

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,697—VOL. XXXIII. [Registered as] SATURDAY, JULY 19, 1913. [a Newspaper.] PRICE TWOPENCE.
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SATURDAY, JULY 19, 1913.

[a Newspaper.] PRICE TWOPENCE

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NOTES BY THE WAY.

'The Little Wicket Gate,' by Algernon Petworth (A. C. Fifield, 6s.), while it reminds us of William Morris's 'News from Nowhere,' has a charm peculiarly its own. It deals with the adventures of a nobleman who, in the year 1900, finds himself suddenly and mysteriously transported into a strange country in which the dreams of modern reformers have been realised. War and poverty and all the worst of human miseries have been banished, and the natives live in a condition of social harmony. Scientific appliances have abolished all drudgery—domestic and otherwise—and reduced the work required to provide all the necessities and luxuries of existence to a period of three and a half hours per diem, while organisation has achieved the ideal condition in which, while all have to labour, each worker is employed on congenial tasks. The sharp contrasts between the life of this new Utopia and the state of things which prevailed under the old order, with its waste and squalor, are brought out in entertaining fashion in the course of conversations between the visitor and the inhabitants of Odi, for so the strange country is named.

It is no easy matter to draw a convincing picture of an ideal commonwealth, at the same time infusing into it an attractive atmosphere of romance. The author of 'The Little Wicket Gate,' however, has surmounted the difficulties of such an undertaking with considerable success. The reader who takes up the book intent only on being entertained will find little to complain of as regards technical or scientific matter. True, there is one chapter in which the rationale of the life lived under this ideal commonwealth is explained in a discussion between the narrator and some of the leading minds of the place, but this chapter the general reader is considerably advised (in a prefatory note) to omit. The author, in fact, has wisely devoted himself for the most part to the spirit of the life he describes, and in this way has avoided the dryness of some of the books which take Utopia for their text. He is at his best in the chapters in which the pranks and prattle of the children of the happy country are described. But it is all attractively written.

The readers of the 'Essays' and other works of Prentice Mulford number thousands on both sides of the Atlantic. Many of these will welcome with pleasure Prentice Mulford's account of his own life, which, ably edited by Mr. Arthur E. Waite, has just made its appearance in a new edition (William Rider and Son, Limited,

3s. 6d. net). 'The Story of Prentice Mulford' contains little or nothing of direct bearing upon his inner life and the remarkable illumination of mind which came to him in his retirement in the solitudes of New Jersey. But, as the editor of the work well says, 'those who have eyes can see a far-reaching root of inner reality in this account of his "life by land and sea." It is a story of adventure, abounding in graphic touches and realistic descriptions, for Mulford describes at first hand life "before the mast" on a clipper ship in the fifties, and the joys and sorrows of gold mining, editing and teaching in California, in the days when Bret Harte wrote 'The Luck of Roaring Camp.' He was, by turns, sailor, miner, schoolmaster, editor and seer.

The book, in fact, is full of pictures of life as it was lived by a rover and pioneer in the old adventurous days of the Golden West. Mr. Waite has corrected the defects of the book on the literary side, for Prentice Mulford was not an educated man in the ordinary sense. But he has done his work so conscientiously that nothing of the essential spirit of the book has suffered, and it remains a vivid story of the life of those old days, breezy and pungent.

We were naturally attracted by the chapter in which the writer relates his experiences as a journalist. Raw and inexperienced, he was early called to fill an editorial chair, and his account of the trials and tribulations of the position roused a responsive echo in our minds. His was a shy and sensitive mind, and the task of rejecting manuscripts was a painful ordeal to him. Many of his comments on the part played by the Press in influencing the life and thought of the world strike us as being as true and valuable now as when they were written.

We may quote the following as an instance in point:—

The Press of to-day is either ridiculing or ignoring ideas which the Press of a near future will treat as most important realities, just as fifty years ago nine-tenths of the American newspapers treated the subject of human slavery. Did the Press of America mould public opinion in this respect, or was it the idea that moulded public opinion first, and as a necessary consequence the Press followed? Not that I advocate the idea that any editor should express himself far in advance of public opinion, or rather of public knowledge. . . . Many a leading editor of to-day is really more liberal and progressive than those who rail at him; but he is wiser than they, and has learned that ideas which may be accepted and in full sway a century hence cannot be argued as if in full fruition to-day.

There are many passages in the book far more picturesque, but we have selected the above for quotation as having a bearing on the journalism of our own day, especially in its relation to the subject which we have most at heart.

Amongst other attractive articles in 'The Occult Review' for July, we found 'The Law of Numbers,' by Professor Chatley, especially interesting. The Professor deals with a question which had already passed through our mind in regard to the occult significance attached to numbers. He remarks on the fact that the lists compiled by

authorities on the mystical significance of numbers contain for the most part references (in regard to the value of given numbers) to 'ideas evolved by men, not to cosmical or even psychic phenomena.' Of course there may be a sufficient answer to this objection. But it has always struck us that numbers *in themselves* have no special occult significance. They merely answer to the values temporarily assigned to them. They are, in fact, the 'counters' of divination. Such significance as they bear comes from their psychic relationship with the occultist or with the person whose fortune they are supposed to influence.

We note, for example, in the same magazine, an article on 'Strange Signs and Omens' in which the writer deals with the baleful effects of the number thirteen. But it appears probable that he had already associated an evil meaning with that number. We have known thirteen to be a 'lucky' number with some persons. A friend found the number six a most auspicious one, and was gratified when it turned up in any connection with his affairs. And another man declared that he found it the source of all his woe! It is always the psychic element that counts, or why should we find (for example) the chiromancer occasionally unable to perform his divination? The lines of the hands he is asked to read are no clearer on one day than on another. But the seer is possibly 'out of tune' for the time; and it is the seer who counts. The psychometrist who 'reads' a letter applies his mind to something more subtle than the written words.

A BISHOP BELIEVES IN SPIRIT PRESENCE.

A correspondent sends us the 'Whitehaven News' for July 3rd containing the report of a sermon preached by the Bishop of Carlisle on the previous Tuesday, the occasion being the consecration of the new parish church of Hensingham. Alluding to the fact that the late vicar, the Rev. W. H. Wilkinson, had been deeply interested in the project for rebuilding the church, the Bishop said that he himself was one of those who believed that the dead were alive; that the dead were more alive than those who were living upon the earth. He could never profess to be a Christian if he did not believe that Jesus Christ had abolished death. There was no death for the Christian: there was the taking away of the soul from the imprisonment of the body. But he believed that we were encompassed about now by a great cloud of witnesses, of angels and archangels, and the Church of the First-born, and the company of the blessed dead—that the angels of worship were with that assembly, and that among those angels was the spirit of Mr. Wilkinson, and that from within the vale he was rejoicing with them in their joy and worshipping with them in their presence.

The Bishop also expressed the hope that there would be no class distinctions in that church. He said that when he was a boy in his village church, the squire had a pew all boarded out for himself; and when it came to the administration of holy communion, the Squire and his entourage went up first, then their servants, and then other people crept up as if they were a different kind of people altogether. He felt then that that was wrong. That was the Father's board, and they were all children of the Father's house; and every time he had considered it in the long succession of years since he had been more and more convinced that we needed to learn again the first elements of the Christian religion, 'The Fatherhood of God and the brotherhood of man.'

We are pleased to learn that Mr. J. Arthur Hill is to contribute to Messrs. T. C. and E. C. Jack's popular series of sixpenny 'People's Books', a volume on the subject of 'Spiritualism and Psychological Research.' It will appear with the next batch of the series in September.

SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 327.)

Dr. A. J. Davis continues:—

By a process of *inter-penetration* I was placed *en rapport* with Nature! The *spirit of Nature* and *my spirit* had instantly formed what seemed to me to be a kind of psychological or sympathetic acquaintance; the foundation of a high and eternal communion. Her spacious cabinet was thrown open to me, and it seemed I was the sole visitor at Nature's fair!

The properties and essences of plants were distinctly visible. Every fibre of the wild flower, or atom of the mountain violet, was radiant with its own peculiar light. The capillary ramifications of the streamlet mosses—the fine nerves of the cicuta plant, of the lady's slipper, and flowering vines—were all laid open to my vision. I saw the living elements and essences flow and play through these simple forms of matter; and, in the same manner, I saw the many and various trees of the forests, fields and hills all filled with life and vitality of different hues and degrees of refinement. It seemed that I could see the *locality, properties, qualities, uses and essences of every form and species of wild vegetation* that had an existence anywhere in the earth's constitution. The living, vivid beauty of this vision I cannot even now describe; although I have since frequently contemplated scenes far more beautiful and ineffable.

But my perception still flowed on! The broad surface of the earth, for many hundred miles before the sweep of my vision (describing nearly a semi-circle), became transparent as water. The deep alluvial and diluvial depositions of earth were very easily distinguished from the deeper stratifications of stone and earth by comparative and superior brilliancy of the ingredients of the former. Earth gave off one particular colour; stones another; and minerals another. When I first discerned a bed of minerals—it was a vein of iron ore—I remember how I started with a sensation of fright. It seemed the earth was on fire!—for the *instantaneous elimination of electricity* from the entire mass gave the appearance of a deep-seated furnace in the earth. And my agitation was not lessened by perceiving that these *rivers of mineral fire* ran under the ocean for hundreds of miles, and yet were not diminished in a single flame.

I soon saw innumerable beds of *zinc, copper, silver, limestone, and gold*; and each, like the different organs in the human body, gave off diverse kinds of luminous atmospheres or emanations—more or less bright and beautiful. Everything had a glory of its own! Crystalline bodies emitted soft, brilliant emanations. The salts in the sea sparkled, sea plants extended their broad arms, filled with *hydrogenous* life; the deep valleys and ravines, through which old ocean flows, were peopled with countless saurian animals—all permeated and clothed with the spirit of Nature; and the sides of *ocean mountains*—far beneath the high pathway of commerce—seemed literally studded with sparkling gems.

One can well perceive that besides the aerial atmosphere of our earth, there is its particular psychic aura. And how transcendently beautiful that must be, could we behold it. Every sun, and every star or satellite that swings in space, will have its particular aura. Truly,

All matter is God's tongue,
And from its motion God's thoughts are sung;
The realms of space are the octave bars,
And the music notes are the sun and stars.

As every orb has its peculiar photo-sphere, so will it have its particular note, and the ancient idea of the music of the spheres may not be far from the truth. How beautifully all things are interblended. How wonderfully all things exhibit the governance of a master mind. The vast and mighty universe is the flower garden of God, and every flower is a thought clothed in exquisite beauty, gloriously expressing the Infinite Will. How grand and inspiring is the thought that the vast over-arching vault of heaven studded with the gems of night, the glorious suns and stars, will yield to the undaunted soul of man its hidden treasures!

The exercise of the psychometric sense will bring to light the now unknown history of the past. The many changes and multitudinous forms of life which have peopled our earth will yield up their photographic impressions to the receptive soul attuned to their vibrations. The wonders of the various geological periods are writ in the psychic atmosphere of the earth's strata. Everything has its soul which retains and

preserves the many changes through which it passes. What numberless impressions must cluster around the pyramids and sphinxes of Egypt! The mighty life of that past civilisation would stand revealed to the developed psychometrist. The mystery of India's rock-hewn temples would be unravelled; the pulsing, intellectual life of classic Greece, the deep religious awe of Palestine and Judea, and the haughty spirit of imperial Rome, would all alike give up the history of their past. And if inanimate objects hold so tenaciously the experiences of the past, think what it means of men and women! Every thought, every action, every secret motive is writ in the book of life, and every soul will read its own record and judge it also. No angry Deity will cry, 'Depart, ye cursed,' but the un pitying eye of self will read, and the soul shrink, perhaps in dismay, at the category of petty meannesses and wilful perversions of soul-faculty. Each of us will measure out his own. Each will find that although the angel stands with flaming sword guarding the past, the future will remain open for him to work out to the full the consequences of all wrong-doing, and to sow the seeds of goodness, love and purity.

CHAPTER VIII.—THE GATEWAY TO LIFE ETERNAL.

Out of the mists of earthly existence there has come in this age the clear and definite assurance that 'death is the gateway to life eternal.' Over the path of humanity has long hung a cloud; its grim obscurity has been rendered more dense by priest and prelate, with the result that for the majority the vision of the land beyond has been fraught with terror and despair. True, for those who believed there was hope, but for those who did not, and for those who could not, there was one fate—eternal punishment. We pause not to combat such ideas, as enough has already been said to show that they are not true. What we want now is to find the nature of death. We all look upon death with vague misgiving, and frequently thrust the thought of it aside, unless we have that knowledge which will enable us to regard the last earthly experience with calmness. It is true that in all around we see change and decay, but if we look closely we find that in death there is also birth. Our earth in its many cosmic changes can be said to have died many times, but every death to the old has been a birth to the new. When the seed is planted in the ground it dies as a seed, but there is born from it the plant, which comes to maturity in due season and does not die as a plant until it has produced seeds to perpetuate its kind. Life is a spiral, ever upward and onward, and death is a necessary incident in life. It opens the way to new conditions. It frees us from the limitations of matter and ushers the soul into a finer world of being, where opportunities for development are correspondingly increased.

Now the true analogue of death is birth. These two are inseparable. Birth is a coming from the invisible, death is a return thither, and as the child is connected by the umbilicus to its parent, so is the spirit at death held for a time to its body by a magnetic umbilical cord; and not until the severance of this cord can it be said that the entity starts its independent existence in either case.

Looking around on the ceaseless play of forces, the emergence and withdrawal of life, one wonders what it all means. Evolution by its magic has opened to our gaze a wonderful book. The world of mythology is not nearly so wonderful as the world of fact. The orderly march of events, from fire-mist to the present time, is a story surpassing in grandeur and majesty any tale conceived by man. One of the tools of life, if one may use a crude metaphor, is death. Death comes as a purifier, remover and refiner. Evolution is not only a call and a response; it is a process of refinement, a process in which the coarser vibrations of this material life are being slowly but surely raised to a higher key. The mighty cataclysms of bygone ages; the grinding, pounding, sledge-hammer work of the elemental forces: these were necessary to prepare the way. Theirs was the voice of a prophet crying in storm and thunder-crash, in earthquake and mighty upheaval, 'Prepare ye the way of the Lord, make his paths straight.' The coming of that Lord was the coming of man. Egotistical as the thought may seem, we believe all the evidence of the mighty past and of the no less tremendous present proves it. For there

is in man a mightier force and power than he himself dreams of. The wondrously complex systems of civilisation of the present age exhibit a potency of thought and energy that is marvellous. Ever the great wheels of Being, as they turn, reveal new potencies. The inner senses, slowly but surely coming to the surface in this age, are showing to man the possibilities of grander unfoldments in the future. The New Jerusalem may come out of heaven, but man must build the foundation for it here. For the descent of the divine must be met by the ascent of the human, and the sacred marriage will result in the fulfilment of the divine law, which is Love.

(To be continued.)

IDEALS: THEIR SPIRITUAL VALUE.

Every nation in every age has conceived of some existence far more exalted than any that humanity has yet experienced, and the closer men have lived to that conception, the purer and holier have been their lives. There is a principle within man that ever aspires to effect a union with that which it can neither wholly reach nor understand. True, men have formed unworthy conceptions of God, have had base ideals, but as men themselves are, such will God appear to them to be. It is as correct to say 'God is the noblest work of man' as it is to say that 'man is the noblest work of God.' Man will never have his deity far in advance of himself. Hence, to the primitive soul, whose code of ethics is of a savage nature, God—or rather its conception of God—will be no more than an unconquerable chief—that probably being its highest ideal. As man advances intellectually and morally, his ideals of perfection take other and more sublime forms. The ideal seems to precede religion, to be, in fact, the flower of which religion is the fruit. Change after change takes place within the mind, which is ever striving to picture a more perfect type, until the truth-seeking spirit divests God of matter, refines from Him all human passions, and conceives of Him as Intelligence—as universal mind and consciousness. Still man is only making advances towards truth, and can see only through the mirror of his own mind.

Conditioned as we are, it is impossible to think without a form or picture in the mind. It is also impossible to attribute to God any but idealised human qualities. In our thought of Him as a friend, as a parent, He far transcends any earthly friend or parent; but of what He is in His ultimate perfection and holiness, we can form no conception.

An ideal is just as natural to a people as is religion, and although both are occasionally buried beneath the incrustation of realism, they will again and again lift up their heads, fresh as flowers in spring, after their winter's sleep. The soul ever seeks that which is akin to itself in the universe. The child ever seeks the parent, as the parent seeks the child. An individual who has lost his ideals is like a ship without a rudder. His power of guidance is lost, and he is liable to drift on the waters of uncertainty and chance, not knowing where a landing may be effected, or whether he will be plunged into hopeless oblivion. The true anchorage is the ideal, because the ideal is the only real, and is there in the bosom of the Father from all eternity. The universe, as we know it, is an imperfect manifestation of that primordial idea which God (from whom all things proceed), is working out without haste and without rest. Though we know Him not in His essence, all that we do know is a knowledge of Him. All that exists is a manifestation of the Deity; every science a chapter of His Bible, 'out of the heart of Nature wrought'; every human discovery, every human creation, a witness to His thought; every human affection a proof of His love.

We see but dimly through the darkened lenses of our mind; our human intellect with its limitations can catch but stray gleams of the beautiful, the noble, the great, the holy.

The door of certainty we can't unlock.

But we can knock and guess, and guess and knock;
Night quickly carries us upon its sail
Ship-like, but where, O night-ship, is thy Dock?

Life's mystic curtain, held by destiny,
Its darkest shadow now casts over me;
It rises, and behold I act my part;

It falls—and who knows what or where I'll be.

We can know of God through His works, but it is not permitted to man to grasp the whole of truth; neither is the intellect allowed to have the last word. Who has not had the rather unpleasant and humiliating experience of quickly out-running reason and intellect in the endeavour to wrench from Nature her secret? Nature will not yield up her secret to cold reason only; man is, therefore, driven in upon himself in his endeavour to find a unifying faculty which shall transcend reason, and which shall link the lower to the higher. This cannot be accomplished by the intellect alone, but requires that all-unifying faculty—a sympathetic love.

The scientist, in his endeavour to win from Nature her secret, constantly outruns the reason. His imagination carries him far beyond his intellectual depths, but he chooses something tangible—something on which the senses can rest. He anchors himself to a world of forms, though occasionally he catches a glimpse of the life ensouling the forms. He sees in the sensitive plant the same unknown process between stimuli and response as that which takes place in the animal kingdom. He constantly finds himself beyond the intellectual sphere, and bordering on the sphere of ideas, seeing through the various metamorphoses of Nature the handiwork of a universal Builder, which, though he cannot understand, yet, at least, he can imagine.

Man, consciously or unconsciously, is always endeavouring to see the ideal in the real; or, rather, to see the real (ideal) in the illusory (the imaginary real). He sees in each particular form an imperfect representation of a certain type, pattern, or standard—a type to which all belong, but to which none attain.

Let us suppose ourselves transported to an orchid house, wherein are hundreds of those beautiful and curiously formed flowers; no two of them alike. Contemplating these lovely forms, our minds create within themselves a certain type, more perfect, more beautiful than any individual flower, but a type to which each individual flower conforms, though imperfectly. No individual flower answers to the demand of such perfection, though each contains within itself some part of that perfection—not the perfection of its fellow, but each according to its kind. Our thought has, as it were, been brought *en rapport* with that primordial idea, the ideal orchid, and seen it in all its perfection. This is what we must ever strive to do: see the ideal beauty, ideal goodness, ideal holiness through each individual representation.

It may be asked, 'What is the right path to take in the search for truth?' The writer believes that it matters little what path be taken, provided the seeker be in earnest: 'Be earnest—mad if you will, but be earnest.' Some seek their ideals in the busy haunts of men, some where the organ's solemn peal fills the arch and aisle. Others, again, haunt the solitudes of the mountains and the peace of the woods that they may be alone with Nature and learn her language. For Nature ever speaks to the heart that loves her. Love gives the power of perception and of understanding. Faith first; reason second; love last. Faith, illumined by love, sees the tokens of the presence of Deity and feels His spirit lifting the soul into harmony with the ideal, the pure and perfect life. Truth has many sides, each with its own particular type of beauty; let us hope its beautiful hues will not be lost to this generation.

We idealise the saint and hero alike, the messengers of God, the saviours of mankind. As we look at the world's religious systems we see, standing at the head of each, one of these ideal figures. It is an aspect of the Divine, this perfection in humanity. But our loftiest ideal of Deity must fall very far below the grandeur and transcendent beauty of the Maker and Giver of our lives.

Another type of ideal is that of beauty, that mysterious charm which is spread over and through the universe. Who is unconscious of its winning attraction? Who is there whose heart is not thrilled with joy as he looks on hill and dale and cultivated plain, on stream and forest, on the glory of the rising or setting sun, on the serene star-lit sky? Whenever this love of the beautiful unfolds into strong emotion, its natural influence is to lead the mind to contemplate a brighter beauty than is revealed in creation. To those who have eyes to see and hearts to feel the loveliness of Nature, it speaks of a higher, holier presence. They hear God in its solemn harmonies, they behold

Him in its fresh verdure, fair forms, and sunny hues. This beauty of the universe is an emblem and a revelation of Divinity, and the love of it is given to guide us to the All-Beautiful.

In conclusion, let me say that ideals are not unnatural or unattainable. We have each the spiritual eye—the mind to know, the heart to love, the will to obey God. We have a spiritual nature that bears the imprint of the Divine perfection. Ours is a glorious privilege, let us not cast it away; let us not waste, on objects that perish, souls which are destined to become temples for the indwelling divinity, destined to manifest the glory and the blessedness of the living God. May we all, through a just exercise of the intellect, and a sincere and purifying obedience, enjoy this gradual illumination and sanctification, which are the beginnings of Heaven. The most earnest language is cold and ineffective and the loftiest human eloquence is inadequate to unfold the blessedness experienced by a spirit in fellowship with the All-Perfect One.

HUMILIS.

SCIENCE AND IMMORTALITY.

THE APPROACH BY GRADUATED STEPS TO SPIRITUALISM.

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

(Continued from page 329.)

THE CASE OF A SUICIDE.

Important evidence of spirit communion has been obtained through Mrs. Thompson, who is a member of the Society for Psychical Research. Dr. F. Van Eeden, of Bussum, Holland, who visited Mrs. Thompson, says:—

I brought a piece of clothing that had belonged to a young man who had committed suicide. Nobody in the world knew that I had kept it, nor that I had taken it to England with me for this purpose, and yet I got an exact description of the young man and the manner of his suicide, and even his Christian name was given.

Dr. Van Eeden proceeds to discuss the possible telepathic explanation;—

Up to the sitting of June 7th (1900) all the information came through 'Nelly,' Mrs. Thompson's so-called spirit-control. But on that date the deceased tried, as he had promised, to take the 'control' himself, as the technical term goes. The evidence then became very striking. During a few minutes—though a few minutes only—I felt absolutely as if I were speaking to my friend himself. I spoke Dutch, and got immediate and correct answers. The expression of satisfaction and gratification in face and gesture, when we seemed to understand each other, was too true and vivid to be acted. Quite unexpected Dutch words were pronounced, details were given which were far from my mind, some of which I had never known, and found to be true only on inquiry afterwards.

In concluding his article, Dr. Van Eeden says:—

After the first experience one's mind refuses to stay in the unaccustomed channel of thought, and next morning we say: 'I must have been mistaken. I must have overlooked this or that. There must be some ordinary explanation.' But at this present moment it is about eight months since I had my last sitting with Mrs. Thompson in Paris—and yet when I read the notes again it is impossible for me to abstain from the conviction that I have really been a witness, were it only for a few minutes, of the voluntary manifestation of a deceased person.

A MOST POSITIVE CASE.

After the death of Mr. W. Stainton Moses a number of MS. books belonging to him were placed in the hands of Mr. Myers by Mr. Stainton Moses' literary executors. In one of these books were some pages gummed down, apparently by Mr. Stainton Moses, and marked by him 'private matter.' With the permission of the executors, Mr. Myers carefully opened the pages. In describing what he found, he says:—

The case is in some respects the most remarkable of all from the series of chances which have been needful in order to establish its veracity. The spirit in question is that of a lady known to me, whom Mr. Moses had met, I believe, *once* only. . . . She died on a Sunday afternoon, about twenty years ago, at a country house, about two hundred miles

from London. Her death, which was regarded as a matter of public interest, was at once telegraphed to London, and appeared in Monday's 'Times'; but, of course, on Sunday evening no one in London, save the Press and perhaps the immediate family, was cognisant of the fact. On that evening near midnight a communication, purporting to come from her, was made to Mr. Moses at his secluded lodgings in the North of London. The identity was some days later corroborated by a few lines purporting to come directly from her, and to be in her handwriting. There is no reason to suppose that Mr. Moses had ever seen this handwriting. . . . On receiving these messages he seems to have mentioned them to no one, and simply to have gummed down the pages in his MS. book. The book when placed in my hands was still gummed down. I opened the pages, and was surprised to find a brief letter, automatically written, professedly from Blanche Abercromby (not real name), which, though containing no definite facts, was entirely characteristic of the Blanche Abercromby I had known. But although I had received letters from her in life, I had no recollection of her handwriting. I happened to know a son of hers sufficiently well to be able to ask his aid, which, I may add, he would have been most unlikely to afford a stranger. He lent me a letter for comparison. The strong resemblance was at once obvious, but the A of the surname was made in the letter in a way quite different from that adopted in the automatic script. The son then allowed me to study a long series of letters, reaching down till almost the date of her death. From these it appeared that during the last year of her life she had taken to writing the A (as her husband had always done) in the way in which it was written in the automatic script. The resemblance of handwriting appeared both to the son and to myself to be incontestable, but as we desired an experienced opinion he allowed me to submit the note-book and two letters to Dr. Hodgson. . . . Dr. Hodgson reports as follows: 'I have compared the writing numbered one hundred and twenty-three in the note-book of Mr. Stainton Moses with epistles of January 4th, 18—, and September 19th, 18—, written by B. A. The note-book writing bears many minor resemblances to that of the epistles, and there are also several minor differences in the formation of some of the letters, judging at least from the two epistles submitted to me; but the resemblances are more characteristic than the differences. In addition there are several striking peculiarities common to the epistles and the note-book writing, which appear to be specially emphasised in the latter. The note-book writing suggests that its author was attempting to reproduce the B. A. writing by recalling to memory its chief peculiarity, and not by copying from specimens of the B. A. writing. The signature, especially in the note-book writing, is characteristically like an imitation from memory of B. A.'s signature. I have no doubt whatever that the person who wrote the note-book writing intended to reproduce the writing of B. A.

A postscript to B. A.'s letter in the note-book is in these words: 'It is like my writing as evidence to you.' Mr. Myers adds:—

The chances necessary to secure a verification of this case were more complex than can here be fully explained. This lady, who was quite alien to these researches, had been dead about twenty years, when her posthumous letter was discovered in Mr. Moses' private note-book by one of the very few surviving persons who had both known her well enough to recognise the characteristic quality of the message, and were also sufficiently interested in spirit identity to get the handwriting and the case recorded.

I think it is unnecessary to adduce further evidence of the soul's natural immortality. Those who are anxious for more evidence may gain it from the very extensive literature of Spiritualism, or what is better still, seek and obtain proof at first hand.

THE SENTIMENT OF A FUTURE LIFE

is, I may observe, deeply seated in the common breast. It is exceedingly dear to mankind. That many very high-minded people do not cherish it; that many regard it as a hurtful illusion which interferes with so-called rational 'culture' and misleads the practical purpose; that many regard it as a remnant of superstition, or a phase of sentimental illusion, need not be denied. They who have no keen relish for life are not likely to wish for a posthumous extension of it; persons of dull and slow affection do not kindle at the prospect of renewing social relations which were little to them here; the tired and indolent shrink from the idea of progress through effort; some have had enough of life, and some have had as much as they want of the only kind of life they have a right to expect; and some lack ambition to

enter on a new career. The doctrine is, I believe, of great importance as an educator of affection. It not only consoles affection when lacerated, it stimulates affection when cold and slow. The proof that those we live with are immortals—not creatures of time but children of eternity—not bits of mechanical contrivance but germs of never-ending growth—not attachments to an estate, but spirits susceptible of unlimited development in mental and moral grace—cannot but exert a mighty influence on human conduct towards them. That the idea does not yet accomplish all we might expect of it, is not fairly an argument against it. No great principle does accomplish all that might be expected of it. The accomplishment is defective in proportion as the idea is lofty, and the idea must be lofty in order to accomplish anything at all. The power of this knowledge is in proportion to the recipient's capacity to receive it, not according to the sublimity of the idea itself. The grass appropriates as much of the sunbeam as it can; that it can appropriate no more is no reflection on the sunbeam. Spiritualism introduces us to a natural spiritual world which gives allowance of time for the full elaboration of the moral law. It gives promise of an extension; it makes a new horizon line; it provides fresh conditions; allows a 'new deal.' Theodore Parker, it is reported, used to say that he never believed so firmly in immortality as he did when looking in the face of a little vice-produced and vice-taught child, ragged and outcast in the streets. As he looked upon that face, with no conception of moral ideals, and thought of its origin and destiny, he felt that the child had a right to demand that it have a chance—a chance which this life does not furnish. The completed result does not seem to be reached here.

The influence of Spiritualism amid fast decaying churches and dogmas must be salutary, wholesome and invigorating.

THE RELIGIOUS DANCING OF THE MACDONALDITES.

Commissioned by the Colonial Committee of the General Assembly of the Scottish Church, Mr. Donald T. Masson, M.A., M.D., in 1872 'preached his way' to and fro for three thousand miles among the Gaelic-speaking churches of the Dominion. In an interesting account of his journeyings, which appears in 'The Quest' for July, Dr. Masson mentions that on visiting Prince Edward's Island he came into touch with the Macdonaldites (so-called from their founder, the Rev. Donald Macdonald), 'a peculiar body of pious Gaelic speakers, whose character, customs and worship were largely a natural development of their lonely, isolated life.'

'Cleared' from their native glens in the Scottish Highlands nearly a century ago, and 'settled' in that lonely island of the great sea, which was long almost entirely cut off from the great outside world, and is still all winter girdled with a sea of ice, they were left to themselves, neglected, almost forgotten by Church and kindred in the old Homeland. Left thus to themselves, the native inborn religion of these exiled, pious, Gaelic-speaking Highlanders developed itself and expressed itself on lines which, however peculiar, were not unnatural. In their public worship they had dancing. I saw it. It did not in the least scandalise me. It would have taken but little more to draw me, and quite naturally, into the stream. The men sat at one side of the church, the women at the other, with an open space between. While preaching to them in their beloved native tongue I could not help observing the rising of a quiet, subtle, silent stir among the people—like a gentle, soundless wind among the corn. It quietly, very quietly, almost reverently, developed into the religious dance. A woman was the first to show, in features and in some slight bodily movements, quiet symptoms of deep emotion, which soon became contagious. Her facial muscles became rigid; her head was thrown back; her bonnet hung down behind her neck, prevented from falling off by the ribbon knotted under her chin. Others on the women's side of the church became similarly affected; and the men soon followed. One after another some dozens of both sexes got out into the open intervening space and they danced; they danced in solemn, rapt, absorbing quietude. They danced not with each other. They were absorbed; unconscious to the world, they 'danced before the Lord.' The movement seemed to begin in a sort of catalepsy—an ecstatic trance. It worked itself off in the religious dance.

THERE are two ways of looking at death: one leaves a broken shell, destruction; the other, a bird which by and by will be singing in the branches.—DR. I. K. FUNK.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 19TH, 1913.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 23 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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THE JUDGMENTS OF THE HEREAFTER.

The judgments of the world to come are, in a very real sense, the judgments of to-day, of here and now. But whereas here they are to a great degree concealed and implicit, there they will leap into revelation. The hints will have become plain assertions, the gleams and flashes merged into a sustained light.

'A man passes for what he is worth,' said Emerson. And although it is customary to consider the judgments of the world as being largely fallacious, in the deeper sense the sage was right. He saw that under the appearance of confusion the machinery of life was exquisitely balanced, and that the sum of human judgments compounded of innumerable points of view and life expressions tended to become singularly exact. It is often said that the next world will abound in tremendous surprises as to the real place held by men in the scale of merit—that many apparently insignificant souls will take precedence of those who here outshone them in the general estimation. But we doubt whether that will apply so much to general as to individual judgments. Such events will hardly astonish that part of the community typically represented by what has been called the average man. For the average man is apt to take a very just view of those with whom he is brought into close association. He may misunderstand them on the intellectual side, his gauge of values there being possibly deficient; but on the purely human side his test is simple and sure. For him the good man is the kind man, the true man. Like honest Joe Gargery, he takes the heart as his touchstone. He is impatient of any criticism that leaves the human side out of account. This man, he will tell you, may be an Arminian, or a Socinian; he may be an adherent of this or that political heresy; he may be a crank, a faddist, a visionary, but he has 'the heart that can feel for another'; he has never abandoned a friend. It is the kind of judgment that the purely academic mind dismisses as crude, puerile, even irrelevant. But it has always seemed to us to get very near the core of things, and to agree very closely with the truest standard of human values. Nature herself is at the back of it; it partakes of the judgments of the spirit. And when the average man passes to a state where the hidden things become manifest, he may feel pleased to find that he based his judgment on the facts that really count in the life of the soul—we doubt if he will be much surprised. The surprises will be reserved for those whose criteria related to the showy and superficial traits, who

thought this man good because he was always punctual, orderly, law-abiding, and a regular attendant at Divine worship; and that man great because he could control a province, command an army, or administer the revenues of a State. For critics of this kind, especially those who are obsessed with the ideals of a dull respectability, it may conceivably come as a shock to find a publican standing high in other-world esteem, a betting man received as a brother, a horse-coper greeted with smiles, merely because, for all the dubious nature of their earthly vocations, they were 'good at heart.' In these matters the intellect is apt to be a poor judge. It is deceived in that matter regarding which in its pride it thinks it can least be imposed upon—it is deceived by appearances. How deep was that saying, 'As a man thinketh in his heart'! 'In his heart,' observe—not in his brain. That is at the very core of the spiritual teaching of all the ages. Many books and much learning have tended to dull rather than to preserve the flame. But it still burns clearly where it is often least suspected—in the life of common folk, in the midst of common things.

As our ideals recede from Nature and the heart of life, they tend to become complex, to baffle and to bewilder. We pile up knowledge in an array of words, we garner from the past, heaping together strange medleys of tradition and commentary, fact and fiction, and still we weave and elaborate. The simple becomes compound, the compound more and more compounded. The straight paths are made tortuous and twine and intertwine in maddening confusion. 'Yea' and 'Nay' lose their old savour. They become Acts of Parliament, portentous treatises, legal documents bristling with technicalities. We are to arrive at the truth through much study and by the accumulation of knowledge. The eye is to see no longer unaided. It is to be equipped with a complication of lenses and refractors. The old truths are no longer to be presented in their elemental shapes. They are to be expressed in terms suited to the 'march of intellect' and the claims of scholastic education. Morality and character are to be based upon some standard of intellectual efficiency. Purity of life is to rank lower than clarity of understanding, and 'readiness of spirit' to be subordinate to alertness of mind.

But through it all Nature has her revenges. The abuses are punished. The old simplicities are obscured, but only for the time. The heart holds through all, and before its dictates every hollow pretence is exposed. 'The opaque self becomes transparent with the light of the First Cause.'

The judgments of the hereafter will be true judgments because they will take account only of the central and vital things. The soul is above circumstance, and at length rests only upon itself. All the ways turn back to it at last, and its place will be determined by its love. It is so even here. It will be so there. So will the judgment of the simple be vindicated. A powerful mind, a quick apprehension, able to rule men, to administer affairs, punctual, methodical, regular—an important list of qualities *here*, but *there* not so important. It may go better with the reckless, the impulsive, the wastrel, the misleader of men, the confuser of things if of him rather than of the other it can be said, 'He loved much; he was good at heart.' 'He meant well,' his friends may say, 'but circumstances were against him. He broke faith with his enemies, but he was always a true friend, and he never forgot a benefit.' For the law of judgment is the law of love—a law which, if denied in 'the pulpit, the senate and the college,' is 'hourly preached in all markets and workshops.' It is the unerring law of attraction, working with mathematical exactitude from the grouping of atoms to the celestial companionships of the world to come.

PSYCHOPHASMS AND SKOTOGRAPHS.

BY MISS FELICIA R. SCATCHERD.

An address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 8th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

THE CHAIRMAN, in his introductory remarks, said: 'I think we are very much indebted to Miss Scatcherd, not only for her presence here this evening and the lecture she is about to deliver on 'Psychophasms and Skotographs,' but also for the fact that she has very kindly invented for us those two hard words. (Laughter.) Some twenty or thirty years ago, when spirit photography was just coming into notice, the Spiritualists of those days anticipated that it was the beginning of a study which would soon have the wonderful result of absolutely proving the truth of our facts. But those Spiritualists, like Spiritualists generally, had a good many disappointments, and I think we may say that, until quite recently, the subject has not advanced. We have, at least, learned that it is not wise to make deductions without sufficient data. We have learned, also, another thing. In the olden time we supposed that psychic pictures were produced like ordinary photographs; now, while we believe that they are real photographs, we have discovered that sunlight is not absolutely necessary for their production. Many of those which will be produced tonight have had, I believe, nothing to do with a camera or lens. If Miss Scatcherd, with her genuine enthusiasm and her power of making other people work, should set you all experimenting, I would advise you to take records, for you never know what importance may attach to the facts which you may observe and note. We shall listen with a great deal of interest to our lecturer, for we know that she has devoted a large amount of time and study to the subject.' (Applause.)

MISS SCATCHERD said: Last September, when Mr. Withall asked me to address you, as he had done so often before, I promptly refused. The reason I gave was a conclusive one to my own mind. It ran something like this:—

The last thing I have any intention of doing is to speak from a Spiritualist platform, since every fresh fact I encounter serves but as a light whereby a yet vaster area of ignorance stands revealed.

I am perpetually discovering negative evidence, which is more valuable than some imagine, since it, at least, bars the way to further loss of effort in some given direction. But, more often than not, such discovery, standing alone, may force the abandonment of some cherished explanation, the relinquishment of some apparently vital hypothesis. We stumble where we had thought to find firm foothold, and all the work begins over again.

We take a yet further step and may find that the pain and disillusionment were premature—that if we could content ourselves with gathering facts, without immediately jumping to conclusions, much mental stress and loss of time might be avoided.

Some three weeks after thus refusing Mr. Withall's invitation, I attended the Church Congress at Middlesbrough. As you all know, that valiant fighter and pioneer, the Venerable Archdeacon Colley, passed into the unseen on the eve of the opening of the Congress. Two hours after his transition I reached Middlesbrough. This news was my first shock. The second was to find my name posted up in the town as his representative, to carry out his three days' campaign on behalf of the facts he had discovered. There was no one else to do this. Apparently he had not one friend or sympathiser among the thousand and odd fellow Church members attending the Congress. At least I do not recall one slight token of the existence of such an one during my stay in Middlesbrough. On the other hand, the Spiritualists and non-Churchmen vied with each other in showing respect for his memory, and their courtesy and kindness made the duty I had feared to undertake easy and interesting in the extreme.

Often when I was talking to the Middlesbrough friends, I thought of what I had said to Mr. Withall just before, and when on my return he again repeated his request, I had no

longer the same right to refuse. As continually happens, the thing I had run away from had forced itself upon me in such a way as to leave me no will of my own in the matter.

But if Mr. Withall is a courageous man in thus inviting an untried speaker to address you, he is, nevertheless, a cautious one. He must have heard of 'Chatterbox London,' suggested as my telegraphic address by one who knows me, for he stipulated that I should write down what I was going to say. Ideas have a knack of eluding one when one wants to write them, and reading is rarely interesting to listen to. However, you will be able to catch your trains, and that will compensate me for my hampered eloquence.

I am afraid you will find what I have to say rather dry. When one is dealing with facts, and those facts are unfamiliar, one dare not embroider them with philosophic speculations and beautify them with fantasy and imagination.

I am announced to speak on 'Psychophasms and Skotographs.' I seem again to detect Mr. Withall's foresight in the



MISS FELICIA R. SCATCHERD.

sub-title—'Psychic pictures produced in darkness.' But for this forethought he might have had so many queries to answer that he would have regretted his rashness in inviting me here.

There is a growing body of evidence for the phenomena under discussion. To do justice to all the facts now available with regard to photography and skotography would need months of reading and patient research. I have been too busy to read, and have little technical knowledge. Therefore I must confine myself to dealing with those facts that presented themselves unsought, and compelled an unwilling attention from a mind immersed in totally opposite pursuits. Besides, what has been written you can read for yourselves.

Physical phenomena, I thought, must be dealt with by specialists and experts. Amateurs could but bring ridicule upon themselves and the objects of their studies by claiming the slightest authority to speak on these matters, or even to describe happenings witnessed by themselves. Therefore materialisations, spirit photography and physical phenomena in general were shut out of my circle of vital interests because I felt utterly incompetent to deal with them in any efficient manner.

Though I still maintain this conviction, circumstances alter cases and often compel one to act in direct opposition to it.

When Sir Oliver Lodge finds the Crewe mediums unworthy of patient and prolonged investigation, and his views are published while their explanations are withheld, one naturally forms an opinion adverse to their claim. But if one stumble upon such persons 'by chance,' and find reason to believe that an error of judgment has been committed, it is one's duty to point out that error, even at the risk of being regarded as a foolish, meddling person.

When M. Guillaume de Fontenay, with all his patient researches in what he terms chemicography, talks about 'the pretended photography of vital rays' (*La Prétendue Photographie du Rayonnement Vital*), and says that he has never seen a result that could not legitimately be attributed to chemical action ('*Annales des Sciences Psychiques*,' January, 1913), one feels it a duty to invite such an earnest yet unfortunate student to share the good things that have fallen to one's own lot.

Again, this subject cannot be left alone, for the very vital reason pointed out by M. Julien Ochorowicz:—

The discovery of the photography of thought is of capital importance for Spiritualism and the facts said to be of spirit origin. So soon as we are obliged to consider as demonstrated

the possibility of thought-form photography [*idéo plastie photographique*], forms and apparitions said to belong to the world beyond the tomb may very well have a terrestrial origin. This does not determine the immortal question of immortality, but it does throw a new light upon certain appearances and demands a very special prudence with regard to the theories one deduces from ascertained facts. ('*Annales des Sciences Psychiques*,' June, 1912.)

Most people are capable of attesting happenings which need only normal faculties to establish. It does not necessitate training in mathematics to be sure whether there were three or four persons present in a certain room on a given occasion. If your sense perception is endorsed by that of all present you must accept such sense perception as true, or reject all sense evidence whatever. And when official science (*la science officielle*) even in the persons of members of Royal societies and academies denies such facts, not having witnessed them, non-official science (*la science officieuse*—to use the delightful but untranslatable French term) may venture to remonstrate, even in the person of an obscure individual like myself, and may beg these august personages to come and see for themselves. They rarely do this, and a Baraduc and an Archdeacon Colley live under a storm of ridicule or contempt and die disheartened, unrecognised, and unhonoured.

Sadder still, *la Science Officielle*, hoping thereby to earn the goodwill of *la Science Officielle*, often joins the adversary in ostracising and vilifying the audacious pioneers who overstep its non-recognised, yet nevertheless sacred, limits, braving all, enduring all in the cause of truth. When these blows are dealt by those of one's own household of faith, they are indeed hard and heavy to bear.

I met Dr. Ochorowicz some years ago at L'Institut Psychologique de Paris. I had asked for M. Youriévitich, and when I saw this older man I concluded he must be a relative of the friend for whom I inquired. For two hours he plied me with questions. At last I said:—

'You are an adept at asking questions. You have explored

the extent of my psychical knowledge and ignorance in masterly fashion. Now it is only fair to turn the tables and catechise you. But, alas, I have no time left and am returning to England.'

'And I to Moscow; but you shall have your revenge some day.' I have not had it yet. But I am still looking forward to a second meeting with 'the Myers of the Continent,' even if I have to go to Moscow for it. Very few can ask questions as he can.

Dr. Ochorowicz calls photography without a camera 'radiography,' and the picture is therefore a 'radiograph.' But surely the term 'radiograph' cannot be so restricted, and all picturing on sensitive surfaces, with or without a camera, is due to the action of rays visible or invisible.

When with the help of Dr. Platon Drakoules I adopted the term *skotograph* (*skotos*, darkness, and *grapho*, I write), I was unaware that Dr. Ochorowicz used the word radiograph for pictures produced without a camera. At the recent Congress of Experimental Psychology held in Paris I had the good fortune to make the acquaintance of M. Guillaume de Fontenay. He has made an exhaustive series of experiments in *skotography*. He derides the existence of the so-called V rays and has never obtained anything that can be regarded as a spirit photograph. He calls all images produced without a camera chemicographs, and believes all that has been attributed to spirit intelligence, V rays, psychic force, &c., to be due solely to chemical action. But surely all picturing on sensitive surfaces, with and without a camera, is due to chemical action! So I adhere to my term *skotograph* to designate a picture not produced by the light rays, but will abandon it as soon as a more suitable term is suggested.

Now, where are we? I have said that all picturing on sensitive surfaces by the action of light, with or without a camera, might be called radiography or chemicography. Radiography or chemicography includes photography and *skotography*, light-picturing and dark-picturing (darkness).

Thus all photographs are radiographs and chemicographs, but we are not yet sure that all *skotographs* are either radiographs or chemicographs, though the probability points in that direction. Suppose a spirit-artist were to draw or paint a picture on a sensitive film, such image would not be a radiograph or chemicograph. But it still might be a *skotograph*.

Pictures produced by the action of light are photographs. Those produced without the action of light are more conveniently called *skotographs*. The term commits us to nothing except the absence of light.

So you see a *skotograph* or dark-graph is not of necessity a spirit picture, any more than is a photograph.

It may be the image of a material object. Dr. Ochorowicz obtained the picture of the top of his medium's head, and of the two hairpins that crossed each other in her hair. He called this a radiograph because no camera was used. I call it a *skotograph*, dark-graph, because it was produced without the action of light.

A *skotograph* may be the image of a thought. Some of you may have seen the thought-picture of Commandant Darget's walking-stick. He thought of his walking-stick and visualised it whilst he gazed steadily upon a sensitised film exposed in a dish in a dark room.

This was a *psychic picture produced in darkness*, and without a camera.

But my *skotographs* have generally been obtained in ordinary surroundings in full daylight, and I have never had one in a dark room.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

A special séance will be held on Monday, July 28th, at 3 p.m., at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission, Members and Associates, 1s. each; visitors, 2s.

As Mrs. Nordica will sail for South Africa on the 31st inst. we feel sure that her many friends will be glad to avail themselves of this opportunity of again witnessing her mediumship and bidding her good-bye and Godspeed.

MONSIGNOR BENSON, SPIRITUALISM AND LUNACY.

In a recent lecture at Chatham on 'Spiritualism—Its Attractions and Dangers,' Monsignor Robert Hugh Benson admitted the right of Spiritualists to entertain their belief, and said that he respected their goodwill and sincerity. 'It would not do nowadays to say that their testimony was all a pack of lies. It could not all be accounted for by fraud, imagination and exaggeration. Every educated person knew the names of some eminent people who, if not convinced Spiritualists, yet took the subject very seriously, and it was no use applying a merely negative form of argument to the claim of the Spiritualist—there was a residuum of sound and true objective phenomena that required explanation.' Having admitted so much, he asked Spiritualists 'if theirs was a good and legitimate way of receiving evidence of the supernatural, why did they confess that they had to be on their guard in every possible way for fear evil personalities should come in?' This was an inexact and exaggerated way of putting it, and the lecturer had already supplied the answer to his own question, for he had said that 'Spiritualists declared that if a person approached the study of these things with good intentions it was practically impossible for him to come to any grave harm'—he might have added 'and exercised due caution, self-control, and level-headed judgment in their inquiries.'

Not content with merely asking questions, Monsignor Benson went on to assert that 'in hundreds of cases good people had been ruined by going in for Spiritualism,' and he cited Dr. Forbes Winslow as his authority for saying that

a great proportion of the inmates of asylums had taken up this subject and broken down under the strain, and that there was something in the whole subject that again and again brought ruin and disease instead of help in spiritual things.

Believing that Monsignor Benson would not willingly give currency to a statement knowing it to be unfounded, we presume that he is unacquainted with the fact that Dr Winslow's assertion was disproved, from official statistics, almost as soon as it was made, and with the further facts that, within the last few years, Dr. Winslow himself admitted that he had made an assertion that he could not substantiate, and that only a few months before his death he lectured for the Spiritualists at Merthyr Tydfil* and Cardiff. For Monsignor Benson's benefit, that he may not again commit the error of relying upon an incorrect statement, we give the exact words of Dr. Forbes Winslow's unfounded assertion, made upwards of forty years ago; they are as follows: 'This form of delusion [Spiritualism] is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons, having gone insane on the subject, are confined in the public asylums of the United States.' The italics are ours.

Now, that is a definite charge, by comparison with which Monsignor Benson's 'hundreds of cases' are insignificant. But what were the facts? The public asylums in America were eighty-seven, and Dr. Eugene Crowell, of Brooklyn, N.Y., wrote to the superintendents asking for particulars, and received official reports, &c., from fifty-eight of them. The figures and other particulars were published at the time in 'The Spiritualist' and 'The Medium and Daybreak,' and they are given in full in 'Psychic Facts'—a work by Mr. W. H. Harrison (which book can be seen in the library of the London Spiritualist Alliance). Briefly summarised, these reports showed that out of twenty-three thousand three hundred and twenty-eight insane persons at that time, four hundred and twelve were reported insane from religious excitement, and fifty-nine from excitement caused by Spiritualism. In estimating from all the institutions, there

were seven insane from religious excitement for every Spiritualist. In forty-two published reports, out of a total of thirty-two thousand three hundred and thirteen male patients admitted and treated during one or more years, there are two hundred and fifteen clergymen, while in the same reports the total male and female Spiritualists numbered forty-five. These figures emphatically disproved Dr. Winslow's assertion that nearly ten thousand persons had been driven insane in America through Spiritualism. But the enemies of Spiritualism have continually repeated the false accusation as though it had never been refuted.

A few years later, in 1879, the Rev. Thomas Ashcroft wrote to the Editor of 'The British Medical Journal' asking, 'Will you kindly state the number of inmates there are in the lunatic asylums of America and what proportion are caused by Spiritualism?' His assertions in his lectures against Spiritualism, similar to that made by Monsignor Benson, had been challenged, and in consequence he sought confirmation at headquarters in London. He obtained little satisfaction, for in 'The British Medical Journal' for February 13th, 1879, the following answer appeared: 'We have been at the pains to turn over a file of last year's (1878) Reports of American State Asylums. In these Reports appear the tables of assigned causes of insanity among the inmates, amounting to fourteen thousand five hundred and fifty. The asylums in question are seven, and two include cases for a series of years. The only cases attributed to Spiritualism are four, reported from the Lunatic Hospital of the State of Pennsylvania.'

Not content with this, 'The British Medical Journal' also stated:—

We have before us the sixty-second report of the Commissioners of Lunacy, issued June 29th of last year (1878), as ordered by the House of Commons—and not one single case due to Spiritualism is therein recorded.

Dr. Forbes Winslow grew wiser as he grew older. During recent years he carefully studied the causes of lunacy and experimented in hypnosis, trance phenomena, suggestion, psychic lucidity, dual personality, telepathy, &c. Last year, speaking for the Spiritualists at Cardiff on 'The Mind of Man: What it Is,' when referring to the phenomena of dual personality, he said:—

The ordinary medical man without psychic knowledge classifies all these symptoms as within the range of imbecility, and the clairaudient who hears the finer vibrations than the normal, and the clairvoyant who sees the finer vibrations, have in the past been incarcerated in asylums solely on the evidence of these symptoms, from which fate I have rescued many by refusing to certify.

Could there be a more complete change of attitude? Here we have the very man who is relied upon by Monsignor Benson for proof of his indictment of Spiritualism, declaring that because of the ignorance of medical men, persons possessing unusual psychic powers had been in the past wrongfully incarcerated in asylums—thus doubtless accounting for some, if not all, of the few cases reported to Dr. Crowell—and that he, Dr. Winslow himself, who so to speak cursed Spiritualism in 1870, had in recent years saved many psychically sensitive persons, or mediums, from being sent to asylums by refusing to certify.

Still further, when he lectured for the Spiritualists at Merthyr Tydfil, less than two years ago, Dr. Winslow was questioned regarding the notorious assertion which Monsignor Benson now relies on, and, in his reply Dr. Winslow frankly admitted that when he made it he was a young man. He fully believed at that time that what he said was true, but since then he had had much experience in abnormal and psychical phenomena, and had completely changed his views on the subject. He now knew that what he said forty odd years before was a mistake—but it was a mistake honestly made, and he as honestly admitted his error. But, unfortunately, the mischief was done, and the erroneous statement still does duty as a 'bogy' with which to frighten those who are unacquainted with the facts.

We shall take steps to ensure that a marked copy of 'LIGHT' reaches Monsignor Benson, and we fully believe that he will be as fair and as frank as he was at Chatham on other points and admit that he will not be justified in future in relying on Dr. Forbes Winslow's statement.

* Speaking on Sunday evening, October 22nd, 1911, in the Spiritualist Temple, Merthyr Tydfil, Dr. Forbes Winslow, as reported at the time in 'The Two Worlds,' said: 'A man who had at one time held certain opinions and conclusions on a subject, and who had occasion later on to recast those opinions and conclusions, but had not the courage to openly admit that change, was not a man. He described his hostility to Spiritualism in the past, and how he had spoken and written against it. However, certain occurrences and experiences had made his former position untenable, and it had to be abandoned. Now that things were seen in their true relation, he marvelled at his former attitude and wondered at his not having seen them before.'

As to the harm that may be experienced by persons who dabble in Spiritualism, or go to extremes in their study of the subject, or act intemperately in their efforts to develop psychic sensitiveness, or mediumship, we would remind him of the facts, of which he is doubtless fully aware, that badly balanced persons are liable to be upset by any undue excitement; that it is notorious that every religious revival is accompanied by an increase in the number of persons who are affected, either temporarily or permanently, to such an extent that they have to be taken care of in asylums or other institutions, and that Spiritualism is no exception. The remedy is not *less* knowledge, but *more*. Many years ago William Howitt put the matter very clearly when he said: 'If Spiritualism has opened up one thing more astonishing than another, it is that of the dense crowd of spirits of all kinds that are perpetually, day and night, around us. It is not that Spiritualism brings or evokes them, it is that they are *ever there*.' It is better that we should know the fact than remain in ignorance, and be in danger of being influenced by the ignorant and undeveloped, when with knowledge we may choose our company and be assisted by the pure and good.

The daily press on Monday last recorded the fact that the Commissioners in Lunacy had just issued their annual report, and in all the comments in the newspapers regarding the increase last year in the number of insane persons in this country, and the causes of their sufferings, we do not find any reference whatever to Spiritualism as one of those causes. The counties where there have been real increases (Anglesey, Merioneth, Carnarvon, and Westmorland) are counties where there are few if any Spiritualists!

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

Amount already acknowledged, £24 1s. 6d.

Mr. B. D. Godfrey has since received the following contributions:—

'A Medical Brother of the Veteran Pilgrim'	1	1	0
Mrs. Ritchie	1	0	9
Mr. and Mrs. W. F. Smith	0	10	0
Mr. and Mrs. Pemberton	0	4	0
Miss McCreadie	0	2	6
Miss Gay	0	2	0
C. B.	0	1	0

Mr. H. Everett, hon. sec. of the Brighton Spiritualist Mission, acknowledges the receipt of 6s. 6d. from Brighton friends, viz.:—

H. W. J., 'Kingston,' 1s.; Mrs. Jennie Walker, 1s.; 'Two Friends,' 2s.; Mr. Owen McDonagh, 2s. 6d.; and from Macclesfield: Mesdames Rushton, Kirk and Pimblott, one shilling each; and Mr. and Mrs. Challinor, 2s.

Mr. Everett also writes: 'As there are a considerable number of subscription sheets yet to be returned, the fund will be kept open until the end of July. We shall be obliged if secretaries will kindly return the sheets as soon as possible, whether filled in or not, for the purpose of the audit.'

ITEMS OF INTEREST.

In 'LIGHT' for June 7th we commented on a 'Bill' which was to be submitted to the Illinois State Legislature. We pointed out that by its phraseology it could apparently be turned against spirit mediums, although it was framed to hit the pretenders to mediumship. Here is the essential part of the Bill as regards mediums and psychics: 'Every person who shall hold himself out to the public by advertisement or announcement of any kind to be able by means of spirit mediumship, spirits, clairvoyance, seership, &c., or by any means whatever, to reveal the past [psychometry], or to give advice in business, legal, matrimonial, or domestic affairs,' shall be fined not less than ten dollars, nor more than one hundred dollars, for each such advertisement.' Newspapers or magazines are liable to the same penalty. From the above wording, we contended that if the Bill passed unamended, it would be illegal for mediums to advertise the fact of their willingness to serve the public. Of course, the whole point turns on what the phrase, 'hold themselves out to be able to do,' may be interpreted to mean.

Mrs. M. E. Cadwallader, Editor of 'The Progressive Thinker,' now sends us a communication which she has received from Mr. A. M. Griffen, an officer of the American Spiritualist

National Association and of the Illinois State Association, in which that gentleman says that we are 'seemingly quite oblivious to the plain purport, meaning and intent of the "Bill," and denies that it will "make it illegal for a medium to advertise or in any way announce his willingness to serve the public." The "Bill," he says, is "directed solely against those persons who advertise that they possess powers which enable them to accomplish wonders more marvellous than the achievements of Aladdin with his wonderful lamp," and, further, "there is no law to prevent or punish the advertising of claimed power or ability to do the wonders claimed by impostors and charlatans." But would not the claim to mediumship be construed into claiming to possess power "to reveal the past and give advice on domestic and other affairs"?

We are fully aware that there exist in America unscrupulous rogues who prey upon the credulity of the public, pretend to be clairvoyants and mediums, and advertise with the most unblushing effrontery—so much so that they, to use Mr. Griffen's words, not only 'lure their victims to their dens, rob them of thousands, but make Spiritualism appear to the public to be "a monster of so frightful mien, as, to be hated, needs but to be seen." Further, we deeply sympathise with the desire of the promoters of the "Bill" to put a stop to such advertisements, and by rendering it impossible for these charlatans to solicit public support, starve them out. This, Mr. Griffin says, is "exactly what the proposed "Bill" would accomplish if enacted and afterwards enforced.' We hope it *will* do all that, but we have grave doubts as to whether it will not do *more* than that, and, in the hands of hostile police agents and others, be made to apply also to honest and honourable psychics and mediums.

Mr. Griffen says: 'One possessing the mediumistic gift, or *claiming to* (italics ours), may advertise that fact to the public to his heart's content, so far as the prohibition in this "Bill" is concerned, and be unmolested.' But in that case what is to prevent the charlatan from so advertising and thus continuing his nefarious work? Suppose, however, that a person who advertises that he is a spirit medium or a clairvoyant is arrested, and in evidence it is proved that the spirit controlling gave proof of his identity by 'revealing the past' and telling of his own earth-life experiences; suppose also that the medium, under spirit influence or impression, has advised the sitter respecting his 'domestic affairs,' or made suggestions regarding 'business' matters, or sought to 'reunite an estranged couple' by clearing up a misunderstanding, would not the Court hold that the fact that such revelations and advice *had been given* was sufficient to render the advertiser, who announced himself to be a medium, a clairvoyant, or seer, liable to the penalty?

It is proverbial that it is possible to drive a coach and horses through any Act of Parliament—but that applies *both* ways; not only to those who seek to evade its meaning, but to those who desire to stretch its wording so as to cover that which was not intended by those who framed it. The laws which are relied upon in this country when mediums are prosecuted and convicted were not drawn up to include mediums, but they are made to do duty all the same. The intention of the promoters of a 'Bill' or 'Act' is one thing—the interpretation put upon its wording by the official and officious mind is quite another thing. We had this fact in mind when we commented on the 'Bill' in question.

The Bishop of Montreal preached at Westminster Abbey on Sunday last, and among other things he said, 'There is a feeling that it is not very manly to be good, but goodness is not a sentiment; goodness is not goody-goodyness. Goodness is perfected manhood. True manliness consists in being true to honest conviction, in being kind and gentle and brave.' His view of 'salvation' was quite Spiritualistic. He claimed that it was 'not deliverance from the consequences of sin, but a deliverance from the sin itself.'

Speaking at Kingsway Hall on Sunday last, as reported in 'The Daily News and Leader,' Mr. A. C. Benson confessed that he was first led to commit himself definitely to a belief in immortality by a personal experience during an illness brought on by overwork. He found his mind or spirit criticising and being sorry for the inactivity of his brain. It seemed to him, he said, that had the brain not recovered, had even memory been destroyed, his spirit would have continued to exist. Death, he argued, seemed an incident rather than an end. Just as energy in the universe was a constant quality which could not be added to, so it seemed to him that life was a constant quality. Electricity was universal, but we only became conscious of it through a sudden glow at a definite point. So life, which is ever present, only came into our reckoning when summoned to certain points.

Writing from 5719, Fayette-street, Los Angeles, U.S.A., on June 28th, Dr. J. M. Peebles says: 'I am safely in my library with previous health nearly restored. To-morrow I deliver the opening address for our Mineral Park Camp Meeting, the most important one on the Pacific coast. Peace and goodwill to all friends.'

We understand that a very satisfactory account of the year's work of the Psycho-Therapeutic Society was given at the twelfth annual meeting, which was held on July 7th at 26, Red Lion-square, W.C. The late president, Mr. George Spriggs, was highly esteemed by the band of workers he gathered round him during the years of strenuous service which he devoted to the cause, and we are glad to know that the present condition of the society shows that his good work is being worthily upheld.

The Spiritualists of Chatham, taking advantage of the interest aroused by the recent lecture of Monsignor Benson (see page 345), held a meeting on Wednesday, the 9th inst., in the Queen's Hall, at which addresses were delivered by Mr. E. W. Wallis and Mr. R. Boddington. Both speakers dealt with and replied to the statements made by the reverend lecturer, and as both of the local papers gave very fair reports the case has been presented pretty fully before the public of the district, and doubtless some readers will derive benefit from the discussion.

Writing to 'The Surrey Advertiser' with reference to 'dowsing,' D. L. Maxwell, of Ventersburg, Orange River Colony, says: 'In my district there are no less than three drills drilling for water year in and year out on the principle no water, no pay. The drillman is usually his own dowser, and will never drill unless he is satisfied. Many people have the gift, and it seems quite indifferent whether a twig or any other wood or wire is used. I have even seen a man using a pick handle for want of anything more handy.'

An American subscriber sends us the following kindly letter: 'Enclosed please find money order for "LIGHT" for another year, from the time of the expiration of my present subscription. The paper was brought to my attention about eighteen months ago by a friend who said laughingly "that she could do without shoes rather than without "LIGHT." I at once sent for a trial subscription and subsequently subscribed for a year. I now feel very much as my friend did and look forward eagerly to the paper's weekly visits. I find in it not only help and comfort of a most convincing nature, but a spiritual uplift from the high tone and character of the articles.'

A long and useful letter entitled 'Man a Spiritual Being,' written by Mr. T. W. Padgett, of Otley, appears in 'The Wharfedale and Airedale Observer' for the 11th inst. Mr. Padgett argues for the 'reality' of the spirit, the spiritual body and the spirit world. He says: 'The spirit is that which thinks, knows, wills, loves, and does. Matter cannot act, it is acted upon. My spirit desires to do certain things, and my body immediately responds. Spirit is conscious; matter is not. The spirit is the conscious "I." So when we pass out of this life into the next, we are ourselves; the only change in us is that we have thrown off our outer material covering, which, while in a material world, was indispensable, but now no longer so. In the spiritual world we exist in a spiritual body, a body composed of the very substances of which that world is composed, and so our existence there and our surroundings are as real to us as our existence here is real and our environment real.'

The following pathetic lines written by E. F. Parr, headed 'There are no Ghosts,' appeared in 'The Progressive Thinker.' They tell their own story:—

There are no ghosts, the sceptics say,
Dead is the rose of yesterday.
The friends we love return no more
By winding stair or secret door,
Where little children blithely play.

At twilight when the world is grey,
And shadows rise in dim array,
Why tremble at forgotten lore?
There are no ghosts.

Yet, once I dreamed, from far away,
I heard her baby footsteps stray
Softly across the nursery floor,
Each footfall touched the heart's deep core.
If love could bring her back—but nay,
There are no ghosts.

FRIENDS IN COUNCIL.

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

Was it a Dream?

SIR,—The following may be worth notice. Last night or this morning early I had dreams, of which my memory is confused. At breakfast this morning I saw in the paper a report of some gathering in honour of Mr. J. Chamberlain, and I at once recollected that in my dreaming state there was an ornamented picture of Mr. Chamberlain and a crowd of people. The opinion in my mind is that this is not a meaningless 'coincidence.' Ordinary politics do not appeal to me, my opinion of them being that they are bye-play—mostly rather mischievous—of national development.—Yours, &c.,

M.A., B.Ch., M.Inst.A.E., &c.

July 9th, 1913.

A Curious Message.

SIR,—Your remarks in 'LIGHT' of the 5th inst. on E. Lucien Larkin's article on 'Oahspe' and Dr. Le Plongeon's discoveries in Yucatan (pp. 313, 314), induce me to send you as a curious coincidence (if nothing more) the following spelling per 'autoscope' or 'the Exploring Plummets,' held by a youth age seventeen, on September 9th last. 'I come from a land whose people have long been, I say what I mean, dead. Ah, if I had only time to tell you all that is in my mind! I come, in fact, from the land in which the Pharos populations lived before they came to Egypt.' Question: 'What does Pharos mean?' 'I mean what I say.' Question: 'What is your name, please?' 'Pharos the Egyptian.' (NOTE.—Here I spoke to the youth briefly on the reincarnation theory, and asked if any clue was here.) The plummets resumed its spelling. 'No, I speak of two lands in one life on this earth. You, who are proud, think that you discovered America, how little do you know of the secrets (sic) of Egypt.' The phrases, 'Two lands in one life on this earth,' and 'You, who are proud, think you discovered America,' 'Secrets of Egypt,' are interesting in this connection.

N.B.—'Autoscope' is Sir Wm. Barrett's word (see his 'Psychical Research,' Ch. II.), to be taken as an hypothesis, as, of course, is 'Subconscious Self,' and Kant's 'Transcendental Self.' Dean Mansel has, in my humble opinion, overthrown Kant on this, or at least brought forward sound objections (Mansel's Metaphysics, 'Ontology,' p. 368). Preachers and newspaper writers are making so much of this 'subconscious,' 'subliminal,' 'dream' self that people generally, I fancy, are taking this to be an established fact. Dean Mansel on 'Self' is never quoted.

An Essex rector only a fortnight ago was preaching on the subconscious self and illustrating it by the case of a child on her return home telling her mother that she had seen a lion in her road. Now, St. Paul had a vision on his road to Damascus and Constantine had his vision of a cross; then, too, they possibly were due to this subconscious self. It is strange that scientists should advance a theory that demands an exercise of faith. We ask them for facts. Now, we have Professor Freund, of Vienna, advancing another bewildering proposition—that we have within us a 'censor of dreams.' It is more reasonable to suppose that one's personality (or self) is external to our physical organism on which it performs, as Paderewski on the piano, the keys being our 'influential' nerve arcs which do not respond (as our 'automatic' nerve arcs do) to the stimulation of an electrode. The personalities of all animals, from man to insect, are external to the animal organism; it is conceivable, also, that two (or more) of these exterior selves may perform simultaneously on the same keyboard of nerves, and every one of us is liable to be controlled in varying degrees by other personalities than our own.—Yours, &c.,

FRANCIS NAISH, M.A., T.C.D.

A Doctor on the Causes of Delusions.

SIR,—The annual report of the Royal Asylum, Montrose, for the year ending May 14th, contains a statement made at the meeting of managers by the experienced superintendent, Dr. Havelock, which is deserving of the attention of Spiritualists. It supplies another emphatic contradiction to those of our traducers, who persist in maintaining, in face of many proofs to the contrary, that the greater number of asylum inmates, who suffer from religious mania, are recruited from Spiritualists.

Dr. Havelock said: 'In my opinion the number of patients admitted labouring under delusions of persecution is steadily on the increase, while, on the other hand, the victims of so-called

religious mania are becoming less numerous as the years go on. These changes in the outward manifestations of mental derangement may be explained by the altered conditions of modern life and thought; the intensity of religious emotion and its influence on daily life and conduct have been steadily diminishing since the creed of a personal devil, with its accompaniment of perpetual hell-fire, was abandoned.

It follows from the above that, as the theory of a personal devil, eternal punishment in hell-fire, unpardonable sin, &c., never formed any part of the Spiritualist's belief, our traducers, who are chiefly in the so-called orthodox churches, must look at home for the causes of lunacy. It is a relief to thoughtful men to find the churches shifting their ground in respect to the foregoing horrible theories, and it would be an interesting question to decide whether the parsons or the people led the way. If the former, what an indictment could be laid against them for having so long in the world's history kept, 'through fear of death,' millions of people 'all their lifetime subject to mental and spiritual bondage.' Undoubtedly the bold stand taken by Spiritualists in throwing new light upon old theology has done no small part in bringing about this change. One is not surprised to find a clerical director of the asylum taking exception to Dr. Havelock's report, but the chairman, Mr. D. Nairn, promptly replied that 'if the doctor stated it as a fact, and it was a fact, he saw no reason why they should have any theological discussion on it, whether they believed in hell or otherwise. The inmates of the asylum were not so afraid of hell as they used to be.'

'LIGHT' recently gave prominence to the fact that the late Dr. Forbes Winslow, the great authority on the subject of lunacy, retracted a hastily formed opinion given many years ago; and subsequently, on more matured and extended experience, concluded that there was no connection between lunacy and Spiritualism.

Upon this, and kindred points, I have taken many opportunities of saying that Spiritualists might well be aggressive. We are not usually attacked with a 'gloved hand.' Any questionable charge that can be framed against a professing Spiritualist is readily accepted and disseminated, no corroboration being sought or desired. I do not suggest rude retaliation, but I do think we should keep our minds well stored with such facts as the one which has called forth this letter, and that we should emphatically repudiate false charges when they come to our ears. When we allow judgment to go against us by default, it is only natural that our opponents should conclude that we are unable to defend our position.—Yours, &c.,

JAMES HALL,
President, Edinburgh Spiritualist
Association.

Survival of the Prematurely Born.

SM,—In 'LIGHT' of July 5th Mr. W. H. Evans discusses the question as to when a foetus born prematurely becomes an immortal individual. On this point my experiences, sitting with Mrs. Wriedt last year and this, may be of interest. May I preface my story by explaining that there were born to us twenty years ago a now living son Bertie, eighteen years ago a premature five months child, and eight years ago a living child who passed over three years ago.

In the hope of communicating with this last child my wife and I sat with Mrs. Wriedt last year. Almost the first to come to us was a man's voice, saying, 'You are my mother,' and in reply as to who was speaking we heard, 'Bertie, Bernard,' and some other undistinguishable words. I said: 'But Bertie is on this side.' The voice said: 'No, no, no,' and I could make no more of it, and as I felt that it was an attempt to impose on us by an unknown spirit, I did not pursue the topic further, and the trumpet fell on the floor with an impatient bang. This year we sat again, and in the meantime having read that still-born children lived on the other side, I thought possibly this was an attempt to communicate by my still-born child and that he was called Bernard. To our great joy we got into communication with our youngest child, and then came his brother, the still-born one. I asked if he came last year. He said: 'Yes.' 'You said Bernard last year; is that your name?' The reply was: 'No, my name is George William.' Now, these are my first and third Christian names, and the William was utterly unknown to Mrs. Wriedt or to anyone else except my wife and myself, for I never use it. He told me he was nearly as tall as I am and looked after his little brother. Thus I have to my great joy found a son on the other side in this five months child, a thing I had regarded as quite impossible.—Yours, &c.,

G. F. O.

SOCIETY WORK ON SUNDAY, JULY 13th, &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. Imison gave successful clairvoyant descriptions to a large audience.—*15, Mortimer-street, W.*—7th, Mr. A. V. Peters gave many fully recognised descriptions and helpful messages. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning and evening, addresses by Mr. Horace Leaf. Miss Bateman sang a solo. For next week's services see front page.

SOUTHAMPTON.—**CAVENDISH-GROVE.**—Mr. A. Lamsley spoke on 'The Roadmender,' and 'Death.' Sunday next, Mrs. M. H. Wallis, of London, will be the speaker, morning and evening.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD.*—Sunday next, at 11.15, service and circle. 7 p.m., address by Mr. J. G. Nicholson, followed by clairvoyance. Thursday, circle at 8 p.m.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD, W.*—Mrs. Beaumont gave an excellent address. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Keightley. Thursday next, Mr. and Mrs. Lund.—M. S.

SLOANE SQUARE.—23, *COULSON-STREET.*—Mr. Arthur Slee gave an address and descriptions. Sunday next, no circle, excursion to Clacton. 23rd, at 8 p.m., Mr. Arthur Slee, address and clairvoyance.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mr. G. Prior's interesting address on 'The Light of God' was much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyance.—W. H. S.

SEVEN KINGS.—45, *THE PROMENADE.*—Mr. Gilbertson spoke on 'The Mystery of Evil.' 8th, Mrs. A. Keightley gave an address and descriptions. Sunday next, at 7 p.m., Mr. Brooks. July 27th, Mr. and Mrs. Alcock Rush. 29th, Mr. A. H. Sarfas.

CROYDON.—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.**—Mr. E. W. Wallis gave a stirring address on 'Spiritualism as Revealer and Comforter,' and kindly rendered a solo. Sunday next, service at 11 a.m.; at 7 p.m., Mrs. Mary Davies, address and clairvoyance.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—A splendid time with Mr. Hanson G. Hey. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach, address and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday, at 3 p.m., circles.—H. J. E.

BRIGHTON.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.**—Mrs. Jennie Walker gave excellent addresses and Mrs. Curry descriptions. Sunday next, 11.15 and 7, Mrs. Neville, addresses and descriptions. Tuesdays, 3 and 8, also Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Members' night. The speakers were Messrs. Miles, Bowskill, and Humphreys. Sunday next, at 7 p.m., Mr. C. J. Stockwell, jun., address on 'The Love and Purposes of God as Expressed in Auric Colours.' Clairvoyance to follow.—J. W. H.

CLAPHAM.—**HOWARD-STREET, NEW-ROAD.**—Miss V. Burton gave an address on 'Fortitude.' 12th, members and friends spent an enjoyable day at Southend. Sunday next, at 11.15, public circle; at 7 p.m., Mrs. Maunders. Monday, 3, ladies' circle, silver collection. Thursday, 8, address and descriptions.

BRISTOL.—144, *GROSVENOR-ROAD.*—Mrs. J. S. Baxter dealt with 'The Way of the Spirit' and 'Temptations' clearly and instructively. Monthly collection for new hall, 10s. 2½d. Sunday next, at 6.30 p.m., 'Do Spiritualism and Christianity Blend?' Meetings on Monday, Wednesday, and Friday evenings.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mr. W. E. Long gave spirit teachings, and a splendid 'controlled' address at night. Sunday next, 11 a.m., Mr. W. E. Long; questions and personal messages. 6.30, address by 'Douglas' on 'The word of God, never written or contained in a book.'

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mrs. Podmore gave an address on 'Unfoldment,' spirit messages and descriptions. Sunday next, at 11.15 a.m., Mr. Dougall and Mr. R. G. Jones; 7 p.m., Mr. H. A. Gatter will give an address on 'Dreams.' Monday, at 8 p.m., Miss Gibson. Thursday, healing. Mr. H. Bell and Mrs. Birchard.—N. R.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address and convincing descriptions by Mr. A. V. Peters. Evening, Mr. Peters spoke on 'Life,' and gave remarkably clear descriptions of spirit people. Afternoon, Lyceum. Sunday next, morning, circle; afternoon, Lyceum; evening, Mrs. Mary Gordon, clairvoyance. July 27th, 7 p.m., Mr. and Mrs. Roberts Healing, Tuesdays, 8.15.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Eternal Life'; evening, Mrs. Annie Keightley on 'Prayer.' Descriptions at both meetings. 9th, Mrs. Mary Davies dealt with 'What is the Use of It?' and gave descriptions. Sunday next, at 11.15, Mr. J. Abrahall; 3, Lyceum; 7, Mrs. Minnie Nordica's farewell visit, 'Universal Mediumship,' and auric delineations; silver collection. Wednesday, Mrs. C. Pulham.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. A. T. Connor on 'After Death.' Evening, Mr. R. T. Jones spoke on 'The Fetters that Bind You,' and gave descriptions. 10th, addresses by Messrs. J. Cattanaich and W. G. Willmot, descriptions by Miss Woodhouse. Sunday next, at 11.45 a.m., Mrs. Hayward, 'Are Spiritualists Spiritual?' 7 p.m., Mr. and Mrs. Pulham, address and clairvoyance. Thursday, 24th, at 8 p.m., Mrs. Webster.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish, descriptions by Mrs. Letheren.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Will Phillips gave addresses morning and evening.—H. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—The address by Mrs. Maunders on 'Things most Needful' and descriptions were well received.—A. B.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Spiller gave addresses and psychic readings. 10th, address by Mr. Geo. Laundon, psychic readings by Mrs. L. Spiller.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis on 'Spiritual Gifts.' Soloist, Mrs. Joachim Dennis, who also gave descriptions.—E. D.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address by Mr. Hawes on 'Can a Spiritualist be a Christian?' Psychic readings by Mrs. Caesar. 11th, Mrs. Cornish.—J. A. P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. G. R. Symons spoke on 'The Glory of God' and the president gave descriptions and messages.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Hope spoke on 'Spiritual Gifts' and 'Spiritualism, a Religion,' and gave descriptions; also on Monday.—H. I.

TOTTENHAM.—684, HIGH ROAD.—Mr. Ernest Beard gave an able address on 'The Old, New, Eternal Gospel.' A 'control' previously gave a beautiful parable on 'Consider the Lilies.'

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. B. Short spoke on 'Spiritual Light.' Descriptions by Mrs. Angle and Mr. Thorne. Usual week-night meetings.—A. L.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Harvey gave auric readings, followed by descriptions, to a crowded and interested audience.—E. C. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. D. J. Davis dealt ably and effectively with 'Conscious Spiritual Co-operation' and 'Fear of Death.' 9th, Mrs. Jamrach gave successful descriptions.—J. McF.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Mr. A. Burton gave a splendid address on 'The Need of the World,' and Mr. Monker gave descriptions. 9th, address by Mrs. Harrad on 'The Golden Gospel,' and descriptions.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'The Cleansing Fire' and 'The Powers of the Soul.' Descriptions followed by Mrs. C. Street, also on the 7th inst.—M. L.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning and evening, Mr. Rundle spoke on 'Blending the Spirit with the Physical while in Embryo' and 'The Clairvoyant Eye from a Phenological Aspect,' and successful descriptions and messages.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Blamey spoke well on 'Spiritual Heroism,' Mrs. Summers gave descriptions, and Mrs. Williams, a visitor, sang a solo. 9th, Mesdames Trueman and Summers gave descriptions.—E. F.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Powell Williams. 10th, Mr. Blake gave a striking address and descriptions. 11th, Mr. Edwards' healing circle.—W. G.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, Mr. G. F. Tilby conducted the healing service; evening, Mrs. Neville spoke on 'Do We Live Up to Our Spiritualism?' and gave descriptions. 10th, Mrs. Webster gave an address and successfully answered mental questions.—A. L. M.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. H. Lennard gave addresses, morning and evening. Descriptions by Mr. H. Croshaw. Crowded audiences, many turned away. The new room was dedicated by Mrs. C. Groom on Saturday, the 12th inst.—J. R. C.

BIRMINGHAM.—HANDSWORTH SOCIETY.—A successful special service in the Midland Institute. An eloquent and inspiring discourse was given by Mr. Spencer, the newly-appointed resident speaker, on 'I have glorified Thee upon the earth.' Spirit forms were also described, and good work was thus done for the many earnest inquirers present.—J. R.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. Percy Smyth delivered interesting addresses.—J. W. M.

DUNDEE.—FORESTERS' HALL, RATTRAY-STREET.—Mr. and Mrs. Taylor, of Philadelphia, U.S.A. (third Sunday in succession), rendered valuable services, the evening meeting being crowded. 15th inst., Mr. and Mrs. Taylor's final service. An album of Dundee views was presented to Mrs. Taylor as a memento of her visit to her birthplace and childhood's home, and as a slight tangible token of our loving regard and high appreciation of her valuable services.—J. M.

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