

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY

The lecture on "Ghosts and Dreams" to be delivered on Thursday evening next, 23rd inst., at the Salon of the Royal Society of British Artists at Suffolk-street by Mr. W. B. Yeats (as announced on another page), will be an occasion of literary as well as of psychical interest, and we anticipate a large attendance. Mr. Yeats is well and widely known by his poetical works, which are full of the glamour and mystical vision of the Celtic spirit and which are represented in all the newer anthologies of British poetry. Modern poetry as well as the general literature of the age is rapidly assimilating the finer thought and philosophy of the modern spiritual movement. We see many evidences of the fact in the book world as well as in magazine literature, to say nothing of the more ephemeral work which appears in the daily and weekly Press. The library of the London Spiritualist Alliance, the value and extent of which is not so well known as it should be, affords many examples of the worthy treatment of our subject by authors whose names are more generally associated with other branches of literature. Book-lovers who are also interested in the occult and mystical side of life will do well to make a note of the fact.

* * * *

The name of Mr. Floyd B. Wilson is already well and favourably known by such books as "Paths to Power," "The Discovery of the Soul," and "Road to Freedom." In the work before us ("The Man of To-morrow," published by William Rider and Son, Ltd., 3s. 6d. net), he makes yet another investigation into the "great treasure-house of being," the human soul, and gives the reader a broad survey, ranging from "The Dawn of Humanity" to "The Man of To-morrow," these titles being respectively those of the first and last chapters of the book. The ground covered by "The Man of To-morrow" represents what is becoming to-day a well-tilled field, but Mr. Wilson works in a method peculiarly his own, bringing to his task the practical grip of a mind trained in business affairs, and yet gifted with that power and insight which lie outside the range of those whose interests are confined to the purely mundane side of things. The first chapter opens with a quotation from "Felix Rudolph," and a well-merited tribute to her as one who has "written her name in ineffaceable letters amongst the most earnest and most daring of all Europeans who have linked themselves to the cause of the minor nationalities of the Eastern world."

* * * *

The extent to which Mr. Wilson in the work under notice fortifies himself by quotations from great thinkers

on the subjects with which he deals does not in any way detract from the vigour of his own thinking but serves rather to emphasise and illustrate his own points of view. We may quote the following, which, by the way, we may without vanity remark upon as endorsing a position already taken up by LIGHT as to the place of the intellect in the direction of life:—

The intellectual ego is ever asserting its claim to be the real ego. From time to time, as through some great inventions overcoming Nature's seeming boundary lines, it is startled into wonderment, and talks of coincidences, strange happenings, miracles and the unexplainable. The whole course of being has so long continued a mysticism, that the intellect, through an almost unaccountable inertia, would leave it so. Let us now note that the age of pure intellectualism has passed. The intuitional age is dawning.

* * * *

"The intuitional age is dawning." That is a great proclamation, the significance of which is only beginning to be realised. It epitomises in a few words one phase of the great awakening that is going on in the thought and life of the modern world. The very fury of the revolutionary movements of the day is symptomatic of the failure of those purely intellectual methods which have so far multiplied inventions and elaborated external forms without increasing the sum of human happiness. Amongst the more advanced French writers we find to-day a movement towards the recognition of Love as the mightiest force in human life. To that point the Teutonic thinkers must yet proceed, howbeit with their greater masculinity, and a certain shamefacedness, they hold back at present from an admission which they apparently consider savours of mawkishness. Let us conclude with a passage from the book that, while it illustrates its scope and purpose, sets out an inspiring vision:—

I look . . . into the human soul, and I see a future with life so unfolded that there shall be no infirm, no crippled, no weak-minded ones in all the world. I see a day to come when what is called death shall be scientifically overcome, and the bridge to the ethereal world traversed by the multitude at will—its mysteries, its potentialities and its true relationship to the life we know shall be revealed to human consciousness.

* * * *

We wrote in "Notes by the Way" some time ago of the inspirations given to the soul in sleep, and referred to Keats's testimony to the visions that came to him in his slumbers. In an article on the subject of Inspiration in the current issue of the "Hibbert Journal" Professor MacNeile Dixon gives some examples of inspiration, and although not all the examples refer to the question of inspiration during sleep they seem to show that in the state in which the creative impulse seizes on the painter, musician or writer there is something akin to trance,—"dreaming omniscience" as Schopenhauer called it. Milton is quoted with his allusion to his "celestial patroness,"

who deigns

Her nightly visitation unimplo'd,
And dictates to me, slumbering, or inspires
Easy my unpremeditated verse.

Then we come to Herrick who discovered that not on every day is he able to prophecy but only "when the spirit fills the fantastic panicles full of fire." Thackeray found that "it seems as if an occult power were moving the pen." Another striking example is found in the case of George Eliot, who said that in all her best writing there was a "not herself" which took possession of her, and that she felt her own personality to be simply an instrument through which this power, or spirit, was acting.

The following passage from the article referred to above is well worth quoting here. The reference to mind meeting mind recalls an idea expressed in a *LIGHT* leader a short time ago:—

Among the postulates required by science the most fundamental and significant is that of the intelligibility of Nature. We look out upon the world and find that in part we can understand it, for answers are in a measure yielded to our inquiries. Nature is not a blank wall scrawled over with meaningless hieroglyphics, to which we have no clue. Patient study elicits principles and discovers adjustments and meanings. The history of science is itself, indeed, a triumphant exhibition of the thesis that Nature is intelligible, that mind meets mind. Her movements, her laws, her methods gradually reveal themselves to persistent and detailed examination. And in its mechanical and organic aspects, in its physics and chemistry, the world is daily better understood. The moral and spiritual order, with which art is concerned, has not, however, clearly emerged, and we are forbidden in this region to require any correspondence between man and his environment.

It is with this region, no doubt, that the higher qualities of the mind—imagination, inspiration, intuition—are primarily, if not alone, concerned. It is here that the intellect fails and is found to-day to be gradually realising its limitations.

It will be observed that in our last issue we printed, under the title of "A Generation Ago," extracts from *LIGHT* of April 12th 1884, feeling that such echoes from the past will prove of interest both to old and new readers of this journal. For our veterans some pleasant memories of the past will be revived and for the new generation there will be some not unprofitable sidelights on the activities of thirty years ago. We hope to make this a more or less regular feature of future issues.

THE SPIRIT OF THE MORNING GLORY.

One day, after breakfast, my attention was arrested by a sight which gave me a thrill of admiration. The morning glories were in bloom. There they were, like a living vision, revealing to me something in the kingdom of flowers I had never seen or felt before. The radiant days of summer had decked the log-house with a mantle more beautiful than any worn by the Queen of Sheba, or by Solomon when he received her. And now, as the days were growing more languid and the evenings more wistful, autumn with her endless procession of far, faint shadows would steal across the threshold under a canopy of infinite and indescribable colour.

How the spell of their magic changed the appearance of the house. The flowers looked out on sky and plain with meek, mauve-tinted eyes, after having absorbed all the amaranth of a cloudless night, the aureole of early morning, and a something, I know not what, that belongs to dreams and distance wafted on waves of colour from far-away places. At times the flowers imparted to the rugged logs the semblance of a funeral pyre, their beauty suggesting the mournful pomp of some martyr queen, with pale, wondering eyes, awaiting the torch in a pallium of purple. They gave to the entrance a sort of halo that symbolised the eternal residuum of all things mortal and visible.—From "The Valley of Shadows," by FRANCIS GRIERSON.

EXCEPT A MAN use simple words, he shall not in the last resource escape from being intelligible.—A. E. WAITE.

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 NEXT, 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; the speaker and subject will be announced later.

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

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CLAIRVOYANCE.—On Tuesday next, April 21st, Mrs. Place-Veary 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.—On Thursday next, April 23rd, at 5 p.m., Mrs. Jamrach will give an address on "Spiritualism: Is it a Religion?"

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 next, April 24th, 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.

PSYCHICAL SCIENCE FROM THE PULPIT.

ANOTHER SIGN OF PROGRESS.

"I do not believe in the resurrection of the body," said the Rev. A. J. Waldron in the course of his Easter Sunday morning address at Brixton Parish Church. "It is unthinkable that the crippled, deformed, ugly body which I buried yesterday in Norwood Cemetery will ever rise again in the flesh." The preacher went on to say that there would probably have been a different account of the Resurrection if psychical research had reached its present stage when Christ was crucified.

During the South African war it was clearly demonstrated that the spirit can manifest itself objectively and subjectively. It was even probable that the body—"in the last analysis an atom of force"—could project itself from one place to another.

Christianity did not live on printed words. If the Church had depended upon books it would have fallen into ruin centuries ago. It lived on spiritual communion with God.

The jealous man is possessed of a "fine mad devil" and a dull spirit at once.—LAVATER.

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 173.)

Some of us have shared, in a very humble way, with Joan, in being misrepresented as having had dealings and associations with spirits of evil. But one can put up with this when one is assured, as I have been assured over and over again, of the new hope and happiness which have come to grief-stricken hearts because of testimony borne to personal experience. Theory is one thing, experience is another. Even John Stuart Mill said: "One man with a belief is worth more than a hundred with only interests." Merely to affirm that Joan of Arc was *interested* in the other world, and in spiritual visitants therefrom, how inadequate and unworthy it would be! Interested? Nay, she had belief and knowledge. Some, maybe, listening to me also have belief and knowledge, yet we might not be doing them an injustice if we said that they exhibited nothing beyond *interest* in the subject. Joan staked everything, not simply on her belief and knowledge, but on her personal testimony thereto. Can we in these happier days forbear to follow her example? If it be that we have not as yet got beyond the stage of being *interested* merely, then may I suggest that the subject is of such overwhelming importance that we should not rest until we have settled for ourselves whether such evidence as is, or may be, available to us, justifies us in remaining simply *interested* when we might be and ought to be *believers*?

The author of the famous book "Ecce Homo" says: "Christianity is an enthusiasm or it is nothing." It would be altogether apart from my field to-night to discuss how far those taking to themselves the name of Christian have or have not fulfilled this test, but I do want to suggest that we learn from Joan to be not only sincere but enthusiastic; not only to know, but to testify. Time was when it was distinctly out of fashion to be enthusiastic over anything; happily we are coming now to a much saner and wiser standpoint and recognising that, unless we are enthusiastic about something or other, life is not what it can be and ought to be. (Applause.)

The mention of "enthusiasm" brings me to the only other point which I can mention before I turn, by way of conclusion, to the question of Joan's contact with the world of to-day. Enthusiasm is essentially a spiritual thing, and at this stage I want to make a definite and broad distinction between the spiritual and the psychical. Not that I propose to inflict upon you any definition of these terms. I simply wish to point out, as briefly and yet as impressively as I can, that to me the essential thing in Joan's life is not the psychical but the spiritual. She was not spiritual because she was psychical; rather was she psychical because she was spiritual. In saying this, I cast no slur upon the psychical as such. The psychical has its place in human nature and in the divine economy just as the spiritual has. It is a curious fact that the person who is simply psychical is tempted to depreciate, or at least to under-rate, the spiritual; while the person who is predominantly spiritual tends to be impatient with, if not to deny altogether, the psychical. My plea is for the recognition, for the co-operation and the combination of both. There are very many estimable persons—kindly, sympathetic, devoted, godly—who regard anything and everything psychical (at the present day at any rate) with doubtfulness, if not with disapprobation or denial; while on the other hand, many who have psychical knowledge and experience are apt to overlook the *goodness* of spiritual people as they think of the limitation of vision and of the censoriousness by which these same people tend to be warped. The true state of the case is that neither psychical nor spiritual can afford to despise or even to ignore the other, and for myself I welcome signs of greater sympathy on the part of some religious leaders with research into matters relating to psychology and psychism.

I hope and pray that this may be answered by a similar *rapprochement* from the side of those wedded rather to the psychical.

This is not the time nor the place for a dissertation upon the place of the spiritual in the Spiritualistic movement of to-day. I content myself with the expression of my own belief that, the more spiritual Spiritualism is, the more effective will be its testimony and the greater its power in the upliftment of humankind. It is not enough that Spiritualists should be noted for psychical research and knowledge and experience. Spiritualism should stand for *spirituality*, and in so far as the avowed Spiritualist is spiritual as well as psychical, so far will he be likely to commend his faith to the world. It is not given to all to possess, or at any rate to exercise, psychical gifts, but spiritual gifts and graces are open to all, rich or poor, wise or simple. We may not all emulate Joan in her psychic experiences, but in that from which those experiences sprang, and in which they found expression—that is, in the spiritual depth and beauty and grace of her character and personality—we may all have a share. It is not necessary, of course, for this, that the content of our faith in spiritual things should be measured by, or even compared or contrasted with, the things to which Joan gave assent. Nor is it necessary—although I myself gladly do this—that we should all affirm, as Joan did, definite allegiance to the Master Mystic and the greatest of all Spiritualists.

Turning now, in conclusion, and with enforced brevity, to the question of the influence of Joan upon, and her contact with, the life and the world of to-day, the first thing to be noted, perhaps, is the increasing attention and devotion paid to her in her native country. She promises to become the patron saint of France in a more real and effective way than St. Louis has ever been. Many of you will remember that in *LIGHT* of October 4th last year reference was made to some reported appearances of Joan at Alzonne. The fact that the vision appeared first to a number of children is to my mind not a weak point, but a strong point in favour of the reality of the appearances. We have only to recall the story of Lourdes and its wonderful developments to realise that, with the present wave of devotion and reverence towards Joan, any well-authenticated appearance of the Maid of France might have widespread results right throughout the country. My friend Mr. E. W. Wallis drew my attention to the fact that in the Pantheon at Paris there is a striking painting of Joan with attendant spirit-forms. He rejoiced in the eloquent, though silent, testimony to spirit ministry which this picture affords.

But it is not necessary that we should go to France for stories of Joan's influence upon present-day life. I myself have met several people, whose veracity I could never doubt, who are in conscious communion and contact with Joan, and I daresay that amongst those listening to me there are many who have either had similar experiences or heard like assurances. The case of Mrs. Mary Davies will be familiar, perhaps, to most of you. A mutual friend sent to me, entirely of his own accord, a copy of Mrs. Davies' volume entitled "My Psychic Recollections." On my taking up the book it opened of itself at the record of a vision of Joan which Mrs. Davies had at the spot in the market-place of Rouen where the martyrdom was consummated. At a later page Mrs. Davies tells how, as she was witnessing in London a series of cinematographic pictures of Joan, the Maid not only appeared to her clairvoyantly, but spoke to her. For long the story of Joan has had, for me, a strange fascination, and during the last few years the feeling of sympathy and of kinship has strengthened and deepened. When I enter into the Beyond one of the first I shall desire to greet will be the Blessed Maid.

It may be of interest if I pass on to you a portion of a message purporting to come from W. T. Stead:—

I was never very intimate with Carlyle. His old age and my boyhood were in the same period. I worshipped his thought, however, and my worship brought him to me. If you would bring the great thinkers of the past into your atmosphere and become *en rapport* with them, you must study their lives, learn to admire and love their works, and as far as possible cultivate personal affection for them. This will bring them near.

Whether or no the message be what it purports to be,

the principle enunciated holds good, in relation both to the Master and to the master minds and personalities of the ages of human history. It is not so much that we draw upon them as that the conscious linking with them awakens and stimulates *within us* the spiritual powers and graces which found expression in and through them. By seeking to live with, and to link ourselves spiritually to, those in whom humility and wisdom, nobility and reverence, self-sacrifice and love have found a home, we shall be far more likely to develop the same qualities in ourselves than if we merely direct our attention to, or even concentrate upon, these graces of character as purely abstract virtues. We must not be chilled or discouraged, however, by the sense of distance between ourselves and the great exemplars of the race. Purity, sincerity, patience, courage, reverence, are of the same essence whether they be manifested in the Master or in His followers, or even in those who have never heard His name. It is not a matter of essence, but of degree, and herein lies our hope. The Divine is not remote but present; not outward so much as inward; or rather, there is to Him neither outward nor inward.

When the ecclesiastics burned the body of Joan because they could not overcome her indomitable and divine spirit, they dared to write an inscription, which Andrew Lang characterises as including "sixteen terms of reproach, and every one of them the blackest of lies." The hideousness and heinousness and inhumanity of it all cannot be put into mortal language. We might well despair, not of the salvation of sinners in general, but of the salvation of ecclesiastics in particular, did we not remember that saints such as Joan are choice blooms upon the same wide-spreading tree of humanity, and she herself would be, and doubtless was, the first to cry on their behalf, "Father, forgive them, for they know not what they do." Well may the successors in these later days of those same ecclesiastics make the appeal, "Blessed Joan, pray for us." Whether or no we utter the same prayer, shall we not desire and seek in our own lives to manifest and to express something of the humility and the chivalry, the winsomeness and the wisdom, the courage and the patience, the devotion and the devotedness, the awareness of the spiritual, the Unseen, and the Eternal, which characterised her who is known to us as the Maid of France, but whom it would surely be equally or more appropriate to call the Maid of God? (Applause.)

DR. ABRAHAM WALLACE stated that two days previously he had received a telephone message from Mrs. Harper, founder of the Institute of Physical Culture, that she had just returned from America, bringing with her two pictures, purporting to be representations of Joan of Arc, got through the mediumship of the Bangs sisters. He understood that Mrs. Harper sat close to the pictures while they were being produced, the sisters being seated on opposite sides. One of the pictures was obtained in electric light, the other in sunlight. It was an interesting fact that in 1899 Mrs. Harper obtained a picture of Joan in the same way, which was unfortunately burned in the San Francisco earthquake, but she had had a photograph taken of it. In this picture there was on one side of the portrait a small face, said to be the face of W. T. Stead. Dr. Wallace, in his concluding remarks, referred to Mr. Witley's address as one of the most interesting papers on Joan of Arc to which he had had the pleasure of listening.

MR. ANGUS MACARTHUR, in response to an invitation from the Chairman, briefly recounted the story of a visit paid by him a few months before to the district in which the Maid of Orleans lived, beheld her visions, and heard the voices. Such a visit went, in his view, very far to confirm the impression that these things were real spiritual experiences to the Maid. The village in which Joan lived was off the tourist track, and not easy to get at. The scene of the visions was a lonely hillside where the surroundings were beautiful beyond description. One looked across a valley to a corresponding range of hills on the other side, and then reflected, as he (Mr. MacArthur) had done on the occasion of his visit, that one of the greatest psychic manifestations in history occurred on that hillside. It was remarkable that these manifestations happened in the daylight whereas the Transfiguration took place in the night. The design of the

persons who manifested to Joan was clearly to convince her of the reality of their presence; therefore, by using her clairvoyant and clairaudient powers they were able to effect all they desired. The Transfiguration, on the other hand, was intended not to convince the Central Figure, but others who were with him of the reality of his mission. Referring to the intense feeling of admiration and devotion which now prevailed in France with regard to the Maid, Mr. MacArthur said that the national sentiment for Joan was far greater than that which in this country inspired veneration for Shakespeare. That feeling of adoration for the Maid's memory was so strong that were it associated with some well-authenticated manifestation to-day there would be such a revulsion of feeling in favour of Spiritual Science as would revolutionise the whole of Western Europe.

The proceedings closed with the usual vote of thanks to the lecturer.

SIGNS AND OMENS OF THE FALL OF KINGDOMS.

[Mr. J. W. Macdonald, of North Shields, sends us some extracts taken from various sources illustrating the idea of those portents which precede the fall of States. We found the first example (Mexico) of especial interest as connecting with phases of clairvoyance familiar to us to-day. We fear some of the omens in the later examples are apocryphal; and even as regards the Mexico story, it is difficult to reconcile the supposed death from "old age" of the princess in 1509 with the statement that she lived many years afterwards.]

MEXICO.

The following is extracted from Clavigero's "History of Mexico," translated by Cullen (1787):—

It is impossible to guess at the origin of a tradition so universal as this; but the event which I am going to relate is said to have been public and to have made a considerable noise, to have happened also in the presence of two kings and the Mexican nobility. It is represented in some of the paintings of those nations, and a legal attestation of it even was sent to the Court of Madrid.

Papantzin, a Mexican princess, and sister of Montezuma, was married to the governor of Tlatelolco, and after his death lived in his palace until the year 1509, when she likewise died of old age. Her funeral was celebrated with magnificence suitable to her exalted birth, her brother the king and all the nobility of Mexico and Tlatelolco being present. Her body was buried in a subterranean cavern, in the garden of the same palace, near a fountain where she had used to bathe, and the mouth of the cave was shut with a stone. The day following, a child of five or six years of age happened to pass from her mother's apartment to that of the major-domo of the deceased princess—which was on the other side of the garden—and in passing saw the princess sitting upon the steps of the fountain, and heard herself called by the name of "Cocoton," which is a word of tenderness used to children. The little child, not being capable, on account of its age, of reflecting on the death of the princess, and thinking that she was going to bathe as usual, approached without fear, upon which she sent the child to call the wife of her major-domo. The child went to call her, but the woman, smiling and caressing her, told her, "My little girl, Papantzin is dead, and was buried yesterday"; but as the child insisted and pulled her by the gown, she, more to please than from belief in what was told her, followed her; but was hardly come in sight of the princess than she was seized with such horror that she fell fainting to the earth. The little girl ran to acquaint her mother, who, with two other companions, came out to give assistance; but on seeing the princess they were so affected with fear that they would have swooned away if the princess herself had not endeavoured to comfort them, assuring them she was still alive. She made them call her major-domo, and charged him to go and bear the news to the king, her brother; but he durst not undertake it, as he dreaded that the king would consider the account as a fable, and would punish him, with his usual severity, for being a liar, without examining into the matter. "Go, then, to Tezcuco," said the princess, "and entreat the King Nezahualpilli, in my name, to come here and see me." The major-domo obeyed, and the king, having received the information, set out immediately for Tlatelolco. When he arrived there the princess was in a chamber of the palace. Though full of astonishment, the king saluted her, when she requested him to go to Mexico, to tell the king, her brother, that she was alive, and had occasion to see him to communicate some things to him of the utmost importance. The king set out for Mexico to execute her commission,

but Montezuma would hardly give credit to what was told him. However, that he might not do injustice to so respectable an ambassador, he went along with him and many of the Mexican nobility to Tlatelolco, and having entered the hall where the princess was, he demanded of her if she was his sister. "I am, indeed, sir," answered the princess, "your sister Papantzin, whom you buried yesterday. I am truly alive, and wish to relate to you what I have seen, as it deeply concerns you." Upon this the two kings sat down, while all the other nobles continued standing, full of admiration at what they saw.

The princess then began to speak as follows: "After I was dead, or, if you will not believe that I have been dead, after I remained bereft of motion and of sense, I found myself suddenly placed upon an extensive plain, to which there appeared no boundaries. In the middle of it I observed a road which I afterwards saw was divided into a variety of paths, and on one side ran a great river whose waters made a frightful noise. As I was going to throw myself into the river to swim to the opposite bank, I saw before me a beautiful youth of handsome stature, clothed in a long habit, white as snow, and dazzling like the sun. He had wings of beautiful feathers, and upon his forehead this mark" (in saying this the princess made the sign of the cross with her two forefingers) "and laying hold of my hand said to me '*Stop, for it is not yet time to pass this river. God loves thee, though thou knowest it not.*' He then led me along by the river-side, upon the borders of which I saw a great number of human skulls and bones, and heard most lamentable groans that waked my utmost pity. Turning my eyes afterwards upon the river, I saw some large vessels upon it filled with men of a complexion and dress quite different from ours. They were fair and bearded, and carried standards in their hands, and helmets on their heads. The youth then said to me, '*It is the will of God that thou shalt live to be a witness of the revolutions which are to happen to these kingdoms. The groans which thou hast heard among these bones are from the souls of your ancestors, which are ever and will be tormented for their crimes. The men whom ye see coming in these vessels are those who, by their arms, will make themselves masters of all these kingdoms, and with them will be introduced the knowledge of the true God, the creator of heaven and earth. As soon as the war shall be at an end, and the bath published and made known which will wash away sin, be thou the first to receive it, and guide by thy example the natives of thy country.*' Having spoken thus the youth disappeared and I found myself recalled to life. I rose from the place where I lay, raised up the stone of my sepulchre, and came out to the garden where I was found by my domestics."

Montezuma was struck with astonishment at the recital of so strange an adventure, and feeling his mind distracted with a variety of apprehensions, rose, and retired to one of his palaces which was destined for occasions of grief, without taking leave of his sister, the King of Tacuba, or anyone of those who accompanied him, although some of his flatterers, in order to console him, endeavoured to persuade him that the illness which the princess had suffered had turned her brain. He avoided for ever after returning to see her, that he might not again hear the melancholy presages of the ruin of his empire. The princess, it is said, lived many years in great retirement and abstinence. She was the first who in the year 1524 received the sacred baptism in Tlatelolco, and was called from that time Donna Maria Papantzin.

Among the memorable events in 1510 there happened, without any apparent cause, a sudden and furious burning of the turrets of the greater temple of Mexico on a calm, serene night; and in the succeeding year so violent and extraordinary an agitation of the waters of the lake that many houses of the city were destroyed, there being at the same time no wind, earthquake, nor any other natural cause to which the accident could be ascribed. It is said also that in 1511 the figures of armed men appeared in the air, who fought and slew each other. These and other similar phenomena, recounted by Acosta, Torquemada and others, are found very exactly described in the Mexican and Acolhuan histories.

JERUSALEM.

Josephus, in "The Wars of the Jews," thus describes the portents before the capture of Jerusalem:—

There was a star resembling a sword which stood over the city, and a comet that continued a whole year. Thus, also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread on the 8th Nisan, and at the ninth hour of the night, so great a light shone round the altar and the holy house that it appeared to be bright daytime; which light lasted for half an hour. At the same festival, also, a heifer, as she was led forth by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover,

the eastern gate of the inner court of the temple, which was of brass and vastly heavy, and had been with difficulty shut by twenty men, and rested on a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch on the temple came thereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was open for the advantage of their enemies. So these publicly declared that this signal foreshadowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisiris, a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."

The account of these phenomena is also corroborated by Tacitus.

BRITAIN.

Tacitus, in "The Annals," describes the outbreak of the war between Boadicea and the Romans, and mentions some of the portents connected therewith:—

Meanwhile, the statue of Victory at Camalodunum, without any apparent cause, fell down, and the face turned round, as if she yielded to the enemy. The women, too, worked up to frenzy by their fears, prophesied that destruction was at hand. The circumstance of murmurs in a foreign tongue being heard in the council chamber; that their theatre rang with howlings; and in the mouth of the Thames was seen the appearance of the colony in ruins; that at one time the ocean assumed an aspect of blood; and when the tide ebbed, the prints of human bodies were left: all these things the younger Britons interpreted in confirmation of their hopes, the veterans of their fears.

LETTER FROM MISS LILIAN WHITING.

Just prior to her return to her home in the United States Miss Lilian Whiting sent us a letter supplementing the information she gave us verbally regarding Mrs. Minnie M. Soule (as mentioned in LIGHT last week) and also adding some particulars concerning Mrs. Piper. Both these ladies are famous mediums and our readers may like to hear them described.

First, then, of Mrs. Soule we learn that she and her husband (a contractor for buildings) occupy a beautiful home in Boston, Massachusetts. The house is situated on a hillside and commands views of wonderful beauty. Mrs. Soule herself Miss Whiting describes as a sunny-natured woman, refined, cultivated, self-forgetting, and devoted to the interests of Spiritualism. She holds a Psychic Club, meeting in her own home on one evening a month, at which in trance she gives messages and answers questions, and another evening in the month is devoted to work in a Young People's Club, also at her house. Her activities are well directed and well-balanced; she plays, sings, and paints, while her gifts for oratory and organisation bring her into great demand as a lecturer and promoter of movements and social functions.

Of Mrs. Piper Miss Whiting writes that she is a lady of unusual character—an exceptional type of womanhood like Mrs. Soule—and the mother of two charming daughters. She is not a speaker or a public worker. "I have had," writes Miss Whiting, "some very remarkable sittings with Mrs. Piper, many of them in association with Dr. Hodgson, at which a great deal of information was given me by Kate Field—a special friend in the Unseen—who told me much of the true nature of the life she is in." Those who have read "Kate Field, a Record," and "After Her Death" will recall the deep friendship which existed between Miss Whiting and the gifted and beautiful woman whose memory she perpetuates in those books.

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SEANCE AND SCIENCE.

In its beginnings the séance was a religious institution. It was a concerted effort to come into contact with the unseen world, and to draw from it power and inspiration for the service of life here. Those who assembled themselves at such gatherings in ancient times had an intuitive perception of the fact that the highest results came of harmonious groupings, a blending of personal forces, will, desire, affection and aspiration.

In some of its modern forms the séance has fallen—not by any means for the first time—to a lower level. It has at times become a parlour pastime, with an alluring flavour of necromancy. We need say little here of the financial element which has entered conspicuously into the séance in some of its phases, although we have heard it denounced loudly enough by those who have never grumbled at paying pew-rents, contributing to offertories, or even making payment at the doors of certain sanctuaries at which the religious services are of a more than usually ornate character. That is an economic question which cannot in itself be held to reflect on any form of service, religious or secular, and if life were ruled by logic (which, thank Heaven, it is not) this would be readily admitted. Whether we seek to ascend to the bright heavens of Art and Science or the brighter heavens of the Spirit, all our ladders must rest on the earth. The highest productions of human endeavour begin with the consumption of bread and meat. In more ethereal realms it may be otherwise. We have heard it said that the more highly evolved humanity of the future will be able to absorb its nutriment from the atmosphere, but at present a diet of air is neither healthy nor sustaining.

But that is a digression, not unnecessary, perhaps, when the underpaid teachers of the world are denounced as avaricious when they ask for their dues in cash, while the millionaire is popularly regarded as an oracle of wisdom and a great example.

The séance in what we conceive to be its only legitimate forms is a gathering (a) for spiritual purposes, that is to say, for devotion and the general cultivation of the higher side of our human nature; (b) for social purposes, with special relation to those who have passed from the visible world; (c) for scientific experiment and investigation. The objects set out in the first and second divisions of the classification may be more or less blended, and are indeed to a certain extent inseparable. But although they may yield a fair amount of material for the scientific inquirer, the third division stands very much by itself, as demanding a detached frame of mind and an atmosphere as free as

possible from the emotional element. The chemist may be also a lover, but he does well to forget it while he is in his laboratory.

To-day, doubtless for the first time in our history, the séance has come within the purview of science. All over the civilised world experiments are being conducted and the results tabulated. Of some of them we hear through the Press; of others, even more important, nothing is published as yet. They belong to those deeper workings of human activity which proceed in silence and mystery until the appointed hour. We shall hear of them anon.

The crude beginnings of aerial flight in mid-Victorian days were denounced by our grandmothers with unconscious humour as "flying in the face of the Almighty." The fate of one or two rash experimenters was regarded with grim satisfaction as a proof of the judgment which waits on such impiety. Later we learned that such experiments were foredoomed to failure by reason of the fact that the would-be aviator was *in* instead of *on* or *over* the element he was attempting to control and consequently entirely at its mercy. In the meantime two patient and determined experimenters were at work in quiet fashion in America. Rumours of their achievements came to hand from time to time, and gave occasion for jests in the comic papers and satiric comments on the imaginative powers of American reporters. And now we go to Hendon to see the flying, and every respectable army has its aviation corps.

Much in the same way the phenomena of the séance-room have been in turn denounced as impious or impossible and finally described as beyond scientific scrutiny by reason of their being concerned with such intangible matters as will, faith, emotion, hysteria and other elusive quantities. Even some of those who held by the reality of the phenomena were not kindly disposed to the idea of strictly scientific examination. The scientist, they said, was endeavouring to carry on experiments in psycho-chemical elements of which he himself formed a part, was in fact submerged in the element he sought to investigate. True enough, and at the start by their very mental attitude the scientists (with a few honourable exceptions) destroyed any possibility of the production of the facts they attempted to verify. But to-day we have got beyond that stage. The objections of the Church, on the one hand, that such matters belonged solely to religion, and of the materialist, on the other hand, that as they belonged to religion they were obviously false, fraudulent, and utterly contemptible, were easily overcome. (The lurking humour in life was never so well illustrated as in the way the arguments of our opponents cancelled each other!) And so the séance which began as a religious observance has now entered on a scientific career. In the end, of course, its evolution will result in imparting to it the qualities of both, and the scientist will become as efficient a priest of the mysteries as the priest in his turn will have become a scientist of the world to come. No doubt a place will be found for the materialist as a door-keeper—a Proselyte of the Gate!

THE "WESTMINSTER GAZETTE" AND AUTOMATIC WRITING.

We alluded last week to the opening article on the subject of "cross correspondences" in the "Saturday Westminster Gazette" of the 4th inst. The second (and concluding) article, which appeared in the journal on the 11th inst., is concerned with those scripts the messages in which revolved about the Medici tombs. Miss H. A. Dallas's article in *LIGHT* of the 7th ult. dealt very fully with the same subject, but it is well that such striking evidences of the identity behind the messages should have a wider publicity.

THE TIME OF DAY, RETROSPECT AND PROSPECT.

BY RALPH SHIRLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 2nd, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 177.)

It is the fatal drawback of our "all too human creeds" that they fail to point us to high ideals, but rather make us content with the lower things of sense. Creeds become stereotyped on a lower plane, and man outgrows them as the child outgrows its clothes. Thus we see the somewhat unedifying and undignified spectacle of the teachers of our orthodox religions striving vainly to drag their reluctant gods after them into the light of a wider and serener day. This is to reverse the true order. If religion is to be a help towards higher things it must obviously be above and beyond the present possibilities of human endeavour, and not below. The interest of the rulers of mankind has, however, been rather to make their subjects content with the lower. Jeroboam set the example of erecting golden calves at Dan and Beersheba, crying "These be thy gods, oh Israel!" We still, it is to be feared, prefer to worship the golden calves rather than to follow the divine light. And though they have been set up from Land's End to John O'Groats House, and from New York to San Francisco, they still fail to bring us up out of the land of Egypt or out of the house of bondage. Where your treasure is there will your heart be also, and if the desire for higher things is absent, it is in vain that we parade our Christianity, or even adopt the more up-to-date alternative of a world-religion embracing all the creeds.

In the matter of general morality we could many of us give points to the deities we were brought up to worship. And it is for this reason that the clinging to the old associations of outworn creeds has such a fatal side. There are those who would rather compromise with their highest ideals than abandon the faiths of their forefathers. Instead of following the guiding light, they prefer to cling to

A god whose ghost in arch and aisle
Yet haunts his temple—and his tomb,
But follows in a little while
Odin and Zeus to equal doom;
A god of kindred seed and line,
Man's giant shadow hailed divine.

I will not say that I do not sympathise to some extent with this attitude of mind. I know how difficult it is to part with one's old clothes. But religions, like clothes, are not eternal, and it is better to make up our minds to dispense with them before they are in rags.

This does not imply that we should dispense with religion altogether. It is almost as embarrassing to dispense with religion as to dispense with clothes. Religion in any case does not consist in going to church, and to find a new religion is to find a new interpretation of life that shall be satisfying to our own needs—the needs not of the lower, but of the higher self. The man who has made morality a part of his religion is in danger of dispensing with one when he dispenses with the other, and herein lies the main danger of the position. Our beliefs are dependent on their associations, and for many hundred years a particular moral code has been identified with the Christian faith. This code needs modification because it has been warped by the religious dogmas with which it is identified. But at its worst it is a counsel of impossible perfection for the ordinary man of the world. To destroy it, as Nietzsche would have us do, would be to leave mankind without the best ideal in the world—the ideal of self-sacrifice for the good of humanity. Its faults lie rather in the direction of ignoring the natural needs of human nature and underrating the advantages of this life. The Christian who tells you that heaven is our home would do far better with his opportunities in his present stage of existence if

he were not so homesick. And to teach us to turn our back on the work before us is the worst possible form of preparation for a higher phase of existence. I do not suggest that a very large number of people are troubled in this way, but it is the position which the Christian, at least in theory, adopts. In so far as this religious attitude influences him it influences him for the worse and not for the better. Now, the whole object of a religion is to affect conduct beneficially, and the religion that is not adapted to the requirements of man as a citizen of the world is to that extent injurious to him, at least at the present stage of life's journey. There is a further danger in the orthodox Christian morality of underrating the importance of the will and accepting the idea that you have only got to adopt the right attitude of mind when someone else will do all the work for you. No theory could be more demoralising. The potentialities inherent in man can only be evolved by individual effort. As the author of "Letters from a Living Dead Man" observes:—

Life is a fight. You are in matter to conquer it—lest it conquer you. There is nothing in this universe stronger than the will of man when it is directed by a powerful unit of force. Whatever your strength, make the most of it in the battle of life. Remember that your opponents are not other men, but conditions. If you fight men, they will fight you back, but if you fight conditions they, being unintelligent, will yield to you with just enough resistance to keep your muscles in good order. And do not forget the law of rhythm. . . . Watch for the high tides of yourself and float up with them. When the inevitable low tides come either rest or meditate. You cannot escape rhythm. You transcend it by working with it.

In reality the whole object of life is the development of character. It is not so much the amount you have *done* in your life as the amount you have *learnt* in it which will tell in the long run. I do not mean learnt from books but learnt from the greatest of teachers—experience. Those of us who believe that man's growth is a gradual evolution from the lowest to the highest will realise what I meant when I said elsewhere that every man is his own ancestor. The proudest pedigree in existence has an amœba at one end of it and a Christ at the other. The lives we live are the means by which we make ourselves what we are, and build up our own individuality, and, looked at from this point of view, the one thing that is supremely important to the individual man is the particular life he happens to be living at the particular moment.

"Behold, now is the accepted time. Behold, to-day is the day of salvation."

Foiled by our fellow men, depressed, outworn,
We leave the brutal world to take its way,
And, "Patience! in another life," we say,
"The world will be thrust down and we upborne."
And will not then the immortal armies scorn
The world's poor, routed leavings? Or will they,
Who failed under the heat of this life's day
Support the fervours of the heavenly morn?
No! No! the energy of life may be
Kept on after the grave—but not begun—
And he who faints not in the earthly strife
From strength to strength advancing, only he,
His soul well knit and all his battles won,
Mounts, and that hardly, to eternal life.

No influence tends so much to paralyse the will as a pessimistic outlook. The ages that have disbelieved are the ages that have failed to achieve. To lose faith in your own immortality is to lose the lever which enables you to grapple with the difficulties of this life. You may be a materialist and resign yourself to extinction, but philosopher though you be, you cannot eliminate the paralysing effect of your unbelief on the activities of the present life. We may claim, many of us, to be agnostics to-day, but as a matter of fact the barren outlook of nineteenth-century thought, with its vague regrets for lost beliefs that are no longer operative, has melted away before the growing certainty which the investigations of psychical research have brought to light that man is a spirit and that his body is merely the spirit's expression, and that the intelligence uses the brain as its instrument—not the brain the intelligence—that, in fact, it is not the case, as was once scientifically maintained, that "the brain secretes thought as the liver secretes bile." All the deeper and higher thinkers of the

present day base their philosophy and teaching on this new outlook which has permeated the ideas of the human race with an entirely new conception of life and a philosophy of optimism to which the proudest apostles of nineteenth century thought were total strangers. The very pulpits, those last refuges of the traditions of an earlier age, are becoming infected with the new gospel, though the average preacher is still unwilling to admit that outside the Bible records there can be any evidence for that future life which he so assiduously proclaims. This is unfortunate for those modernist clergy for whom the Bible records have lost half their validity. Like the Dean of St. Paul's, in a recent sermon, they will tell you that we know nothing whatever about the conditions and circumstances of the life to come.

What, then, is in front of us, and what are the drawbacks of the present position? First and foremost, I think we must admit, whatever our political opinions may be, that the Established Church in its present form is a fatal obstacle to progress. Its present constitution shuts out from within its pale the very men of whom it is most urgently in need—the men of original and independent mind, and, above all, men who will not palter with their convictions. Outside this Church there are, of course, numberless sects all claiming the name of Christian, but they have not the same status, and they do not appeal, generally speaking, to the higher intellectual stratum of our fellow-countrymen. Worse than this, they do not, broadly speaking, make the same *spiritual* appeal. They are frequently more concerned with class distinctions and political hobbies than with the preaching of the Kingdom of Heaven. In America it is otherwise, and fully as I recognise the drawbacks to many phases and sides of American life, I am bound to admit that where the promulgation of religious truth is concerned they have a great advantage over us. The fact that no specific established system is the main representative of Christianity leads in practice to the various American churches enjoying a far greater elasticity of religious belief and teaching than is to be met with in this country. The Unitarian, the Catholic, the Presbyterian, the Anglican are all there on the same level. There is no "high and crazy, broad and hazy, low and lazy" among the representatives of Christianity in the Great Republic, and the genuine religious mystic with a passion for the essentials of religion and its real occult significance, when driven from these inhospitable shores, finds a warm welcome there in the freer atmosphere of religious intellectual thought and environment. As a matter of fact, healthy competition is as necessary to the well-being of a Church as it is to that of a business community. That something higher and more spiritual than what is now represented by the American religious communities will be in store for us in future I do not doubt, but Churches which are not cramped with outworn dogmas and traditional interpretations have a capacity and a tendency to expand and widen their views, with the widening horizon of human thought, in a way that is practically impossible to stereotyped ecclesiastical establishments. Nothing is more detrimental to the moral progress of the human race than that its religious teachers should be men who, in the very nature of the case, are, if they are mentally equipped for the great cause which they have elected to espouse, compelled to live a double intellectual life, and to accept their creed and preach their gospel subject to countless mental reservations which they cannot openly avow. Nothing is more urgently needed to-day, both in the religious and in the political field, than high principles and moral courage. How are these to be inculcated by those whose own lives are so often a glaring example of the necessity of preaching one thing and believing another? In the essentials of Christianity there is much that is common to all true religion. Sacramentalism, even if it be perverted by ecclesiastical interpretation, is among the profoundest of all occult truths. The Incarnation is a spiritual mystery universal in its application, a key to the interpretation of life which must appeal to none more strongly than to the Spiritualist. Prayer is a corollary implied in the mystical doctrine of the Communion of Saints and the hierarchies of celestial powers. The Cross is a symbol of attainment through self-sacrifice inherent in the doctrine of the Brotherhood of Man and the Fatherhood of God. And the supreme secret of all

which all the holy men of all time have sought to attain is the same which Jacob fought for in his mystical struggle with the angel of the Lord at Bethel, and the cry of the patriarch has been voiced by all the greatest saints of all the ages:

Wrestling, I will not let thee go
Till I thy name, thy nature know.

We must hope against hope one day to realise this religion which embraces all the fundamental truths of all the creeds, even though to-day it be a vision of the far-distant future. Many have sought for it, nay seen it, in some vision of a New Jerusalem; but from the point of view of the leaders of the world's religions they have ever been either free lances or outcasts, tolerated perhaps by the powers that be for the sake of their holy lives and examples, and their influence over the multitude, but still, like Jesus himself, wandering unrecognised and preaching their own gospel outside the ecclesiastical fold. Those who have sought the Deity with the greatest earnestness and the greatest zeal of self-sacrifice have ever been left on one side by the authorised representatives of the kingdom of heaven on earth. How could it be otherwise? For they are alike unable to deny their doubts or to palter with their beliefs. As the poet exclaims:—

I seek the Deity, I wrestle most,
I, who sit scorned outside the temple gate,
In vigils of the night I keep my post;
Others are sure, I only watch and wait.

The human race outgrows the swaddling clothes of its period of childhood, and in consequence becomes more and more restive under the dogmatic restrictions of ecclesiastical authority, and I question therefore if, in the breaking up of the creeds of the past, any substitute will be found again so compelling to the conscience of mankind as the established Catholic Church. The demand for the freedom of individual opinion is hardly likely to tolerate the shackles of any rigid system of faith, however broad in its main outlines. Religion for the man of to-morrow is likely to become more and more a philosophy of life, calculated to guide him in his conduct here and to point him to higher possibilities hereafter. But he is hardly likely to accept unquestioned the fiat of a Pope of Rome or an Archbishop of Canterbury, or even a Mahatma from the Himalayas, or any other spiritual mentor, as the last word in spiritual guidance in despite of his own innermost convictions. Those who will be willing to live the Christ life of self-sacrifice for their fellow-men will ever be a very few, but many will be found ready to stand by and applaud their self-sacrifice. The world in general will demand something more than the authority of tradition if it is to give credence to that faith in a future life, carrying with it the implication that "Whatsoever a man soweth that shall he also reap," which lies at the basis of all religions. It is the highest boast of Spiritualism that she has offered this evidence and forced its consideration upon the scientific world. For in truth to-day, as never before, we have the facts behind us and the future before us; and as, in the old Roman days, the Roman citizen when accused, in whatever quarter of that great Empire he might happen to be arraigned, could appeal, if he thought fit, from the jurisdiction of his judges to the arbitrament of Cæsar, and no judge, whosoever he might be, dare refuse his request, so from the men of science of to-day, to the Truth as it is yesterday, to-day, and for ever, we have appealed for a judicial decision on questions of fact, and Science, whether she would or no, has perforce answered as did the Roman judge of old, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go!" (Applause.)

THE CHAIRMAN, in moving a vote of thanks, said that the lecturer had treated the subject of Spiritualism from a point of view rather different from that to which his hearers were accustomed, but his address had, nevertheless, been listened to with great pleasure.

DR. ABRAHAM WALLACE seconded the resolution, and in the course of some comments on the ideas contained in the lecture stated that some of them had been given forth as far back as the year 1842, by one of the greatest of Spiritualist mediums, Andrew Jackson Davis. If Mr. Shirley read Davis's books he would find that what he had put forth in his address had

been stated in 1842, under inspiration. Davis, as most of those present were aware, was a young, uneducated man, whose communications were delivered under a high spiritual influence.

Mrs. BELL said that, as an old Spiritualist, she deprecated strongly any identification of Spiritualism with sectarianism. They had what was purely a natural truth; why incorporate it into a religious sect? It was not at all necessary that they should become sectarianised.

Mr. A. W. ORR, who addressed the meeting at the invitation of the chairman, said it was his great good fortune to have been in direct communication, through an entranced medium, with their dear friend Mr. E. W. Wallis. That it was Mr. Wallis he was perfectly convinced from the substance of the communication made to him. The matters mentioned in the communication which he had received were unknown to him, but when he went down to Manchester and had a conversation with Mr. J. J. Morse, the statements were completely verified. Mr. Wallis spoke in terms of great appreciation of Mr. Shirley of the "Occult Review," a magazine with which he, Mr. Orr, had no close acquaintance, while he did not know Mr. Shirley at all. The medium through whom Mr. Wallis spoke had no acquaintance with either Mr. Shirley or the "Occult Review." "I asked Mr. Wallis," continued Mr. Orr, "if I might mention my conversation to his wife and other people, but he said 'I would rather you wait until I can prove my identity up to the hilt,' and I said, 'I am going down to Crewe to pursue some psychic experiments in a few days,' to which Mr. Wallis replied that he did not know whether he could manifest himself there, but he would try to do so." Mr. Orr then described how, when he visited Crewe, a photograph was taken under test conditions and a psychic picture (perfectly recognisable) of Mr. Wallis was obtained. The portrait appeared as a positive so that when it was printed it would come out as a negative. It had been clearly recognised by those nearest and dearest to Mr. Wallis, and Mr. Walker had stated that, if he could, he would make a good enlargement and present it to the Alliance. Mrs. Wallis and her sons were perfectly satisfied—the picture was so convincing.

THE CHAIRMAN said that, so far as he could gather, it was believed they had secured a first-class piece of evidence. The fact that Mr. Wallis's picture appeared as a positive did not in itself in any way invalidate the conclusion that it was a true psychic extra.

The resolution of thanks having been cordially adopted, the proceedings terminated.

A GENERATION AGO.

(FROM LIGHT, APRIL 19TH, 1884)

The new Hermetic Lodge propounds, as its platform, "freedom of opinion, expression and discussion impartially conceded; the comparative study of all Esoteric teaching from an independent standpoint; conclusions on doctrinal matters based on reason rather than on authority, and the special cultivation of personal spiritual development." Among the names that appear at the foot of the circular are those of Dr. Anna Kingsford, Mr. Edward Maitland, Mr. C. C. Massey, Lady Caithness, Mr. Leslie Stephen, Mr. Samuel Ward, and the Baron Spedacier.—(From "Notes by the Way.")

A GARBLED statement of a singular experience which happened to the Duke of Albany shortly before his transition has found its way into print. We are able, upon the most reliable authority, to give the true version of the matter. The facts are these: Previous to the fatal accident the Duke told many of his intimate friends at Cannes that he had a vision of his sister, the Princess Alice, who had said to him, "Your troubles will soon be over. You are shortly coming to us." The prediction was fully and quickly verified, for in three days the Duke had joined her "in the land of the greater number." It has long been an open secret that the Duke of Albany was deeply interested in occult phenomena.

It is a shameful thing to be weary of inquiry when what we search for is excellent.—CICERO.

FREEDOM'S VICTORIES YET TO BE WON.

Mr. Harold E. B. Speight quotes in "The Quest" the following striking passage in which Fichte, after prophesying the gradual extension of humanity's conquest over Nature, declares that in the realm of freedom also there are victories to be won:—

"Lawless hordes of savages still wander over vast wildernesses; they meet, and the victor devours his foe at the triumphal feast; or where culture has at length united these wild hordes under some social bond, they attack each other, as nations, with the power which law and union have given them. Defying toil and privation, their armies traverse peaceful plains and forests; they meet each other, and the sight of their brethren is the signal for slaughter. Equipped with the mightiest inventions of the human intellect, hostile fleets plough their way through the ocean; through storm and tempest man rushes to meet his fellow men upon the lonely and inhospitable sea; they meet and defy the fury of the elements that they may destroy each other with their own hands. Even in the interior of States, where men seem to be united in equality under the law, it is still for the most part only force and fraud which rule under that venerable name; and here the warfare is so much the more shameful that it is not openly declared to be war, and the party attacked is even deprived of defending himself against unjust oppression. Combinations of the few rejoice aloud in the ignorance, the folly, the vice, and the misery in which the greater number of their fellow men are sunk, avowedly seeking to retain them in this state of degradation, and even to plunge them deeper in it in order to perpetuate their slavery."

"But," says Mr. Speight, "is this to go on for ever? No! it is the vocation of our race to unite itself into one single body. . . . When once every useful discovery made known in one corner of the earth is immediately communicated to all other parts, then with united strength and equal step, humanity may progress to a higher culture which none can now predict. Fichte . . . declares that such progress is a process of ever-new creations."

"SEEING WITHOUT EYES."

A correspondent sends us the following extract from a London daily paper and asks for our comments:—

A very curious tale is told in the French Encyclopedia about what people have done when in a state of somnambulism and of temporary blindness. The Archbishop of Bordeaux is the authority, and so the statements should be accepted. It seems that when he was at college a fellow-student used to walk in his sleep, and the Archbishop saw his friend on one occasion sit down and write a sermon when fast asleep and unable to see. He goes on to say:—

"The writer saw the beginning of the sermon in which was the following amendment. It stood at first 'ce divin enfant.' On revision, it struck the student to substitute 'adorable' for 'divin.' So he erased the first word and set the second exactly above it. But remarking that the article 'ce' could not stand before 'adorable,' he very nicely set a 't' after 'ce,' and it then stood 'cet adorable enfant.'"

Some readers may suppose that the student, though in a somnambulistic state, could really see all the time—and that is what I thought when I began to read the Archbishop's tale. But he goes on to say that he held something under the chin of the student, making it quite impossible for him to see what he was writing;

"but he wrote on without being interrupted by this obstacle in the way of sight."

It seems clear that the student did not use his physical sight, but when we remark that the psychical or spiritual vision must have been employed the explanation still leaves much to explain. "How do the organs of psychical vision observe material objects?" is one question that immediately arises. That they can perceive them is made evident by hundreds of cases of somnambulism and mesmeric clairvoyance, many of them quite as remarkable as the example quoted. Perhaps some of our readers may have explanations to offer, more lucid than some which we have heard.

FULFILLED PREMONITIONS.

The Rev. E. Rattenbury Hodges sends us an account of a vision and an impression, both verified by the event of which they were premonitory. He writes:—

During the spring of 1881 my father, the Rev. Dr. E. Richmond Hodges (a record of whose life appears in the Dictionary of National Biography) was residing in London, a victim of repeated attacks of spasmodic asthma. They increased in severity, and further medical examination also revealed heart disease. At that time I held a pastorate at Newport, Isle of Wight.

On Monday, May 9th, my wife and I started on a little walking tour. We reached Freshwater Bay, where we took lodgings, and, being fatigued, retired at about 9 o'clock.

While passing into the sleep-condition, I seemed all at once to see the dear familiar form of my father standing in a corner of the room and then disappearing. This so impressed me that I became a little wakeful and asked myself "What brings him here?" but I soon fell asleep. The time of the vision was about 9.40; I do not now remember whether I got up and looked at my watch, but it must have been very near to that time.

The next morning, we walked over to Alum Bay. It was a sunny day, and the scene most charming. On the road my wife remarked, "Is not this lovely? Would not your father like to see this, as he has been such a traveller!"

Immediately a remarkable feeling came over me, and with it a kind of intuition, for, with a sigh, I replied, "Ah! who knows? Perhaps he is lying dead. The world does not seem to me the same to-day as it did yesterday. Something has happened." "Nonsense!" she exclaimed. "Whatever makes you think so? Your father is a stronger and healthier man than you and perhaps will outlive you for many a year."

The next day (Wednesday) we walked homeward, but my wife repeatedly lingered to gather cowslips. Such delays sorely tried my patience, and at last, becoming irritable, I said, "Do come along, I feel sure that important letters are waiting for me." When we arrived I found a postcard from my father, which had arrived on the Monday, and a telegram received next day (Tuesday) and thus worded, "Come at once; father died last night."

On reaching London I learned that after supper on Monday night my father complained of heart trouble, rose and went into his study, and, after taking a few paces, fell dead. On inquiring, I was informed that this happened at twenty minutes to ten.

Here, then, I had truly remarkable confirmation of each of the above-stated impressions. That none of them were of the nature of telepathy I feel sure.

Nothing can convince me that the first impression was not the spirit manifestation of him whose memory I shall ever hold in reverence and affection.

Mr. Rattenbury Hodges adds that it is a matter of regret to him that he has so long delayed giving publicity to this experience.

VERIFIED CLAIRVOYANCE.

A lady correspondent in Hove sends for publication the following example of verified clairvoyance given by a well-known London medium (the names are, of course, in our possession):—

I was anxious about my son at Seattle, U.S. He was thinking of building a house there, and I gave the medium a letter from him on the subject to hold and sense. In a few minutes she said: "Tell him not to think of building. I see a change for him; and he and his family will move from town to a place in the outskirts. It is not a farm, but I see lots of chickens and fruit trees and things round them. Your son can go daily to his office in town, and they will be very comfortable in the new surroundings." Well, about ten days after I had another letter from Seattle to say the building scheme had been given up, as they had taken a place overlooking Lake Washington, within a few blocks of a car line. There was an acre of fruit trees and berries, lots of hens and rabbit run, &c. They were all delighted with the place and going to move in at once. Now, the letter which the medium "sensed" was all about the building in Seattle, so that she could have gained no clue from that, and this shows how very real and clear was her clairvoyant perception.

To YIELD and to die, such is the average lot of humanity; to die rather than yield, such is the election of heroes; neither to yield nor to die, such is the victory of the soul.—"STEPS TO THE CROWN."

SIDELIGHTS.

On the question of the broken English and infantile talk heard at some séances, "Colonel" writes: "When I have made personal inquiries about these pidgin English communications I have been told that North American Indians, negroes, &c., are possessed of strong magnetism, and are, therefore, more capable of communicating with the sitters than persons of other nationalities, but the explanation has always been most unsatisfactory to me. Why should not these strongly magnetic spirits help by just attending the circle, and give off their magnetism to the spirits capable of expressing themselves intelligibly in English?"

We suspect that the explanation is that these primitive people have much greater facility in controlling mediums than the people of those highly-civilised races which have grown away from simple, natural living and a knowledge of the spiritual world. As to their broken English, "Colonel" should remember that in controlling a medium there are all kinds of obstructions, some of them insuperable. No spirit control is quite independent of the personality, the prejudices and the limitations of his medium. As to "Colonel's" suggestion that broken English is adopted by mediums to gain time in discovering how best to deal with the sitters and gauge their requirements, he has evidently not gone very far into the inquiry. It is not a suggestion that would be made by one with any experience of the abundant evidence for the reality and meaning of mediumship.

Several letters have appeared of late in the "Saturday Westminster" on "Remarkable Coincidences." The following is very striking: "I purchased a parcel of typographical fragments which had lain neglected for a long time in a shop before they passed into my possession. Among them was a slightly worn-outen fifteenth century title-page bearing in Gothic characters the words 'Henricus de Pyro. Super Institutis.' Failing to trace this in the British Museum Library, which does not contain a copy, I sent it with other fragments to a friend who is an expert, and who then lived in a country town; he presently wrote to tell me that he knew of a collector living near who had the book, but without the title-page, and who would be glad to complete his copy. An exchange of fragments was arranged, and soon afterwards I heard from my friend that when they were brought together my leaf proved to be the actual missing title of the other man's book, for the worm holes matched. . . . Through what strange adventures had book and page passed during the four hundred and more years between their issue fresh and white in Cologne and their meeting worn and worm-eaten in Kent?"

Another correspondent contributes two historical coincidences, the second of which is rendered the more inexplicable by its twofold repetition: "Some years ago the most loyal man in Germany was considered to be William, the blacksmith of Potsdam, since he, more than any other man, was in living concord with his then Sovereign, the Emperor William II. It appears that he married, on the same day as the young Emperor, a wife bearing the Empress's name. He has six sons, like the Emperor, and their birthdays are identical with the respective birthdays of the Imperial Princes. Then, when the bells of Berlin were ringing joyfully because of the birth of the first Imperial Princess, there was rejoicing in the blacksmith's house because his wife presented him with their first daughter. Apropos of the foregoing remarkable coincidence, the Germans, following their philosophical bent, are hunting up coincidences to match it. But we have one in our annals which, we venture to think, outmatches the best of theirs. Here it is: On December 5th, 1664, a vessel crossing the Menai Strait was upset, and all the passengers were drowned except one Hugh Williams. On December 5th, 1785, another vessel crossing the Menai Strait was upset, and all the passengers were drowned except one, named Hugh Williams. On December 5th, 1820, a third vessel crossing the Menai Strait was upset, and all the passengers were drowned except one, whose name was again Hugh Williams." These occurrences are certainly very curious and suggest the working or manifestation of some obscure law or influence at present outside our knowledge, or it may be that they represent a recurring rhythmical period in the vibratory universe in which we find ourselves.

"The Quest" for April will well repay close reading. The opening article on "Eucken and the Philosophy of Self-Realisation," by Edmond Holmes, M.A., we have already quoted from. Yoné Noguchi describes a night spent in a Japanese Temple of Silence. Harold E. B. Speight, M.A., writes on

"Fichte's Anticipation of Bergson." He regards Fichte as standing to the Kantian philosophy in much the same relation as Bergson stands to the common ground of modern materialism and idealism. The editor (Mr. G. R. S. Mead) in "The Reincarnationists of Early Christendom" adduces evidence which he considers amply proves that reincarnation was a widespread doctrine among many who called themselves Christians in the early days; but he points out that it is also equally certain that the Church Fathers rejected the belief. In place of the bribes which almost all religions offer, Colum Collum finds that a new and compelling incentive to righteousness is gradually evolving, which for want of a better word he calls "The Philosophy of Friendship." Its essence is that "there is no compulsion from without, no fealty rendered as a duty, no seeking for a reward," but "devotion that flows as naturally from the soul as the waters returning to the sea. Humanity, in realising its own godship, finds its chief good and ultimate happiness in service that none may command, and none degrade by proffering it a reward." The Rev. Walter Walsh denounces "Trespassers on the Mystic Way," including among such trespassers the obscurantist, the dogmatist, the anti-scientist and the irrationalist.

Mr. C. B. Wheeler follows with a striking paper on "Divine Limitations." Confronted with the conclusion that God cannot be at once all-good and all-powerful he argues that "a God who is not all-good is at this stage of the world's progress unthinkable, but it is not difficult to conceive a God who is conditioned from without by certain limitations." Dealing with "The Inspiration of Genius," Mr. J. Arthur Hill holds that it is unscientific to suppose that thoughts come from nowhere or nothing. The thoughts of the creative artist or discoverer are breathed into him from some greater source, some mighty Spirit. Mr. Hill has no quarrel with those who call it God, but it seems to him a sudden jump from little man to the illimitable God, and he is inclined to think that inspiration comes proximately from an Earth Spirit whose body is the earth. "Our separate individualities inhere in the earth and the Earth Spirit—on the physical and spiritual sides respectively—and bear the same relation thereto as my blood corpuscles do to my body. Each of us is, so to speak, a corpuscle of the Earth Spirit." The number contains some noble verses by V. H. Friedlander, Aelfrida Tillyard, and C. M. Prevost, but perhaps the most poetical contribution is the prose poem by Mr. G. W. St. George Saunders entitled "The Wells of Light."

Pope has called attention to the child-like nature of the soul in the familiar lines in which, after referring to the infant "pleas'd with a rattle, tickled with a straw," he alludes to the toys of youth and age—playthings "a little louder but as empty quite." Under the heading "Toys for Men" a writer in a recent issue of the "Times" discourses on the subject in a far more kindly and less cynical spirit. He observes the strange fact that "usually in the spring or summer a man of level head and sober views will be suddenly seized with an intense desire for something he never desired before." . . . "Men have bought pedometers, sword-sticks, goloshes, monocles, vapour-lamps, chafing-dishes, anything and everything of which the buyer's friends would have said that it was the last thing he was ever likely to want." They think they have convicted him of folly, but they are mistaken. "All the time he knows in his heart, and rejoices to know, that his desire is for a toy; and a toy is not a thing that you need, but a thing that you want—an object not to use but to play with. He knows, too, if he is honest with himself, that, once he has bought the thing, he will play with it not at all or for a very short time. The knowledge adds to the adventurous naughtiness of the escape; but it does not bear encouraging. To enjoy the feeling to the full, a man must be able to know that he will not play with his toy when he has it, and yet be sincerely convinced that he will; and the smooth interaction of these two wheels of consciousness is not so rare as might be supposed."

Later, when the toy has long been discarded, the man is imagined as saying to himself, as he comes across it unexpectedly, "It is good to be young enough and gay enough at heart to want a toy and to get it; for when a man wants toys no more, it is time that he were thinking of his tombstone." All this is very true, and suggests the inscrutable character of the moods of the human soul—moods which can only be rationally interpreted by a reference to those depths in our nature which indicate that man is a spiritual being, and that his restless cravings for he knows not what—cravings which can never be wholly realised in his present state of being—are prophetic of fuller satisfaction hereafter.

A correspondent sends us the following newspaper cutting with the remark that "it appears to illustrate a point of view

set out by Maeterlinck—viz., that 'there is a kind of Providence which intervenes at times to prevent the loss of human life in catastrophes': "A mere chance decision, by which a children's Good Friday service was transferred from the belfry chamber of Llandefaelog parish church, near Brecon, to the main building, was the means of saving about forty lives. The service had been in progress about half an hour when a loud crash was heard, and the congregation became greatly alarmed. The rector (the Rev. D. H. Francis) stopped the service, and, upon investigation, it was found that the ceiling of the belfry chamber—in which the service was to have been held, according to custom—had fallen in, as well as a quantity of stones and a heavy beam."

We recall the statement of Maeterlinck to which our correspondent refers. The Belgian mystic refers to the number of disasters which appear timed to happen when they will do the least harm to human-kind. There are, of course, many instances which do not bear out the argument, but we believe in such cases it frequently happens that some kind of warning is given which, if acted upon, might result in a saving of life. Let us think, for instance, of one of the greatest of calamities, the sinking of the "Titanic," where reports indicating the need of caution were said to have been given—and ignored. With the growth of human sensitiveness to the subtler side of things we may be sure that impending calamities will in the future be "sensed" and avoided.

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.

Browning and "Sludge the Medium."

SIR,—I was surprised on reading the article in your issue of March 28th, under the above heading, to find no mention of the famous medium, Mr. D. D. Home, nor of Mr. Browning's deplorable attitude towards him—I say "deplorable" advisedly, for it was certainly unworthy of one who could, on occasion, rise to such heights of spiritual perception.

Perhaps Mr. Chesterton has not read the whole of the evidence on this painful subject, which the Lives and Letters of the distinguished poets (Mr. and Mrs. Browning) have put into our hands.

The last published letters given to the world (most unfortunately, as many must admit) by their son, show in the clearest light that poor human nature may be utilised as a channel for the most sublime spiritual teaching without having assimilated the most elementary parts of it.

No one can read the story of the acquaintance between Mr. Home and Mr. and Mrs. Browning without regretting that these last letters should ever have seen the light.

The quiet dignity of Mr. D. D. Home shines out against a dark background, and Mrs. Browning's wide tolerance and insight are thrown into greater relief through the limitations of her husband.

After the internal evidence afforded by these published letters, I do not see how it is possible to suppose that the verses entitled "Sludge the Medium" contained no personal note.

It is equally impossible not to regret deeply that a teacher to whom we all owe so much should have fallen so far below his own higher self in writing them. It tempts one almost to question whether Browning was not a magnificent medium rather than a magnificent *seer*. D. D. Home is universally acknowledged to have been the most remarkable genuine medium for physical phenomena known in the days when "Sludge the Medium" was published—therefore an attack upon him must surely be considered as an attack upon the Spiritualistic movement which recognised his abnormal gifts.

It is only fair to the memory of Mr. D. D. Home that these words should be said under existing circumstances; but I greatly regret the necessity for saying them.—Yours, &c.,

E. KATHARINE BATES.

Alasiao.

SIR,—The tiresome tirade entitled "Mr. Sludge the Medium" was directed mainly against the well-known medium, D. D. Home, who referred to the attack in his book "Incidents of My Life." It is a fact that Mr. Browning was sadly preju-

diced against Spiritualism, and that he and his wife agreed to differ on the subject. It is only fair, however, to place on record that from "the other" side the poet, with clearer vision, has evinced his interest in Spiritualism by being photographed with at least two different sitters.

This was in 1900, and Mr. Boursnell, who was the medium, was quite ignorant of the identity of his spirit-sitter.

At a séance at Mr. Cecil Husk's about a month since, after Mr. Stead and another friend had given personal messages to the writer, Mr. Browning materialised very perfectly, but had not power enough to speak. In reply to my remark that I felt sure he had regretted his attitude towards the truths of Spiritualism and writing against it, he nodded his head three times most vigorously. The week before I had planned to re-read a message written automatically through a private medium in the North of England in 1908, and to the signature were added these words, "No Sludge now." His appearance at Mr. Husk's certainly seemed to endorse this message.—Yours, &c.,
H. B.

The Fairies.

SIR,—May not the fairy tradition be the outcome of the creative power of the imagination working in the finer substance of thought? We know how the old Greeks peopled the hills and plains with nymph and faun and dryad. We see the personifying tendency at work in poetry, giving at times the things of which it treats an individual form and expression. Benevolence and purity become celestial beings, malice and vice take the similitude of maleficent human figures.

Who that has lingered in a wood at sunset, watching the fading of the crimson glory, has not felt the sylvan glades to be peopled by a fairy host? As the light faded, and the moon, the Fay Queen, as Keats named it, shed its mystical light, every rustle of the leafage seemed to give token of invisible presences—a merry company of sprites making ready to celebrate the coming of the night with moonlight revelry. The very unearthliness of the beauty of the scene gave colour and strength to the fancy that the spirits of Nature were abroad.

To me the fairies seem to be inseparably connected with childhood, whether the childhood of the race, when their existence was conceived of and established as a legend, or the childhood of all time. There is always something fairy-like about children—the winsomeness and grace of the "good fairy," the impishness and love of mischief that we associate with Puck and the pixies. And when the imagination of the child gets to work, it weaves fancies that may well form the basis of much that we receive as elfin lore. The "Little People," in short, may well be the creation of the imagination of our own little folk—the children of all ages with their power, which like that of the poet—himself a child in heart and mind—

Bodies forth the forms of things unknown . . .
Turns them to shapes and gives to airy nothings
A local habitation and a name.

—Yours, &c.,

M. P.

Jeanne D'Arc.

SIR,—As a student of history, may I be permitted to comment upon the article on Jeanne D'Arc in your issue of March 28th? Lack of space prevents me from doing more than point out a few facts. Joan did not deliver France, expel the foe, nor re-unite the kingdom. Twenty years after her death the English were still in France, and it was after civil war at home caused the withdrawal of a great part of the army, that they were gradually pushed out of France. What Joan did was to raise the siege of Orleans, which could easily have been done long before if the French had had a leader; and to put upon the throne of France the illegitimate son of the Queen, a man without a redeeming point in his character, who had been disinherited by Charles VI., not so much on account of his known illegitimacy as because of his abominable crimes. France neither acknowledged him nor wanted him. A great part of France was fighting on the side of the English, and after the so-called Dauphin had been crowned at Rheims he had to hire Scots soldiers to fight for him—the war in this "re-united" kingdom then being between French and Scots on the one hand and French and English on the other. The English king, Henry VI., was proclaimed King of France by the French Herald and crowned king at Paris; it was eight years after Joan's death before the people of Paris would allow "Charles VII." so much as to enter their gates.

If Joan had continued to believe in herself, there is no doubt that she could have done what she is credited with doing. In an age of mingled faith and superstition she could have led the French soldiers to victory and paralysed the English fighting power; but she failed. She was pure and patriotic, and a

clairvoyant, but it is impossible to believe that Heaven instructed her to raise the siege of Orleans (which, however good in itself, could do little towards driving out the English), put an unmitigated scoundrel on the throne, and then stop short. Neither could Heaven have deserted her in her greatest need. It was only towards the end of her trial that her "voices" returned—to tell her an untruth—that she would be delivered. It was because she believed in her deliverance that she was able to stand her trial courageously; when she found that she had been deceived she broke down utterly.

I must protest emphatically against Mr. Witley's gratuitous attack on the Catholic Church—the Church of saints and martyrs innumerable. It is impossible to study history properly, unless it is studied with an unbiased mind, and a determination to try and understand the point of view of the people of other times. The Bishop of Beauvais was living in touch with everything which we only look at from afar, and might well doubt Joan's heavenly mission. The other priests of Rouen did everything possible for her. Two monks who had helped her throughout her imprisonment stood on the scaffold with her, holding the crucifix before her and praying for her, they would have been burnt to death if the soldiers had not dragged them back. They have left it on record that Joan only cried to Jesus during her martyrdom, and that His name was the last word on her lips.

I am afraid that the countless friends of Andrew Lang would boil over if they saw the remarks about him. His beautiful character and perfect chivalry caused him to say more than he need have done about Joan, as well as others. He did not need redemption by any woman. Nor is the world likely to be redeemed by women—who have had the making of it in their hands from the beginning, and failed in that making. Might I suggest that Mr. Witley should study the conduct of the wife and mother of "Charles VII." as well as that of the court ladies, before saying that no woman was Joan's enemy.—Yours, &c.,

AUDREY MARY CAMERON.

SIR,—I have followed with intense interest Mr. L. V. H. Witley's inspiring address on the Maid of Orleans. It is true that Joan's mission on its purely objective side was only partially fulfilled, but this has always, or nearly always, been the case in all great movements directed from the inner side of life. As the prophet or reformer laid down his work, it has generally seemed to be something of a failure judged from the external aspect. The old conditions, broken up for the time, have flowed back again, and the forces of the dark world have reasserted their rule. But who can gauge the power and extent of the work which has been done on the spiritual side of the matter? Newer and finer forces have been set in action, and the results are undying. The memory and the inspiration remain, to be charged with fresh power at every world-crisis. Joan's real mission seems to me to have been less directed to material ends than to an affirmation of the reality of the spiritual world and its influence on this, and in emphasising that aspect of the question Mr. Witley and the speakers who followed him were amply justified.—Yours, &c.,

EDITH K. RENDLE.

SOCIETY WORK ON SUNDAY, APRIL 12th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Dr. G. L. Ranking's interesting address on "The Day-spring of the Soul" was followed with close attention. 6th, Mr. Leigh Hunt gave most successful descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Horace Leaf gave an address. Sunday next, Mr. H. Boddington. Thursday, at 8, meeting, followed by members' circle.—L. P. G.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson gave an interesting address on "The Development of the Inner Life of Mankind." Mr. G. Tayler Gwinn presided. Sunday next, Mr. G. T. Brown, address.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. W. Humphreys gave an address and descriptions. Sunday next, at 7 p.m., Mr. G. Tayler Gwinn on "The Perfect Way." 3 p.m., Lyceum.—J. W. H.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, open circle; Plumstead Lyceum paid a visit in afternoon; evening, Professor C. Adamson. Thursday, 9th, Mrs. Stockwell. Sunday next, morning, Mr. A. C. Scott, "Spiritual Insight"; 3, Lyceum; 7, and on Thursday, 23rd, Mrs. M. Gordon.

CLAPHAM. — HOWARD - STREET, WANDSWORTH - ROAD. — Mrs. Mary Clempson gave an address and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Horace Leaf, address and clairvoyance. Thursday, at 8, address and clairvoyance. 26th, Mrs. Neville. —F. C.

BRIGHTON. — MANCHESTER-STREET (OPPOSITE AQUARIUM). — Mr. W. J. Colville gave capital Easter addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jennie Walker, addresses. Tuesday, at 3 p.m., interviews; at 8, also Wednesday, at 3, circles. —H. J. E.

BRIGHTON. — WINDSOR HALL, WINDSOR-STREET, NORTH-STREET. — Mrs. Jeffery gave addresses, descriptions, and messages. Sunday next, 11.15 a.m. and 7 p.m., Mr. A. Punter. Tuesdays at 3 and 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle. —A. C.

STRATFORD. — IDMISTON - ROAD, FOREST-LANE. — Morning, discussion; evening, Mr. J. Wrench, address and clairvoyance. 9th, Mr. Orlowski, address. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mrs. A. Keightley. Thursday, at 8 p.m., Mrs. Bradley. 26th, Mr. and Mrs. Roberts.

WOOLWICH AND PLUMSTEAD. — Morning, circle; evening, Mrs. E. A. Cannock, address and good descriptions. 8th, Mr. Rainbow, address. Sunday next, public circles, 11.15 a.m. and 8.30 p.m.; 3 p.m., Lyceum; 7 p.m., Mrs. M. E. Orlowski, address and clairvoyance. 22nd, at 8, Mrs. Webster.

GOODMAYES AVENUE (almost opposite Goodmayes Station). — Mr. Wake spoke on "The Things that are Worth While." 7th, Mr. Thompson, address and answers to questions. Sunday next, 11.15 a.m., study class; 7 p.m., Mr. L. I. Gilbertson. Tuesday, at 8 p.m., Mrs. Good and Mr. C. E. Sewell. —H. W.

HOLLOWAY. — GROVEDALE HALL, GROVEDALE-ROAD. — Morning, address by Mr. H. M. Thompson on, "Easter in the Light of History"; evening, Mr. George Prior spoke on "Who shall Roll Away the Stone?" and answered questions. 8th, Mrs. C. Pulham gave descriptions. Sunday next, 11.15 and 7, Mrs. Place-Veary; 3 p.m., Lyceum. Wednesday, 8.15, usual service. 26th, Mr. A. Punter. —J. F.

THE COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD. — Mrs. Gapper gave an uplifting address on "The Awakening of the Spirit," with much appreciated descriptions. Sunday next, 7, trance address and clairvoyance by Mr. W. Clifford Coote, assisted by Mr. Melini. —*Hackney Branch*, 262, Dalston-Lane. — Sunday next, 7. Opening address by the secretary. Trance address and clairvoyance by Mr. W. E. Walker. Silver collection. After circle, 6d. —J. D.

THE UNION OF LONDON SPIRITUALISTS will pay its annual visit to the Croydon Society at Gymnasium Hall, High-street, Croydon, on Sunday, April 26th at 7 p.m. Speakers: Messrs. G. T. Brown and C. J. Stockwell. Clairvoyante, Mrs. Neville.

PORTSMOUTH. — 54, COMMERCIAL-ROAD. — Morning, Mr. Parker and Mr. Evans; evening, Mrs. F. E. Mitchell. —J. W. M.

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

KENTISH TOWN. — 17, PRINCE OF WALES' CRESCENT, N.W. — Miss Fry gave an address on "Spirit Return: Is it true?"

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE. — Mr. D. S. Hartley, two addresses, "The Mythical Jesus" and "The Real Jesus." 9th, Mrs. Spiller, address and psychometry.

WHITLEY BAY. — Mrs. E. H. Cansick gave a much appreciated address on "The Resurrection Morn." Mrs. Dowling conducted an after-circle. —C. C.

SOUTHEND. — CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF. — Mrs. Mary Gordon spoke on "Life Abundant" and gave clairvoyant descriptions and messages. —S. E. W.

STONEHOUSE, PLYMOUTH. — UNITY HALL, EDGCUMBE-STREET. — Address by Mr. Clavis, "Beyond the Grave: What?" Solo by Mrs. Mitchell, descriptions by Mrs. Joachim Dennis.

PORTSMOUTH. — MIZPAH HALL, WATERLOO-STREET. — Mr. Geo. Tilby conducted a healing service, and in the evening spoke on "Christ and Resurrection." 8th, address and descriptions by Mrs. Spiller. —P.

SOUTHEND. — SEANCE HALL, BROADWAY. — Morning, Mr. Rundle's control spoke on the "Immanence of God." Evening, Mr. Karl Reynolds on "Man." Mr. Rundle gave recognised descriptions at both services. —C. A. B.

MANOR PARK. — THIRD AVENUE, CHURCH-ROAD. — Morning, Lyceum; evening, Mr. A. J. Neville, an address on "Masters." 6th, ladies' meeting, address and psychometry, Mrs. Marriott. 8th, address, "Death the Open Door to Progression," by Mrs. Neville, who also gave descriptions. —E. M.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Appropriate Easter addresses by Mr. F. T. Blake, of Bournemouth, followed by descriptions by Mr. A. A. Punter, of Luton. Miss Doris Lord sang "The Rosary." 13th, annual tea and concert, the following artistes contributing to a good programme: Mrs. Johnson, Mrs. Lord, Miss Lord, Miss Stewart, Mr. Wheeler and Mr. Gliemann. Messrs. Godfrey, Ltd., kindly lent us a piano. Mr. Punter gave convincing descriptions during the evening.

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