

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## GOOD FRIDAY AND EASTER WEEK.

Friday next, the 10th inst., being Good Friday, the next issue of "Light" will, in order to meet the requirements of newsgents, be sent to press on the previous Tuesday, so that no Society Work Reports can be used, and communications intended for that issue should be brief and reach us not later than Monday morning. The offices of "Light" and the London Spiritualist Alliance will be closed from Thursday, the 9th inst., until the following Tuesday.

## NOTES BY THE WAY

"F. V. H.," a lady reader, kindly sends us some passages of psychical interest, taken from various novels. We select, for the present, the touching message of an Indian Chief to his daughter who had just been married to an English gentleman:—

I have built for thee a place where thy spirit comes. I hear thee when thou callest to me, and I go and kneel outside the door, for thou art wise, and thou speakest to me, but thee, as thou art in a far land, I shall see no more. This is my word to thee, that thou mayst know that I am not alone. Thou shalt not come again as thou once went; it is not meet. But by these other ways I shall speak to thee.

This, we learn, is taken from "The Translation of a Savage," by Sir Gilbert Parker.

\* \* \* \*

"Letters from a Living Dead Man," by Elsa Barker (William Rider and Son, Limited, 3s. 6d. net), is a remarkable book, with an extremely interesting introduction explaining the circumstances in which the contents of the book were received (by automatic writing). Elsa Barker, indeed, does not claim to be the authoress. She asserts that the Letters of which the volume consists were written through her hand by one whom she describes as "a well-known lawyer, a profound student of philosophy, a writer of books." Neither she nor the supposed dictator of the book were Spiritualists, but so evidential were the messages containing, for example, references to personal affairs unknown to the automatist but afterwards verified, that she writes:—

If anyone asks the question, What do I myself think as to whether these letters are genuine communications from the invisible world, I should answer that I believe they are. . . To those who may feel inclined to blame me for publishing such a book, I can only say that I have always tried to give my best to the world, and perhaps these letters are one of the best things I have to give.

\* \* \* \*

And now to turn to the Letters themselves. They are strong, definite and simple in their descriptions of *post mortem* conditions as they appear to have presented them-

selves to the consciousness of the communicator. Here, for instance, is a statement that (whatever its source) may well be taken to heart by those inexperienced in psychic science:—

In this communion between the outer and inner worlds, you in the outer world are apt to think that we in ours know everything. You expect us to prophesy like fortune-tellers, and to keep you informed of what is passing on the other side of the globe. Sometimes we can; generally we cannot.

And here is a statement which in its way confirms a suggestion which appeared in this journal some time ago, *viz.*, that a very slight change in the form of perception might place us in rapport with the next state of existence:—

I have only slightly to change my focus at any time to find myself in your world. That I cannot be seen there with the naked eye is no proof that I am not there.

\* \* \* \*

There are, however, amid much that is of interest and value, statements which do not commend themselves to our own views of the next life as gathered from many sources. We need not particularise, and assuming the genuineness of the communications, we may refer to the communicator's statement that "about all the details of this life I still have much to learn." He was, indeed, a comparatively new arrival, and his impressions, which are marked by a notable strength of personality, show the working of the practical rather than the idealist type of mind. This is not said to detract from the value of the narrative, but merely to suggest that interpretations of spiritual experiences, although not untrue to the realities, may yet be inadequate by their very matter-of-factness. To this communicator the spirit world appears to have been curiously destitute of any celestial quality. He regards it, too, as a kind of interval between the embodiments on earth:—

I must be storing up energy here for a good hard life when I return to the earth again.

None the less, the book is a remarkable and interesting one. It is good to gain ideas of the next world through all kinds of temperaments, even when sometimes it is a case of "insularity trying to serve as mentor to the universal."

\* \* \* \*

"The Problems of Psychical Research," by Hereward Carrington (Rider, 7s. 6d. net), deals chiefly with the mental or psychological side of psychical research. In the course of the Preface the author remarks:—

I believe that practically all the phenomena of Spiritualism are true; that is, that they have occurred in a genuine manner from time to time in the past; that they are supernatural in character, and are genuine phenomenal occurrences. But as to the further question, "What is the nature of the intelligence lying behind and controlling these phenomena?" that, I think, is as yet unsolved, and is likely to remain so for some time to come. I do not believe that the simple Spiritistic explanation—especially as at present held—is the correct one, nor one that explains all the facts, for I believe that the phenomena are more complicated than this.

That gives in a nutshell the author's attitude. He considers that "the explanation is yet to seek."

Mr. Carrington argues that the solution will only be found when a sufficient number of facts have been accumulated and the various explanatory theories have been tested—to see which of them is really adequate. Our own position is that it is not necessary that the theory of human spiritual existence shall absorb all the facts. There is admittedly a surplus of facts which demand another category; let us say for the present they belong to yet unexplored realms of the embodied soul. That is a commonplace with the instructed Spiritualist. There are sufficient facts to prove human survival, and there is besides a large residuum yet to be allocated to their proper department in psychology. That, however, is by the way. In this volume of some four hundred and twelve pages there is a large amount of practical and philosophical material which the sceptic, the student and the advanced thinker may study with interest and profit. The chapter on Mr. Carrington's sittings with Mrs. Piper is a useful contribution to séance studies, even though the experiments were "bad sittings"—failures or partial failures have their value and significance.

To Mr. James Watson, who writes asking for some further particulars regarding the tradition of Atlantis as handed down in the writings of Plato, we have much pleasure in offering such information as we have at hand. Probably it will be of interest to other readers also. We find the story of Atlantis dealt with in Plato's "Timæus" where, after some reference to great convulsions of Nature, we read:—

The most famous of them all was the overthrow of the Island of Atlantis. This was a continent lying over against the Pillars of Hercules, in extent greater than Libya and Asia put together, and was the passage to other islands and to a great ocean of which the Mediterranean Sea was the only harbour; and within the Pillars the Empire of Atlantis reached in Europe to Tyrrhenia and in Libya to Egypt.

Later follows an allusion to the "great earthquake" which caused Atlantis to disappear into the sea.

The story with other and allied traditions is introduced by Plato in the course of a dialogue in which Timæus, Critias, Hermocrates and Socrates take part. Thus Critias, who tells the story, says, "Listen then, Socrates, to a tale of Solon's, who, being a friend of Dropidas, my great-grandfather, told it to my grandfather Critias and he told me. . . Critias when he told this tale of the olden time was ninety years old, I being not more than ten."

Whenever we hear complaints that the world is all wrong because it presses hardly on the individual who complains, we think of the story of the small boy who, on rising one morning, was heard stamping about his room in a state of great impatience. "I wish the world could be made all over again," he remarked to his mother, when she inquired the meaning of the commotion. "Why, my dear?" she asked. "Because," replied the urchin, "I've been hunting everywhere for my socks, and I can't find them."

#### CORRECTIVE MEDICINE.

We have occasion now and then to direct the attention of new contributors to the rule against writing on both sides of the paper. In a medical journal appears the following reply to a correspondent:—

If you are a subscriber you must know that we ask you to write only on one side of the paper. You have not only ignored this rule, but have written across the paper as well. Take twenty-five grains bromide of potassium in half an ounce of infusion of gentian before each meal.

It sounds like a punishment, and suggests to a contemporary the reflection that the next time the inquirer writes on both sides of the paper he will be given something really nasty!

## LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, APRIL 23RD,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. B. YEATS,

ON

"GHOSTS AND DREAMS."

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

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

The concluding meeting of the session will be held on Thursday evening, May 7th, when Mr. Reginald B. Span will give an address on "My Psychological Experiences."

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 7th, Mrs. E. A. Cannon will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—The next meeting of this class will be held on Thursday, April 16th, at 5 p.m.

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

TALK WITH A SPIRIT CONTROL.—On Friday, April 17th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

THE MOST SCIENTIFIC HYPOTHESIS.—For myself, I have never been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific" and that of spirit agency "unscientific" is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena: and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.—DR. ALFRED R. WALLACE.

## HYPNOTISM: ITS NATURE AND USES.

BY HORACE LEAF.

Misrepresentation is the weapon mostly employed against those innovations to which the world is hostile. New movements are frequently long hindered by the misleading ideas current concerning them. Spiritualism is an excellent example. Both science and religion have thus conspired against it, rendering its progress doubly difficult.

Hypnotism has been even more effectively hindered, with the result that one of the most powerful therapeutic agents has been largely inactive. Everywhere, in connection with this subject, the authority of ignorance is to be found contending speciously against it by asserting that hypnotism is an evil power, placing the unfortunate victim under the control of any person possessing the "evil eye," or that the individual who can be thus influenced is weak-willed and inferior, so that, should it become known to his friends that he has been influenced, his reputation will probably suffer.

It is a common thing to hear, when the matter is discussed, someone strongly affirm that he cannot be influenced, yet probably no advantage is gained by being unsusceptible to hypnosis, for there is every reason to believe that those whose subconsciousness can be induced to manifest in this manner, with its peculiar ability to respond to the operator's suggestions, are favoured in regard to accomplishing many things requiring some power of reaction, especially recovering from illness.

The chief cause of misunderstanding is the erroneous opinion that hypnotism implies the entire withdrawal, for the time being, of the normal consciousness and will of the subject, making him obedient to the commands of the operator, no matter what they may be. The subconsciousness is regarded as a separate part of the mind, having no direct connection with the normal consciousness. And it is an unfortunate fact that advocates of the therapeutic and psychological value of hypnotism sometimes do harm to the cause by using loose phraseology, which tends to support this notion. To say that the normal mind is withdrawn, and the subconscious mind is called up into action in its place, is an explanation possessing simplicity for the layman, but it is erroneous.

The subconsciousness is really an extension of the normal consciousness which, during hypnosis, is never entirely withdrawn. Its condition of activity is changed to a passive state, the will particularly being affected, but only to a certain degree. With most subjects hypnotism is always a conscious state, memory being retained upon recovery. Obedience on matters of morality exists only within the ordinary moral standard of the subject. That standard, it is said, cannot be infringed. One eminent medical authority, after hypnotising thousands of people, said he had observed that there existed such a general appreciation of goodness in humanity that he had never succeeded by hypnotic methods in making a good person do evil, but he had often made bad persons do good when under influence. F. W. H. Myers, one of the greatest authorities on this subject, held that there is a will of the subconsciousness which resists evil. "Thus it is," he says, "that the hypnotised subject is prevented (as I hold) from committing the real as opposed to fictitious crime."

Mr. Podmore, explaining the nature of the hypnotic state, said:—

The consciousness of the hypnotic is certainly not identical with the consciousness of the waking state. With rare exceptions it is more extensive; it includes the waking consciousness as a larger includes a smaller concentric circle, itself not included by it.

The subconsciousness, as the name implies, is subordinate to or below the normal consciousness, and it is dependent upon the normal consciousness for its education. This is clearly demonstrated by hypnotism, for the subject at first speaks with the same voice, uses the same peculiarities of phrase, and discourses best on the things most familiar to him; but by suggestion the personality can be greatly modified. This change of personal expression is a notable peculiarity of the subconscious mind. Except in a few instances, which appear seldom to come

within the experience of the ordinary experimenter, this is due to imitation. The exceptions may be said to prove the rule, although they may also prove much more.

Just as the language and knowledge of the subconsciousness is derived from the normal mind, so also are its ethics. A great deal of misconception exists on this point through the confusing of totally different things. The senses may be wonderfully deceived; sight, hearing, taste, touch, smell may be considerably altered; illusions may be conjured up, unpleasant experiences made pleasant, and *vice versa*, and even the sense of pain destroyed. The subject may also be influenced to the performance of ridiculous actions, but none of these things are matters of ethic so far as the subject is concerned, although they are so for the operator. A peculiarity of the hypnotic state is its proneness to the humorous, which, however, is very different from wickedness. This confusion of principles is largely the result of faulty reasoning on common experiments, as when the subject has been requested to steal the watch of, or make a false statement to, one of the company, or some such thing. These are indications neither of dishonesty nor of untruthfulness; they fall into the same category as requesting a subject to stab a person with a cardboard dagger or a dummy with a real one, and then declaring that a hypnotised person can be made to commit murder. The truth is the subject knows the conditions and enters into the fun, or obeys, knowing there will be no harm done.

Doubtless some subjects are willing to do wrong, but instead of that being an evil, in the case of the therapist it is of value because it reveals a moral weakness which can, in all probability, be cured by suggesting that the action is wrong, and ought never to be committed. The subconsciousness may accept the suggestion and impress the normal mind accordingly. The nature of the action being thus brought vividly before the attention, the person may be induced to refrain from it, certainly increasing the power of resistance, and in some instances producing remarkable results. By such means habitual drunkenness, for example, can be cured.

Hypnosis appears to have little relationship with intellect and will, except that it almost invariably requires intelligence. Idiots and imbeciles are notoriously unsusceptible, and lunatics usually so; even restlessness of the mind is a hindrance. Individuals with good concentration usually make the best subjects, and that is a superior mental quality generally possessed by clever people. Responsiveness to hypnotism is really constitutional and often varies in degree from time to time with the same person. This is probably due to health as much as any other cause. With few exceptions subjects are susceptible to different operators whilst non-subjects are unsusceptible. When this rule fails, it is most likely due to the personality of the operator, for confidence on the part of the subject, even when permission to hypnotise has been given, is of great assistance. A calm and trustful state of mind is almost essential to complete success, especially therapeutically.

The influence of personality should not be confused with hypnotism. The difference is very decided. To hypnotise properly agreement must be given, so that there is an understanding between the parties concerned. Personality asserts itself at all times, and if the effect on the subject is unpleasant, he is quite able to resist it, or to avoid it by leaving the presence of the person who attempts thus to dominate. The hypnotic state is distinctly abnormal, and to a large extent places the subject under the direct control of the operator. One of its chief advantages is that the subconsciousness, now so active, controls, at least to a very important extent, the vital functions as well as the normal functions of the body, and can be directed so as to affect them to the benefit of the subject in case of illness.

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LIEUT.-COLONEL J. G. HAWKER, in the course of a letter to LIGHT on the subject of cruelty to animals, after enumerating several examples of the barbarous treatment of the lower creatures by man, writes: "To many Christians the most sorrowful fact of all is the silence of the Christian Church on these topics. . . How can we justify this reticence, this appalling silence in the face of our Lord's command, 'Be ye therefore merciful, even as your Father in heaven is merciful!'"

## PLAIN WORDS TO A PATRIOT.

## NOTES FROM ABROAD.

"Some Plain Words to the English People"\* is the title of a new book by Arthur Bennett, author of "John Bull and His Other Island." Mr. Bennett advocates certain drastic political and social changes in the name of the love of country. Well and good; but in that same name he repeatedly throughout the book sounds the alarm cry of the nation's peril, not from foes within, but from its "enemies on the Continent," and the consequent insistent need for a strong Army and Navy. Yet in the midst of this trumpet-blowing he suddenly bethinks himself:—

There are some who say that war is horrible and barbarous, a bloody stain upon our vaunted civilisation, a mockery of the sweet creed we preach, and I agree. But is there one of them who is willing to put these precepts into practice; to disband the Army and the Navy altogether; to really "beat" our "swords into ploughshares, and" our "spears into pruning-hooks"? I am not sure that if we dared to put the matter to the test—to frankly act upon the principles our Master taught, and which we all profess, and be prepared to face a world in arms without any armour—I am not sure that even in this cynical and selfish age, the risk might not be justified. The deed would be so splendid as to win the world's respect. The crime of butchering a race who carried out in their entirety the teachings of the Christ and faced the might of nations and the greed of men clad only in their innocence and godness would, I sometimes think, be so revolting that no realm would stoop to it. But is there any responsible leader of any party who is bold enough, or Christian enough, to advocate a course so logical and so sublime?

If Mr. Bennett regards that course as logical and sublime why does he wait for the leader of a party to advocate it? Why does he not advocate it himself instead of urging its opposite? If war is a mockery of the creed he believes in why does he want us to make every possible preparation for engaging in it? Cannot he imagine that Germany is as sick of the burden of this cruel race of armaments as we are and would be glad of an excuse for stopping it? He is presumably quite sure that England would not butcher the German people if Germany were to disarm. Is he so convinced of our moral superiority that he cannot be equally sure that Germans are not thirsting to massacre us?

We could wish that this talk of love of country would give place to a much grander thing—the love of humanity. What earthly reason is there why a man should be more just or kind or considerate to his brother who lives on the same piece of the earth's surface as himself than to his brother who lives on another piece? The genuine interests of nations, as of communities, are interests they share in common. There is no more real reason why one nation should arm against another than why one street or town should do so. It is coming more and more to be recognised that the true safeguard of a people lies not in preparation for war but in commerce and the cultivation of kindly relations with its neighbours. We have had enough of the insolence of insularity, the idea that the mere accident of birth makes us better than our neighbours. If the gardener Adam and his wife smile at the claims of long descent they must surely frown at the mass egotism and jealousy of others that goes by the name of patriotism.

Happily there is every prospect that, with the advancing recognition of the spiritual forces behind all the phenomena of the material world, the incongruity and futility of appeals to physical agencies for the settlement of disputes will be increasingly apparent, and the resort to such appeals become correspondingly rare. Meanwhile Spiritualists, of all men, should do their part in fostering that spirit of universal brotherhood which will at last bring about the happy day prophesied by Tennyson:—

When the war-drum throbs no longer, and the battle flag is furled

In the parliament of man, the federation of the world!

D. ROGERS.

THE GREATEST witnesses of all are the silent witnesses.—  
A. E. W.

In "Les Annales des Sciences Psychiques" we read that Helen Smith, the painting medium, has finished her latest mediumistic picture. It represents Judas, who is seen sitting on a stone underneath a rock from whence an olive tree spreads its green branches. His face, however, does not wear that repulsive expression with which the Old Masters have made us so familiar. He seems to be in a grave and contemplative mood. His features are overshadowed by a deep sorrow, tears are running down his cheeks. A cord is twisted round his forehead, his feet are bare; in his hands he holds a broken leather strap, and at his feet lies his empty purse. The whole scene breathes solitude and silence. Twilight is shedding its sombre hues over the deserted landscape. Judas is alone—alone with his thoughts and his remorse. Only one friend has not forsaken him, his dog, which is seen crouching near his master, and anxiously gazing at him as if he endeavoured to speak words of love and comfort. The complaint has often been raised that Helen Smith gave very little information about the technical evolution of her work. Whilst painting "Judas" she, however, allowed copies to be taken of it from time to time, thus giving ample opportunity of observing the gradual development of her picture and the methods adopted by her spirit control.

We have received the first number of a new monthly magazine, entitled "La Vie Morale." The editor, M. Philippe Pagnat, holds the opinion that our time has need of fully recognising the possibilities lying dormant in our soul, and for this reason the pages of the new magazine will be principally devoted to the discussion of psychical matters, besides dealing with social and literary questions.

Writing about mediums the editor of the "Inspirator" remarks: "Mediums who have fully recognised the true mission of mediumship seek above all to become useful members of society. Their inborn longing to do right prompts the mediums to give forth what has been transmitted to them by intelligences of higher spheres, and if the mediums express this desire by actions, either by lending a helping hand to suffering humanity or by imparting to it more enlightenment, correspondingly greater powers will be given to them in return, and thus the world at large will be led to believe in an active life after death, and this, again, will lead to a more ample recognition of the valuable work done by our mediums."

In the "Physique Studien," Dr. J. Clericus publishes a second series of articles on the phenomenon of burnt imprints of hands. In reference to these curious incidents, he remarks: "As long as the public ignored scientific occult investigations, the accounts of such imprints were scoffed at as rank superstition, but in our time we begin to look upon them in a different light. They belong to the domain of psychic phenomena; they ought to be seriously considered, and their authenticity well established. The attempt to explain them will vary according to the individual point of view adopted by the investigators. Some will put them under the category of fraud or hysteria; others, again, will classify them as the work of supernatural forces."

According to authentic testimony, so-called "holy souls," or, rather, unhappy and suffering spirits, when manifesting and demanding prayer or some other help, have recourse to these mysterious imprints in order, as it seems, to emphasise the urgency of their request, or, as in some cases, to express in a forcible way the anguish they are undergoing for some wrong committed during their earth-life.

Dr. Clericus's article is accompanied by some illustrations, one of them showing the burnt imprint of a hand spread out on a cloth, another representing a pillow-slip in which a similar imprint can be traced. This pillow-slip is preserved in the archives of the royal endowment administration of Altoetting, the well-known place of pilgrimage in Bavaria.

It was three years ago, on May 21st, that the terrible airship accident occurred in France, whereby the French Minister of War, M. Berteaux, lost his life. As the anniversary of this sad catastrophe is drawing near, a French paper recalls the fact that M. Berteaux had been foretold of his tragic end as far back as the year 1874. He then went with some friends to the "fêtes" at Neuilly. There they also visited a clairvoyante, who told M. Berteaux that in course of time he would become rich, happy and greatly respected, but when filling an important position he would die a sudden death, and that this would be caused by a "flying carriage." M. Berteaux and his companions felt much amused at this prophecy; in fact, they looked upon it as utter nonsense, the "flying carriage" especially evoking their laughter. Unhappily, after more than thirty years, this prophecy has been proved correct.

## MR. W. J. COLVILLE ON MYSTIC CONFRATERNITIES.

Mr. A. S. Marshall, secretary of the Glasgow Association of Spiritualists, send us a highly appreciative notice of the series of lectures which Mr. W. J. Colville delivered during his recent visit to Glasgow (March 8th to 20th). "Mr. Colville," says our correspondent, "stands for no one sect; he is a free lance, his one and only glorious religion (the basis of a world religion) being to discover truth and its application to humanity, and to diffuse its knowledge." Mr. Marshall thus summarises some of Mr. Colville's teaching with regard to the Mystic Confraternities and psychic phenomena:—

The Mystic Confraternities are regarded by some people as mere lifeless forms from which the spirit has fled, but their foundations remain unimpaired, and the ideals which lie behind their symbology are capable of inspiring nations yet unborn. They have the experiences of countless ages behind them. All schools of education and culture, from our universities downwards; all professions and institutions pertaining to such professions, whose aim is for the advancement of humanity, are organised to a lesser or greater degree on the methods pursued by the Mystic Confraternities.

In Spiritualistic literature complaints are often made that results do not equal the expectations of sitters and in almost every case the poor sensitive receives the buffeting. We read of proposed institutes for the training of mediums, but what about the sitters themselves? No one is admitted to take part in scientific research who lacks the necessary qualifications. He must know how to use the material needed to achieve the result aimed at and to exclude everything that will prove a bar to progress. Through psychic phenomena and the philosophy based on them the profoundest problems of the human race will yet be solved—solved by those whose ambition is the diffusion of truth, and whose steps are guided by the methods of the Mystic Confraternities, in which no one can ascend from a lower to a higher degree until he has first proved himself worthy of such advancement.

## ANNIVERSARY SERVICE AT THE ARTS CENTRE.

On Sunday evening last the Marylebone Spiritualist Association, in its customary fashion, celebrated the (sixty-sixth) anniversary of modern Spiritualism by holding a special service at the Arts Centre, 93, Mortimer-street, Cavendish-square. The hall was well filled, and the three addresses on "Spiritualism, Ancient and Modern," given through the mediumship of Mr. W. E. Long were listened to with close attention. The different individualities were clearly marked not only in voice, but in manner of expression. To the first speaker (Douglas) that anniversary suggested not only remembrance of the past, but the fact that the love which we once thought ended at death still lived on. The realisation of affinity of soul was perhaps the greatest blessing we could experience. The deeper our affections the more our souls evolved. Souls who loved were souls who knew the real meaning of life. In the deathless life we should find the fulfilment of our spiritual ideals. Affinity would mean there an ever-growing unity, a closer blending of soul with soul, though the identity of each would be maintained. This appeared to be the main drift of the speaker's thought, though conveyed rather vaguely—suggested rather than clearly stated. Wilson, the second speaker, on the contrary, spoke in clear, well-rounded sentences. He recalled the fact that when Jesus spoke of his unity with the Father, "I and my Father are one," he was accused by the Church of his day of blasphemy, and yet he was but giving utterance to a truth which is now gaining general recognition—that God is in man and man in God, and that because of this unity, man is immortal. He told his disciples that he would be leaving them, but would return. The world would see him no more, but they would see him. That promise was fulfilled. He gave those men and women the assurance of the ministry of angels and of the presence of the so-called dead. To the first Christians the day when they received a demonstration that death was conquered and life victorious was one ever to be held memorable. The American control who followed reverted to the history of the Rochester rappings and their place as the humble beginnings of what afterwards was to become a world-wide movement for the demonstration of the existence of a life beyond. In conclusion, Timothy, an Irish control, made a humorous little speech. The musical portion of the service was under the direction of Mrs. Butterworth-Cooper, R.A.M.

## PLANCHETTE'S ACCOUNT OF ITSELF.

In Mr. Hereward Carrington's latest work, "The Problems of Psychological Research," is a chapter on "The Psychology of Planchette Writing," in the course of which he gives the following interesting example of a theory of the subject given by Planchette itself:—

Two spirits can always, when it is in divine order, readily communicate with each other, because they can always bring themselves into direct rapport at some one or more points. Though matter is widely discreted from spirit, in that the one is dead and the other is alive, yet there is a certain correspondence between the two and between the degrees of the one and the degrees of the other; and, according to this correspondence, relation or rapport, spirit may act upon matter. Thus your spirit, in all its degrees and faculties, is in the closest rapport with all the degrees of matter composing your body, and for this reason alone is able to move it as it does, which it will no longer be able to do when that rapport is destroyed by what you call death. Through your body it is *en rapport* with, and is able to act upon, surrounding matter. If, then, you are in a susceptible condition, a spirit can not only get into rapport with your spirit, and through it with your body, and control its motions, or even suspend your own proper action and external consciousness by entrancement; but if you are at the same time *en rapport* with this little board it can, through contact of your hands, get into rapport with that, and move it without any conscious or volitional agency on your part. Furthermore, under certain favourable conditions, a spirit may, through your sphere and body combined, come into rapport even with the spheres of the ultimate particles of material bodies near you, and thence with the particles and the whole bodies themselves—and may thus, even without contact with your hands, move them or make sounds upon them as has often been witnessed. Its action, as before said, ceases where the rapport ceases; and if communications from really intelligent spirits have sometimes been defective as to the quality of the intelligence manifested, it is because there has been found nothing in the medium which could be brought into rapport or correspondence with the more elevated ideas of the spirit. The spirit, too, in frequent instances, is unable to prevent its energising influences from being diverted by the reactive power of the medium into the channels of the imperfect types of thought and expression that are established in his mind, and it is for this simple reason that the communication is, as you say, often tinctured with the peculiarities of the medium, and even sometimes is nothing more than a reproduction of the mental states of the latter—perhaps greatly intensified.

## A SITTING AT MR. BALFOUR'S.

The following story is told by the veteran artist, Mr. Henry Holiday, in his "Reminiscences of My Life":—

I had been repeating to Lady Brownlow a singular account I had received from my friends, Mr. and Mrs. Julian Marshall, of a séance where they had witnessed some remarkable performances by two mediums, seamstresses, from Newcastle. They told me that one of the girls was placed in a cabinet under special, carefully devised conditions. A large pair of scales was so constructed that half the beam was in the cabinet and half outside. From the end which was inside was suspended a seat, in which the girl was placed, clothed in a sack, which was tied round her neck and sealed. A scale was hung to the outside end, containing weights which formed a counterpoise to the weight of the girl.

The lights were lowered till the room was nearly dark, and presently a small figure appeared on the floor and moved about among the persons present, and at the same time the scale with the counterpoise descended till the beam stood at an angle indicating that the girl inside had lost half her weight. When the figure disappeared the scale resumed its original position, and when the lights were turned up the girl was found in her scale, still enclosed in the sack with the seals intact, and she was awaking from a trance in a very exhausted condition.

When I finished the story, Mr. Arthur Balfour, who had been listening, said, "That took place in my house." "Indeed," I said; "but why did you not stop me and tell the story yourself? Giving it at second-hand, I may easily have remembered parts incorrectly." "No," he said, "your account was quite accurate." And he explained that the theory suggested by the strange effect on the scales was that the spirit materialised itself out of the very substance of the medium.

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### A TEXT FROM "THE TIMES."

We recently quoted from "The Times" an account of a lady endowed with a mysterious sub-consciousness of spiders, a story which, under the title of "A Woman's Spider Sense," gave occasion for much quasi-scientific discussion on the subject of a sixth sense in human beings. It is all very old ground for those who have made any serious study of the inner and finer senses of mankind—a study the importance of which is obvious in a world where kinship with moles and bats is far more evident than revelations of an occult repugnance to spiders.

The question, however, has been followed up in a remarkably discerning way by a correspondent of "The Times" who discoursed lately on the "spider sense" and the "dream sense"—the latter illustrated by the discovery through a sister's dream of the secret site of her brother's suicide, a story which has also appeared in LIGHT. The writer in "The Times," after asking "What is a sense?" and discussing the question whether it is some form of activity or merely of sensitiveness—"the sensitive plant or the fly-catching leaf"—remarks very pertinently:—

The primitive instincts no longer avail for the dwellers in cities, and thus very often the rare recurrence of them is termed "superstition." The signs and warnings of dreams, for example, which rest on the long tradition sublimely enshrined in Scripture would seem to be confirmed rather than to be explained by science which has not repudiated psychic research. The spiritual influence which in life is known as sympathy may well persevere beyond the grave, and those who deride the very notion ought logically to disbelieve in a soul. The promptings, the voices, the presentiments that pervade the stories of the Bible are often irrelevantly relegated to some phase of life and feeling far from our own. Clergymen seem sometimes to take this line quite as much as the most critical sceptic. They preach as if mystery, or, rather, mysticism, were a name for ignorance and not for intuitions.

That is, indeed, plain and pertinent language, and we commend it to the attention of the occupants of pulpits everywhere, not excepting that bright band of priests and ministers who have fallen into line with us. For these latter it will, of course, be preaching to the converted—but very pleasantly.

The writer in "The Times," we observe, suggests that these occult senses may be survivals from the past. We would rather put it that they are manifestations of powers which have been temporarily eclipsed by the submergence of the soul in material affairs—the result of centuries of that false teaching which has devoted itself to the husks of

things, the rite, the ceremony, the letter of the law, and of those false ideals of happiness and success as purely matters of physical gratification and accumulations at the bank.

In LIGHT No 1,732 appeared a short account of Mr. Harold Begbie's interview with Dr. A. K. Chalmers, Medical Officer of Health for Glasgow, and a reference to Dr. Chalmers' conviction "that some invisible power accompanies mankind on its strange march, to protect it from calamity." It would have been a calamity indeed if man, by hugging his body round him too closely, had eventually become shrouded and smothered in it. We seemed fairly on the way to that gloomy catastrophe in the days—not so long ago—when Materialism, religious, social and scientific, appeared about to engulf the world. There came a premonitory gloom, but before long it was shot through with gleams and flashes from worlds unrealised. The darkness lingered long, but it was "a night of stars." The signs and portents of a world to come were many—a motley collection some of them: hauntings, previsions, verified dreams, death warnings, "strange coincidences," poltergeist tricks and what not. We welcomed even the most grotesque of these happenings. They meant something—they were an integral part of things, and were not to be snubbed out of existence at the word of the High Priests of the great god Matter-of-Fact. There were some in those old days groping in the dark who would have been thankful for even the vision of a Cloven Hoof! It would at least have meant the existence of "a sort of a something" in the shape of a next world. But we got far other than that—the weird and eerie amongst the marvels proved on acquaintance to be very homely and human, and there came with them by a thousand nooks and crannies the light of many revelations of wonder and beauty and mystery, what time the stagnant waters of Science and Theology surged and seethed with inflowings as from hidden streams and sudden cataracts.

To-day we are on the verge of wonders. To vary an old metaphor, the materialisms of the past lie like strangled snakes around the cradle of Spiritual Science, that new infant Hercules who, when grown to full stature, shall proceed to his further labours of slaying the Hydra of Ignorance and cleansing the Augean Stable of the world of its myriad squalors and putridities. Not a hotbed of disease, not a sink of iniquity shall remain. Only that which has virtue in it will survive the cleansing ordeal. Meantime there will be much running to and fro, the troubling of many waters and the attempted galvanising into life of many old corpses. But nothing will stay the great transformation of life, when the searchlights of Science (again to quote the friendly "Times") have revealed the existence in man of "a power and spell as primeval and eternal as Mother Nature herself."

DIVINE ANCESTRY.—"Of His own will," says St. James, "He brought us forth by the Word." In the Greek there is, of course, no personal pronoun, and indeed it is a paradox to put the masculine personal pronoun before a Greek word that is only used for the birth of a child from its mother, and has no other meaning. . . . We are the offspring of the Infinite Parent Spirit by a process more intimate than anything implied by the word 'Creation.' Based on this proposition of St. James, final restitution stands upon an impregnable foundation. . . . Again, this amazing revelation of the creative motherliness should help us in realising the oneness of humanity. It should stimulate us to generous strivings for better social conditions, and more brotherly relations between man and man. It ought to make impossible the international jealousies which provoke taunts and defiances between European nations which ultimately issue in the misery and wickedness of war. Above all, it should impress upon us the dignity, the priceless dignity of every individual human life, as drawn directly from the Originating Spirit."—VEN. BASIL WILBERFORCE, D.D.



## JEANNE D'ARC: HER VISIONS AND VOICES.

BY L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 19th, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 153.)

We come now to the more critical part of our subject. It is comparatively easy to state the facts; the difficulty comes in when we endeavour to arrive at the interpretation of the facts. So far I have been dependent, naturally, upon gathered knowledge; what follows is mainly the result of personal pondering and of deliberate and long-continued throwing myself open to impressions from the unseen.

Let us recognise, then, to begin with, that we have two sets of facts to deal with. First, the visions and voices themselves, and second, their results. In the days when Joan lived, the emphasis would have been, perhaps, upon the visions and voices; in these days the emphasis might be laid, rather, upon the results. It will be recognised readily that the best (indeed, the only ultimate) witness to Joan's mystical experiences was herself; may I suggest, further, that the best evidence of the reality of her experiences was the reality of the results? Here, however, we come up against the meaning of the word "reality." Were the visions and voices *real* in the same sense that the visible and tangible results in the field of action were real? To Joan, at any rate, the one was as real as the other, and I suggest that she was not simply the best witness, but the only judge. And for this reason: nothing is known as to the visions and voices except what Joan herself divulged and affirmed.

If we agree that to Joan there came certain supernatural experiences, are we obliged to admit that the spirits with whom she lived in such constant and close contact were actually St. Michael, St. Catherine, and St. Margaret? It seems to me that this is a point rather of interest than of importance. It is a recognised law in psychical experiences that the visions or voices are in accordance with the intellectual or religious training of the mystic. The fact of ultimate importance and value is that mystic and psychical experiences come to men and women of all nations and all religions. It is comparatively immaterial whether the consciousness of contact with another world comes, as with Japanese and Chinese, through fervent belief in the nearness and the abiding influence of departed ancestors, or, as with Joan and other Christian mystics, through the consciousness of spiritual contact with saints and angels. What we have to beware of is that we do not limit our ideas of the possibility of spirit ministry and communion. If there is any subject on which we need to avoid cramping and contracting thoughts it is in relation to the unseen.

In admitting that Joan had mystical experiences, we are in no way obliged to assert that experiences of a similar kind are impossible to those of other faiths. The true position is rather to say, if these experiences are possible to those of Christian upbringing, they must be possible to those brought up in other religions. The essential thing, in relation to the development of the spiritual nature of man in this world, is not a religion, but Religion. The question whether it was actually St. Michael, St. Catherine, and St. Margaret, while it is of interest, is in a way immaterial. The material fact to be recognised is that there is another world, or another plane of consciousness, wherein spirits dwell who have lived formerly in our environment, and whence it is still possible for them to commune with those in this world in whom they are conscious of spiritual affinity or fitness.

If we refuse to believe that Joan received guidance and counsel and inspiration from another sphere, are we not faced with greater difficulties than if we admit the reality of this inspiration? Of course, in speaking of "this world" and "another world," it must not be taken that I teach or accept the entire separateness of *this* world and *that*. Personally I am inclined to believe that it may be a question of lesser or greater

consciousness. As Professor William James puts it in his great work on "The Varieties of Religious Experience":—

The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our lives also; and that although, in the main, their experiences and those of this world keep distinct, yet the two become contiguous at certain points and higher energies filter in.

There was a time in my own experience—not so very long ago—when it would have been much more difficult for me to believe that counsel as to the direction of military campaigns could have come from another world, but this difficulty has largely passed away since I have come to realise that those in that other world are not only still human, but *more* human. (Applause.) When Turner passed on, Ruskin, to whom was deputed the task of going through the artist's papers, found, it is said, an immense collection of unfinished sketches—very many being of the nature of hints rather than anything more. Some might say, "What loss, what waste!" But the truer view is that, inasmuch as these embryo hints and sketches were innate or immanent in Turner's spirit, they would not and could not remain for ever unfinished and incomplete, but in some other and higher realm they would find such fulfilment and completion as they could not have done here. It might also be suggested, with some show of reason, that the spirit of Turner might still express itself more or less effectively through one on this side capable of using material colours to represent essential beauty. I must not go on to suggest that Napoleon is still fighting or inspiring the fulfilment of his uncompleted campaigns, but I may just remind you, in passing, that the Old Testament speaks of a spiritual visitant to Joshua who claimed to be "Captain of the Lord's Host," and in the New Testament Jesus is represented as saying, "Thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?"

To us in these days, as I have already hinted, the outstanding fact is that Joan was not simply a spiritual enthusiast, still less a hysterical girl: she was one of the sanest, and sweetest, and most balanced of maidens who ever lived. The more one studies the story of her life and her mission, and the more one comes into sympathetic touch with her spirit, the more one is impressed, not simply by the beauty of her character and the sweetness of her personality, but by the saneness and the balance which characterised all her actions. Whether she was on the field of battle, in prayer before the altar, in consultation with her generals, or facing alone the grim array of judges, she manifested wonderful self-possession, practical wisdom, and sound common-sense, albeit there was added a spiritual keenness and quickness, enthusiasm and power, which were so highly human as to be akin to the Divine.

As we ponder over Joan's life and mission, we become more and more inclined to her own interpretation of her experience, and find it increasingly difficult to reject her testimony to ministry and guidance from another sphere. If we are puzzled and mystified by her story, we can only be more puzzled and mystified if we seek for an adequate explanation upon wholly rationalistic and materialistic lines. From whatever point of view we consider the matter—her sex, her peasant upbringing, her unsullied purity, her absolute truthfulness, her unselfishness, her lack of guile—we find the difficulty of refusing to credit her own testimony to her visions and voices becoming greater and greater. She possessed every disadvantage to hinder and she lacked every advantage to help her to inaugurate and to complete her great work. Is it not this that has struck the imagination and captured the heart of all the generations which have followed her?

The conviction of the reality of her experience and of the mission to which it called her was no passing whim or fancy, or fantasy. In the first place, the experience continued without intermission for several years; in the second place, she was in no way precipitate, for she had heard the voices continuously for years before their importunity became such that she could defer obedience no longer; and in the third place, she not only risked everything for her testimony thereto but eventually paid

the forfeit of an awful death and passed away with the affirmation upon her lips of the reality and the reliability of the voices she had heard. Neither was it that she had been looking and longing for such visions: the first came as such a surprise that the girl was not only amazed but frightened. Everything, indeed, confirms the sincerity of Joan's belief in the reality and, if we may use the expression, the objectivity of her experience; and, further, this belief was fully and perfectly justified by the way in which she put into practice the counsel and guidance which she was conscious of receiving.

It will be remembered that Joan's experience was quite different from that recorded of Socrates. The dual consciousness or spirit-companionship to which Socrates bore testimony was of a negative, that of Joan of a positive, nature. In other words, Socrates was hindered from acting unwisely or wrongly; Joan was definitely and clearly guided as to what she should do and say. I need hardly point out that the latter form of spirit-ministry is of a higher and more useful character than the former.

Another point of interest arises which also goes to prove the actuality of Joan's contact with the spirit world. Throughout the whole of her life Joan was devoted heart and soul to worship according to the forms of the Roman Catholic religion. Indeed, not only was she herself marked by a deeply religious spirit, but, so far as she could, she put down irreligion in her armies. She would stop the march of the whole army so that a conscience-stricken soldier might make his confession; she sent away the camp followers, and even put down swearing. Entering Orleans amid the acclamations of the population, she went straight to the Cathedral to give thanks to God before she thought of refreshment or rest; and such was the settled habit and spirit of her life. One of the refinements of the terrible cruelty exercised towards her during her imprisonment was that she was deprived of the privilege of hearing Mass. But while the almost universal tendency of the Roman Catholic faith is to make its adherents depend more and more upon the priest as intermediary so far as contact with the spiritual world is concerned, not only were Joan's contact and communion personal and immediate, but, devoted though she was to her religion and the forms under which in her days it expressed itself, she refrained from appealing to the ecclesiastics, either for their sanction or for their counsel in relation to her visions and voices. As Mrs. Oliphant points out, the attitude of the bishops and archbishops, even of those on the side of the French King, was that of the Pharisees of old: "Give God the praise, but we know that this woman is a sinner." "Though perfectly orthodox and a good Catholic," says Mrs. Oliphant, "Joan had been independent of all priestly guidance, and had sought no sanction from the Church to her commission, which she believed to be direct from heaven."

Those who know anything of the severely ecclesiastical type of mind will know that this was a very bitter pill for the hierarchy to swallow—especially in those days, when their powers and prerogatives had not been so rudely challenged as they have been in these degenerate times. What I desire to lay stress upon, however, is that the fact of Joan refraining from asking for priestly counsel or guidance gives the greater prominence to her entire and absolute belief in her spirit guides.

This point is emphasised by the course Joan adopted when doubt or disbelief was expressed as to her voices or her mission. It is a striking fact that she never sought confirmation of her experience or of its reality, and it is most suggestive, too, that even when she was doubted she did not turn to the priests or to any other source or quarter for reassurance; she simply turned back upon her spiritual counsellors and inspirers, or, indeed, as she felt, upon God Himself. Thus it is recorded that on one occasion, in the presence of the Dauphin, after the relief of Orleans and before the coronation at Rheims, the Bishop of Castres asked her if she would describe to them the manner in which she was instructed when her voices spoke to her. In deference to the Dauphin's wishes, she answered, deeply moved: "When I am vexed to find myself disbelieved in the things I say from God, I retire by myself and pray to God, complaining and asking of Him why I am not listened to. And when I have prayed I hear a voice which says: 'Daughter of God, go on, go on, go on! I will help thee! Go on!' And when I hear

that voice I feel a great joy." As she spoke, lifting her eyes to heaven, it is said that her face shone like the face of Moses or of Stephen. Do not all of us who have had personal experience as to communion with the unseen feel that ultimately we must fall back upon the reliability of our own impressions? (Applause.)

(To be continued).

## THE DAWNING SPLENDOUR.

The light which began as scattered flames, blazing here and there in the cold and darkness of Materialism, is now shining in a diffused form, so mellowed that many who feared the glare of the watch-fires of the Spirit now walk serenely in the gentler radiance.

To break up old crystallised thoughts and customs—the growth of centuries—meant for those who from higher spheres directed their influence upon the earth the production of many forms of phenomenal activity which on a first acquaintance seemed to be strangely crude and ungainly.

Phenomenal evidences had to be strong, almost violent in their forms, and to possess a strangeness calculated in many cases to repel inquirers, even while stimulating them to think.

### THE TEST OF REALITY.

To-day we are gaining the finer essences of what at first seemed the weird and grotesque offerings of the other world—strange and uncouth, but having the stamp of reality. The years that sear and sift the things of mortal life, with the action of furnace and flail, touch the realities only to refine and beautify them. At the core of every genuine phenomenon was a truth to be transmuted into speech and conduct and to take its part in the greater revelations of the spiritual order.

Of the progressive nature of the movement that began in the middle years of the last century we have many illustrations. From the Introduction to an inspiring little book, "The Purity and Destiny of Modern Spiritualism," by Thomas Bartlett Hall, we take the following:—

### A NEW DISPENSATION.

These agencies from the spirit spheres, high and low, as recognised by Spiritualists, have come, in the providence of God, for far other purpose than the mere amusement of wonder-seekers. They are brought nearer and more effectually to earth-life at the closing of an old and the opening of a new cycle in the planet's development, to quicken, to judge and be judged, but always through individual experiences: for, as the Kingdom of God is within each and all, so are the judgment seat and the retribution, whether on this or on the other side of the veil of time.

Modern Spiritualism broke in upon human experience to find very mixed conditions of good and so called evil, and dealing with these it could not be otherwise than that the first fruitage should be equally mixed. The time seems to have come for a winning of such fruits as have thus far appeared, and so there has been an apparent diminution of interest in the cause, leading outside observers "and some within the fold" to think that Spiritualism is dying out. The fact would seem to be that while the original centres of attraction and manifestation have appeared to be losing their adherents, in reality the interest is being diffused and extended by those who have seen the new light returning to their old associations and sowing the seeds of the new unfolding amongst them all. The results of such sowing will in time be seen, if not already apparent, in the general quickening which has been manifested, and of which more may be expected. The work will go on as directed by the higher powers which have had it in charge. Gradually the varied forms of manifestation and different grades of mediumship will be brought to more systematised relations, which will be marshalled and held as a science worthy the attention and study of mankind.

That was written at the end of 1899, and we cite it at this length as an eloquent summary of the position of our movement at that time, and containing a prophecy to which the lapse of the intervening fifteen years has given colour and substance.

It is, perhaps, unfair to quote too extensively from the work even of an author whose book has seen so many years, but we cannot forbear making another excerpt, so full is it of practical wisdom in relation to a phase of the subject which even now stands in need of much elucidation—the question of spirit communion.

## THE FEAR OF REALITY.

Never has the power of education and habit in fixing mental action in grooves been more markedly illustrated than in the position of negation towards Spiritualism held by many who are nevertheless assured of and ready to avow their belief in the near presence and very possible influence of loved ones gone before. Welcoming the poetic strains that tell of such near presence, and reciting them often with spiritual fervour, their minds still shrink strangely from any possibility of the poetic fancies being changed into real presence manifest to the external senses, though plainly such external manifestation is the only avenue of near approach available, when the gift of discerning spirits is so utterly lost and well-nigh ridiculed by the heads of the Christian Church, though half believed in as something possible two thousand years ago. It is strange, indeed, that so many of the more educated classes should be unable to perceive that this closing of the spiritual vision precludes the possibility of the spirit-communing they vaguely desire as something which they could accept, while they repel the manifestations upon the natural or sensual plane, on which alone they are now capable of recognising the spirit presence.

Again, the more cultured classes, as a whole, are open to the charge of utter inconsistency in their shrinking from what seems to them at first as desecration of their loved dead, in the apparent necessity of finding the avenues of communication open to them only through strangers and in strange places. The moment a suggestion is made that they need not go so far for the communing if only they would open their own hearts and homes to the conditions necessary everywhere for development of spirit mediumship, they are quick to resent the proposal as almost an insult, thus directly repelling to their utmost force of will the very possibility of having communication opened anywhere but in places strange to them! Possibly it has not occurred to them that the spirit friends themselves, longing for direct interchange of love and thought with dear ones left behind, submit to conditions not of their own choosing; nay, more, are often forced to avail themselves of states otherwise repulsive to them, in order to get into any avenue of approach; a pain and struggle they might well be saved if only the home circle, within its consecrated chamber, could be established under every roof. . . . Many good people who still deny the privilege of such communing in any manner to themselves and their spirit friends and are often ready enough, had they the power, to prevent all others from the privilege, will be astonished at their error, as countless other tardy accepters of the new truths have been, when their eyes are opened, and the new light has fairly dawned upon them.

## THE END IN VIEW.

"The sense of Immortality, the desire for Perfection and the sense of Compassion are essential if a man would live," said a recent writer. It is for the awakening of the sense of Immortality that spiritual forces are abroad to-day, for the general diffusion of that clearer vision of life and its meaning will bring with it many of the changes for which reformers in all departments are working so earnestly. The time is not far off—already we see the dawning splendours on the high peaks of the world's thought.

## A MYSTICAL CHILD.

Logan Wilshire is a poet who at seven years of age produces remarkable little studies in prose-poetry. He has not yet learned to read or write, and his inspirations are taken down by his mother, who has proved a devoted amanuensis, for she has kept an exact record of them during the last two years. "Beautiful words" is the boy's phrase for his prose-poems. The "Poetry Review," which takes a very natural interest in the juvenile bard, has published some of his productions. Very quaint and delightful is one of these—a story of a visit in a winged chariot to Fairy Land. On the way he "roamed the high mountains where there was sweet fruit, calm air and calm delights." Arrived in the Elfin country, he found the bad fairies warring with the good ones, and taking his fairy bow he shot at the bad fairies with "love darts," so that when they were struck "love gushed into them, and the darts came back into my quiver." Some of his phrases are quite startling in their originality, and in conversation his utterances are at times remarkably deep. A lady to whom he had spoken some words of strange wisdom inquired of him, "When did you ever hear such things? Have you ever heard your mother talk of them?" "No," answered the child. "I just know them. I know them here." And he laid his hand on his breast. "I know everything here," he said.

## CLAIRVOYANCE AND PREVISION.

## TWO EXAMPLES.

BY H. A. DALLAS.

About two years ago a friend of mine visited a well-known London medium, and she has related to me the following interesting experience. On the occasion of her visit (January, 1912) he mentioned to her that he saw, clairvoyantly, a lady who, he said, was interested in a ring from which a stone had dropped, and he added that a ring had been lost; he recommended that it should be searched for in a bedroom as it would be found on the bed.

About six months before this visit my friend had lost a ring, and she also had another ring from which a diamond had been removed. Both rings had belonged to a deceased relative. The loss of the first mentioned ring had distressed her, but her visit to the clairvoyant was in no way connected in her thoughts with this loss, and it had not occurred to her that she might hear anything about it through him. She thought the ring had probably been lost in a restaurant in London, but on returning to her country home she immediately searched carefully for it as she had been directed to do, although there seemed to be no likelihood that it was anywhere in the house. The search was fruitless.

Nearly a month later (February, 1912) my friend had occasion to look for a key in a small box kept at the back of a locked wardrobe in a bedroom. This little box had not been moved or opened for quite nine months—that is to say, not since the ring was lost. She placed the box on the bed, took out the contents, and was startled to find the ring lying in a corner of the box. Thus the ring was found on the bed as the medium had foretold.

On the same occasion a lady from South Africa, who accompanied my friend, was told by the same medium that he heard the name "Henry," and he added, "Something is the matter with Henry; you will hear sad news of him." Three weeks later this lady received tidings from South Africa of the death of a relative called "Henry" who, unknown to her, had been taken ill about the time of her visit to the medium.

My friend is a most accurate person and this account is taken from notes she made at the time of these experiences. I have submitted my report to her and she states that it is quite correct.

Here we have two cases of premonitory information, and they aptly illustrate Signor Bozzano's contention that premonitions cannot all be explained by one and the same hypothesis. The second incident is obviously easier to understand than the first. At the time that the prediction of "sad news" was made the actual illness of "Henry" had occurred. The medium or his controls had knowledge of this fact and saw the fatal character of the disease. This explanation is fairly simple. In the first case, however, the explanation is more difficult. The ring was not on the bed when the clairvoyant said that it would be found there. How did he know, or how did his controls know, the exact spot where it would be found, and the series of actions which led to the box containing the ring being placed on the bed? In this case it looks as if the spirits who spoke to my friend through the medium had first made a prophecy and then influenced her to bring about its fulfilment by suggesting the removal of the box from the wardrobe to the bed.

Those who have read Signor Bozzano's interesting work on Premonitions (published at the office of "Annales Psychiques") will remember that his careful study of this subject led him to the conclusion that some cases of premonition must be interpreted in this way.

INTUITION DEFINED.—Intuition is nothing more than instinct expressed on a higher plane; and the idea that it is a nobler faculty than reason is a mistake; in fact, reason is intuition, and it is instinct, with the understanding of itself added. "Man, know thyself," is the mandate that brings forth every faculty—no matter how obscure—into the light where it can be seen and known, and appropriated to the use of the I—the grand master of all things.—HELEN WILMANS.

## PSYCHICAL RESEARCH AND RELIGIOUS THOUGHT.

We do not think we have before called attention to the very remarkable address, entitled "Some Probable Influences of Psychical Research on the Religious Thought of the Future," which was given last year by Mr. James H. Cousins before the Dublin Section of the Society for Psychical Research and which has been published as a supplement to "The Christian Commonwealth." The influences treated of are many. We can only deal here with two or three. Mr. Cousins notes that "in addition to direct, conscious transmission of thought it has become evident also that there is an indirect and uncontrolled telepathy playing a much larger part in human affairs than is generally supposed." (This is a point, by the way, which was dealt with by Mr. Gerald Balfour in an article on Telepathy in the "Hibbert Journal" some time ago.) We all, in our times of active thought (says Mr. Cousins) appear "to be scattering about us positive, outgoing influences." This suggests an important point in relation to sin. It has been assumed that in respect of any act, be it virtuous or vicious, the whole consciousness of the individual is engaged and is perfectly free and without interference.

But when we grasp the significance of the continuous unconscious interchange between human minds, we shall see that the religious thought of the future—and, indeed, the legal thought, if there is such a thing—will have to make considerable modifications in its attitude towards the sinner. The apportionment of guilt will not then be the simple thing it is to-day. It will be a much profounder and subtler matter. . . . Clearly, once we accept the truth of unconscious suggestion, it would be an act of injustice to condemn alone a single human unit, who may be three-fourths himself and one-fourth a reflection of others. We shall have to consider the problem of so ordering the life of the world that the interplay of unconscious thought will be pure and upward on the positive side; and that, on the passive side, we shall evolve an order of minds which, through innate purity, will as naturally react to pure unconscious suggestion as they will naturally *not* react to evil suggestion. From this point of view, therefore, it is probable that the evolution of psychical science will compel the religious bodies to undertake, in the name of true religion, a social reconstruction which will have the light of the soul and the warmth of the heart, and serve the purpose of a developing humanity much more efficiently than any purely mechanical economic system.

"Psychical research has demonstrated to a degree demanded by no other question, but conceded because of its extreme importance, that when a man dies he does not cease to live." To Mr. Cousins, as to many others, the survival of death is no mere second-hand belief, but a matter of certain knowledge. This discovery means a readjustment of religious thought, in regard not only to the doctrine of the resurrection, but also to the teaching as to two fixed states of eternal bliss and endless punishment.

If the findings of psychical research with regard to *post-mortem* existence will modify the doctrine of heaven and hell, they will certainly continue that modification into the institution of the priesthood, which depends for its existence on the teaching of an eternal state to which the priesthood possesses the key. . . . The establishment of a natural continuation of life beyond death having no necessary or final connection with religious organisation will lead to an abandonment of the exclusive claims of the priesthoods, but it will not necessarily result in the abolition of the priestly office. . . . Between the diverse life of the individual in the flesh and the realm in which he will function after he discards this temporary instrument of the body there must be an order of *knowers*; men and women whose office it will be to manifest to the world the truth of the spirit life, and to search for the conditions of that life so that they may teach mankind how best to prepare to enter upon it. The religious thought of the future, illuminated and intensified by psychical research, will demand that they who desire to stand as exponents of the spiritual life will know at least as much about it as the professed electrician must know about electricity. To-day it is unfortunately not so: they who stand as preachers of the life after death know nothing of the *fact*; but the future will change all that. We shall probably see a modified return to the old pagan way of preserving from worldly care those who have the spiritual gifts, whose nurture the Christian apostle counselled together with the

organisation of a priesthood of exposition based on knowledge and on character, and as much of intellect as may serve goodness and purity, but not dominate it.

In conclusion, I would anticipate the suggestion that the elimination of mystery from religion would rob it of much of its power to influence humanity, by pointing out that the phenomena which are the subject of Psychical Research touch only a small part of cosmic activity. . . .

The seekers after truth must go on in the assurance that the mystery of ignorance will give place to the deeper and nobler mystery of truth. The breaking of the tyranny of what is falsely called the supernatural will lead to the elevation of the natural.

## THE WALLIS MEMORIAL FUND.

### MRS. M. H. WALLIS'S ACKNOWLEDGMENTS.

We have received the following letter from Mrs. Wallis:—

SIR,—Permit me to express my heartfelt appreciation of the many tributes which have been paid to the life and work of my beloved husband. I know how glad he is that he dwells in the memory and affection of his friends, and it is indeed a great consolation to realise the strong sympathy which has been aroused and sent out to him, and also to me and to our sons who miss him so much and mourn him so deeply.

I wish also to acknowledge with profound gratitude the practical sympathy shown in the memorial. It has taken the form which I am sure he would have liked best. The many friends who have contributed to the memorial fund may be assured that they have done for me that which he himself would have done had he remained longer with us. The home which I have thereby been enabled to retain will be looked upon as a veritable memorial of love to my late husband and an evidence of generous sympathy with myself.

I can now look forward with confidence to the continuance of my spiritual work while strength lasts, and then to reunion with my beloved one in the larger life of the Spirit.

With grateful thanks to Mr. H. Withall, and the Council of the London Spiritualist Alliance, I am, sir, yours, &c.,  
March 27th, 1914. M. H. WALLIS.

## "THE WAITING-PLACE OF SOULS."

The series of little purple-covered books to which Archdeacon Wilberforce's "Mystic Immanence" (reviewed on p. 130) belongs, includes four Advent sermons by the Rev. Cecil E. Weston, M.A., issued under the title "The Waiting-place of Souls" (Cloth, 1s. 6d. net, R. Scott, Paternoster-row, E.C.). While Mr. Weston is not, like the Archdeacon, a pronounced universalist, his sympathies evidently will not allow him to shut out all hope of the final restitution of the evil and impenitent. "Of this," he says, "we may be sure, that no soul will be lost which can possibly be saved." Arguing entirely from Bible premises, he asserts the existence of an intermediate life beyond the grave, and holds that the fact of the Church of Rome having overlaid a great spiritual truth with mediæval superstition supplies no reason why the rest of Christendom should cast that truth away. Scripture also repeatedly assures us that there will be recognition in the hereafter. Then, in view of the reference of the writer of Hebrews to the great cloud of witnesses who are watching our course, it seems to Mr. Weston hardly necessary to ask whether the faithful dead pray for us, or whether we should pray for them. Mutual sympathy and prayers are, Mr. Weston maintains, the inevitable result of our belief in the communion of saints. He says nothing about prayer for those who, when they passed over, were far from being saints. Yet such prayer is instinctive. Mothers and fathers must needs go on praying for their children, whatever the children's characters may have been. But while it is quite right for us to pray for our dear sainted dead, two things we are told we must not do:—

It is unlawful to pray that they may, as by a miracle, be given back to us. . . . Nor is it right that we should try by occult and forbidden ways to hold converse with the dead, for that is a sign of mental unhealthiness—a superstition eminently characteristic in the present day of many who have lost their faith.

We do not plead guilty to the employment of "occult and forbidden ways," nor do we count ourselves among those who have lost their faith—if by that faith Mr. Weston means faith in God and in the triumph of His loving purposes for the spiritual upliftment of humanity.

## SIDELIGHTS.

Genius has always been a puzzle to psychologists. While some regard its possessor as a man who is exceptionally sane, and in advance of his time, others hold that genius is an abnormal and diseased condition not far removed from actual insanity—that (to quote Pope's rather hackneyed couplet)

"Great wits are sure to madness near allied,  
And thin partitions do their bounds divide."

Sir Oliver Lodge, however, has his own view of genius, and thus accounts for it: "The more cultivated a man is, the more things can go on automatically without his conscious attention. I think that is what happens in cases of genius. The person goes into a brown study. His conscious mind is relieved from the conscious things of life, and his brain is able to get in contact with a higher order of things than ordinarily appeals to the senses. His senses are lulled to sleep, and he gets what is called an inspiration."

The opening article in the April "Quest" is a keen criticism by Mr. Edmond Holmes, M.A., of Professor Eucken for the leaning towards dualism which he manifests in his work on "Main Currents of Modern Thought." "Having told us," says Mr. Holmes, "not once, but many times, that the spiritual life is the real life of man, that it is the 'core of reality' and the 'core of man's own being,' that it is 'rooted in the essential nature of things,' and so forth, he must needs oppose it, not once, but many times, to Nature in general and to human nature in particular." After inquiring what Professor Eucken means by "Nature," the professor's critic proceeds to give his own definition: "Taking the widest possible view of Nature, we may perhaps define it as the *way of the universe*, the central way which controls and determines and is itself the resultant of a billion lesser ways. This is Nature in its totality. And when we speak of the nature of this or that particular thing we mean again the *way of that thing*, the central, the typical tendencies of its being."

Continuing his argument, Mr. Holmes remarks: "It is, of course, true that within the illimitable limits of Nature such distinctions as that between high and low, great and petty, spiritual and material, essential and accidental hold good. But these opposites are ever interpenetrating one another, and it is impossible to say where one ends and the other begins. The contrasts and oppositions in which dualism revels belong to another order of thought. The thinker who divides the Universe into Nature and the Supernatural, or into the material and the spiritual worlds, must needs draw a hard and fast line between his 'mighty opposites'; and this line of demarcation speedily opens out into a 'great gulf' like that which is fixed between heaven and hell. And the nemesis of dualism in this, as in every other case, is that the gulf of separation drains into itself the reality of both the worlds which it separates;—drains away from 'Nature' its inwardness, its spirituality, its beauty, its glory, its vitalising purpose, till at last it becomes a mere body of death;—drains away from 'the Supernatural' its actuality, its substance, its knowableness, its significance, its nearness to human life, till at last it becomes the mere shadow of a shade." "Has not the time come," asks Mr. Holmes, "for us to recognise the essential unity of the Universe, to realise that the All of Being is one living whole?"

Mr. Percy R. Street in his recent address before the London Spiritualist Alliance on "Colour Therapy" alluded to the varying influences of different colours on human nerves. It would seem from a letter which appeared recently in the "Garden," that sensitiveness to colour is shared by birds, amongst the other lower creatures. That they are aware of their distinctive hues may be inferred from the fact that a bird of unfamiliar appearance is immediately discovered, and either pecked to death or driven from the locality. That they are strongly susceptible to the influence of particular colours is suggested by the sparrows' well-known habit of wilfully destroying yellow crocuses.

"I have seen it suggested," says the writer of the above-mentioned letter, "that some sweet juice is found by the birds in the petals and stems of the flowers; but this is hardly probable, as the behaviour of sparrows when tearing the crocuses to pieces suggests annoyance rather than pleasure. Nor are crocuses the only flowers injured in this manner. Polyanthuses often suffer severely, but the pale shades are never attacked so ferociously as the bright colours or those rendered conspicuous by a dark ring. According to my experience, the reason is to be found in the effect of bright yellow upon the birds. Those who have studied the subject of colour will know that red inspires fear in birds and animals, while yellow appears attrac-

tive, but often arouses excitement amounting to irritation. I have known a brood of chickens thrown into a state of panic by the sight of a red object, while they pecked with excited curiosity at a yellow one."

The account in "The Times" (quoted in our last issue) of the lady who possessed a spider sense has been followed, amongst others, by a letter from Mr. S. Ponder, of Torquay, giving an instance of the same thing which came under his own observation about thirty-five years ago in New South Wales—the percipient being an old squatter, a man of rather sinister reputation and as little troubled with nerves as any man could be. "But," says Mr. Ponder, "the one thing he feared was a spider, especially the huge species which the Australian bushman insists on calling 'triantelopes,' and, as in the previous instances, he could detect their presence (up to a certain distance) without seeing them. One night he and three others, of whom I was one, were playing cards, when he suddenly got up and hurriedly left the room, declaring that 'there was one of those (adjective) triantelopes about.' In the case of any other man we should have drawn the usual conclusion, but, search being made, the creature was discovered on the under side of the table, a species of mygale with a body as large as a full-grown mouse."

After referring to a trick played upon the man with an imitation spider the presence of which his sixth sense (naturally) failed to reveal, the correspondent continues: "Curiously enough, he had no more than the ordinary dislike to scorpions and centipedes. This dread of spiders is a very singular and unexplainable phenomenon." Mr. Ponder suggests that the sense at work may be that of smell, but this would hardly cover the case of the lady with the "spider sense," since, as the account shows, she was able to a certain extent to trace the spider's movements in a way which indicated that some supernormal form of perception was at work.

Mr. Edward Lyon Cavie, writing to the "Daily Telegraph," narrates what is regarded as a curious coincidence in connection with the transition of Mr. George Westinghouse, the inventor of the Westinghouse air-brake. On the night of the 12th ult. Mr. Cavie went down to Brighton by the 8.35 p.m. train from Victoria. At about 8.50 the train came to a sudden stop, and on looking out the passengers found that an inspection of the train, especially the brakes, was being made. As the guard passed, Mr. Cavie asked the reason for the stoppage. The reply was, "The Westinghouse has failed." On taking up his paper next morning Mr. Cavie read of the death of Mr. Westinghouse in New York on the preceding afternoon. He points out that 8.50 London time is equivalent to about 3.45 p.m. New York.

We congratulate the American Society for Psychical Research upon the immediate prospect of an important addition to its endowment fund. The will of the late Mr. James T. Miller, of Rochester, N.Y., made the society his residuary legatee for certain personal properties, which are estimated to amount to not less than \$75,000. Dr. Hyslop says that when the estate is settled the society may expect to have this amount added to its present fund (which is about \$38,000), an addition which will go far toward making the society a permanent organisation.

From a daily illustrated paper we take the following reference to Lord Dunraven: "He used to be a Spiritualist. He was greatly interested in Horne, the medium, and on one occasion saw him rise from the ground and float through the air. But Lord Dunraven is very matter-of-fact in political matters." By "Horne, the medium," we take it, the writer means D. D. Home, whose levitations were witnessed by Lord Dunraven (then Lord Adare), the Earl of Crawford (then Lord Lindsay), and other gentlemen of repute. The precise point of the remark, "But Lord Dunraven is very matter-of-fact in political matters" is not clear. Why should he not be equally matter-of-fact in both psychical and political matters?

NOT TO BE DIVIDED.—The conservation and correlation of force is a spiritual as well as a material truth. There is an essential unity of the moralities, an identity of the virtues. . . Says Bartol, "We speak of cardinal virtues, but every virtue is cardinal." We talk too flippantly about "essentials" and "non-essentials" in morals. There are no unimportant things in conduct, no non-essential duties. In ethics as in phrenology we sacrifice truth to clearness when we tabulate our virtues, and speak of honesty, generosity, temperance, industry, as if it were possible to realise one without realising all.—JENKIN LLOYD-JONES.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

## Dreams Prophetic and Creative.

SIR,—Many books could doubtless be filled with examples not only of the dream in which some unknown fact is revealed (as in the recent case of the sister who dreamed of the suicide of her brother, and of the actual place where his body was afterwards found), but also of dreams accurately foretelling future events, and others in which the dreamer has solved problems or produced artistic work.

One of the earliest historical instances (aside from Biblical records) of the prophetic or warning dream was the dream of Caesar's wife before his assassination. Later examples of prevision in sleep, well authenticated and popularly known, are too numerous to recount.

As regards the "creative" dream, as I may call it, there is the famous instance of Coleridge's marvellous poem, "Kubla Khan," of which he was only able to remember and record a part. Condorcet worked out some of his most complicated problems in his sleep. Lord Chancellor Thurlow, while a youth at college, unable to complete his Latin verse, went to bed and wrote the task out accurately in his sleep; Tartini composed a sonata while slumbering; and Benjamin Franklin confessed that some of his political projects were the outcome of dreams.—Yours, &c.,

EUGENE PHILIP GLEN.

## Transition in Spirit Life.

SIR,—With reference to the question regarding transition in spirit life, raised in the letter by Mr. Thomas Colson which you quote in your article "From Plane to Plane" (p. 136), I would reply as follows:—

The individual spirit is invisible, intangible, and can only be manifested in form. In the sacred shekinah it builds for itself a dwelling, exquisitely tuned to the vibrations of the sense-world into which it is ushered. After passing through that phase, and thus attaining a self-consciousness of its own, the spirit, finding the body no longer responsive, discards it and another form is evolved called, for convenience, the astral form. When this is free from the body the spirit does not always realise that it has passed the change we call death, though in many cases that change is more or less a conscious one. Diversities of condition on the next plane are as great as here, and the duration of the spirit's existence on that plane varies considerably, but sooner or later the life principle which actuates the astral form is withdrawn (as it was withdrawn from the physical body) leaving a shell which rapidly decomposes. The thus twice liberated spirit builds up again a habitation for itself from substances supplied by the spiritual world, which in turn must be restored when the spiritual form is dissolved. This process is not attended with any pain or suffering whatever, or the slightest element of fear or dread. After this, the intensity of the self-consciousness stands out, and is attended with the most exquisite delight and perfect joy, as it beholds itself all glorious within and without.—Yours, &c.,

MABON.

## Pidgin English and Baby Talk in Spirit Messages.

SIR,—Let me at the outset say that I am one of those privileged persons who have heard visitors from the unseen world discourse in the "direct voice" through the mediumship of Mrs. Everitt. Now, one of those voices was that of "Zuippy," a South Sea Islander, a constant visitor to the late Mr. Everitt's home circle, and as most of those who knew Mr. Everitt and his family are aware, on the first occasion of "Zuippy's" first visit to the Everitt circle he spoke what to the sitters was an unknown tongue. Little by little he picked up the English language, speaking it at first in a broken way; but improving continually, he came at last to a point when no trace of his foreign origin was discernible in his speech. Perhaps it was because of his race that his voice was so rich and mellow. It was indeed a mellifluous voice. Ruskin, who, as Mr. Everitt told me, was one of the many distinguished people who attended the Everitt circles, declared it to be the most beautiful voice he had ever heard. There are many other cases of foreign spirit controls speaking faultless English, however imperfect their pronunciation when they began. It is therefore idle to write as though "pidgin English" and "baby talk" were the invariable rule. Sometimes English is not spoken at all. I know of many cases of foreign languages being given through the

medium with faultless accent. And this applies not only to the direct voices, but also to trance or inspirational speaking. Of course, where the medium is controlled to speak it is easy to understand that physical obstructions and mental grooves will interfere with the control; there will be certain stereotyped speech forms which the spirit control will have to adopt on all occasions or remain silent.—Yours, &c.,

D. EVERSFIELD.

## SOCIETY WORK ON SUNDAY, MARCH 29th, &amp;c.

[EASTER HOLIDAYS.—As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—The sixty-sixth anniversary of modern Spiritualism was fittingly celebrated—three of the guides of Mr. W. E. Long intensely interesting all present by their addresses on "Spiritualism: Ancient and Modern." March 23rd, Mr. Horace Leaf gave most successful descriptions to members and friends. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Mr. Percy R. Street spoke in the morning on "The Flight of Persephone," and in the evening on "The Finding of God." Soloist at evening service, Miss Beatrice Rand. For next week's services see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King, address and answers to questions. Sunday next, 7 p.m., Miss Violet Burton, subject, "The True Man of God."—J. W. H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Keightley gave an address and well-recognised descriptions. Sunday next, 11 a.m., circle; 7 p.m., Mr. and Mrs. Lund. Thursday, at 8, Mrs. Podmore.—M. S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Sewell gave an interesting address on "Waiting Souls" and answered questions. Miss E. Shead presided. Sunday next, Mr. D. J. Davis, address.—W. H. S.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. and Mrs. Liddiard conducted an interesting service. Sunday next at 7, Mrs. Maunder on "Spiritualism, a Reasonable and Practical Religion." Clairvoyance.—T. B.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. G. T. Brown gave an address "From Orthodoxy to Spiritualism." Sunday next, Mrs. Harvey, address and clairvoyance. Monday, at 8 p.m., public meeting, Mrs. Harvey, psychometry. Silver collection.—E. C. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Cannon spoke on "The Ethical Teaching of Modern Spiritualism: Is it Rational and Conducive to Progress?" and gave descriptions. Sunday next, Mr. W. E. Long. Thursday, at 8, meeting, followed by members' circle.—L. P. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, spirit teachings and personal messages; evening, healthful and uplifting address by Mr. Tilly. Sunday next, 11 a.m., Mr. W. E. Long, mystic circle; 6.30 p.m., Mr. Richard Boddington on "Why am I a Spiritualist?"

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, public circle; evening, helpful testimonies by Messrs. Gurd, Cager and Rhoades. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, addresses and clairvoyance; also Monday at 8 Tuesday, at 3, interviews; at 8, also Wednesdays, at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies gave addresses and descriptions. Sunday next, 11.15 and 7, Mr. Symons; clairvoyance, Mrs. Curry. Tuesdays, 3 and 8, Wednesdays, 3, clairvoyance. Thursdays, 8.15, and Good Friday, 7, circles.—A. C.

THE COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Earnest address by Miss Florence Faircloth; satisfactory descriptions by her and also by Mrs. R. Parker and Mr. T. M. Melini. Sunday next, at 7, descriptions by Mrs. Cesar and Mrs. R. Parker. Silver collection. After-circle, 8.30.—J. D.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. Miles Ord, address on "Anniversary of Modern Spiritualism," followed by descriptions. 24th, Miss Scates spoke on "Consciousness" and answered questions. Sunday next, 11.15 a.m., study class; 7 p.m., Miss Morris. Tuesday, at 8, Mr. J. C. Thompson.—H. W.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "What is Spirit?" and "Can We by Searching Find God?" answered questions, and gave descriptions. Crowded meetings. Sunday next, at 11 a.m. and 6.30 p.m., and Wednesday, at 7.30, public services; speaker, Mrs. Baxter. Other meetings as advertised.—J. L. W.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, circle; evening, Mrs. Mary Gordon gave an address and descriptions. March 25th, address and descriptions by Mrs. E. Webster. Sunday next, 11.15 a.m., Mr. H. T. Whorlow; 3 p.m., Lyceum; 7 p.m., Mrs. Annie Boddington. Wednesday, 8.15, usual meeting 4th, "Social." 12th, Mr. George Prior.—J. F.

**CLAPHAM.**—**HOWARD STREET, WANDSWORTH ROAD.**—Mr. G. Tayler Gwinn spoke on "The World, the Flesh and the Devil" and answered questions. Sunday next, at 11.15 a.m., questions answered by spirit control; 7 p.m., Mr. Sarfas, address and clairvoyance. Thursday at 8, public service. April 12th, Mrs. Maunders. 19th, Mr. Horace Leaf, address and clairvoyance.—F. C.

**HACKNEY.**—**240A, AMHURST-ROAD, N.E.**—Morning, address by Mr. Douglall; evening, inspiring address by Mrs. Roberts on "Spirit Communion"; recognised descriptions by Mr. Roberts. Sunday next, 11.15 a.m., Mrs. Murch on "Good and Evil" and discussion; 7 p.m., Mrs. Mary Davies, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members'.—H. B.

**STRATFORD.**—**IDMISTON ROAD, FOREST-LANE.**—Morning, Mrs. Hayward, phenomena; evening, Mrs. S. Fielder, address and very successful descriptions. Thursday, 26th, Mrs. E. Neville, address and descriptions. Sunday next, 7 p.m., Mr. T. Olman Todd. Monday, April 6th, Town Hall, Stratford, mass meeting of Spiritualists, Mr. and Mrs. Percy Street and Dr. Ranking; clairvoyante, Mrs. E. Neville. Doors open 6.30.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, splendid address and answers to questions by Master Turner. Evening, Mr. Horace Leaf gave an address and descriptions. Thursday, Mrs. Webster gave an address and answered questions. Saturday, Mrs. M. E. Orłowski gave psychometric readings at the "Social." Sunday next, 11.30 a.m., Mr. Clarkson; afternoon, Lyceum; 7 p.m., London Union; 8.30 p.m., members' quarterly meeting. Good Friday, social gathering.—G. G. B.

**EXETER.**—**MARLBOROUGH HALL.**—Addresses by Mrs. Lethen, followed by clairvoyant descriptions.—E. F.

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Mr. Tom Tyrrell gave clairvoyant descriptions both morning and evening.

**TOTTENHAM.**—**684, HIGH ROAD.**—Mr. R. Boddington spoke on the "Rationale of Spirit Communion," and answered questions.—N. D.

**KENTISH TOWN.**—**17, PRINCE OF WALES'-CRESCENT, N.W.**—Mr. Steel gave an address on "Why we are Spiritualists," and Mrs. Pulham descriptions.—E. C.

**PORTSMOUTH.**—**MIZPAH HALL, WATERLOO-STREET.**—Addresses and descriptions by Mrs. L. Harvey. 25th, address and descriptions by Mr. Thomson-Niven.—P.

**WHITLEY BAY.**—Mrs. Brittain spoke on "The Duties of Spiritualism" and gave descriptions, crowded audience; after-circle, Mrs. Brittain and Mrs. Dowling.—C. C.

**SOUTHEND.**—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. G. R. Symons spoke on "The Voice from Heaven," and the president gave descriptions and messages.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Lamsley, of Portsmouth. March 26th, address and descriptions by Mr. H. Mundy.

**BATTERSEA PARK-ROAD.**—**HENLEY-STREET.**—Grand opening. Good addresses from Mr. and Mrs. A. Rush, Mr. Boddington, Mr. and Mrs. Clegg, Mrs. Rainbow and Mr. Drury.—A. B.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Blamey on "Rejoice in the Truth." Solo by Mr. Yeo. Descriptions by Mrs. Joachim Dennis.—G. H. K.

**BRISTOL.**—**THOMAS STREET HALL, STOKES CROFT.**—Morning, address by Mr. Ford; evening, address by Professor Short; descriptions by Mrs. Greedy. Other usual meetings.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. H. Boddington gave addresses on "What is Religion?" and "A Real Church." Solo, Miss Kathleen Long. March 25th, Mrs. Harvey, psychometry.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD SOUTH.**—Mrs. Podmore gave addresses and descriptions. She also gave descriptions on March 28th and 30th. March 26th, address and descriptions by Mrs. L. Spiller.—J. McF.

**PLYMOUTH.**—**CORNWALL-STREET.**—Anniversary Sunday, addresses by Mrs. Evans, Messrs. Evans, W. Rooke, S. Veals and F. E. Hurley on "Why I Became a Spiritualist." Solo by organist. Record after-circle, record collection.—F. E. H.

**SOUTHPORT.**—**HAWKSHEAD HALL.**—Mr. J. J. Morse conducted the 16th anniversary services: Morning, "A Talk with the 'Strolling Player'"; evening, answers to questions. Soloist, Madame Clara Wilcox; chairman, Mr. H. J. Donnelly; clairvoyante, Mrs. Scholes.—E. B.

**PAIGNTON.**—**MASONIC HALL.**—Interesting address by Mr. Marshall on "Modern Spiritualism"; descriptions by Mrs. Christie. [Will our correspondent in future kindly add his name and address and the place of meeting?—Ed.]

**PORTSMOUTH.**—**54, COMMERCIAL-ROAD.**—Mr. Frankish, of Exeter, gave addresses both morning and evening.—J. W. M.

**MANOR PARK.**—**CORNER OF SHREWSBURY AND STONE-ROAD.**—Morning, healing, Mr. Geo. F. Tilby; evening, address by Mr. F. Smith on "Reality v. Illusion"; descriptions by Mrs. Smith, anthem by the choir. March 26th, address and descriptions by Mrs. Miles Ord.—A. L. M.

**PLYMOUTH.**—**ODDFELLOWS' HALL, MORLEY-STREET.**—Address by Mr. Prince, descriptions by Mrs. Summers. March 25th, address by Mr. Lethbridge, descriptions by Mrs. Summers and Miss Demelwick, short address through the mediumship of Mrs. Lethbridge. 27th, members' circle.—A. W. C.

**SOUTHEND.**—**SEANCE HALL, BROADWAY.**—Mr. Rundle spoke in the morning on "The Relative Position and Consciousness of the Soul after Transition," and in the evening on "The Endor Séance," contrasting it with modern spirit communion. He also gave good descriptions and messages.

**READING.**—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Mrs. M. H. Wallis answered questions in the morning, and in the evening spoke on "The Light of Spiritual Truth shines on the Heart and Mind of Man," and gave descriptions. 23rd, Mrs. C. Street gave psychometric readings and descriptions. 24th, healing guild.—M. L.

**EXETER.**—**DRUIDS' HALL, MARKET-STREET.**—Mr. F. Blake, of Bournemouth, gave addresses. Morning subject: "What is a Spiritualist?" Afternoon: "God's Relationship to Man." Evening: "Religion for the Man in the Street," each address being followed by descriptions. Mr. Blake's visit was highly appreciated.—C. T.

**BIRMINGHAM.**—**DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Mr. Phillips, of Smethwick, gave addresses and descriptions at both services; evening subject, "The Goal of Spiritualism." March 26th, inquirers' circle. Mr. Rea spoke on "Inspiration" and gave descriptions. 30th, Miss Randall conducted ladies' circle and evening meeting, giving demonstrations at each.

**MANOR PARK.**—**THIRD AVENUE, CHURCH-ROAD.**—Morning, Lyceum, two special services conducted by the president, Mrs. Alice Jamrach; afternoon, address, "Modern Spiritualism: Its Advent and Mission," and answers to questions; evening, address, "How are the dead raised up and with what bodies do they come?" also descriptions. 23rd, ladies' meeting, address and psychometry by Miss Woodhouse. 25th, address and descriptions by Mrs. Miles Ord.—E. M.

NEW PUBLICATIONS RECEIVED.

The "Shower of Roses" for 1912. Paper cover, 2s. St. Anselm's Society, 3, Dyer's-buildings, Holborn, E.C.

"The Little Flower of Jesus: Being the Autobiography of Sister Thérèse of the Holy Child Jesus." Translated from the French by MICHAEL HENRY DZIEWICKI. Cloth, 2s. 6d. Burns & Oates, Orchard-street, W.

"The World's Saviours: A Study in Comparative Religions." By Rev. CHAS. H. VAIL. Green silk, \$1; paper boards, 75c. L. N. Fowler & Co., 4 & 5, Imperial-buildings, Ludgate-circus, E.C., and Macoy Publishing Company, New York City, U.S.A.

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