradiction to Kant. But Kant's philosophy is based on the existence of a soul in man, and I affirm that he held the soul of man to exist in duration. The only distinction is that Kant held we appear to exist in duration, whereas, I think, Bergson makes duration noumenal. Kant held, many of us think rightly, that we cannot deal with the noumenal in any way; but he still held that the noumenal exists.

Again, I think Bergson's *elan vital* and his *evolution créatrice* are to be found in Kant. The argument runs thus:—

Imagine a monster of Frankenstein, a being with intellectual power like that of man and of power to react against environment, but without the power of imagination. A little close thought will show that such a being could never evolve fresh knowledge and higher command over the material: evolution for him would be non-existent. For man has evolved through his power to imagine new forms of and new uses for the material: it is the power of imagination which is really at the foundation of human advance.

Hume, by his own admission, failed to perfect his theory, and the failure was from his not bringing in the factor of imagination. Man has evolved in knowledge and power over the material, not because of his intellect, but because he can by his power of imagination use his intellect for evolution. Adopting Mr. Guy Heaton's words: 'The intellect of itself only tends to go round in a closed circle.'

In the power of imagination of man we find Bergson's *elan vital* and his *evolution créatrice*; both are anthropomorphic, though I grant the two explain our real advance in earthly life and suggest to us duration for the soul of man.

I must repeat what I have often written; it was Kant who first pointed out that human experience is not merely based on the presentation of objects. Human experience requires the presentation of objects, but such presentation were useless without the schematism of the understanding. This schematism, again, demands the power of imagination in the subject, and this power of imagination is 'a power deep buried in the soul of man.' Kant's ultimate subject is 'the soul of man,' existing free from the limits of time and space, but, to us, existing in duration.

No one can have greater admiration and respect for Bergson than myself; his very terms '*elan vital*' and '*evolution créatrice*' have helped to clarify human thought, while his use of the term '*duration*,' as distinct from time, has, at the least,

rendered the meaning of 'time' clearer. But I still think Kant's philosophy stands impregnable.

I agree fully with what Mr. Guy Heaton says as to intuition in relation to intellect. It may be true that 'to the solid ground of Nature trusts the mind that builds for aye,' but the mind cannot build without intuition!—Yours, &c.,

F. C. CONSTABLE.

### SOCIETY WORK ON SUNDAY, JUNE 1st, &c.

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. W. E. Long, under influence, gave an excellent address on 'Trying the Spirits,' which was much appreciated.—15, Mortimer-street, W.—May 26th, Mrs. Imison gave fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, Pembroke Place, Baywater, W.—Miss Florence Morse answered questions in the morning, and in the evening gave an address on 'To What does Death Lead?' Miss Beatrice Rand sang two solos. For next week's services see front page.

**BRIXTON.**—8, MAYALL-ROAD.—Mrs. Webster gave an address and descriptions. Sunday next, 11.15, healing; at 3, Lyceum; at 7, Mr. Inch, inspirational address. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members only; Thursday, 8, public.

**CROYDON.**—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. G. R. Symons' inspiring address on 'Fellowship' was heartily enjoyed. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Percy Scholey, address and clairvoyance.

**KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. R. King lectured on 'Dreams.' Sunday next, visit of London Union. Speakers: Messrs. G. Taylor Gwinn, P. Scholey and Alcock Rush. A good time anticipated.—T. B.

**STRATFORD.**—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Annie Keightley's interesting address on 'Love and Faith' and her descriptions were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mrs. Maunders, address.—W. H. S.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—Mr. Hough clearly defined 'The Good of Spiritualism.' Mrs. Boddington presided, and gave descriptions. Sunday next, Mr. T. O. Todd. Thursday, at 8.15, clairvoyance. Silver collection.

**CLAPHAM.**—HOWARD-STREET, NEW-ROAD.—Mr. H. Johnson gave an address. Sunday next, 11.15 a.m., open circle; 7 p.m., Mr. G. Scholey. Monday, at 3, ladies' circle. Thursday, at 8, address and clairvoyance. 12th, naming of the granddaughter of Mrs. and Mr. Clempson by Mrs. Neville.—F. C.

**SEVEN KINGS.**—45, THE PROMENADE.—Mrs. Miles Ord spoke on 'The Ministry of Sacrifice and Service' and gave descriptions. May 27th, address and descriptions by Mrs. Mary Davies. Sunday next, 7 p.m., Mr. Thompson. Tuesday, 8 p.m., Mr. G. Taylor Gwinn. 15th, Mrs. Pitter.—C. E. S.

**BRIGHTON.**—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. F. G. Clarke gave fine addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday at 3 p.m., circles.—H. J. E.

**BRIGHTON.**—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mrs. Curry and Mr. J. G. Nicholson gave good addresses and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Karl Reynolds. Tuesdays at 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, interesting address and questions; evening, Mrs. Beaurepaire, splendid address on 'The Unity of Life'; good descriptions. Sunday next, 11 a.m., Mr. W. E. Long, personal messages; 6.30 p.m., address by 'Douglas' on 'God in Man and Death and Judgment.'

**BRISTOL.**—144, GROSVENOR-ROAD.—Mrs. Baxter gave instructive addresses on subjects from the audience, 'What is Hell?' 'Is God or Man Responsible for our Circumstances?' also many recognised descriptions. Sunday next, at 6.30 p.m., public service. Monday, developing. Wednesday, service. Friday, public service, at 8 p.m.—J. S. B.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Cattanch spoke on 'Consciousness'; evening, Mr. W. E. Walker gave an address on 'What is the Use of Spiritualism?' and descriptions. On May 29th Mr. H. Leaf discussed 'Thought from an Occult Scientist's Point of View' and gave descriptions. Sunday next, at 11.45 a.m., Mr. W. G. Willmot, 'Past, Present and Future of Spiritualism'; 7 p.m., Mr. H. Leaf. Thursday, at 8 p.m., Mrs. Richards.



**MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.**—Morning, healing service conducted by Mr. G. F. Tilby; evening, Mr. H. J. Stockwell gave a well-reasoned address on 'The Problem of Death.' A monthly healing class will commence on June 4th, Mr. G. F. Tilby conductor. June 8th, Mrs. Effie de Bathe, address on 'The Hope of Heaven.'—A. L. M.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. G. Brown gave an address and Mr. Moncur spirit messages; evening, Mrs. Mary Davies spoke on 'Spirit Power' and gave descriptions. To-day (Saturday), 8 p.m.; Sunday, 11.30 and 7; Monday, 3, Mrs. Butterworth. 12th, 8.15, Mrs. Keightley. 15th, 11.30 and 7, Mr. Blackman, address and clairvoyance. Tuesdays, 8.15, healing. Sunday, 3, Lyceum.—A. C. S.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Morning and evening, Mr. Alfred Vout Peters gave interesting addresses on 'Hell' and 'The Bible' and well-recognised descriptions. 28th, Rev. Thomas Grimshaw spoke on 'Practical Spiritualism.' Sunday next, at 11.15 and 7, Mrs. L. Harvey; at 3, Lyceum. Monday, at 3 p.m., ladies' meeting, Mrs. L. Harvey. Wednesday, Mrs. Clara Irwin.—J. F.

**EXETER.—MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Mrs. Letheren.—E. F.

**SOUTHSEA.—LESSER VICTORIA HALL.**—Mr. P. Smyth gave interesting addresses.—J. W. M.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mr. W. J. Leeder gave an address in the morning and answered questions in the evening.—H. E.

**READING.—NEW HALL, BLAGRAVE-STREET.**—Mr. E. W. Wallis gave stirring and inspiring addresses. 26th, Mr. P. R. Street gave an address on 'The Pentecostal Dancers.'—M. L.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Address and descriptions by Mrs. Short; solo by Mrs. Hoskyn.—E. D.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Mr. Joseph Kilbey conducted both services. May 28th, Mrs. Hack gave an address and descriptions.—J. McF.

**BIRMINGHAM.—CAMDEN-STREET SCHOOLS.**—Morning, Mr. Emyr conducted a circle. Evening, Mr. Groom gave an address and descriptions.—F. C.

**CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.**—Mrs. Mary Gordon gave an address on 'Life's Realities' and successful descriptions. May 27th, Mrs. Stockwell at members' circle.

**SOUTHPORT.—HAWKESHEAD HALL.**—Mrs. W. Collier gave addresses on 'Mediumship' and 'Awakening in Spirit,' and gave descriptions; also on Monday.

**BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).**—The President spoke on 'Fear'; descriptions by Mrs. Angle, Mrs. Green, and Mr. Hodgekins. Usual week-night meetings.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.**—Morning, circle; evening, Mr. G. F. Tilby spoke on 'The Power of Thought.' Miss Lilly Drieselmann sang a solo. May 28th, Mrs. Jamrach named a baby.—C. D.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Morning, Mr. Rundle spoke on 'How Physical Phenomena are Produced,' and at night gave a much appreciated address on 'Healing' and good descriptions. Mrs. Stevens ably rendered a solo.—C. A. B.

**BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.**—Addresses were given by Mr. J. W. Cox and Mr. Hartley, and descriptions by Mr. H. Mundy and Mrs. Taylor. May 29th, address and descriptions by Mr. F. T. Blake.

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Adams gave an address and Mrs. Summers descriptions. May 28th, address by Mr. Lethbridge, psychic readings by Mrs. Truman.—E. F.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mr. Horace Leaf gave a controlled address on 'Religion,' also many recognised descriptions and messages. Mrs. Matthews gave a wonderful test at the after-circle.

**EXETER.—MARKET HALL.**—Addresses and descriptions by Mrs. M. A. Grainger and Mr. W. S. Williams, of Boston, Mass., on 'The Power of Thought.' Vocal music by Mrs. Williams and Miss Pye.—H. L.

**PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.**—Addresses and descriptions by Mrs. Harvey. May 26th, address by Mr. Spiller; descriptions by Miss E. Little; healing by Mr. Croxford.—P.

**MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.**—Evening, address and descriptions by Mrs. Neville. May 26th, ladies' meeting, Mrs. Harrad. 28th, address and descriptions by Mrs. J. Miles Ord.—T. S.

**TOTTENHAM.—684, HIGH ROAD.**—Visit of the Union of London Spiritualists. Afternoon, Mr. A. Scott, of Peckham, spoke on 'The Sacredness of Life,' illustrated by drawings; discussion followed. Many friends sat down to tea. Evening, the speakers were Mr. G. T. Gwinn, Mr. E. A. Rush and Mr. A. Scott.—N. D.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Mrs. Powell Williams and Mr. Edwards rendered efficient services—addresses, descriptions, and healing.—W. G.

**SOUTH AFRICA.—MARITZBURG, NATAL.**—Our mission is progressing favourably. The Rev. David Leisk has spoken from our platform. We much appreciated his teachings. He is forcible and impressive and we were glad to see so many men in the audience. He has gone to Harrismith, a little town where workers are well received and much encouraged. On a recent Sunday we had a fine trance address through Mrs. Pritchard on 'Spiritualism a Comfort.' We are thankful that we have such a splendid medium.—A WORKER.

#### NEW PUBLICATIONS RECEIVED.

'Death—and Then.' By ARTHUR MEE. Paper cover, 4d. post free. Of the author, 'Tremynfa,' Llanishen, Cardiff.

'When were you Born?' By 'CHEIRO.' Cloth, 2s. 6d. net, Herbert Jenkins, Ltd., 12, Arundel-place, Haymarket. S.W. May be obtained at 'LIGHT' Office.

'Numbers: Their Meaning and Magic,' being an enlarged and revised edition of 'Numbers: Their Magic and Mystery.' By ISIDORE KOZMINSKY. Paper cover, 1s. net. Wm. Rider & Son, Ltd., Paternoster-row, E.C.

From the Theosophical Publishing Society, 161, New Bond-street, W.: Riddle of Life Series, No. 4, 'Theosophy and the Woman's Movement,' by C. DESPARD; 'Nature's Mysteries, and how Theosophy Illuminates Them,' by A. P. SINNETT. Illustrated, paper covers, 6d. each.

On the 11th inst. the Lord Mayor of London will open at the Crystal Palace the Anglo-German Exhibition, which puts forward at a very seasonable time the right hand of fellowship to our German cousins. We understand that the management has prepared a programme calculated to please all visitors, and it is hoped that good results will follow this laudable enterprise.

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## SYLLABUS OF SOME OF THE SECTIONS:

### PREFACE.

**Introduction.**—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

**Section I.**—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

**Section II.**—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

**Section III.**—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

**Section IV.**—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopriestian—Experiment reversed.

**Section V.**—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

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