

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## CONTENTS.

Notes by the Way .....	301	The Value of Psychical Research	as an Interpreter of Religion ..	307
Valuable Testimony to Slave-		Materialisations in a Colliery	Village .....	307
Writing Phenomena .....	302	Spiritual Healing by the Trans-	ference of Life .....	308
Mind-Reading, Telepathy, and		'Dr. Sharp,' Mrs. Wriedt's Guide	Notes from Abroad .....	309
Spirit-Control .....	302	A Little-Known Hero .....	The 'Love-Offering' to Dr. Peebles	311
Science and Immortality .....	303			
Biblical Prophecy Interpreted ..	304			
Spiritualism: A Philosophy of				
Life. By W. H. Evans .....	304			
The Meaning of Death .....	306			

## NOTES BY THE WAY.

The interest awakened by the story of the 'vanishing violets' has been maintained in the Press by other similar stories, and there have also been allusions to 'the ghost of a flower scent,' not so rare a phenomenon as might be supposed. We recall a charming poem on the latter subject by Bret Harte, which deals with the haunting of an old house in Newport (California). The story runs that in the latter part of the eighteenth century a Quaker maiden who resided in the place was courted by a French naval officer:—

Her lover was fickle and fine and French;  
It was nearly a hundred years ago  
When he sailed away from her arms, poor wench,  
With the Admiral Rochambeau.

But she kept the posies of mignonette  
That he gave, and ever as their bloom failed  
And faded (though with her tears still wet)  
Her youth with their own exhaled.

Till one night when the sea-fog wrapped a shroud  
Round spar and spire and tarn and tree,  
Her soul went up on that lifted cloud  
From this sad old house by the sea.

After that the legend grew up:—

And ever since then when the clock strikes two  
She walks unbidden from room to room,  
And the air is filled that she passes through  
With a subtle, sad perfume.

The fragrance was that of mignonette, and the poet sitting lonely and silent in the old house at night fancied he detected the scent:—

Was it the trick of a sense o'erwrought  
With outward watching and inward fret?  
But I swear that the air just now was fraught  
With the odour of mignonette!

It is a dainty rendering in verse of a pretty legend. But these things lend themselves more readily to poetry than to science. We cannot lay a trap to catch these sunbeams. A flower scent is a delicate and elusive thing, and in the case of psychic happenings can be readily dismissed as hallucination by those who are themselves hallucinated by the idea of matter as the only reality.

Of Mrs. Clark, described as the oldest woman in England—she has just celebrated her 109th birthday—we read that she follows no rule in the choice of diet. 'Eat what you fancy,' is her motto, and so instead of the hygienic fare beloved of our food reform friends she eats after the

manner of ordinary folk, and is still able to enjoy roast beef. But centenarians are very rare indeed, and it is generally admitted now that errors in diet are responsible for a vast amount of disease and premature death. People like Mrs. Clark are probably the exceptions that prove the rule, and their longevity simply represents an unusual ability on the part of Nature to overcome the defects of the conventional mode of life. When we compare the average man of to-day with the type of man who lived a century or so ago, we note that a distinct increase of physical refinement has taken place in the meantime. It is a mistake to think that we are degenerate because we can no longer eat and drink with the barbaric appetites of our forefathers. The records of our modern athletes, eclipsing all the greatest feats of the past, prove the contrary.

We were led into the above reflections by a perusal of Dr. J. Stenson Hooker's little work, 'How Not to Grow Old,' now in its third edition (L. N. Fowler and Co., 1s. net). It is a clear, reasonable and convincing statement of the case for a simple and regular method of living. He rightly pleads for a system that shall result not only in a long life but an enjoyable one, and therefore does not confine himself to the physical aspect, or advocate the use of any nostrums or specifics. Without committing ourselves to any opinions on the subject of vegetarianism and the nut-and-fruit diet, we especially approve of some of the maxims in the book, as for instance:—

Hard thinking and light feeding.  
Pure food and pure thoughts.  
Fresh air and plenty of it.  
Fresh thoughts, and plenty of these, too.  
Do not complicate your life—rather simplify it.  
Laugh and grow young.

They are excellent rules, as well for the food reformer as for those who elect to take the world as it comes and to remain moderately carnivorous.

In 'When Were You Born?' (Herbert Jenkins, Limited, 2s. 6d. net) 'Cheiro' deals with the reading of character by the 'period of birth' and the influence of numbers. Thus we are given the leading characteristics of persons born in each of the twelve months, the 'occult significance of numbers with birth dates,' the colours suitable to be worn in each case, and a description (with plates) of 'Life's Triangles' in connection with the periods of the year allotted to the symbols of Fire, Water, Air and Earth. There are also pages ruled for the inscription of birth dates—a veritable occult Birthday Book. Readers of the work will doubtless find interest and recreation in studying the characters of themselves and their friends, in the light of the delineations given, and observing how far the descriptions 'fit.' It is essentially for popular use—a manual of Occultism for the Home, or, as one may say, 'Parlour Magic.' It would be therefore ungracious seriously to analyse the systems of astrology, chromoscopy, and



numeralogy employed. 'Cheiro' is credited with remarkable achievements in the science of 'occult numbers,' and in the chapter devoted to this subject he gives hints based on his own studies.

Sleep is even more mysterious than waking life when we think seriously about it. Dream experiences are usually sufficiently varied and vivid to make the thoughtful wonder what they signify. Some there are who, like Mrs. A. H. Christopher, the editor of 'The Spiritual Journal' of Boston, realise that sleep is far more than a time of physical rest. She says:—

I have always had from childhood the feeling that during sleep I gained mental and spiritual power and knowledge, even more than I did physical vigour. There was no specific impression left on my objective consciousness, as in the case of dreams, which I very rarely had. But, always, as I was getting ready for sleep, there would come, quite independently of any deliberative thought, the feeling that I was to enter upon some very wonderful and glorious experience; and in the morning, the first thought was that in waking I was coming into a quite commonplace and unimportant condition compared with the one I was leaving, although my daily life was full of interest and happiness, and I was free from any morbid pessimism about it.

Therefore, it appears to me that sleep is to be considered not alone a physical necessity, but also as a spiritual gift which it is a mistake to look upon as 'wasted time.' It pays to give ungrudgingly the needed hours to the 'Conqueror, Sleep,' who

plans all night our wondrous recompense.  
He takes away the weary, worn-out day,  
And brings to-morrow—bride without a stain;  
Gives us fresh liberty, a chance to mend:  
Life, hope, and friends enhanced with fresh array.'

#### VALUABLE TESTIMONY TO SLATE-WRITING PHENOMENA.

Those who seek to disprove Spiritualism always appear to think that Spiritualists are a very simple-minded lot of people, with poor powers of observation; yet every work, without exception, which I have read, in which attempts are made to explain away the descriptions of spiritual phenomena, show clearly that the writers are ignorant of various well-known facts which utterly disprove the theories which they advance. Mr. Podmore, for instance, tried to account for slate-writing by supposing that the medium made an excuse for leaving the room, taking the slate with him. But in 1883 or 1884, when my wife and I had a séance with Mr. Eglinton, the medium never left us. We three stood by a large window in broad daylight. My wife held the slates, which were perfectly new, on her shoulder. I carefully examined the piece of pencil before-hand, putting a private mark upon it, and we distinctly heard the sound of the writing, which was addressed to myself and entirely filled the slate. I examined the pencil when the slates were separated and found one of the sharp corners worn away.

No theories about sleight of hand can explain these and numerous similar facts.

J. J. MEYRICK.

LIFE IN NATURE'S SCHOOL.—'Nature is educating man in order that he may reach the answers yet hidden within herself. A large part of that education consists in the mishaps and catastrophes which the strict honesty of her laws now and again brings upon him. We are not in a dame school, but at a university—one where the curriculum is of the widest and of the hardest. The difficulties, failures, disasters of life are the compliment Nature pays us. She puts us up against the most tremendous fates because of her belief in the stuff we are made of; stuff that is to come out victorious in the long battle; that is to learn all the lessons; that endures catastrophe in order that eventually it may conquer catastrophe. And that the training is a good one is shown by the results of it. Man thrives on his difficulties. He wins new secrets from them; his heart glows at the mightiness of the task before him. Baptised by this mother of his into danger and death, he sees into her hope concerning him—into the destiny she predicts for him. So hard a training—for so great a future!'—J. B., in 'The Christian World.'

#### MIND-READING, TELEPATHY AND SPIRIT-CONTROL.

Seeing that there still exist those who dispute the fact of telepathy, perhaps the following case which has come under my personal investigation may be of interest.

I am not permitted to give names, because Mrs. A., the telepathist, shrinks from notoriety, and moreover, because her family is of that strictly orthodox type which holds that 'safety' requires that between direct spirit influence and the ordinary person there shall be ecclesiastical interposition, to perform the function of a resistance coil, with a Bishop for a non-conductor.

The case is instructive because it includes instances of 'simple' mind-reading, and of very long-distance telepathy, with true messages from the living, as well as from the 'dead'—all received by automatic writing, so that a materialist would find it hard to draw a line between that which he is unable to deny—because capable of proof at both ends of the line—and that which he cannot admit, and remain true to his creed.

We will first take a good instance of mind-reading.

A Mr. B. copied from a book a paragraph of about nine lines, then seating himself at a table opposite to Mrs. A. he mentally dictated the passage, when her hand automatically and correctly transcribed every word of the first six lines, and then, evidently tiring somewhat, attempted to give the sense only of the remaining two or three lines.

As an instance of long-distance telepathy the following would be hard to beat because giving a joking incident which could scarcely be accidental. Mrs. A. has an intimate friend, a lady doctor, with whose daughter, Margaret, Mrs. A. is in close rapport, especially when the mother is present, so that it was a common practice, when Margaret was staying at Edmonton, six hundred miles distant, for them to call up her 'subconscious' and receive messages which almost invariably proved correct. On the present occasion when they asked of her 'subconscious' what she was doing that evening in Edmonton, Mrs. A.'s hand, after writing some ordinary incidents, added: 'George has come in. On his taking off his boots to blacken them, I saw a hole in his stocking, and when I told him that I would mend it because it showed, he said, "Oh, no! I'll just put a dab of blacking on the place and nobody will see it."'

Mrs. A. thought the forces were fooling, and was for tearing up the paper, but the doctor insisted on sending it to her daughter, and in due course received a letter saying that it was all true in every particular. I may say that I have since seen the daughter Margaret, as well as the doctor, and received complete confirmation from both. From Vancouver to Edmonton is a far cry, and many great ranges of mountains lie between, but it would seem that in psychic communication—unlike wireless telegraphy—neither height nor depth nor distance is able to separate those who are in spiritual harmony.

The next instance bridges a gap of three thousand miles, and brings in the assistance of discarnate intelligences. One day Mrs. A. felt prompted to sit, and on taking up the pencil, received a message from her brother 'across the Divide,' telling her to 'write to mother at once.' In a few days she received a letter from her relatives in Nova Scotia, saying that the mother, an old lady of over ninety, was suffering terribly from what the doctors pronounced to be cancer of the stomach. As Mrs. A. says, she 'flew' to her pencil, and on calling on her spirit friends for assistance, was told, 'We will send you a doctor.' Her hand then wrote, 'What can I do for you?' (Signed) 'DR. ARTHUR.' On stating the case the pencil seemed poised for two or three minutes, and then wrote, 'I have not had time to go into your mother's condition thoroughly; she is suffering much, but I have been able to bring about such a condition that when the paroxysms come on she will go into a state of unconsciousness.' Letters from Nova Scotia in due course reported this very condition, saying how fortunate it was that the mother's sufferings were thus alleviated. I must explain that no one in Nova Scotia at any time knew anything of these communications. Some time later Mrs. A. received a letter from Dr. Arthur, saying 'that he had now been able to examine into the case, that he



found no trace of malignant growth whatever, that the doctors were mistaken in their diagnosis, that her mother would recover, and, in fact, would be better than she had been for years.' A brave thing to say of an old lady suffering so much, and over ninety years of age! It was for fully three weeks after this that despairing letters continued to arrive, until one day a letter came saying that the mother was much better, that the doctors admitted they had made a mistake, and that she was not suffering from cancer at all. And, as a matter of fact, the old lady is now enjoying better health than she has for years. In proof of this last instance, I have merely Mrs. A.'s own statement, because she never thought of keeping her bulky automatic script; but I assure you she is an excellent witness, truthful and intelligent, and an inquirer herself, and by no means prone to exaggeration.

I could give other instances, but these should suffice, being on a graduated scale, as it were, of mind-reading, of telepathy with the living, and of communication with the dead, announcing true facts unknown to anyone in the flesh.

B. M. GODSAL.

Seattle, Washington, U.S.A.

## SCIENCE AND IMMORTALITY.

### THE APPROACH BY GRADUATED STEPS TO SPIRITUALISM.

BY JOHN RUTHERFORD (ROKER-BY-THE-SEA).

(Continued from page 295.)

#### THE CREATIVE ENERGY OF GOD THE SOURCE OF BEAUTY.

In the higher, as well as in the natural world, Beauty is, as has been seen, the expression of the spiritual. It is Truth working its way through all forms. In fully developed human beings the outer and the inner forces harmonise; and if marriages were absolutely harmonious we might ultimately have a social paradise. From the six loves—Self-love, Conjugal, Parental, Fraternal, Filial and Universal—radiate corresponding auras, each distinct love having its own peculiar colour and quality. Colour thus would seem innate; and the colours denoting affection, and moral, spiritual and intellectual qualities are, as delineated by Seers, indescribably beautiful. And inward symmetry and rhythm of soul faculty are the causes of outward beauty. The beautiful in Nature, too, is a manifestation of the Divine. Even in an artist's production the beautiful is the spiritual idea or sentiment expressed as it is exhibited to our perception. The marble figure—which some stone-making poet has baptised a *Corunna* or a *Sappho*, and whose features, expression and attitude combine all that is most dignified in a Queen, all that is most simple in a shepherdess, all that is most inspired in a poetic thinker, and all that is most attractive in a Venus—this figure, when dashed to pieces by accident, is only so much lime which the farmer may fling upon his land like any other refuse. Its value is gone as soon as it has lost its form; the material is common and worthless.

Whence, then, is this form, the super-addition of which imparts so much value to an otherwise commonplace material? It is plainly neither more nor less than an image influenced by the artistic power of mind on a material utterly destitute of formative force, and the value of the work consists altogether in the amount of this formative force, or organising intellectual energy, which has been made to act upon it from without. But this formative energy is a thing altogether bodiless and intangible. Shatter the substance of the finest statue in the world to pieces and the amount of calcine substance or earthy matter of lime remains the same as before the disintegration. It follows manifestly that the only real element in the admitted object is that which, according to common phraseology, has no reality in it, viz., the spiritual idea in the mind of the artist which has been transferred to stone. This idea is, in fact, the only thing which truly exists, so far as the work of art is concerned; it is the only thing also that possesses permanency. The marble may be broken at any moment, but the idea may be gathered from the mind of the artist.

But the great question of this age is the emergence of the artist from death. Should death blot him out, will the ideas of beauty perish with him? Dr. Martineau, the great spiritual philosopher, says:—

I do not know that there is anything in Nature—unless, indeed, it be the reported blotting out of suns in the stellar heavens—which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unflinching tact, are not like instincts that can be handed down; they are absolutely personal and inalienable, grand conditions of future power, unavailable for the race and perfect for an ulterior growth of the individual. If that growth is not to be, the most brilliant genius bursts and vanishes as a firework in the night. A mind of balanced and finished faculties is a production at once of infinite delicacy and of most enduring construction; lodged in a just perishing organism, it is like a perfect set of astronomical instruments, misplaced in an observatory, shaken by earthquakes or caving in with decay. The lenses are true, the mirrors without a speck, the movements smooth, the micrometer exact; what shall the Master do but save the precious system, refined with so much care, and build for it a new house that shall be founded on a rock?

#### THE FEAR THAT DESTRUCTION OF THE 'PIA MATER' INVOLVES DESTRUCTION OF THE SOUL.

A feeling of impossibility haunts many persons regarding the survival of the soul. The dogmas respecting a future life, as taught by the Church, when brought to the test of criticism, cannot bear the strain, and, theologians having nothing to offer in their place, the subject of the soul's immortality has been taken up by philosophers and men of science, and their investigations are known under the title of 'Psychical Research.' It is a painful thing for serious men to be cast adrift from their old moorings, to be tossed hither and thither on the waves of doubt and unbelief. Scepticism has indeed invaded the pulpit. In the course of a conversation that I had recently with a local preacher, he admitted that his faith in immortality had been much shaken by the perusal of a physiological treatise which dealt with lesions of the brain and matters of that kind. The physiologist stated that as definite centres of the brain were, by disease, destroyed, the soul faculties which these centres represented ceased to exist. I begged my friend not to take such observations seriously to heart. 'It is quite true,' I said, 'that the expression of mind depends on organic media, and that if these become seriously impaired, the "inner man" is manifestly unable to report himself, but all the fundamental elements of the thinking spirit—love, reason, will, conscience, ideality, &c.—are independent of time and matter, and incapable of disease, fracture, or decay. If the telegraph wire breaks, we are not justified in assuming that the telegraphist at the station has vanished.'

#### MR. FISKE'S TESTIMONY.

The late Mr. John Fiske, the American evolutionist, has entered a caveat against the too ready abandonment of a belief which, whether we can give reasons for it or not, does add immeasurably to the worth of life. His words are:—

I feel the omnipresence of mystery in such wise as to make it far easier for me to adopt the view of Euripides, that what we call death may be but the dawning of true knowledge and of true life. The greatest philosopher of modern times, the master and teacher of all who shall study the process of evolution for many a day to come, holds that the conscious soul is not the product of a collocation of material particles, but is in the deepest sense a divine effluence. According to Mr. Spencer, the divine energy which is manifested throughout the knowable universe is the same energy that wells up in us as consciousness. Speaking for myself, I can see no insuperable difficulty in the notion that at some period in the evolution of humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material form and live for ever.

Remember, the old notion of the universe is now completely inverted. Instead of the dull, inert, 'dead matter,' we feel ourselves surrounded and pervaded by an invisible element tremulous and quivering with motion, and that motion so inconceivably rapid as to surpass all our ordinary powers of computation. If we go back to the 'beginning'—to the primal chaos—we must postulate visible matter and invisible force.



We may take one step further and find force only—what the Spiritualist terms 'Spirit,' regarding matter as the form of its manifestation. This force is the first revelation of an intelligent, ever active, persistent energy, which pulsates through the universe.

#### DEGREES OF REFINEMENT BEYOND 'DULL, HEAVY' MATTER.

The existence of an extremely subtle substance called ether has not only been assumed by men of science, but almost proved. It is said to pervade all space—not merely inter-stellar space, but space already occupied by the most dense and solid bodies. So dense a body as glass or rock crystal is apparently pervaded by it, and its vibrations are so little impeded by the structure of these bodies that they are transmitted with almost as much freedom as through a vacuum. Matter, by a higher Chemistry than we are yet acquainted with, may be ultimately identified with ether. Faraday resolved matter into 'points of force.' Our own bodies would then be suffused with this imponderable substance. Every organ and viscus would rest upon it as a substratum; and we have no difficulty in conceiving this substratum to remain when all the grosser matter of our bodies is dissipated and scattered to the winds. It would thus constitute a 'body' which might reasonably be called 'spiritual,' since it is invisible, imponderable, and capable of passing through the densest of material substances. It may be said that should this conjecture prove true, it would but show that what is here called a 'spiritual body' is merely an attenuated form of matter. Admitted; but the objection is without force, seeing that we do not know what matter is in itself, any more than we know what spirit is. Supposing, then, that what we call death or decomposition of the body is merely a resolution of matter of one form into that of another form, while the ethereal or spiritual substratum remains unchanged, it is clear that, although the physical organism disappears, the ethereal form may exist as a spirit body without any breach of continuity in the consciousness of the individual.

(To be continued).

#### BIBLICAL PROPHECY INTERPRETED.

We have before us for notice a small volume by the Rev. R. W. B. Moore, M.A., vicar of St. James's, Bath, entitled 'The Nearness of our Lord's Return as inferred from Studies in the Comparison of Prophecy with History' (cloth, 2s. net, Robert Scott, Roxburghe House, Paternoster Row, E.C.). The comparison appears to be carefully made, and if we were able (which we are not) to grant the premises on which the author's conclusions are based, viz., the literal interpretation of Biblical prophecy and its absolute authority, we might regard them as probably justified. These conclusions are briefly indicated in the introductory chapter. After pointing out that the phrase translated 'the end of the world' ought to be rendered 'the completion of the age' and consequently 'does not imply the annihilation of material creation' or 'the sudden transportation of humanity into some mysterious and far-off spiritual realm,' Mr. Moore says:—

To what, then, does prophecy point? It points to the continuance of the present material condition of things but under circumstances fundamentally altered. It points, above all [though Mr. Moore's study does not, indeed, indicate the 'day and hour'], to the personal return of our Lord Jesus Christ, who will come to establish a personal reign upon this same earth on which we live, in a new age which He will then inaugurate, an age with characteristics which will differentiate it completely from all that has gone before it. The far-reaching consequences of His personal return need not be here pointed out; the immediate, though perhaps gradual, effect upon the social life, the political life, the business life of the whole habitable earth is indicated in Scripture and must be most marked.

Mr. Moore's book should be a welcome one to those Theosophists who are also looking for the second coming of the Christ.

#### SPIRITUALISM, A PHILOSOPHY OF LIFE.

BY W. H. EVANS.

(Continued from page 293.)

#### WHAT IS MAN?

No problem is so difficult for man to solve as that presented by his own being. His questioning mind ranges throughout the universe in an insatiable desire for knowledge. Yet, after all his mental peregrinations, he reverts to himself and asks, 'What am I?' In his search he feels intuitively that if he can only learn to understand one little part of the great whole he will understand himself, and that understanding himself he will understand God. With Tennyson he will sing:—

Flower in the crannied wall,  
I pluck you out of the crannies;—  
Hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

The human body is, of a truth, 'fearfully and wonderfully made.' An examination of it reveals the most marvellous mechanism, and a perfect adjustment of means to ends. Let us look at this superb machine which runs continually from birth to death, and see if we can get some slight inkling of what it really is.

First, then, we have the framework of two hundred bones—twenty-two in the head, fifty-two in the trunk, and one hundred and twenty-six in the upper and lower extremities. These bones are wonderfully articulated, cartilage, synovial membrane, and ligaments entering into the formation of the joints, the most important of which are the hinge joint, as in the knees, &c., the ball and socket joint, as in the hip and shoulder, and the gliding and planiform joint, as in the short bones of the wrist.

The bones are clothed with muscles attached to them by tendons. The sole property of a muscular fibre is contractility—the muscles use the bones as levers to perform various movements. The pulley is also illustrated in their action. Besides performing many important functions, they add grace and beauty to the form. Locomotion, manual motion, vocalisation are the most important voluntary movements produced by muscular action; while respiration, digestion, and the circulation of the blood are largely dependent upon both voluntary and involuntary muscular action.

The muscular system is wholly controlled by the nerves, and so completely is the body pervaded by these delicate filaments, occupied in transmitting sensations and vibrations, that if all the other tissues were removed the nerves would still present an exact outline of the body. The largest mass of nervous matter is the brain. This consists of the cerebrum, or large brain; and the cerebellum, or little brain. The former controls the voluntary system, the latter the involuntary system—such as the breathing, beating of the heart, &c. The cerebrum is divided into two hemispheres; and some writers say that mankind only uses one-half of the cerebrum, or one hemisphere, but this is a speculation which has yet to be proved. Right in the centre of the brain is a curious little organ about the size of a pea—the pineal gland—said by Descartes to be the seat of the soul. It is considered by the medical faculty generally to be merely a gland. Its function, however, seems to be unknown. Some say that clairvoyance is due to its expansion. In this connection it seems to be a rudimentary eye, responsive only to psychic waves. From the cerebellum proceeds the *medulla oblongata*, which is continued down the spine, forming the spinal cord or marrow. From this branch the various nerves, which are distributed to the trunk and extremities. Nerves, indeed, act as telegraph wires, transmitting nerve force, and conducting impressions received from without to the central office, the brain. Although these two important functions are fulfilled by two separate classes of nerves, these nerves do not differ the least in structure. There are nerves, too, of special sense, which only respond to their own kind of irritation. Thus the nerve of sight does not transmit

BIRTH.—On June 20th, at 24, Fallowcourt-avenue, North Finchley, London, N., to Mr. and Mrs. A. G. Wallis, a son.



impressions of hearing, smell, or taste. So with each of the others.

That mental action lies at the foundation of mental growth and mental health, and incidentally gives strength to the whole system, is shown by the longevity of most great brain-workers. Mental workers are generally long-lived. Some reason for the longevity of mediums is to be found, no doubt, in the fact that mediumship is essentially a nervous function, and the wise exercise of it tends to the upbuilding and strengthening of the individual.

The whole body is fed by the circulatory apparatus, by means of which new material is carried to parts requiring it and worn-out tissue removed. The central organ of circulation is, of course, the heart, which is a muscular organ. It really is a double organ and may be considered as two hearts joined together. From the left ventricle starts the aorta, the great artery of the body, which arching upwards supplies the head and upper extremities with blood. Passing downwards, it sends off branches to the lungs, the abdominal organs, stomach, &c., and the inferior extremities. The large pulmonary artery which leaves the right ventricle distributes wholly to the lungs. The veins which begin in the capillaries increase in size as they approach the heart. They conduct the blood, exhausted of its magnetism, back to the heart, to be recharged in the lungs. This very brief sketch gives some idea of that living machine, the human body.

What does it all mean? It surprises me that the materialist sees nothing in the human body but a wonderful machine controlled by force. The whole effort of Nature has been to produce such a machine. It is marvellous. And is this marvellous structure the outcome of ages, the great end? Is it merely a machine? A machine is not of much use without directive power. But to the materialist man is a machine, which the fish, vegetable, and animal kingdoms have helped to fashion. For the materialist is above all things else an evolutionist, and he will show you your relatives swimming, creeping, gliding, crawling, flying, running, climbing; dressed in scales, fins and gills; in feathers, fur and hair; in green foliage and flowering colours of tree and plant. These are all parts of you. The wonderful mystery which we call man has swum and flown, crawled on its belly, and walked on all fours; has preened its feathers, and strutted to and fro before its mate in all the pride of its gaudy plumage. Man has been made from all things. He is the focussing point of all creation. The very fire-mist from which all things on this planet have evolved contained him. And he is only a machine. Wonderful!

But wonderful as the body of man is, his achievements are equally so. Who could have imagined that from the first tiny speck of protoplasm, responsive to outward stimuli (or was it inward?) there would eventuate intelligent beings who would build cities, trade, fight, love; make laws for governing their fellows; burn witches and tie martyrs to the stake; crucify the noblest, or hang them high as Haman; set beast to fight with beast and beasts to fight with men; smear with tallow and make torches of those who differed from them in opinion; make instruments with which to kill others miles away, and build hospitals to nurse the maimed; erect libraries, weigh the stars, measure their orbits, vanquish the forces of Nature, make machines to cross the sea and dive beneath its surface; 'put a girdle round the earth' with lightning speed, flashing their thoughts to the remotest ends of it even without a connective wire by harnessing the ether of which worlds are made; sculpture forms in marble which mock life itself; catch the glories of sunset skies and transfer them to canvas; make the sun assist them to depict the features of their friends; form societies to protect animals and children; pile up riches and create the abyss of poverty; weep over tragedies acted, and be indifferent to tragedies which are real; build churches to worship in; measure eternity into seconds, minutes, and hours; throw bridges across rivers; bring water from the hills to towns miles away; develop science; sing songs of love, war and worship? All this and more was potential in the first feeble expressions of life on this planet. And does not all this contain a promise? Who will say 'No'?

What lies behind it all? Something there is in which all

this is potential. Whether you call it 'law of substance,' as Haeckel does, or 'God,' as the Christian does, matters little. The real problem is that in this something lie all potentialities. Whatever future developments may take place, whatever achievements man may perform, are in the womb of the spirit, from which in their own appointed time all things will be delivered. This something which we may designate substance is the only real thing which subsists and exists; of it all things else are but varying manifestations. It is this which lies behind all phenomena, whether of star or star-fish, of plant or animal or man. All things are one with it: whether it be the monera or the philosopher, the life principle is the same, only the degree of manifestation differs. Planets, suns, constellations, star dust on the 'cosmic highways,' all float in an unfathomable Sea of Spirit, at once the sustainer and preserver of all things. This it is which is manifest as both good and evil, higher and lower. This it is which has formed universes, and out of the ether made worlds. It holds all consciousness, yet transcends the consciousness of man. It contains all personalities, yet transcends personality. It is Maker, Preserver, and Transformer. It manifests in unending change, yet it is immutable. The principles of association, progression and development are eternally wedded in it. And this mighty power has a purpose. What is it?

Upon this planet, of which we know most, we live. We have glanced at the body of man, recognised his mental achievements, seen how he is related to all things, how the laws of being converge in him, and in all this we have seen that of all created things man is the greatest. His is the only brain that imagines, that conceives and brings forth. There is something in man which transcends his body. He is greater than his body, as his works show. There is nowhere in this world a greater than he. He alone, of all creation, questions the whence and whither. He is the purpose of the creative power of God.

What, then, is man? Man is an individuation of God; one might say God personalised and made manifest. His very self-consciousness is an argument for his continued existence. Being an individuation of the primal source of all things, he is, with it, eternal. The very principles of association, progression, and development conspire to produce such a being, and, having produced him, will carry him forward to the realm of pure spirit, with the results of all his evolution contained within his being. He cannot die, because there is no death in him. He is one with God. As an individual, he shows the result of the conscious effort of Deity upon the material plane. I say 'conscious effort,' because anything which has purpose in it is the result of consciousness. Indeed, in the last analysis it will be seen that all things result from conscious effort, however low it appears to be. As the power which has produced all is greater than the part which criticises, it must have worked consciously to this end. To say the universe is purposeless is to make a statement which everyday evidence contradicts. To say that all things—man included—are the result of unconscious effort is to say that man is greater than Deity. It is philosophically absurd. What man is, God is, *plus* infinity. Man is God minor.

(To be continued.)

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### THE MEANING OF DEATH.

We have long outgrown the delusion that death changes anything but the circumstances of the soul. Certain externals are dissolved, certain relationships are altered, what was positive in the surroundings becomes negative, and *vice-versa*; but the man himself remains in the absolute sense what he was and where he was. It may have seemed to him that the last change meant that he would become a spirit, that he would pass from time into eternity. But he was already a spirit, already in eternity. Evolution in the 'natural world' brought him into self-conscious existence, welded him into shape as an individual expression of Spirit with possibilities of unfoldment only faintly to be realised in mortal surroundings. Another stage of evolution, no less natural, carries him forward, unaltered in every essential respect, to another world of existence, itself an evolution from the worlds below it. Simply a transition—a change of state, yet charged with tremendous meaning, for it has carried him across a gulf that all the skill of earthly science has not yet learned to bridge even in its thought. But the man lives and can even in certain conditions manifest his continued existence. His new world to him has revealed itself as a substantial reality, while the old world that once seemed so solid and tangible has become strangely nebulous, and its people mere shadows—a wondrous metamorphosis. Not all the resources of language at the command of the highest science, the loftiest poetry, the most exalted religious sense, could enable him to explain to himself or to those he has left behind precisely what has happened. He has passed a crucial point in evolution, yet he remains as human as ever he was; he is 'asleep,' but strangely wakeful; he is 'dead,' but was never more alive.

As we ponder the question we begin to see that some of the old verdicts concerning the 'dead man,' fallacious as they appear at the first blush, have in many cases a certain truth. Let us consider. In the first place, then, it was held that he could never come back, and in the rigid sense this is true. His old physical relationship with the world he has quitted is done with for evermore. His lease of the body is, as the lawyers say, 'absolutely ceased and determined.' He can never precisely reproduce to us the personality that he manifested on earth, for the physical body and brain, once peculiarly his own, are no longer available. Henceforward all his communications with earth must be indirect. The most perfect medium of expression on the external side must be more or less alien to him. In the strict sense he can never 'come back.'

'He has gone before the judgment seat.' A grim and solemn saying, and yet with a medium of truth. For while we recognise that 'every day is a judgment day,' and that we are being judged all the time, there is an especial

sense in which death brings judgment. For in this life many of the realities are veiled from us; the conditions of earth blunt the edges of experience, truth is clouded and vision distorted by fleshly circumstance. This 'muddy vesture of decay' shuts us off from many contacts with reality; and it is well that it is so. But death brings revelation. Every soul passing to the life beyond is wrought to an extreme point of sensitiveness—saint and sinner alike—and the effects of the past are no longer dulled and warped. The things done in the body stand out stark and vivid in the memory. There are no more simulations, compromises, middle actions; no more possibilities of concealment. The shadows are swallowed up in a meridian light. The man is known at last for what he is and he goes to his own place. The laws of attraction and repulsion work on a plane where there is nothing to check or hamper their full operation. The clasps are unfastened, and the books opened. All the secrets are revealed. The time for the judgments of men has passed. Bribery has parted with its last coin, Casuistry has said its last word, Humbug is at the end of its tricks. The last Court of Appeal has been reached, and it is in vain to look for any arrest of judgment.

It was all involved in the life on earth, but *here* it was implicit, it lay under the surface of things, discernible only to the keen eyes of seers. *There* the hidden spiritual forces of life are revealed, and their workings, though no more real, become infinitely more apparent.

Religion and Philosophy are both involved in the matter. Religion talks of sin and punishment, Philosophy of cause and effect. Religion sees men as good and bad, Philosophy sees them simply as developed and undeveloped. Religion preaches Heaven and Hell; Philosophy discourses of Harmony and Discord. Religion would have us make our peace with God, Philosophy exhorts us to be at one with Divine Law. Each is dealing with the same things under different names, and each from its own standpoint interprets and confirms the position of the other.

And in regard to this question of death and its consequences they are very much at one, even though Religion looks at the matter as something in the nature of a Divine fiat, and Philosophy as a simple question of human evolution.

Science so far has not won the right to speak with assurance. It has preferred to concern itself with externals, with phenomena. It has long been working gradually towards a recognition that death does not end all. It checks at the old dogmatic finalities of the materialist. It has gained a faint perception of an unknown world. We who have taken another path should not be impatient with its conservatism and caution. It must work in its own fashion and according to its particular canons. It represents a vast body of human intelligence so constituted that it can advance only in this way. Its problems must all be carefully worked out in mathematical formulae, even though the solutions may be seen at a glance without any calculation whatever. In the fulness of time the roads will meet, and then the problem of Death will have found its final solution, stated, checked and counter-checked by the three schools of thought, and found correct. In that day the movement we represent will have gained its triumph and its vindication, for in and by it all the three orders of thought—the religious, the philosophic and the scientific—have been provided with opportunities of working side by side for the elucidation of the great mystery. And then the 'riddle of the painful earth' will be answered once for all, for on the meaning of death rests all the meaning of life.



## THE VALUE OF PSYCHICAL RESEARCH AS AN INTERPRETER OF RELIGION.

It is not uncommon to-day to say that religion is decadent, that the world is growing more and more unorthodox. The former splendour of religion is losing its power in the new light of science and of scientific thought. The world, it is believed, is becoming more materialistic, more directed towards the things of the body. Soul is obsolescent, and the old aristocratic ideas of a hereafter are already out of date. The doctrine of evolution has shattered the authenticity of the Book of Genesis, and to-day only the small minority believe in a special creation.

Religion, then, from this standpoint is decadent, being no longer a cherished part of belief. Our beliefs have taken a new direction compatible with scientific demonstration and experiment. Dogma has had to give place to sense, and it is in this that the old and new are strongly at variance. But science has not dethroned religion itself, for such would be impossible, seeing that both are ultimately the same thing; it has explained a fundamental desire of human nature.

The fault of orthodox religion lay in its wrong interpretation of phenomena. Science has re-valued old religious ideas, given them a new explanation in harmony with the established order of things. This is the new religion.

The advances of practical science have opened up new vistas in the theory of mind. It is no longer current that mind and matter are things apart and independent of each other. Recent experiments on the brain have altered the whole trend of our knowledge on this matter, leading in one respect to the negation of mind and the finality of man, in the other to immortality and survival after death. The latter, indeed, would have the semblance of unwarranted theory were it not for the rapid advance in a new branch of science, old in form, known as psychical research.

No aspect of thought has contributed more to the strengthening of religion and to its glorification; no aspect of thought has confirmed so strongly faith in survival, or established the idea of immortality on such a firm basis. Thanks to this invaluable science we stand firmer than ever on the threshold of the unknown. Our minds are widened in the horizon of their mental view, and the field of progress seems more and more unlimited. In face of this no one reasoning in a rational manner can doubt the infinity of mind, or set limits to its ultimate advances. We are altogether on the threshold of a new era.

The supernatural has had a deterrent effect on the human mind for centuries. What in Nature man could not explain he apotheosised. Thus the array of deities in old-time religion. The idea of the supernatural thus gained a firm though erroneous basis. It filtered into Christianity and held the field until the advent of modern science. The supernatural then received a fatal blow, the strength of which had been accumulating for centuries, for nothing is sudden in Nature, all things slowly evolve. Nowadays the supernatural is not a conception beyond mind, but a domain of thought to be conquered by science. It is the field of the unconscious upon which science is encroaching day by day. The unconscious in man is his ignorance which wore the garb of superstition in old orthodox religious views. Ignorance is fatal and the natural cause of all defect, whether in body or mind; and, in the guise of dogma, has had an inhibitory influence on intellectual progress.

What natural science has done to explain away the old idea of divine creation, psychical research has done to annihilate the theories of soul which governed religious thought for so long. The greatest contribution, perhaps, to modern knowledge is the discovery of a subconscious self. It is attributed to Mr. Myers, the Darwin of the spiritual world. This discovery has created a revolution, and in its maturity will doubtless afford a rational explanation to many of the current outstanding problems of mind.

Mr. Myers discovered that underlying the normal self there is a subconscious or subliminal self. As yet it is potential or embryonic; but its development spells a hitherto unknown personality in man. Writing of it in a little work on the 'Mystery of Existence,' a writer said: '... The subliminal

self is the intermediate or connecting link between the apparently individual spirit and the universe.' This alters all our hard and fast ideas of the ultimate development of mind. And, above all, it gives religion an entirely new colouring. The development of spirit is the replica of the evolution of matter: the greatness of one is the greatness of the other; and limitation in either is an unwarrantable assumption.

Religion held out the hope of eternal life to every mortal, but modern thought does not coincide with this belief. Nietzsche wrote with much truth that souls are as mortal as bodies. The study of psychical research has seized on the great importance of individuality, without which immortality is not feasible. The development of self becomes the hinge on which future life revolves, and it is useless to say that mere existence leads to continuity.

The law of continuity is an invaluable discovery to accurate and rational thought. Mathematical in nature, it points to the impossibility of a gap in the order of phenomena. Until quite recently the organic and inorganic were regarded as distinct. But the application of radio-activity to chemistry has shattered this view. We now know that the organic is continuous with the inorganic, and also the demonstration of an old idea that Nature is one is near at hand. In the spiritual as in the material world. If the law of continuity is a fact and inherent property of matter, so also must this be true of spirit. The spirit cannot have performed its full cycle of growth in the short span of life; here is the strongest proof for survival, reasoned on rational lines.

What, then, has psychical research done for religion? It has given it an entirely new life based on a rational basis of thought. Instead of cohering mechanically to a set of hard and fast rules, psychical research encourages a belief in and development of individuality. And, after all, is that not the fundamental fact of religion? At the same time it must be observed that psychical research cannot take the place of religion, nor is its object to do so. No, religion must ever remain as the greatest necessity of life; no science can replace it. But the study of psychical research can do and has done much to explain the individual problems of religion; it can commend itself to the development of the yet dormant powers of mind, and thus sweeten the vocation of religion, the inherent desire in man to survive death and attain happiness in that world of which his imagination has no vision.

J. J. A. COYNE.

## MATERIALISATIONS IN A COLLIERY VILLAGE.

Writing in the Newcastle 'Evening Chronicle' on the 19th inst., Mr. W. H. Robinson stated that at a séance which he recently attended at a colliery village in Northumberland, accompanied by Mr. Nissim, of Copenhagen, a cultured marine superintendent, a number of materialised forms appeared. There were, he says, fifteen persons seated in an upper room, in the corner of which a 'cabinet' had been arranged. It was lined with dark brown material, against which, as a background, the radiant visitors were clearly visible. After Mr. Robinson and his friend had examined every detail of the arrangements, the lights were lowered and the séance commenced. 'In a few minutes a beautiful lady form stood gazing at the circle of sitters.' She was succeeded by thirteen other visiting personalities, among whom were ladies, gentlemen and children. Some of the visitants were known, while the names of others were given by raps. 'These lovely beings presented all the human features in a radiant condition.'

MR. A. K. VENNING writes: 'I find that the article on psychology in the new (eleventh) edition of the "Encyclopædia Britannica" is by Mr. James Ward, author of "The Realm of Ends, or Pluralism and Theism." It is a very long-winded exposition of the subject, in which there is no reference to Spiritualism or psychical research. The article on the latter subject is by the late Andrew Lang, also from the old-fashioned, ill-informed standpoint of middle nineteenth century materialism and prejudice. The editor of the "Times" in a recent leading article boasted of this edition of the "Encyclopædia Britannica" that it "represents a simultaneous survey of human knowledge at the date of publication," and yet in these articles the knowledge expressed is at least fifty years behind the times instead of being up to date. Such is modern university knowledge!'



## SPIRITUAL HEALING BY THE TRANSFERENCE OF LIFE.

By THE REV. F. W. ORDE WARD.

Some time ago I published in the 'Expositor' a short essay on 'The Stature of Christ.' In this paper I took the view that the powers of healing patent and active in our Lord were latent and dormant in us, though undoubtedly present. This does not mean that I accept all the recorded miracles in the Gospels. Nobody, not even Dean Wace or Professor Orr, can possibly maintain this. But the miracles, so-called, of healing that Christ wrought were no miracles at all, from my point of view, except in the sense that all occurrences are miracles, or have a miraculous element, a *plus* which cannot be explained. *Omnia exeunt in mysteria.* Doctors, men of science, know that certain men and women, more than might be supposed, possess abnormal (we will say) faculties and do abnormal things, if they have not publicly acknowledged them. It will probably be discovered eventually, millennia hence, that these extraordinary gifts are really natural gifts and exist potentially in all. But they remain generally unsuspected and unemployed. They merely want cultivation, practice, exercise by the will, recognition, and an area of operation. Meanwhile, in our ignorance and thoughtlessness we hide our beautiful talents, or let them lie idle and unused.

Christ being the one complete Man, in whom the Humanity which is Divinity had fully realised itself, in perfect accordance with God and Nature, tuned to receive and transmit their messages, by this harmonious unity was able to work what we blindly call miracles. But they were not necessarily confined to him. *'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go to my Father.'* We all appear to be endowed with a sort of reserve fund of life, which can and should go out to others with healing force. Faith and love, creative and recreative powers, and sympathy, are the liberators of this vital energy. They set in motion the machinery, release the pent-up stream, that flows out at once to its object and establishes a normal rate of nerve vibrations. We are even now, if we would but believe the truth, super-men and super-women. We possess a marginal wealth, which virtually runs out into infinity, simply because it cannot be measured or calculated—even in this age of quantified predicates and passions. 'A conflict of duties means that duty is a quantitative conception!' This is really delightful. It was in an evil day when Herbert Spencer called science 'quantitative prevision.' But still, we have one Divine Measure by whom we can guide our steps and guess our way, and hitch our wagons to a star. Christ shows us how great we are potentially, and how great we shall be actually, when we develop our resources. He is the Life on which we draw, and from which we receive according to the degree of faith and love—the magnitude or littleness of the vessel we bring with us.

'O lady, we receive but what we give,  
And in our life alone doth Nature live.'

The extent of the grace, of the vessel's contents, depends on the receiver. A beggarly postulant means a beggarly gift—a royal expectant means a royal largesse. The endowment rests with us, between nothing and everything. Faith will move mountains, scepticism will find a straw an insuperable barrier. The sun and the moon, to use a Biblical metaphor, stand still before the Omnipotence of unselfish love, but selfish love dies in its native darkness. The individual, unless socialised or fulfilled in others, is not even individual—but simply a false ego. The selfish autonomy which he makes means nothing, does nothing, bears no real existence, till it becomes heterotetic. It is more blessed to give than to receive, and we reign alone by serving. Till our suffering brothers and sisters have been gathered into the arms of our love, and been translated into ourselves, we cannot be ourselves. Lazarus lying at the door of Dives was the rich man's self, and the secret of the happiness which he sought but did not find in wealth. The beggar constituted, indeed, his best treasure, as the dogs knew, but not he. *'There is that that scattereth and yet increaseth, and there is that withholdeth more than is need but it tendeth to poverty.'*

It was by the merest accident about thirty years ago, that I discovered I possessed what is called the gift of healing. After the evening service one day in summer, I found as I left the church a child waiting for me with the message that a parishioner was seriously ill and asked me to come immediately. Of course I did not delay. I went with the child, and on arriving at the cottage I heard that the doctor had come and gone and said he could do no more for his patient. In fact, he had accomplished nothing. I went upstairs and saw the whole family collected in the bedroom, and the poor man lying helpless and sometimes screaming with pain. He had been celebrating the Sunday by picking fruit, and had fallen from a considerable height and apparently received serious internal injuries. The wife and children were weeping and sobbing round him. Pain and distress always evoke my deepest sympathy, and my heart went out to the man and his family. So I made them all kneel down and prayed. Involuntarily I laid my hand on the sufferer's head while I pleaded for him to Infinite Mercy. In a few seconds—I doubt if a minute had passed—he fell asleep and slept for hours. When he awoke the next morning the pain had entirely gone, and he was as well as ever. Even then I did not realise the fact that I had been the vehicle of some marvellous force. I simply thought that God answered the prayer of faith, as He promised, and I was no factor at all in the result. But afterwards it slowly began to dawn on me, by similar experiences, that I had something to do with such consequences.

After this I took myself and my talent seriously and made every exercise of it a religious act, a religious service. Some of the results obtained were positively astounding. For instance, a child whom I loved dearly had double pneumonia, and in the opinion of two doctors and two excellent nurses was dying. The case seemed absolutely hopeless and she was sinking fast. There and then I went back to my own room, and prayed that God would take my life for hers, I offered it up freely and fully. After some two hours I felt my request had been answered and granted. So I returned, and found the day nurse radiant with joy. The patient had taken suddenly a turn for the better and was sleeping soundly, and when the doctor appeared later he confirmed her verdict. The child rapidly improved, and soon made a complete recovery. And now for myself. The pains left her and came to me, and I fell ill with some mysterious malady which kept me a prisoner for a week or two. The will of sacrifice had been accepted for the deed. In this case there was no clinical prayer or imposition of hands, no physical contact whatever. As a matter of fact, I never (except on rare occasions) touched anyone I treated, but merely made passes over the part afflicted. Usually the effect was instantaneous, but now and then some minutes intervened. I had no success whatever with people over fifty, and all the best cures were with the young and (I must add) with the incredulous and scoffers. Of these there were numbers. I can recall several instances of these, if only to show that faith in the patient was quite unnecessary. A lady organist was brought me by a clerical friend in the vestry one cold winter evening after the service, when I was tired to death. She laughed the idea of a cure to scorn, and said almost rudely to attempt it was wasting her time and mine. She, however, submitted as she stood in a very thick warm jacket and furs. For months she had suffered from rheumatism, which prevented her raising her right arm much above the keyboard, without acute pain. I had little faith myself. And after treatment, when I asked if she felt any relief she replied, 'None whatever, and perhaps the arm is a little worse than before.' But next Sunday she came to greet me humbly and gratefully. Half way home, she told me, suddenly all the knots seemed untied and she could move her arm about easily and painlessly. And the rheumatism never returned.

(To be continued.)

A TRUE religion says: 'Try me and see.' Its foundations are in experience, not in tradition, not in authority. There must be that within us that responds to it, or it is not *our* religion. He who obeys a truth develops a faculty that knows truth up to the level of that faculty's development. The religion of the future surely will be one that carries its own credentials.—DR. I. K. FUNK.



## 'DR. SHARP,' MRS. WRIEDT'S GUIDE.

Mr. James Coates sends us the following additional comments and reflections regarding the happenings at the séances with Mrs. Wriedt, held in his home last year, full reports of which have already appeared in 'LIGHT.' He says:—

'Dr. Sharp' controls the phenomena, certainly, but in what way I do not understand. His medium—without whose presence these séances would be impossible—apparently took no more part therein than any of the sitters. As far as I could observe, she was wide awake, taking a lively interest in all that occurred. The doctor was frequently in evidence by his strongly individualised voice. He was incisive, deliberate and uniformly correct in 'clearing up tangles,' with his 'Now wait a bit; did you not do so-and-so?' 'Yes.' 'Why, then, did you not say so?' or—'This spirit says . . . . Is that right?' He almost invariably got an admission of the facts, and cleared up the doubts in the minds of the sitters; making it a point to help feeble or timid spirit people to manifest. There was at times some confusion, several voices conferring with friends at the same time; but even this, while evidential of the genuineness of mediumship, was the result of good conditions, of which the waiting spirit people were anxious to make use in order to manifest. Many of the voices were distinctly recognised, being in tone and modulation similar to those possessed by the departed in life. Thus Mr. W. T. Stead's voice could readily be recognised by persons who were familiar with him. And the voices of private individuals, of whose very existence Mrs. Wriedt must, obviously, have been ignorant, were even more evidential. Nearly two hundred voices were heard, but none of them resembled 'Dr. Sharp's.' Mr. Stead's voice was also loud, clear and emphatic, but it was more emotional and different in tone. The doctor's voice commanded and directed, Mr. Stead's appealed and led.

During our séances it was notable that certain phrases cropped up in different voices, and a minority were similar in tone. Some voices which had little or no character at first became more marked and identifiable as the sitters promptly and freely responded, but 'Dr. Sharp's' voice never varied. He showed to greatest advantage in triumphing over misunderstandings, as he did notably in the cases of Mrs. Morris's mother's tragic end, in summarising the facts about Mr. Wright's father, and in getting Mr. John Duncan nearer the cabinet so that he might be able to see Mr. Stead's etherisation. He also answered questions and favoured us with several addresses in his positive style. All that he said and did was evidently intended to stimulate thought and conduce to the success of the manifestations. He often asked questions, and if the answers were unsatisfactory, proceeded to give his own definitions. As to prophecy, he was certainly correct about the war in the Near East. Of the following prophecy, the correctness or otherwise remains to be proved: 'King George will not reign long and will soon be removed. His successor's reign will be short, and one of bloodshed and civil war. Most of you will live to see it.' It is said that 'threatened men live long.' I trust it will prove so in this case.

As to 'Dr. Sharp's' statements about the spheres, these can neither be proved nor disproved, but they are interesting. He said that there are seven spheres in relation to the earth, and that, beginning with the fourth sphere, they are divided into five realms. One person was informed that his wife was in the fourth realm of the sixth sphere, and that this indicated a very exalted state. The statement appeared to give great satisfaction. Beyond the seven spheres there are two other series of seven spheres, and beyond these the celestial. Spirits, having undergone the changes and progressed beyond the first seven spheres, do not return to the earth plane. He also said that prematurely born infants may become angels. Many Spiritualists have learned that those who have never breathed on earth have manifested at circles. At least, over and over again the claim has been made through mediums to the astonishment of sitters. While confessing that I do not understand the doctor's statements, I think it right to refer to them. We have to deplore the paucity of information as to Other World States, notwithstanding the undoubted evidence for human survival which these records present. Anyone impartially studying the various testimonies will observe that in all cases, except the volunteered statements of the doctor, the communicating intelligence deals only with incidents in its earth-life and that of the friend to whom the statements are made. As to its present state, little more is advanced than 'I am happy,' or 'If I could return I have no desire to do so,' but probably this is due to the necessary brevity of the interviews which individual spirits had with their friends and their anxiety to give proofs of their identity.

In parting with 'Dr. Sharp,' it is due to him to say that he was marvellously successful in helping the communicating spirits to give proofs of their identity, or in sharply bringing the sitter

to the point of acknowledging the correctness of the messages given or the statements made by the departed.

In conclusion, there was nothing involved in the doctor's mode of speech. He was plain, direct, abrupt, seizing salient points, and a Wriedt séance without him would be like the play of 'Hamlet' without the Prince of Denmark.

It may not be out of place to state here that on the morning of Monday, July 15th, Mrs. Coates was controlled by 'Dr. Sharp' with an urgent message to his medium to close up her engagements and return home as soon as possible. We had a difficulty in presenting that message to Mrs. Wriedt, and waited till the last sitting. Then, taking the opportunity, I asked 'Dr. Sharp': 'Have you given through Mrs. Coates a message to your medium?' 'Yes.' 'Is Mrs. Wriedt to act on it?' 'Yes.' 'Shall I give it to her here or in private?' 'Give it to herself, it is important.' The message was given to her after the séance and a typewritten copy forwarded to her later. Both by voice and by letter Mrs. Wriedt stated that she would act as directed. I believe she meant to do so, but instead of finishing with Glasgow and a friendly farewell visit to Sheffield, she accepted engagements to visit the Continent and went to Copenhagen, with results which have already been recorded. Had she taken 'Dr. Sharp's' advice that affair, although it did not reflect on her mediumship, would not have taken place.

## CLOSING COMMENTS ON 'THE VOICE' SEANCES.

I admit that many of the phenomena which I have recorded could possibly be imitated by conjurers and ventriloquists, but in no instance could these gentry, even with the united aid of 'experts,' have given the personal messages, establishing identity, which the fortunate sitters at these nine séances received.

It has been stated that Spiritualists are easily convinced. Well, perhaps so. I also admit that much which is credited to spirit intelligences might possibly be explained by psychic modes pertaining to human development. But none of these can furnish a reasonable theory to account for my personal experiences and those of others already set forth in these pages. Telepathy? Telepathy is a theory, not a mode of action. It does not form luminous faces, and accurate ones of the departed. Yet we have had these; neither does it reproduce the 'voices' of 'the departed.'

Considering all the facts, I claim that the Spiritualist is justified in believing in spirit intelligence and action—not merely on scientific and philosophic grounds—but on the accumulations of so-called 'trifles,' like those recorded. He has a *prima facie* case for spirit communication, which demands attention for constructive investigation. To talk of fraud, hallucination, the devil, or hypnotism in this relation shows an attitude of mind unfitted to deal with facts. The evidence of the presence and operation of intelligences other than the medium and the sitters engaged is of such a character as to press home the conclusion that here we are face to face with phenomena which, although they cannot be readily accounted for, must be accepted as having taken place, and for which, until we have a more adequate hypothesis, we must accept that of the Spiritualist. With this I conclude, and declare that I have presented most convincing evidence of Spirit Return.

In an address on Sunday last Miss Lind-af-Hageby urged that men had no moral right to torture animals in order to derive benefit therefrom. To those who claimed that it was essential that vivisection should go on, she replied that no sin was essential, and added: 'To anyone who adopted a point of view which was not entirely materialistic, who believed that man had spirit, mind, and body, and who thought that there was a divine purpose in Nature and in human life, the statement that there was such a thing as a necessary evil, once the evil was admitted, was nothing but blasphemy.'

Writing from Durban, Natal, South Africa, Mr. Laws Caney, after referring appreciatively to Mr. E. W. Wallis's optimistic address on 'Fear,' says: 'We need such thoughts every day, and even in this supposed land of gold there are many things that cast us down—sometimes to the very depths. I, personally, like to pick up a "New Thought" magazine to brace me again. "Cheiro's" address on "Hands" was very good, but it makes one inclined to ask, "If we are so organised that our destiny can be read in the hand, &c., what is the use of striving? for, as the Book says, "That which is to be will be." This question of free-will and destiny I have to give up and do my level best.' That is about all that we can any of us do, providing that we maintain a level head, true purposes, and high ideals. Our vision may be open and clear, and we may aim at the noblest and the best, then though 'perfection's sacred height is still on before,' we shall be on the march, always attaining, even though we do not fully attain.



## NOTES FROM ABROAD.

In an article entitled 'A New Exploit of Magnetism,' which Louis Audais has published in 'La Revue Spirite et Morale du Spiritisme,' he describes a novel experiment made by Dr. Gaston Durville. The much-talked-of mummification of plants and animals achieved by Mme. X., of Bordeaux, has induced several scientific men to follow up this interesting subject, and, in consequence, Dr. Soquet some time ago sent to Dr. Gaston Durville a hand obtained from the corpse of a person who had died from suffocation. Dr. Durville was to ascertain if putrefaction could be prevented by applying magnetism to this dead hand. It was a difficult task to undertake. The hand—rather a large and fleshy one—had been previously kept for three weeks in a refrigerator, and it is, of course, a well-known fact that any flesh which has been preserved in a refrigerating apparatus putrefies very quickly as soon as it is again exposed to the ordinary temperature. Besides, scientific observations have proved that putrefaction sets in more rapidly in the case of persons whose death has been caused by suffocation than in that of those who have died from any ordinary disease. But Dr. Durville was not discouraged: with the help of M. Piot and Madame Raynaud he set earnestly to work. No special manipulations were undertaken. The hand, which rested on a sheet of paper, was placed on the table of the laboratory, and each of the operators magnetised it every day for about three quarters of an hour by simply making passes over it. On the sixth day it was observed that not the slightest odour emanated from the hand, and the magnetising was therefore reduced to one hour per day.

At the end of two months, during which time the magnetising process was carefully watched by many doctors who have systematically put down the results of their scientific control, the hand became perfectly mummified. It was exhibited at the second International Congress of Experimental Psychology which assembled at Paris towards the end of last March. The hand had never shown any sign of decomposition during the whole time it was experimented upon, but the process of drying up was rather a slow one. It began first at the fingers, then it reached the palm and the back of the hand, till the whole hand finally presented the appearance of that of a mummy, not at all unpleasant to look upon.

From all reports which have now reached us we gather that the Congress above referred to achieved a great success. Many prominent men and women from far and near attended it, and highly interesting papers were read by the various delegates. Dr. Durville expounded his views on hands that mummify, and Dr. Boirac spoke on the conductivity of psychic force. Other subjects treated were: 'Definition and Practice of Hypnotism'; 'Suggestion as a Curative Agent in Organic Disease'; 'The Wonders of Will-power'; 'Magnetic Water,' &c. Dr. Forbes Winslow's paper, which was read by Mr. W. de Kerlor, dealt in an original way with 'Indirect Hypnotism,' whilst M. A. de Rochas advocated hypnotism as a means for teaching the art of mimicry which, in his opinion, ought to prove of great assistance to the exponents of histrionic art.

In a letter addressed to Signor Marzorati (the Editor of 'Luce e Ombra'), Salvatore Farina, a distinguished poet, relates a telepathic dream which he had some time back. He states that on the 15th of last June he left Milan with the intention of going to Stockholm, and hoped to make on this journey the personal acquaintance of two gentlemen—Major Donner, translator of his 'Amore Bendato,' and Mr. Wirsén, poet and critic. The latter, when Signor Farina's book was first published, had sent him a very complimentary letter offering to translate it. Mr. Wirsén's manifold occupations, however, prevented him finally from fulfilling his offer, and Major Donner undertook the work instead. Signor Farina continues: 'I arrived in Berlin on the seventeenth, and put up at the Hotel Baltic where, by arrangement, I was to be met later by the Major, who would accompany me to Sweden. Being over-fatigued I fell asleep whilst resting in an arm-chair. I do not remember how long I slept, but I am certain that at one time I thought myself awake, and impatiently anticipating the pleasure of making the acquaintance of my unknown friend, Wirsén, when suddenly he stood before me. I recognised him immediately, although I had never seen him before. "Give me your hand," I heard him say, "give it quickly, I am cold," but as I advanced towards him the vision faded and my friend disappeared. Greatly surprised at this incident, I wondered if I had been dreaming or not, but whilst in this uncertain state I formulated words in my mind with which to thank Wirsén that, although he could not attend the much desired meeting, he had come to apprise me of the fatality that had taken place, and I called out, "Thanks, many thanks; you have given me a far superior pleasure to that of making your acquaintance. Now I know that life continues after death; we shall see each other at some future time; good-bye, friend, till we meet again." When I was thoroughly

roused from my dormant state, I again asked myself the question whether I had only dreamt it, or if there had really been a fatality. Throughout that day and the following night I felt much disturbed. To my great relief Major Donner was announced the next morning. We immediately hastened to the station to catch our train for the North. As soon as we were seated in the carriage the Major's good-natured face clouded over, and, grasping my hand, he exclaimed: "I have to give you bad news; friend Wirsén died on the fifteenth and will be interred to-day." Throughout our long journey I seemed to hear incessantly the words of my dream: "You have proved to me life's continuance after death."

In 'La Revue Spirite' the writer of an article on 'The Evolution of Psychic Science' says: 'Under the direction of God, the spirits maintain the harmony of the universe. In order to facilitate evolution, He has established means of communication between the inhabitants of the spirit world and our own. The thoughts of the spirits travel with the rapidity of lightning across space to influence either one of themselves, or man upon earth. The latter does not always listen to such inspirations, but the repeated endeavours of the spirits will at last produce the desired effect. Of all doctrines presented to us, Spiritualism alone appeals in a rational and convincing manner. Let us, therefore, listen to its teachings, study it seriously, and spread it amongst our fellow-beings to console, instruct, and reform them, leading the ignorant to God, and gathering the learned unto Him.'

F. D.

## A LITTLE-KNOWN HERO.

Mr. Barbrook Grubb, in 'An Unknown People in an Unknown Land,' gives an interesting account of the Lengua Indians of the Paraguayan Chico, amongst whom he spent some twenty years as an Anglican Protestant Missionary. Practically alone and against everyone's advice, he went and lived among an unknown barbarous people mostly hostile to all strangers, and by sheer force of character succeeded in doing a great work in civilising, uplifting, and educating a large proportion of them; in recognition of which the Roman Catholic Government of Paraguay gave him the title of 'Pacifier of the Indians.'

Regarding all the beliefs and religious customs of the natives as evil and vicious, he compares them with Christianity, but, to an unbiassed observer, it seems that the former have much the best of the argument. For instance, he says: 'The Indians, of course, have no idea of a fall from primitive probity or of an atonement for sin—that is, an atonement made by some perfect being on behalf of the imperfect—and no idea of the resurrection of the body'; which shows their common-sense.

They have, like all native peoples, a firm belief in a future life and in the existence of spirits, but regard the latter as chiefly evilly disposed to those on earth. This is their principal error and associated with it is the practice of black magic to the exclusion of white.

The author gives a very biassed, unfair account of the witch doctors, regarding them, of course, as arrant frauds and humbugs and styling a wizard one 'with an abnormally developed capacity for roguery.' He probably knows nothing of psychic powers.

The most curious thing in the book is the assertion, made by the author more than once, that his policy with the natives was not merely to preach Christianity but to practise it as an example. On page 273 he says, 'We had endeavoured from the very beginning of our Mission to act up to the Christian life rather than merely to enjoin it,' which is equivalent to saying that a Christian need not, and is not expected to, act up to his belief. True enough of many so-called 'Christians,' but surely a strange statement to be insisted upon by an earnest, devoted missionary, yet it is one that is strongly confirmed by an article in the January 'Hibbert Journal,' which maintains that the Moslem is a far better Christian than those calling themselves by that much misapplied term. (See also 'The Three Cities' in March 'Westminster Review'.)

To an impartial observer this divorce between belief and conduct is the weakest spot in Christianity as taught and practised to day.

However, whatever one may think about Christianising



savage tribes, Mr. Grubb, to do him justice, is one of the bravest, most plucky men that ever breathed—strong in every sense of the word, except in a knowledge of Spiritualism. On one occasion he was treacherously attacked and shot in the back with an arrow by a trusted attendant who ran away and left him for dead in the jungle, and yet, in an almost dying condition, he managed to travel one hundred and ten miles in eight days and at last reached the mission station.

A. K. VENNING.

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### ITEMS OF INTEREST.

We have received from Dr. J. M. Peebles a vigorously written pamphlet entitled 'Christianity, Churchianity or Spiritualism—Which?' He draws a marked distinction between the Christianity of the early days of the movement and the Churchianity of modern times, and claims that the Christianity of Jesus and the spirit of true Spiritualism are absolutely one—the latter being 'God's living witness, through mediumistic sensitives, of conscious existence beyond the grave, as a foretaste of a fadeless and glorious immortality.' The pamphlet is published by L. N. Fowler and Co., 7, Imperial Arcade, Ludgate-circus, at 1s.

The subject of the 'Portrait Gallery' in 'The International Psychic Gazette' for June is the President of the Theosophical Society (a really excellent photograph). The Editor (Mr. John Lewis) concludes a brief account of Mrs. Besant's remarkable career with these words: 'Her life has been one of adversity and vicissitude, but she has emerged as the presiding genius in a world-wide religious and philosophical movement. In the Theosophical Society she stands supreme. But "uneasy lies the head that wears a crown." Some of her views have not been universally accepted, and these are sometimes ruthlessly criticised. Jealousy, malice, and hatred have assailed her from some Theosophists whose selfish passions struggle to dethrone her. Her unflinching allegiance to a much-censured leader in Theosophical thought has been condemned. But her character, her culture, her learning, her oratorical powers, her fervour in all humanitarian movements, her earnestness in the pursuit of truth, her power and her authority in its dissemination, have brought her ship safely to port through the howling storms. And now she calmly chants, in her assured haven (to quote her greeting to "The International Psychic Gazette"): "For myself, the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five—nay, far more joyous, for then new truth was an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes only shatter error, and lay bare virgin soil which shall repay human culture."'

The 'Gazette' kindly compliments 'LIGHT' on its 'full and admirable reports of the Universal Spiritualist Congress at Geneva' and quotes a few of the more memorable sayings at the Congress. In 'The Dream of Life' Dr. Julia Seton Sears poetically visions the 'City of Refuge' and 'haven of peace' which human minds and hearts have conceived of and longed for in every age, nation, and clime. Mr. A. S. Cook translates from the Italian an impressive little story, 'Destiny or Chance?' by Professor Felice Pagani of Milan. Of the tales published under the title 'The Return of Frank Stockton,' and purporting to have been received from that author through the mediumship of Miss Etta de Camp (noticed in 'LIGHT' on p. 197) the Editor has a very poor opinion. Their wit, he says, 'is of a crude horseplay order and is so dissimilar to the delicate humour of Stockton that we are surprised any of his discerning fellow countrymen should have mistaken it.' Mr. Lewis seems to be less incredulous on the question 'Did Sir Walter Scott Return?' Seventeen years ago, he tells us, he received through the mediumship of Mr. Vango, whom he regards as a good, truthful and honest man, a message originating professedly from the author of 'Waverley.' He subsequently submitted the matter of the message to Mr. Andrew Lang and quotes the latter's reply, which is brief and of the 'cold water douche' order, ending with the rather sweeping verdict, 'These people are all quacks, I believe.'

Miss Russell and Mr. Firminger write in answer to Dr. Peebles' article on Reincarnation in the May 'Gazette.' Mr. C. W. Child gives a description of Mr. W. T. Stead's right hand, and Mr. J. Millott Severn a phrenological delineation of Mrs. Cadwallader, of 'The Progressive Thinker.' Both are interesting, but they would have been more valuable evidentially if neither gentleman had had any personal knowledge of the individual he delineates. Miss Felicia Scatterd summarises Mr.

Frank's version of some Mahatma teachings, and illustrates her article with a rather weird portrait of Sastriar, the Mahatma who came to Mr. Frank first in a dream. Other articles are a thoughtful contribution from Miss Muriel Brown on 'The Claim of the Self,' written from the New Thought standpoint; an 'Impressionist Report of the recent London Spiritualist Convention,' by Dr. Peebles; and 'Astrology and Sex Affinity' by Alan Leo. The last mentioned is introduced with a striking authentic story published in the German press soon after the Franco-German war, and which Mr. Leo regards as 'a beautiful illustration of the potency of an objective link between two individuals whose hearts may be said to have formed the batteries by which the subtle vibrations of love and affection are able to flow from one to the other.'

In a circular letter Mrs. Laura I. Finch intimates her return to public work in connection with the 'Société Magnétique' and the 'Société Unitive' of France. A new 'Journal of Experimental Psychology' will be published by the first-named society in October next, in which she proposes to publish 'accounts of psychical phenomena received under exceptional test conditions.' The journal of the 'Société Unitive' contains almost as much matter in English as in French. Visitors to Paris will be warmly welcomed at the society's rooms, 240, Rue de Rivoli, where also there is a large lending library, to which Mrs. Finch has recently contributed a thousand volumes.

### THE 'LOVE-OFFERING' TO DR. J. M. PEEBLES.

The present being regarded 'as an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to Spiritualism for upwards of sixty years, a one-thousand-shilling love-offering' has been suggested by the Brighton Spiritual Mission. Contributions for this fund, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Mr. Godfrey acknowledges the receipt of the following, with thanks:—

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### FRIENDS IN COUNCIL.

#### Let us Get Rid of 'Fog.'

SIR,—Miss Mack Wall and 'A Belfast Lawyer' are both perfectly right in refusing to accept an *unintelligible* future state. That may be well enough for the churches and our Theosophical friends—the one class with their negation of reason, and the other because the intellect has gone to work unaided and produced a metaphysical obfuscation of ideas. Let us get rid of *fog* if we have to blow it out with dynamite. Men have been many times temporarily carried into the spiritual world and have found their experiences not wholly beyond transcription. It is even possible to conceive of the methods by which spirits manipulate the substance of their world by will and desire. It is, of course, difficult to explain to people who don't think that the spiritual life is largely, perhaps entirely, a *thought world*—a world of ideas in which the ideas take tangible form. So they do in this world, only the process is more crude; but the analogy is close enough. The next time a spirit friend tells us that it is impossible to convey in words the



realities of his life, we may conclude that there is a lack of understanding on one side or the other. We see 'through a glass darkly,' it is true, but there is a glass and we do see something.—Yours, &c.,

WATCHMAN.

### 'Consciousness.'

SIR,—In my letter on page 299, under the above heading, 'whiskers' should read 'blinkers.' 'Whiskers' is really quite absurd.

The word 'blinkers' is used metaphorically, of course, and signifies the spiritual eye 'blinkered' and limited by its physical organ, in much the same way that the eyes of a horse are limited or engrooved to, shall I say, a one dimension or a one direction in space, by its artificial 'blinkers,' and is thus prevented from seeing all that it could otherwise see, or on all sides.—Yours, &c.,

F. H.

### Long Family Trees.

SIR,—'The Occult Review,' in its issue for May (p. 306), reviews a new book by Annie Besant and C. W. Leadbeater, entitled 'Man: Whence, How, and Whither?' from which I take the following: 'The authors describe how they traced their consciousness back, so to speak, into the dim past, where its first vague glimmerings showed themselves. In one case it took the form of a sense of frustration and discomfort: "I feel a discontented sort of mineral," one of them remarked. Passing from this inconceivably remote epoch, the work of the Lunar Chain is next described, and instances are given of the different methods of individualisation of human consciousness from the animal stage, a notable example being that of Sirius (C. W. Leadbeater), at that period a monkey. The Lemurian and Atlantean ages follow in due sequence, with vivid and thrilling accounts of Atlantean sorcery. The next eight chapters are devoted to the history of the Fifth Root Race, bringing us up to the present era, whilst Mr. Leadbeater in the six concluding chapters describes the growth, characteristics, and customs of the Sixth Root Race, yet to be.'

Never but once before did I hear of a case which parallels this family tree. In 'The Mikado'—the brilliant creation of your own Gilbert and Sullivan—one of the characters proudly traces his ancestry to the ultimate 'primordial protoplasmic atomic globule.'—Yours, &c.,

EWING.

San Francisco, Cal.

### A Message from Henry Ward Beecher.

SIR,—Now that the celebration of the anniversary of the birth of Henry Ward Beecher is filling men's minds with thoughts of him, I recall an experience which occurred soon after his transition in April, 1887. My eldest son, then a youth of about seventeen, was trying automatic writing, when without any premonition the following message was written out. Until the signature was appended we had no idea who was writing:—

'Let us, if it is agreeable to-night, lay aside the investigation of spirit and take a peep into the surroundings of the spirit home. Let us for one short moment draw aside the veil which divides us, and let us look together at those things which surround us on all sides. Imagine that you can see with me the things I have just left. Just as you have on your earth beautiful scenery, we also have a prototype of it, only on a much grander scale. If a soul puts itself into right and harmonious conditions, then it may receive impressions of far more beautiful things than it can see with its ocular senses, for just as on your earth thoughts are poured into your mind, thus are scenes and objects poured into our souls, and so we can behold far wider and more beautiful scenes than we otherwise should do.

'And I went up into a mountain, and there I put my soul to rest, and it gazed upon those things which as yet it is not given to man to see. For I had not been there long when the spirit of rest descended and folded me in its arms and my inner eyes were opened. They were met by a flood of heavenly life which filled my soul with joy, for it not only brought the light of which you know, but it was also the light of knowledge; and then I looked around me and saw, as if in a mist at first, the worlds with their myriads of inhabitants, and I saw each world grow more distinct and the people grow more real, and I waited with bated breath as all the worlds faded away except your world. And from afar off, and yet it seemed so near, I watched the great battle of life, and I saw men fail in their great aspirations, and I saw those who seemed strong stumble and fall, and the wicked man living in luxury and ease, while the good man was downtrodden and sorely used; and then, oh my brethren, the scene changed and I saw the battle in

its true light, for before it was partly hid, and I beheld the angels of the Father upholding the downtrodden and then whispering messages of peace and love, and I beheld their faces light up; not with the light of your earth, but with the light of the unseen; and my soul seemed to expand, and again I gazed and saw that your earth was girt on all sides by a heavenly host, and that from time to time some left them on some mission of goodwill towards man. And again the scene changed, and this time I beheld things not so far off; for I saw a river which flowed with the most beautiful smoothness and glittered as if it were of diamonds, and on the bosom of this beautiful river I beheld the figures of the souls of those who inhabit this land. And from the brink of this river rose banks of the most tender green, and still farther off I beheld mountains with the light of the Eternal lighting up their summits, and then I saw the inner life of the soul and my soul was uncovered and I communed with the Maker of all souls. And I saw the spirits leaving their earthly bodies, and I watched them taking their different ways up the ladder of wisdom and love, and the true knowledge of life was borne in on me as it had never been before, and the Infinite Love which embraces all the universe seemed to embrace me closer. And the spirit of life was again breathed into me, and there was another morning of my soul.

'Oh, children who are still upon this earth, rejoice and be exceeding glad, for a heaven of which you have never dreamed lies not far off for all! Let your watchword be courage, and you shall have full help from the unseen world. Help mankind ever so little onwards, and there shall be a seat for you in the realms of peace.'—HENRY WARD BEECHER.

The idealistic style and the language are not without a strong resemblance to that of the great preacher, and I am inclined to think the message is a genuine one.—Yours, &c.,  
Letchworth. ARTHUR HOLDEN.

### SOCIETY WORK ON SUNDAY, JUNE 22nd, &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.*—Mrs. Mary Davies gave a most helpful address on 'The After-Life,' followed by clairvoyant descriptions, all fully recognised. Crowded meeting. Mr. Leigh Hunt presided.—15, Mortimer-street, W.—On the 16th inst. Mrs. Podmore gave successful descriptions. Mr. W. T. Cooper presided. Sunday next, see advt on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning address by Mr. E. W. Beard on 'Your Spiritualism'; evening by Mr. P. E. Beard on 'Progress' For next week's services see front page.

STRAITFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Alecock-Rush's interesting address on 'The Utility of Spiritualism' was much appreciated. Mr. Geo. F. Tilby presided. Sunday next, Mrs. A. Jamrach, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave practical addresses and some recognised descriptions. Sunday next, at 11.15 and 7, Mr. Horace Leaf, addresses and clairvoyance; also Monday, limited number, 8 p.m. Tuesday, 3, interviews; at 8, also Wednesday, 3, circles.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Jamrach gave good addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Tuesdays, 3 and 8; Wednesdays, 3, Mrs. Curry. Thursdays, 8.15, circle. Wednesday, at 8, Mr. Horace Leaf, clairvoyance, 1s.—A. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter gave convincing addresses and well-recognised descriptions. Professor Short also spoke. Good collection for new hall. Sunday next, 6.30, public service. Monday, healing and development; Wednesday, service; Friday, public circle, all at 8 p.m.—J. S. B.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. McLellan spoke on 'The Tree of Life,' and gave descriptions. Sunday next, at 11.15, public circle; at 7, Mrs. Mary Clempson. Monday, at 3, ladies' circle (silver collection). Thursday, at 8, address and phenomena.—F. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: morning, spirit teachings; evening, address. Sunday next, 11 a.m., Mr. W. E. Long, spirit teachings and personal messages. 6.30 p.m., trance address, 'The Unpardonable Sin against the Holy Ghost.'

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Principles of Life and Spirit.' Evening, Mrs. E. Neville gave an address on 'Spiritual Gifts.' Convincing descriptions and messages at both meetings. 18th, Mrs. S. Podmore gave successful descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Cannock; 3, Lyceum. Wednesday, July 2nd, Mrs. Mary Gordon.—J. F.



**BRIXTON.**—8, MAYALL-ROAD.—Mrs. Harvey gave addresses, descriptions and psychometric readings. Sunday next, 11.15 a.m., healing; 3 p.m., Lyceum; 7, Mr. Kent address, and Mrs. Kent clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8, public.—E.K.

**KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Beaurepaire gave an address and descriptions. Sunday next, Mr. E. W. Wallis. At 11 a.m., at 'The Thames Valley Café,' Clarence-street, on 'Two Scriptures.' At 7 p.m., Assembly Rooms, Hampton Wick, on 'The Resurrection and Afterwards.'

**SEVEN KINGS.**—45, THE PROMENADE.—Mrs. Podmore spoke on 'Some Things that Attract' and gave clairvoyant descriptions. 17th, Mr. A. J. Neville gave an inspiring address on 'Be Saviours.' Sunday next, 7 p.m., Miss F. M. M. Russell on 'Spiritual Healing.' Tuesday, 8 p.m., Miss Violet Burton. July 6th, Mr. and Mrs. Smith. 8th, Mrs. A. Keightley.

**STRATFORD.**—IDMISTON-ROAD, FOREST-LANE.—Morning, 'Impromptu Speeches'; evening, Mr. G. R. Symons spoke on 'A Voice from Heaven.' 19th, Mr. R. T. Jones gave an address on 'The Awakening of the Soul' and descriptions. Sunday next, at 11.45 a.m., Mrs. E. Neville; 7 p.m., Mr. A. Trinder. Thursday, at 8, Mr. J. Wrench. July 6th, Mr. A. J. McLellan.

**CROYDON.**—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN. Mr. D. J. Davis gave an inspiring address on 'The Fear of Death' and Mrs. E. A. Cannock well-recognised descriptions. Mr. Berri's song and Mr. P. S. Cooper's violin solo were much enjoyed. Sunday next, at 11 a.m., service; at 7 p.m., Mr. H. Boddington.—G. S.

**HACKNEY.**—240A, AMHURST-ROAD, N.—Morning, Mr. Reynolds read a paper on 'Trenchant Testimonies.' Evening, Mr. Otto Kottwitz gave a thoughtful address on 'Sleep,' and answered questions. Sunday next, 11.15 a.m., Miss Coates; 7 p.m., Miss Violet Burton. Monday, 8 p.m., circle (inquirers welcomed). Thursday, 7.15, healing, Mr. H. Bell and Mrs. Brichard; 8.15 p.m., members' circle.—N. R.

**PECKHAM.**—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam spoke on 'Biblical Spiritualism'; afternoon, Lyceum; evening, eloquent address by Mr. Fielder on 'Sentenced to Life.' To-day, at 8 p.m.; Sunday next, morning and evening; and Monday, at 3, Mrs. Harvey, of Southampton. Thursday, at 8.15, Mrs. Clara Irwin. July 6th—morning, Mr. Notcutt; evening, Messrs. Barton and Jackson. 13th, Mr. A. V. Peters.—A. C. S.

**SOUTHAMPTON.**—CAVENDISH-GROVE.—Mr. W. E. Lloyd gave interesting addresses at both services.—G. M.

**EXETER.**—MARLBOROUGH HALL.—Addresses and descriptions by Mrs. Letheren.—E. F.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—Mr. R. Boddington spoke on 'Materialism v. Spiritualism.'

**WHITLEY BAY.**—137, WHITLEY-ROAD.—Mr. F. Purvis gave an address on 'The Mission of Modern Spiritualism.'—C. C.

**BIRMINGHAM.**—CAMDEN-STREET SCHOOLS.—Mr. Lennard gave inspirational addresses.—F. C.

**TOTTENHAM.**—684, HIGH ROAD.—Miss Morris gave an earnest address on 'True Worship.'—N. D.

**SOUTHEA.**—LESSER VICTORIA HALL.—Miss Violet Burton gave addresses.—J. W. M.

**KENTISH TOWN.**—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. and Mrs. Pulham gave an address and psychometric readings. 20th, circle, conducted by Mrs. E. Cornish.—J. A. P.

**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. P. R. Street spoke on 'Life's Pilgrimage' and 'The World's Search,' and Mrs. Street gave descriptions.—M. L.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Powell Williams conducted the usual weekly meetings. 20th, Mr. Edwards' healing circle.—W. G.

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

**BRISTOL.**—16, KING'S SQUARE (OFF STOKES CROFT).—Address by Mr. B. J. Hughes on 'The Judgment of God.' Usual week night-meetings.—A. L.

**PORTSMOUTH.**—MIZPAH HALL, WATERLOO-STREET.—Mrs. Rex Luckier spoke and, with Miss E. Little, also gave descriptions. 18th, address and psychic readings by Mrs. Spiller. Healing by Mrs. Croxford.—P.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAS-ROAD.—Mr. Taylor Gwinn spoke on 'The Importance of the Physical Life' and answered questions. 18th, Miss V. Burton gave an address on 'The Great Way for All.'—C. D.

**SOUTHPORT.**—HAWKSHEAD HALL.—Mr. R. H. Verity spoke on 'Spiritualism and its Revelation to Christianity' and 'The Erroneous Doctrine of Predestination.' Descriptions by Mr. Verity and Mrs. Scholes.—H. I.

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—On Sunday and Monday Mr. Warner Clark, of Birmingham, gave helpful addresses on 'The Half not Told,' 'What Jesus Came to Give,' and 'Flesh versus Spirit.'—J. McF.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Blamey on 'Our Character the Passport of the Spirit World,' descriptions by Mrs. Joachim Dennis, anthem by the choir.—E. D.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, our healing service increases in numbers weekly; afternoon, Lyceum; evening, Mr. Smith spoke on 'Intuition and Instinct,' and Mrs. Smith gave descriptions. Mrs. Neville gave an address and descriptions.—A. L. M.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Mr. Rundle's morning subject was 'The Laws which Govern Spirit.' In the evening Mrs. Rundle sang a solo and Mrs. Beaumont spoke on 'The Duties and Responsibilities of Spiritualists.' The latter gave descriptions at both meetings.—C. A. B.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. Mary Gordon gave an address on 'The Power of Thought,' and fully recognised clairvoyant descriptions and messages. Mrs. Matthews gave tests at large after-circle.—S. E. W.

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**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.

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**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' Antipopepriestian—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-glory 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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**Section VIII.**—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Etc. There are XXXIII. Sections in this Book.

**Section IX.**—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

**Section X.**—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

**Section XI.**—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

**Section XII.**—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

**Section XIII.**—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

**Section XIV.**—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

**Section XV.**—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

**Section XVI.**—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

**Section XVII.**—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

**Section XVIII.**—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

**Section XIX.**—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

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