

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.

"Spirit Psychometry" (William Rider and Son, Limited, 3s. 6d. *net*) is a really valuable contribution to one of the most interesting phases of psychic faculty. The visions or impressions described in the work were given through Olwen, an uneducated Welsh woman in domestic service, and Dr. T. D'Aute Hooper, whose name was familiar to us many years ago. They deal for the most part with the ancient world—a prehistoric cremation, the glacial epoch, extinct animals, flint weapons, &c. The interest is heightened by a number of illustrations. The book, however, is divided into three parts, the first part being confined solely to psychometric descriptions, the second giving a mingling of trance communications relating to psychometry, and the third an account of irrelevant visions or false impressions through psychometry. These latter revolve around a number of forgeries of prehistoric flint implements, and with regard to these cases, which can be paralleled in the experience of many students of psychometry, the following comment by the editor of the book is worth considering:—

It is not altogether the stone, *per se*, which reveals everything, but the control can acquire extra facts or fancies, true or false, or both mixed up together, and so weave the whole into a plausible history of the articles held by the medium.

* * * *

The trance communications and the circumstances in which they were received are certainly striking in their evidential features. During this phase of her mediumship the medium was under the impression that she was merely sleeping. Though she repeatedly went into trances, and several controls spoke through her during a period of nearly three years, she is to this day totally ignorant of the fact. The chief control was "Dora," a vivacious little black girl who spoke in Welsh, English and an incomprehensible jargon which may have been her native tongue. A noticeable feature in connection with this control was that she appeared to know directly what was required of her without the aid of words. It is significant that the controls frequently spoke in English while the medium was incapable of understanding anything but Welsh. Many of the communications suggest that in some cases the psychometrist is aided by impressions from the unseen world directly conveyed to his mind, in short that psychometry is at times a matter of spirit influence and not merely a psychical faculty. Everything recorded is well-attested, and, as the medium received no fees there was no incentive to trickery. We are quite in agreement with the editor in thinking that the work will do much towards helping us to under-

stand psychometry, and incidentally mediumship as a whole.

* * * *

In his preface to "A Sufi Message of Spiritual Liberty" (The Theosophical Publishing Society, 161, New Bond-street) Professor Inayat Khan informs us that he has written the book as an introduction to Sufism and hopes that it "may help in establishing goodwill among mankind and friendly understanding between nations, since Sufism combines the Eastern qualities of faith and devotion with reason and logic, the characteristics of the West." Sufism is described as "a religious philosophy of love, harmony and beauty which aims to expand the soul of man until the beauty of all creation enables him to become as perfect an expression of Divine harmony as possible."

The main object of initiation in the Sufic Order is to cultivate the heart with renunciation and resignation, that it may be pure enough to sow the seed of Divine love and realise the highest truth and wisdom, theoretically and practically, thereby attaining all the attributes of humanity. Divine perfection is perfection in all powers and mysteries. All mysteries, powers and realisations gradually manifest themselves to the Sufi through his natural development, without his especially striving for them. Self-realisation is the highest and most difficult attainment of all; it is impossible to acquire it in the manner of sciences and arts, nor is it possible of attainment, as health, wealth, honour and power can be obtained by certain means.

* * * *

"Contemplations," by Walter Leslie Wilmshurst (John M. Watkins, 3s. 6d. *net*) is a series of studies in Christian Mysticism. It shows wide reading, and the author supports his conclusions by many and varied citations. The riddle of existence may be approached in many ways, yielding clues more or less satisfying. Mr. Wilmshurst prefers the way of the ancient mysteries, sacramental and symbolical. Thus, he writes:—

In recent years the phenomena of religious experience have been classified, and the path of the mystic life has been described, by many skilful hands and to the profit of many seekers; a work surely numbered among the many means of grace by which the Superintendent of our salvation is guiding souls to their true term. But of all the analyses of that life, of all the guide books to the way at our disposal, there is surely none that maps the path with more certain discrimination and greater accuracy of touch than the ancient mass of hieroglyphy we call the Bible.

The author, by collating the teachings of St. Paul, Jacob Bohm, and writers of the Kabbalistic, Hermetic and Alchemic Schools, gives us an able statement of the esoteric philosophy of Man and the Universe.

* * * *

To some of those who essay to state their solutions in the language of science rather than of metaphysics, the terminology of the mystical school may seem alien and remote, but the parallels are singularly exact; it is only a matter of intelligent transliteration. The values remain the same, however differently the results may be stated. The author sees this. Thus, commenting on the present-day awakening of social consciousness, with its many

turbulent expressions and warring movements, he remarks :—

This new uplift, this abnormal efflorescence of ameliorative desire and of self-sacrificing personal energy towards its fulfilment, are usually and not untruly attributed by rationalist opinion to economic stress. But what is economic stress but the product of conditions of humanity's own creating . . . force of circumstances and human resistance to that force generating a *tertium quid*—the heat and motion of spiritual activity towards finding "a more excellent way"? To look deeper, economic stress is, in its result, nothing but a throw-back of the human spirit upon itself; an unease tending to set the face of man once more towards God.

However we may differ from some of Mr. Wilmshurst's conclusions, we gladly acknowledge the ability with which he states his case and the ingenuity of his analogies. Thus, referring to the solitary and ascetic lives of the mystics of the past, he writes :—

Our cloister is one of compulsory constriction amid the furious activity of modern life. Our cell of self-knowledge must be a shelter created by ourselves in the silent centre of the vortex of the preternatural activity of to-day. Our symbol of the Crucified is the humanity around us. . . . For our "showings" of the living Lord, expect him to greet you amid the noise of a blatant world rather than in the seclusion and peace of an anchorite's apartment; for the sight and succour of celestial ministrants, look where you might least expect them—not idling in pleasant solitudes, but where their presence most is needed—in unlovely places, in the retreats of misery and pain and unsuccess, and amid the clamour of the unperceptive crowd.

And in the end he reaches the inspiring conclusion that

Politics, morals, sociology will eventually become transformed and the purpose of evolution, the "far-off divine event," gradually be accomplished by the harmonisation of the seen and unseen portions of the universe.

THE POWER OF SILENCE.

Original Power is silent. When sight and hearing are in abeyance and the body is still, all is silent; but this silence does not consist alone in thought and sense being stilled: it is a high state of consciousness, out of which nascent thought may come in active life at a moment of need. But for the time being we are in a state of realisation, developing spiritual consciousness and having no need for thought. In the silence the mind is withdrawn from sense-perception that it may sense only from within outward. It needs training to remove the vividness of sense-impressions, both of the present and of the past, that this higher consciousness may be installed. If for twenty, fifteen, or even two minutes we can, without any change of thought, hold only one idea, such as "I am thine Omniscient Life within thee," the fine feeling will come welling up from within, and will be distributed throughout the entire organism.

If the word "Wisdom" is held in a mind trained in meditation, with all else shut out, that mind will become as though illuminated by a great light with which it is entirely engaged, and be carried straight back to its Principle of Being. To make a picture of it in sense, imagine the body lit up within by a great flame, which shall be, ideally, Wisdom lighting the mind. Thus the connection comes—Wisdom comes.

If, *pari passu* with our daily life on the ordinary plane, we take the time and make the effort necessary to develop this spiritual consciousness, it will manifest itself in us one day, as we evolve out of the Adam process of doing things by the sweat of the brow. If you can keep your mind calm, if you can keep yourself in a state of inspiration, that which is best will come to you. In order to get into contact with what is within you, you must have inspiration; and you must not have fear.—From "Knowledge is the Door," by DR. J. P. MILLS.

TO DEFEND HER DREAMS.—It is doubtless the case that the dreams of childhood are more delightful than those of maturity. Of a little girl who hated being awakened early in the morning it is told that on one occasion she pinned the following notice to the coverlet of her bed: "Trespassers on my dreams shall be prosecuted." Let us hope the warning was respected.

NOTES OF A SCOTTISH SEANCE.

By J. CAMERON.

The private sésances of the two Glasgow mediums, Mr. and Mrs. Curtis, are yielding results of considerable evidential value. The veteran investigator, Admiral Moore, regards the Direct Voice as the highest manifestation yet afforded to mankind of the existence of spirit life, and within the last few months this supernormal phenomenon has been a prominent feature of the Curtis sésances. What follows are rough jottings taken at one of those gatherings on Friday evening, May 22nd. After a quarter of an hour in invocatory and singing preliminaries, the Indian control, "Whitefeather," announced the presence of Alexander Lamont, who desired to speak to one of the sitters. Eventually the spirit was identified not by his Christian name, but by a pen-name, "The Vicar of Deepdale." Lamont passed over some twenty years ago, and long before the medium came to Glasgow. The "Vicar" was a well-known journalist, essayist, and poet, and for a quarter of a century one of the most popular contributors to the "People's Friend," a Scottish weekly miscellany, which in Lamont's time was of high literary standing. The papers of "The Vicar of Deepdale" were widely read. A long and interesting conversation ensued between the spirit of Lamont and the sitter to whom Lamont was intimately known. Details, however, were in many instances unsatisfactory and unconvincing, but the fundamental fact of identification was indisputably proved. Keeping in view that Lamont had to make himself known through the undisciplined brain of the Red Indian, and that the latter had to function through the bodily organism of a white man, the surprise of the writer was at the time that Lamont's message was so full and clear as it was. The writer has not had extensive experience of sésances, but he has throughout a long and busy life been obliged to be a close observer. In the Lamont communication and other communications at the sésance under review he came to the conclusion—possibly an erroneous one—that there are psychics in the spirit world performing the same part that our mediums at present are performing on the earth-plane—that the corporeal and the spirit intermediary occasionally nod—that neither can claim infallibility in the matter of absolute accuracy of details—that to advance such a claim would be presumptuous when one bears in mind the process of filtration through which communications at present pass between the seen and the unseen world. How, then, did the "Vicar" comport himself in his determined efforts to pierce the barriers and get his message through? When pressed for details more or less minute he pleaded for time and reminded the sitter that there were difficulties to surmount which he (the sitter) could not then understand. After a silence of ten or fifteen minutes the "Vicar" again announced himself and seemed to get on a much more friendly footing with "Whitefeather." The Indian duly intimated that "Law-mount" was again in the circle with a set message for his friend the sitter, which he wished the latter to note and make known. In this communication, deliberately spoken through the Indian and as if dictated to an amanuensis, the "Vicar" appeared as the brilliant, vivid descriptive writer known to the sitter, using words that leaped and throbbed with life. It is matter of regret that a stenographic note was not taken of the "Vicar's" stimulating address, the burden of which was the power of the Press. The Press, said the "Vicar," had in his own day in the wide range of its influence surpassed the pulpit. To-day it was the mightiest agency in making or marring a movement. When Spiritualism captured the Press—the journalism of the country—and compelled it, as it would ultimately compel it, to make known its message, then, and not till then, would Spiritualism take its place in the vanguard of the religions of the world and march with unbroken step to its predestined goal. In the "Vicar's" message there was no trace of the mental characteristics of the medium. "Whitefeather," in his broken English, stuttered out the words phonetically with marvellous accuracy of sound. The writer is convinced that the Indian spoke the "message" almost entirely phonetically, reproducing verbatim the words and sounds as

they were repeated to him. "Whitefeather" is usually an impatient spirit and disposed to wander rapidly from one subject to another. In the present instance it appeared to the writer as if Lamont held the Indian by sheer force of will to his task, ringing into his ear word by word each sentence. Noteworthy features of the "message" were its grammatical correctness and its perfect punctuation. These details may seem out of place, but are given in confirmation of the theory of the writer that the message was slowly dictated to the Indian in the spirit world by the old journalist or someone who cleverly personated him.

In the invisible group thronging the séance room, the "Vicar" was succeeded as speaker by Mr. Harry Alfred Long, for many years a prominent and picturesque figure in the public life of Glasgow. Mr. Long passed away many years ago in Australia. In Glasgow he was known as a lecturer on a variety of subjects, and a debater who had crossed swords with "Iconoclast" (the late Charles Bradlaugh) and other notable exponents of Free Thought. In appearance, Mr. Long was a striking figure, tall, with a strong intellectual cast of features, and long white wavy hair. When "Whitefeather" announced the old debater, the Indian was asked to describe his appearance, and the sitters who knew Mr. Long were unanimous that the description given was remarkably exact, even to the strong face and the long white locks. What impressed most of all those who knew Mr. Long was the reproduction of his voice by the control, and a loud stamp of the foot peculiar to him on the platform when emphasising a point.

Close on the heels of Mr. Long came another voice, this time through the trumpet, and audible to everyone in the circle. It was the tragic note of the séance—the voice was that of a man who had dishonoured his own name, and by maladministration of funds entrusted to him had ruined scores of families. He pleaded with the eloquence of despair for the prayers and the sympathy of the sitters, and demonstrated in a voice that shook with anguish how beyond the tomb the man who has here sown the wind must there reap the whirlwind—that the evil that men do lives after them. Almost invariably the incarnate spirit is optimistic in the details which it furnishes of the state in which it finds itself. This is the only instance where the writer has heard the tragic note from the other world; it did not jar on the ear nor on the reason. The fundamental doctrine of modern Spiritualism is and will be that what a man sows that shall he also reap.

COMMON SENSE IN PSYCHICAL RESEARCH.

A reception was given to Mrs. Annie Besant on the afternoon of the 29th ult., at the International Club for Psychical Research, in celebration by the Committee of the third anniversary of the founding of the Club. The programme included an address by Mrs. Besant on "Common Sense in Psychical Research," in the course of which she spoke of the reasonableness of research into the hidden movements of Nature and of the fallacy of supposing the existence of miracles where there was nothing but natural law. The things which were passed by carelessly every day were just as marvellous as any phenomena which we might come across in connection with psychical research.

The sense of awe and reverence in looking at an astral phenomenon seemed to her quite as needless as it would be if we looked out of a window and saw a physical phenomenon. If we took that common-sense view we should learn a great deal more, and be free from a number of those puzzles and wonderments that seemed to beset people when first they began to see things unseen to the normal vision itself. We should realise that astral vision was not in the least more marvellous than physical vision; it merely enabled us to see things which could not be seen with the physical sight.

Lady Churchill presided, and amongst those present were Lady Muir Mackenzie, Miss Lind-af-Hageby, Major-General Sir Alfred Turner, the Rev. Sir C. J. M. Shaw and Miss Estelle Stead.

THE VISION OF REALITY.

[The following from that remarkable book "Ghost Land," edited by Emma Hardinge Britten, describes a conversation between the author of the work, a mesmeric sensitive employed in the experiments of a brotherhood of Continental occultists, and Constance Müller, a clairvoyante associated with him in the experiments. Its interest lies in the distinction drawn by the clairvoyante between the realm of impermanent forms and the spiritual world proper.]

"Constance," I asked, "is it given you to know what new form you will inhabit? Surely one so good and beautiful can become nothing less than a radiant planetary spirit?"

"I shall be the same Constance I ever was," she replied. "I am an immortal spirit now, although bound in material chains within this frail body."

"Constance, you dream. Death is the end of individuality. Your spirit may be, must be, taken up by the bright realms of starry being, but never as the Constance you now are."

"Forever and forever, Louis, I shall be ever the same! I have seen worlds of being these Magians do not dream of. Worlds of bright resurrected human souls upon whom death has had no power, save to dissolve the earthly chains that held them in tenements of clay. I have seen the soul world; I have seen that it is imperishable."

"Louis, there are in these grasses beneath our feet spiritual essences that never die. In my moments of happiest lucidity, my soul winged through space and pierced into a brighter interior than they have ever realised—aye, even into the real soul of the universe, not the mere magnetic envelope which binds spirit and body together. Louis, in the first or inner recesses of Nature is the realm of force—comprising light, heat, magnetism, life, nerve-aura, essence and all the imponderables that make up motion, for motion is force, composed of many sub-divisible parts. Here inhere those worlds of half-formed embryonic existences with which our teachers hold intercourse. They are the spiritual parts of matter and supply to matter the qualities of force; but they are all embryonic, transitory and only partially intelligent existences. Nothing which is imperfect is permanent, hence these elementary spirits have no real or permanent existence; they are fragments of being, organs, but not organisms; hence they perish—die, that we may gather up their progressed atoms, and incarnate their separate organs into the perfected man."

"And man himself, Constance?"

"Man as a perfected organism cannot die, Louis. The mould in which he is formed must perish, in order that the soul may go free. The envelope or magnetic body that binds body and soul together is formed of force and elementary spirit; hence this stays for a time with the soul after death, and enables it to return to, or linger around, the earth for providential purposes, until it has become purified from sin; but even this at length drops off, and then the soul lives as pure spirit, in spirit realms, gloriously bright, radiantly happy, strong, powerful, eternal, infinite. That is heaven! That it is to dwell with God; such souls are His angels."

"The hand is not the body; the eye is not the head; neither are the thin, vapoury essences that constitute the separate organs, of which the world of force is composed, the soul. Mark me, Louis! Priests dream of the existence of soul worlds; the Brotherhood, of the beings in the world of force. The priests call the elementary spirits of the mid-region mere creations of human fancy and superstition. The brothers charge the same hallucination upon the priests. Both are partly right and partly wrong, for the actual experiences of the soul will prove that beings exist of both natures, and that both realms are verities; only the elementary spirits in the realms of force are like the earth, perishable and transitory, and the perfected spirits in the realm of soul are immortal, and never die."

I SLEPT and dreamed that life was beauty;
I woke and found that life was duty.

—ELLEN S. HOOPER.

EVERY blade of grass has its own drop of dew.

THE LATE MR. F. W. H. MYERS.

A VINDICATION.

By E. SOLLOWAY.

Mr. F. W. H. Myers' great work, "Human Personality and Its Survival of Bodily Death," appears to have received scanty justice up to the present from some of the journals representing Spiritualism. I often hear Spiritualists quote Myers as though he opposed all theories of spirit-communion. This inference from his work is unjustifiable.

Take his own words: "The theory of the subliminal self need not be pushed so far as altogether to negative spirit intervention; in fact, the two views," that of the subconscious self and that of spirit communion, "support each other." The method and object of Myers were those of the expert scientist. He sought to apply to the problems which most profoundly concern man those methods of inquiry which, when attacking other problems, he had found the most efficacious—the methods of modern science. Neither affirming nor denying the Spiritualist hypothesis, Myers takes up the attitude of impartial inquiry. What had been reserved in a compartment consecrated to religion or superstition he seeks to open to observation and experiment. His object was to break down that artificial wall of demarcation which had thus far excluded from scientific treatment precisely the problems which stand most in need of all the aids to discovery which such treatment can afford.

The hypothesis of spirit intervention looms behind the hypothesis of the subliminal self; but that intermediate hypothesis should, in a long inquiry, prove useful to the partisans of either side. For those who are altogether unwilling to admit the action of agencies other than the spirits of living men, it will be needful to form as high an estimate as possible of the faculties held in reserve by those spirits while still in the flesh. For those, on the other hand, who believe in the influence of discarnate spirits, Myers' scheme affords a path of transition, and, as it were, a provisional intelligibility. He provides a limiting and rationalising hypothesis. The two views are complementary. "If our incarnate spirits can act telepathically in, at least, apparent independence of the physical the presumption is strong that other spirits may exist independently of the body, and may affect us in a similar manner."

Myers states that it is to Swedenborg that we are indebted for the origin of the notion of science in the spiritual world. In speaking of the exceptional trance history of Swedenborg, he states that

in this case there appears to have been excellent objective evidence of clairvoyance and of communication with departed persons. The mere subject matter of his trance revelations was enough to claim respectful attention. Swedenborg must be regarded as a true and early precursor of inquiry into the nature of trance manifestations. It was to him that that unseen world appeared before all things as a realm of law; a region not of mere emotional vagueness, or stagnancy of adoration, but of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to apprehend.

Myers' inquiry is based on the presumption that if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.

The study of the subconscious self and subliminal workings is the more necessary now that we realise the slow and complex evolution of man, his latent powers and faculties, and the fact that it is very probable that it is the subconscious self which receives impressions from discarnate sources or other planes of thought, as well as the influx of life.

If we bear in mind that man cannot create a thought, that "thoughts are things," then there is not much difference between the hypothesis of Myers and that of the Spiritualists. Myers uses the words "supraliminal" and "subliminal" to express the mental life which goes on above and below the ordinary threshold of consciousness. The normal consciousness may be compared to the few feet of rock jutting out from the surface of the sea and the subliminal or submerged consciousness to the miles of the

same rock hidden in the depths of the ocean. Our present self-consciousness is only a partial emergence of the real consciousness.

Myers tries to show that latent powers of the self can come to the surface when by any means the normal consciousness is placed in abeyance. Is this view greatly different from that of the Spiritualist who believes in mediums and spirit control? Certainly not, if we regard the subconscious self as the receiving ground for the inflow of thought and life. Myers considers "that no self of which we can here have cognisance is in reality more than a fragment of a larger self." And one purpose of the work is to show that the subliminal uprushes—the impulses or communications which reach our emergent from our submerged selves—are (in spite of their miscellaneousness) often characteristically different in quality from any element known to our ordinary supraliminal life. They are different in a way which implies faculty of which we have had no previous knowledge, operating in an environment of which hitherto we have been wholly unaware. In his searching review of the capacities of human personality he shows that whilst man is at once profoundly unitary he is also almost infinitely composite.

Whence comes this wisdom of the subliminal self as revealed through automatic script, trance and genius? The argument of Myers assumes a soul in man and in the universe an answering spirit. Is this position far behind that of the Spiritualist? In his discussion on "Sports of Heredity" he states that in genius a new faculty is not brought into being, but an existent faculty raised above the threshold of supraliminal consciousness. And then, as if perceiving the necessity for a fuller explanation, he continues: "Would it be near the truth to assume that the spirit of man can draw strength, knowledge and life from a spiritual universe, and conversely that in the universe are spirit intelligences accessible and responsive to the spirit of man?" In his claim that there is a real analogy between certain of the phenomena of the "sleep state" and those of genius he states that "in both there is the same sense of drawing no longer upon the narrow and brief endurance of nerves and brain, but upon some unknown source exempt from those limitations." And he inquires, "Is not man a cosmical spirit as well as a terrestrial organism, and is he not related with a spiritual as well as a so-called material world? . . . Sleep may stand in closer relation than vigilance to a spiritual environment."

Myers suggests that the self of sleep is a spirit freed from ordinary material limitations. This conclusion accords with the hypothesis that we are living a life in two worlds.

The waking personality is adapted to the needs of earthly life; the personality of sleep maintains the fundamental connection between the organism and the spiritual world by supplying it with spiritual energy during sleep, and itself develops by the exercise of its own spiritual faculties.

The inference from all the evidence is that we are living a planetary life in this material world to which the organism is intended to react; and also a cosmic life in that spiritual world, which is our native environment.

Is not this good Spiritualistic philosophy?

In concluding his chapter on "Hypnotism" he says:—

Man's spirit actually does draw in energy from some spiritual environment. The life of the organism depends on a perpetual and varying indraft from the cosmic energy, and there will be effective therapeutical or ethical suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws fresh energy from the spiritual world.

In speaking of telepathy he concludes that "Life has the power of manifesting itself to life," and admits that

telepathy has bridged the interval between spirits incarnate and discarnate, for there seems no limit to the distance of its operation or to the intimacy of its appeal. In the infinite Universe man may now feel, for the first time, at home. The worst fear is over, the fear of spiritual extinction or spiritual solitude; the true security is in telepathic law. In a sense which goes deeper than metaphor we can now say: "We are every one members one of another." Like atoms, like suns, like galaxies, our spirits are systems of forces which vibrate continually to each other's attractive power.

By a long series of narratives he has endeavoured to prove

that departed spirits, perhaps as frequently as incarnate spirits, have communicated with incarnate spirits.

It was when Myers began to investigate "Trance Phenomena" that he reached, even against his will, a point he had not anticipated. He had been forced unexpectedly forward by the sheer weight of evidence, far beyond the reserves and cautious approaches of the earlier stages of the work. After investigating the mediumship of Mrs Piper and Stainton Moses, he remarks:—

It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance-utterances and writings of sensitives apparently controlled by those spirits *is established beyond serious attack.* (The italics are mine.)

Starting out on an analysis of the latent faculties of man, the point towards which his argument carried him was the existence of a spiritual environment in which those faculties operate.

Eventually he states that:—

The evidence for communication from the departed is now, in my personal estimate, quite as strong as that for telepathic communication between the living.

He goes even further:—

Finally, we must admit the possibility of a knowledge which comes to man from no individuated, or at least from no human source, which is no longer inference, but the reflection of reality itself.

The prime need of man is to know more fully, that he may obey more unhesitatingly, the laws of the world unseen. And how can this great end be attained save by the unfoldment from within, in whatsoever fashion it may be possible, of man's transcendental faculty, by his recognition of himself as a cosmic being?

Myers thinks that we are on the verge of great discoveries: that the spiritual world is just beginning to act systematically upon the material world. Action of the spiritual world upon our own there must always have been; action both profound, universal, and, so to say, automatic, and very probably also irregular action with specific moral purport, such as has been assumed to accompany the rise of religions. But it is not we who are in reality the discoverers.

We should not be going beyond the truth, if we described our sensitives as merely instruments, our researchers as merely registrars, of a movement which we neither initiated, nor can in any degree comprehend. . . . Perhaps in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos, too. Our struggle is the struggle of the universe itself; and the very Godhead finds fulfilment through our upward-striving spirits.

Since Myers concluded his investigations as a full-fledged Spiritualist philosopher, is it not rather unfair for certain Spiritualists to continue to quote the earlier portions of "Human Personality" and to neglect its final conclusions, as though its author were really an opponent of Spiritualism?

A NEEDED PROTEST.

The Animals' Friend Society (York House, Portugal-street, W.C.) has just published as a twopenny pamphlet the speech which Mr. John Galsworthy delivered at Kensington Town Hall last December at a meeting called to protest against cruelty to performing animals. Mr. Galsworthy does not mince matters. After affirming that the true conscience of the country has ranged itself definitely against the infliction of unnecessary suffering on any sentient thing, he defines "unnecessary suffering" as "all suffering inflicted for our pleasure, distraction, and even for our convenience, as distinct from our preservation." That it is inflicted on creatures unable to raise hand to help themselves, or voice to tell us what they suffer, makes it ever in his opinion "the more black and abominable." As "nearly all the suffering we inflict, whether on human beings or on animals, comes from our not thinking," he ventures to suggest that "a little more thought will do no harm to any one of us." We quite agree, and trust the lesson will be taken to heart by some of our fashion-lovers and pleasure-seekers.

"THE WHIPS OF GOD."

In the course of an address under the above title, delivered to a crowded meeting at the Arts Centre, Mortimer-street, W., on Sunday evening, May 17th, Mr. Percy R. Street said that throughout human history we found distinct traces of man's desire to solve the problems of life, and by so doing to become more wise, and more in harmony with its laws. In their enthusiasm many of the teachers of old believed that man was reaching Utopia, and in the present day there were still those who were constantly assuring us that we were on the verge of higher things. Such philosophy was no doubt comfortable. It was good to think that as we moved through life all was well, and to suggest to oneself that the world was better now than in the past. The whole history of life was the history of the progression of the spirit. He did not think it could be denied that creeds had been one of the greatest obstacles to progress. Humanity, however, was prone to make creeds, and hedge itself about with ceremonies. If men would only guard carefully the truth they had discovered, and maintain their equilibrium, then he (the speaker) would have nothing to say against creeds. But it was a melancholy fact that truth had often been concealed from sight in a garb of ritual and ceremonial and the structural creed regarded as of more importance than its interior spirit. Many men were possessed of an ambition to save the souls of their neighbours, an ambition which sometimes amounted to a vice. Truth had been distorted by the propagandist, and his methods were the whips of God driving humanity back to the primal simplifications of religion.

To-day, as a result of false teachings, many had become indifferent to truth. The average man was nominally a Christian and indifferent, but there were others who were not Christians and not indifferent. When he (the lecturer) said "Christian," he did not refer to a true follower of Jesus, he meant the man who had been brought up in the conventional teachings of Christianity, and imbibed the ritual without reaching the heart of the truth. Mr. Street then referred to the work of missionaries, which was often rendered mischievous on account of the undue attention paid to dogma, creed and ritual. If the future race was not to be materialistic and sickened by the failures of previous propagandists, now was the time for those to rise up who professed to have discovered the hidden processes of Nature, and according to their efforts so would the future be. In using the truth they would be laying the foundation of the religious idealism of the future. The lethargy of the people was more apparent than real—there was a seething turmoil beneath the surface. False ideals would be thrust aside and true ones would take their place. Man's nature was now viewed as having greater scope and being essentially divine. He was beginning to dissect himself and to discover that he possessed many functions, many ranges of vision which he had not hitherto suspected. He was a spiritual being, a conscious or unconscious moulder of his own destiny. All men were virtually equal and should have an equality of opportunity for self-expression, for they had similar needs and feelings, being much more alike than they appeared to be.

Spiritualistic philosophy, with its experiments and revelations, proved that there was no limit to human development and possibility—no man need be the slave of his position and environment. To reach the hearts of the people preachers must have understanding of the fullness of life and be free from any sense of superiority. Spiritualism provided a perfect system of race culture. He called upon his hearers, in their everyday lives, to live up to the Gospel of love and service.

OUR present society is a wilderness of disorder, out of which the spiritual pioneers will bring order and harmony.

THAT BEAUTY IS SKIN-DEEP is a proverb that has itself been called skin-deep. Complexion and the bright skin come from within, from health of system, and even then the real beauty implies something more—some health and freedom of spirit, faculties of love and insight that are more deeply rooted and native than any health of body, and harder to acquire.

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THE GREAT IDEA.

Those who take a wide survey of the world to-day are generally unanimous in their view that during the last generation we have witnessed an advance in education and intelligence greater than that represented by several generations of the progress immediately preceding it. And it is natural enough. Each fresh discovery when applied and developed leads to new discoveries, and these in turn to others. The contributions of the next century to world-advancement will probably as far eclipse the attainments of the last century—"the wonderful century" as Alfred Russel Wallace called it—as that one excelled its predecessor. Progress, in short, is cumulative.

But progress, however much it may yield high results in given directions—scientific discoveries, artistic achievements, mechanical inventions—must be an *all-round* matter. It is an error to point, for example, to ancient Greek statuary, and, realising its unapproachable beauty, to contend that the world since then has gone backwards. That would only be true if all the ideals of human attainment were comprehended in the work of the sculptor's chisel. Progress must consist not only in great discoveries and achievements but in their harmonious relation one to another, and their general application to human welfare. Inequalities must be overcome. A nation devoted to agriculture may produce the highest results for its people in the way of physical well-being and leave them mentally and spiritually stunted, or by concentration on some form of art or literature give them a feast of the soul and a famine of the body. It would be a poor argument for the latter example of one-sided development that the nation had given its attention to supplying the *higher* need. For when the lower side is starved the degrees of necessity become changed, and the shrunken root becomes of more importance than the highly developed flower.

As regards the question of spiritual progress—considered especially in relation to modern Spiritualism—we have little reason to fear premature or excessive development. Its course so far has been painful and disciplinary, the conservatism of the ages has intervened to check it at every step. Great vested interests of the theological order, seeing in its advance a danger to their future well-being and discerning the reality of its claims, raised frenzied cries concerning its diabolical character. This, to say the least, revealed a want of any sense of humour. The rewards of the "Devil" must perforce be temporal—riches, beauty, power, popularity, the delights of the flesh. Poverty, social ostracism, the sneers and jeers of the worldly-minded, "the oppressor's

wrong, the proud man's contumely"—these were the lures of the "Devil" in this case. Such a grotesque version of Faust and Mephistopheles could have been evolved only in diseased imaginations—minds untrained to think. Small wonder that the vested interests in question have shown a tendency of late to abandon the "diabolical" argument. It was too silly even for "the man in the street," who nowadays is very much more intelligent than he used to be. Quite frequently to-day he discomfits his "pastors and masters" with questions that send them back to their studies with an uneasy feeling that, like Trotty Veck, they are getting very much "behindhand with the world."

All this is to the good so far as our movement is concerned. We can endure unthinking prejudice, as we have endured it and survived. But the criticism of thinking and impartial minds, this need not be merely endured—it can be met and welcomed. We need it. We have an Idea—a great IDEA; it has been tested, it works; it will bear the severest scrutiny. We are looking for those who will come in and help us to develop all its possibilities. It is an Idea that will react upon every department of life; it will give stability and vitality to religion, new vistas and fresh fields of achievement to science, a wider outlook to philosophy, a new meaning to politics, a whole treasure-house of valuable facts to the forces of philanthropy and social reform. It reveals man as a spirit here and now, and banishes at one stroke a whole host of the problems and disabilities which surrounded his case while he was considered only as an animal—the creature of a day, the victim of ills which could never be wholly remedied. It lifts a corner of the curtain of mystery and reveals not only the outworking of intelligent design, but unnumbered hosts of unseen workers to whom part of the design is entrusted—co-workers with men in the flesh, advising and inspiring them in countless ways. That these were at the back of the Idea is an adequate explanation of the fact that neither the malignity of its enemies nor the follies of some of its friends could extinguish it or bring it to shame. It has taken many forms in its career through the human mind, all of them small aspects of itself—it meant for some merely an extension of human faculties, for others the demonstration of a life beyond, reunion with those they had lost by death; for others yet a fascinating study, throwing new light on religion, science and philosophy. To us it has a vaster meaning. It means the joining up of all the armies of humanity, seen and unseen, the linking together of all the scattered things of existence—in a word, UNITY.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 7TH, 1884.)

The true position to take up I maintain to be that the evidence of testimony may be, and is now, in this whole department, raised to such power that no rational and candid mind is any longer entitled to demand personal experience. Of course, the facts will go on occurring and the evidence accumulating. But there must be a point at which we can declare to "inquirers" that their understandings have no longer a *right* to the evidence of their senses. That we shall not thus convince the world—lazy, illogical or prejudiced—I am well aware. It is so nice and easy to see when there is anything to be seen, and so troublesome to study and think. But we shall avoid a false position and a comparison not perfectly legitimate. We are, in fact, so far from being already able to provide the conditions at will, that the very object of our researches is to ascertain whether these conditions really belong to the "scientific" order—that is, are dependent on laws in fixed and regular operation—or are in part subject to the will of intelligences which we cannot control.—From an article on "Scientific Verification," by C. C. Massey.

CONSTRUCTIVE SPIRITUALISM.

BY W. H. EVANS.

There are at the present time certain individuals who are endeavouring to throw discredit upon the Spiritualist movement by declaring that we have no right to the word "Spiritualism." According to these persons we should use the word "Spiritism" and call ourselves "Spiritists." It is notable that on the Continent the name "Spiritism" is more frequently used than that of "Spiritualism," which is the name preferred by English and American Spiritualists. And I think that the word "Spiritualism" is not only more expressive, but covers a wider field than the word "Spiritism," and as there is no tariff on language, I feel that the fine connotations of that word belong to all sections of the human family.

Spiritualism is the opposite of Materialism, and as such expresses in itself an attempt to explain the phenomena of the universe on a spiritual instead of a material basis. The two theories are generally held to be mutually antagonistic, though perhaps a little clear thinking would reveal that they are two aspects of one great truth.

Materialism itself rests upon a super-sensible basis. The atom cannot be cognised by the senses. But even that infinitesimal point of matter has been split up, and is now regarded as a world system in miniature, with electrons and ions circling within it at inconceivable rates, around some centre of attraction. So that the electronic year, though inconceivable to us, would be real to a being living in harmony with such a world. But it is still within the material universe. It is not spirit as the philosophic Spiritualist conceives of it.

It is not my ambition here to postulate what spirit is. But if we go as far as the materialist desires us—and we are quite willing—there is no reason why we should not go one step further. After all, the question is whether the universe is rational or not. To the materialist it presents a continually changing scene, a succession of phenomena in which he fails to discern any design or purpose, such as that of which the Spiritualist speaks. Without this design and purpose the universe ceases to be rational to man, because it not only disappoints his moral expectations, but thwarts his spiritual desires which require a spiritual world beyond death for their development and fruition.

The word "Spiritism" confines attention to the material or phenomenal side of Spiritualism. It is the scientific aspect, and there are many who vigorously protest that Spiritualism is not a religion. By this they mean that you cannot make a religion out of the usual phenomena denominated Spiritualistic, which is true so far as it goes. But these people, like the materialists, do not go far enough. No one looking at a pile of bricks and stone and wood and mortar, thrown at haphazard, could call it a church. But they are the facts with which a church can be built. And apart from their scientific interest, there is that in the facts of Spiritualism out of which you may construct a religion.

In the early days of Christianity a great deal was made of the resurrection of Jesus. "If Christ be not raised, then is our preaching vain," said Paul. Whether we dispute it or no, this was the great fact of primitive Christianity. It was an appeal to a scientific basis of faith. The word "spiritual" was in use. It was understood to refer to the finer nature in man—the Christ within, "who was the hope of glory." But philosophical disquisition and metaphysics tended to denude the word of its esoteric meaning, and gradually brought the ancient term "Spiritualism" into disrepute, until Idealism came to express much of the older Spiritualism and its fine connotations.

Swedenborg's experiences tended to revive the original appeal to fact. And when the flood-tide of the new dispensation set in in 1848, the word "Spiritualism" was again used and emphasised. It is true that a great deal of fraud and chicanery has been practised by some so-called followers of the cult, but that is no reason for discarding the only word which expresses what we stand for. Strange doctrines and theories abound, it is true, but as Spiritualists are not anxious to import their philosophy ready made, as we do the commodities of life, they

must be content slowly to build up their philosophy and religion.

In the new psychology much that has been misunderstood, misinterpreted and misapplied will gradually be made clear. The varying aspects of consciousness will be better understood, facts will be co-ordinated, and there will gradually filter through—as there has already—a body of teaching which will appeal to the highest instincts of humanity.

To confine our attention wholly to the phenomenal aspects of Spiritualism can only result in a lop-sided development and a weakening of the movement. The ethical issues which flow from the facts must be kept in view. The unfoldment of the psychical nature should also tend to reveal the spiritual nature of man. If we wish to plumb the depths we must dive deeply. And in all things "keep an even mind."

FACTS AND PRINCIPLES.

Spiritualists are very fond of appealing to facts. But facts, as facts, are not everything. To use again the simile of the scattered bricks, wood, stone, and mortar, all these things are so many facts, but it is not until the principles of building construction are applied to them that any kind of structure is possible. The world is full of isolated facts. Science deals largely in them, but science has also to do with something else, and that is principles. This latter is apt to be overlooked in our discussions. For instance, up to the time of Newton no one thought that the fall of an object to the earth, of the flowing of water down hill, of the floating of a star in space, were at all related. But Newton's reasoning revealed a principle which united these different facts, and presented to us a synthetic whole, harmonious and beautiful. The collecting, tabulating, and comparison of various facts in the "world of life" led Darwin and Wallace to the discovery of the law of evolution, and it is difficult to-day to conceive of our getting on without this grand conception. Likewise the phenomena of Spiritualism need to be allied to some principle. Without this they are unstable and meaningless.

Now in all the study which these phenomena have received during the past sixty odd years, one point emerges with clearness and an almost embarrassing distinctness. The phenomena are different from the usual phenomena in Nature in that they are allied to some form of human consciousness. And the point in all these various happenings is that there is a consistent and persistent claim that they are caused by the spirits of people who once lived here. Of all the many theories that have been advanced there is none that unifies the facts as does this claim, which emerges from the facts themselves. All other theories break down at the crucial point. And it is this claim which many Spiritists ignore as much and as long as they possibly can.

Remembering what was advanced earlier in this article, we can see that the facts lose more than half their value as soon as this claim is ignored, and that, taken together with many other analogies in Nature, these phenomena tend to support the hypothesis that man is immortal.

I am quite aware of the scientific value of the facts as facts. But what scientist worthy of the name is content to collect facts without reasoning as to their causes? I once heard a scientist proclaim that he hated theory. That was a painfully limiting statement. We cannot get along without theories and hypotheses; they are mental tools which we use to elucidate problems. Also, it argues a lack of imagination to pooh-pooh theories and theorising. An intelligent use of the imagination is absolutely necessary in every domain of investigation.

Those who speak of Spiritualism as a science only, too frequently ignore those principles underlying its facts. It is the association with human consciousness that constitutes their greatest value. A moving table may reveal a force, but it is the intelligence expressed through the movement which is of greatest importance. And when that intelligence sets up a claim, sustains it, and establishes its identity, it reveals a principle involved in the persistence of the human consciousness through the change of death.

(To be continued).

THE intuitive have a whole universe for a library.

THE SUBCONSCIOUS MIND.

BY H. ERNEST HUNT.

The question of the subconscious mind is to-day coming into such prominence in many directions that no apology is needed for dealing with the subject. To some, no doubt, the relationship between the realms of the conscious and the subconscious is perfectly familiar, but to many more a knowledge of the fundamental principles of mind may prove welcome.

Countless well-informed folk are totally unaware of there being any department of mind other than the conscious, of which they are so obviously cognisant. It is largely because we are so apt to take as mere ordinary happenings the hundred marvels which make up each hour of our day that the miracles of our minds go unnoticed.

How, for instance, can the mind time itself to awaken one at a pre-determined hour of the morning, even in the absence of a clock? Yet this is a quite commonplace happening to many people. How is it that old folk on the verge of senile decay, when their very memories are failing, can yet clearly recall the events of their childhood, fifty, sixty or seventy long years ago?

Such considerations as these drive us irresistibly to the conclusion that there are faculties and chambers of the mind with which in the ordinary way we are unfamiliar. Psychology has opened a window upon these wonders, and has given us a peep at an unexplored region which holds benefits for the human race such as no man yet can estimate. It is almost impossible to exaggerate the importance of the gradually increasing knowledge we possess.

Most authorities agree in regarding conscious mind as but a very small fraction of the whole, and we may liken mind to a mountain, the summit of which soars above the clouds; this portion then will represent the conscious mind, and the rest the subconscious. There is frequently some confusion of terms in dealing with mind, and one comes across such labels as "super-conscious," "subliminal," "supra-liminal," and so on; but since we really do not know exactly what we mean by any of these names it seems wisest, for simplicity's sake, to use the term conscious for that part of the mind of which we are normally aware, and to designate the remainder—whatever it may comprise—the subconscious.

Now there are two vital characteristics peculiar to the subconscious mind which are of immense practical importance, and although there are also other special faculties of less moment, with them in this necessarily brief article I do not propose to deal.

The first point is that the memory of our subconscious mind is perfect. It is absolutely unforgetting, and on it is graven our record, our successes and our failures, our momentous decisions and our fleeting thoughts, the whole of the impressions that have passed through our mind in life. From it nothing can be eradicated or changed, it is irrevocably our "judgment book," and I believe we shall neither need nor experience any other. That record is our character, our most real self which, thought by thought and action by action, we have compiled, and for which we must, as rational beings, be held responsible.

The fact that we do not recollect one tithe or fraction of those experiences weighs not one jot in the scale of the reckoning; the normal memory may be good or bad, but the subconscious memory is perfect in every detail. As witness to this, consider how delirium, intoxication, or even sleep may cause long-buried incidents to come to the surface in speech; mark the case of the reminiscences attendant on "second childhood" referred to above; note how the whole past life is reported to flash in an instant across the drowning man's gaze; and finally, see how the hypnotic state lays bare these hidden chambers of the memory.

At any given moment, whatever we may appear to be, we are what we are by virtue of this absolute record of ourselves; by this we assess ourselves and our position in the ordered scheme of things which takes no count of luck or chance. Therefore, also, whatever of undesirable thought we entertain, by so much do we inevitably lower ourselves, and upon whatever inspiring ideals we fix our effort and intention, by just so much do we tend to rise.

We are masters of our own thoughts, we keep the gateway of our minds, and with ourselves must ever remain the responsibility of what material we incorporate in the fabric of our minds. For these impressions once received are not docketed away as dead matter in pigeon-holes, but remain as living forces, sending up to the conscious mind their promptings of new ideas according to the balance of thought there recorded. If in the past bad has predominated, then evil will be the bias; if the evil is outweighed by the good, then will the bent turn toward the good. Psycho-analysis shows us how a latent and apparently forgotten sense-impression can lie like a malignant force in the subconscious mind, producing all sorts of unexpected physical distresses, until it is discovered, and exploded or neutralised. So it is that our minds, our very selves, are compounded of these living thought-forces for which we needs must shoulder responsibility.

Here arise a thousand and one side issues which concern our daily lives in the most intimate fashion, upon which I might enlarge, but considerations of space compel me to leave this aspect of the mind and to point out the second vital characteristic, which is that the subconscious mind is extraordinarily susceptible to suggestion. The powers of argument, reason, comparison and other mental processes are essentially faculties of the conscious mind; but the subconscious of itself is like a plastic mould which registers impressions according to their intensity or duration, and possesses no powers of discrimination or rejection. This is the explanation of the wonderful phenomena of hypnosis, in which the normal faculties of reason and comparison are in abeyance so that the most impossible and unreasonable fictions are accepted by the subconscious mind of the subject at the command of the operator as perfect truth. So far as the subject is concerned they *are* truth and they are acted upon as true.

Here, then, is the key which opens a door upon unlimited possibilities. Our future selves depend entirely and irrevocably upon the material which we shall have built into the composition of our subconscious minds, and dovetailing into this vital fact is the companion truth by which we know that the subconscious will register the impressions of our ideals, our high intentions and strivings, all oblivious of the limitations of actual fact which now hamper us. It is as if a man who is a coward should, by saying to his subconscious self: "I am brave and courageous! nothing can daunt me!" so forcibly inbuild thoughts of bravery that presently his brave thoughts outweigh those of cowardice, and he becomes brave. His thoughts mould his character according to his direction in fine disregard of his original handicap.

A little practice enables the conscious mind to co-operate in sending down ideas that present reason might reject as untrue; in hypnosis the guardian of the portals is outwitted while asleep, in self-building his good services must be enlisted; the question is one of concentration.

Here, then, are two facts of transcendent importance which investigation thus brings forth. It is manifestly possible to modify a character by the regular entertaining of a type of thought, and the unforgetting subconscious records those thoughts, and in time makes them living truth.

This I maintain puts character-building on a non-speculative basis, and demonstrates thought to be the free-given weapon by which we shape our destiny here and hereafter. It lays upon us the responsibility of our own lives, its message is to bid us "work out our own salvation" and to "overcome evil with good."

It is expressed here in plain and possibly even bald fashion, but these two outstanding facts seem to me of such vast and far-reaching import that I can conceive of no elaboration of word-painting or phrase that might add to the weight of their impression, nor can I think that any lack of verbal polish could impair their vision of beauty or hope.

THOUGHT is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

—C. P. CRANCH.

SOME RECENT MATERIALISATIONS.

The following interesting record of séances for materialisation reaches us from a gentleman who recently returned from the United States and who, after a call at the office of LIGHT to report his experiences, kindly consented to forward us a written account of them.

The séances of which I write occurred during the months of January, February and March of this year, and the phenomena there witnessed seem to me highly satisfactory and absolutely beyond cavil or dispute.

They were (and are still) held at the residence of Mr. and Mrs. Forbush, of Grand Rapids, Michigan, U.S.A., Mr. Forbush being the medium for the materialisations. His wife is an extremely gifted clairvoyante, so that the distinction is necessary.

In order to describe the manifestations I shall be compelled to make use of the personal pronoun to no small degree, and also to refer to private affairs of my own. As I feel that I can render some service to the cause of Spiritualism by so doing, I may trust to be pardoned.

My wife and myself, upon hearing of these séances, determined to attend a few, so the evening of Sunday, January 25th, found us at the home of the medium. There were about eight or ten persons present on that particular night; they sat chatting in the large drawing-room waiting till arrivals should cease and the doors might be closed.

From the large room mentioned, a narrow doorway leads to a little room hardly larger than a cupboard, which serves as the cabinet. This room was empty save for a chair for the medium. The window was securely barred, and we were all asked to examine the walls, floor, &c., carefully. In the doorway hung two rep curtains and a wire ran from just inside this door up to the ceiling, across that, and a foot down the wall opposite, to a box-shaped cupboard which held a receptacle containing olive oil with a wick in it to serve as a lamp. Upon the wire being pulled a slide came up or down controlling the light.

Upon the medium's entrance we formed the circle, he altering our positions somewhat. He then entered the cabinet, and we heard him sit down. His wife took her seat next to the cabinet, after turning down the gas and arranging the oil light. Behind her was a gramophone which was set playing. About five minutes elapsed, when suddenly the slide came down over the lamp till just enough light was left to see the expected forms. Suddenly the curtains were drawn and a man apparently over six feet in height, in a dark suit, appeared at the door of the cabinet. He stayed but a second, and was succeeded by a short man. Then came another man who stepped forward about two paces and pointed to a lady present. As she came forward the form disappeared and then stepped out again. She recognised him, and a conversation followed. His voice was husky and weak, apparently proceeding from an ill-formed larynx. As she bade him good-bye and turned to leave he disappeared in full sight with a "swish." Several other spirit visitors came, all being recognised save one or two strangers who had not manifested before. Among others came a nun in her convent dress, a turbaned Hindoo, and one of the medium's guides who stepped out into the room, picked up a small statue and set it down in another place.

After a few minutes the curtains again parted, and a hand pointed in the direction of my wife and myself. I walked forward with my wife, and before us stood her father! She and I both spoke to him, and he answered as well as he could, though he could hardly speak. Suddenly he collapsed at our feet and disappeared through the floor. As we turned to go, we were called back by the medium's wife, and there stood a male friend of my wife who had passed away fourteen years before! I recognised him from a picture, and my wife was so overcome that she could hardly greet him. He was able to speak, however, and told her that "mother and Nell were there, but could not manifest that evening." "Nell" was a friend of my wife's, recently passed away.

We again turned to go and again were recalled. The medium said there was someone for me. I stepped as near to the curtain as I could and a young man faced me and gazed intently into my eyes. I said to my wife, who still remained with me, "Who can it be? Is it J— U—?" (a friend who had recently died suddenly). The spirit shook his head decidedly. I said, "I don't recognise you." Thereupon he stepped a little forward and shook his finger in my face and almost glared at me, as much as to say, "You do know me." I said "Is it —?" Before I could speak the name he nodded his head vigorously and fell back speaking his name "C—."

He told me subsequently that he did not do his own "building" and tried his best to impress his likeness as he was

twelve years before when he had died a tragic death. This is a very dear friend with whom I have been in communication through other channels for many years.

At the next sitting when I was called forward (my wife was not present), I expected to see my friend, but was surprised to confront not him but my wife's friend, who asked me at once why my wife hadn't come. "Tell her to come," he whispered. I made apologies for her and asked if she should come next week. He answered "Any time."

Again I was called. My friend C— stood at the cabinet door. I rashly asked him to tell me something I dearly wanted to know, but which would hardly be suitable for others to hear. He looked round, and said, "Well, not here." He showed more sense than I! I then asked him if he would take me into the cabinet with him. He looked towards Mrs. Forbush, who stood at the entrance to the cabinet, and said, "I'll try." He disappeared to ask the guides. In a second or so he again stood before me and took my hand. His hand was slightly cold and a little damp. He led me inside with a somewhat jerky movement, and taking both my hands in his, laid them on the medium's head. I found the medium sitting with his head bent forward, and could easily distinguish that the hands which held mine did not belong to the medium. As my materialised friend led me back, I asked him to dematerialise his hand in mine, or allow me to try to find a pulse beat. Instead of that, he said, "Go on; I'll show you something." When I was again outside the cabinet and facing it, he dropped suddenly to the floor in a squatting position outside the cabinet and dematerialised all but his head, that portion of him remaining on the floor for a second and then disappearing.

A noticeable feature in these séances was the extreme plasticity of the forms. Upon my wife telling a materialised friend that his face seemed broader than when in the flesh I, standing by her, saw it contract and then expand again. One of my guides desired to show himself wearing a moustache and imperial beard. These appendages actually were materialised half an inch away from his face, so important was that particular manifestation!

Later I took with me to the séance several friends, who nearly all met departed friends of their own, forgotten for years—wives, sisters, lovers, or husbands. There is, to my mind, very little room for doubting the reality of a materialisation when a person steps forward to meet a lost mother and one hears the rapturous cry, "Mother! is it really you?"

Before the last séance I attended I was in some doubt as to when I should return to England. When my friend C— stepped to the door of the cabinet he said, in the most ordinary way, "When do you go?" I said I was not sure. He replied he would go with me and try to find a medium in London through whom he could communicate. Many things were told me at these séances of which I cannot here speak. They were spoken in whispers for my ears alone, but I think the reality of spirit return is being proved over and over again in these séances. I know I can never doubt that fact, nor can any, I think, who sat at the séances which I have here endeavoured to describe.

SYDNEY C. ELSDON.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

ST. ALDHELM, whose festival occurred a short time ago, is credited with one miracle which, unlike most of the wonders associated with saints and mystics, has no parallel, so far as we know, in the annals of psychic manifestations. After he had said Mass one day at St. John de Lateran in Rome he handed his vestment to the sacristan, who for some reason failed to take it, whereupon the saint hung it on a sunbeam! The marvel, it is related, was witnessed by many of the pious frequenters of the church.

AN AFTER-LIFE FOR ANIMALS.

The subject of "An After-Life for Animals" is very ably discussed in a pamphlet by Mr. Ernest Bell, M.A. (2d. post free, "Animals' Friend Society," York House, Portugal-street, W.C.). He claims that the after-life of animals is inseparably connected with that of our own species, and that the time has arrived when it should receive our more serious consideration, and this for two reasons: (a) Because the general belief in an after-life for animals would make an immeasurable difference in our treatment of them; and (b) because our own progress and enlightenment are involved in it. He points out that physical evolution proceeding along diverging lines has been everywhere accompanied by corresponding mental evolution, and that in the mind as well as in the body we find in the animal the identical qualities and faculties in various stages of development which we find in ourselves—not only the so-called animal or bodily feelings, but the higher faculties also, as memory, reason, sympathy and self-sacrifice. Also that as in the physical realm the animals have far surpassed us in certain qualities, so too they have in the mental realm. He alludes to the instances of the reappearances of animals after death, quoting a very striking one from the "Proceedings" of the Society for Psychical Research. A special point is made of the strong evidence for the essential unity of the animal and human mind afforded by the telepathic communication which has been found to exist between them (and which, indeed, seems to be the probable explanation of the stories of calculating horses and dogs). Mr. Bell gives a case reported to him by a lady in whom he has every confidence, of a dog which she taught to spell and to do sums in subtraction, multiplication and division. Finding that when she made a blunder he repeated it she came to the conclusion that these apparently abnormal developments were to be accounted for by telepathy between her own mind and that of the dog.

IDENTITY AND IMMATERIALITY.

In one of the early chapters of "Matter for Materialists," by Thomas Doubleday—a work which, though published forty years ago, should not, in view of the soundness of its reasoning, be considered out of date—the author seeks to impress upon his readers the importance of the truth that "there is, to the human mind, only one 'noumenon,' which is the knowledge of its own spirituality; and the utter inanity of the notion that thought, or mental perception of any kind, can reside in, or be the product of any combination of atoms of matter, or any material substance of any sort, assuming such to exist." One proof of the immateriality of that which perceives, remembers, and reflects, he points out,

resides in the impossibility of attributing identity to anything but a sole essence, of which the powers of perceiving, remembering, and reflecting are attributes or qualities. No man, whether sane or insane, ever doubted his own identity. It is quite true that insane persons have often insane ideas as to their own personality. A madman believes himself to be Julius Caesar, or Alexander the Great, but this involves no mistake as to his own identity. His insanity resides in the mistaken persuasion that the world is in error as to his antecedents and his relations to other men. He insists upon it that he is Julius Caesar or Alexander. The world will have him to be John Doe, the costermonger. There is still, however, no question, on either side, as to the identity of the man. The dispute hinges upon the collateral circumstances. In short, it is not in the power of even a madman to believe to-day that he is not the same man that he was yesterday. This is because the identity of the human being resides in the individuality and essential unity of that being. He is that which he is from his own positive oneness, independently of all collateral circumstances. . . . Identity cannot be the product of material arrangement, or of arrangement of any conceivable description; and hence in the question of identity the question of immateriality is involved. One merges in the other. Our conviction that our mind is immaterial and spiritual, and our conviction that we are, to-day, the same essence that we were yesterday, are intuitive, and for the same reason; that is because we know both directly and independently of all reasoning and all evidence of every kind. And our knowledge of our own identity is the same as our knowledge of our own spirituality; mind in each case being the thing that is identical and the thing that is immaterial.

MRS. BESANT ON THE GOD IDEA.

Continuing the series of lectures on Mysticism, Mrs. Besant spoke to a crowded audience at the Queen's Hall on Sunday evening, 24th ult. Taking as the title of her address, "The God Idea," she explained that she intended to indicate the many ideas of God which have been held during the evolution of mankind. Modern research in the science of comparative mythology had proved that behind the superficial beliefs in Gods and devils, in the background of even the most savage religions, kept as a secret thing, to be spoken only with reverence and awe, there was to be found the idea of One Being, One All-embracing Life who had no image, and to whom no prayers ever went up, whose only symbol was the over-arching sky. Further, the records showed that this great conception was given to humanity by teachers, highly evolved spiritual men, who came forth into the world from time to time, ever to give out the same ideas in a form suited to the needs of the time. The ideas were always presented as the basis of a new religion, but in each religion, as time went on, there arose the tendency to materialise the ideal.

There were two great types of early religion, Solar worship and Nature worship. In the one the sun was used as a symbol of the divine, and in Nature worship the creative powers of Nature became the symbols of the creative powers of the Deity. From these two types we came to the national religion where birth into a given nation implied the embracing of its religion. In the earlier books of the Old Testament we found the conception of God as local and national, but after the captivity the God idea assumed a wider and more splendid form.

In the group of the three more modern religions—Buddhism, Christianity, and Mohammedanism—they were no longer national. We found God as Monarch and Ruler in Islam, as the Existence beyond Buddha in Buddhism, while, coming to Christianity, we had a great new contribution in the central idea of God as the Father of spirits, the Father of all. The highest conceptions of God were found in those great religions which came out of the Aryan race, and we had the statements of pure existence and of the unity of God. Quoting from Scriptures, both of the East and the West, to illustrate her various points, Mrs. Besant said that the test of a religion was its highest expression, and not its lowest as lived out by ignorant people. From this point it had to be realised that only one thing was wanted to turn the religious conception of God into a mystical one. We had God spoken of as infinite and far off, and as near at hand, and then came the thought of God in the heart. It was in the heart that the mystic found Him. If there was one All-pervading Life, however poor, weak and childish our individual lives might be, yet if God lay hidden in the heart, each of us could, from within, unfold the kingdom of God.

SIDELIGHTS.

Mr. James Lawrence, of Newcastle, writes, concerning the late Mrs. Fyvie Mayo:—"Four years ago I had a long interesting chat with her in her picturesque cottage in Old Aberdeen. . . . She had for years been a regular reader of LIGHT, and attended many séances. Her appearance was striking and her personality most charming." From a cutting from the "Aberdeen Evening Express," which Mr. Lawrence forwards, we take the following: "She was a woman of advanced thought and strong views, which she never hesitated to express. She was an ardent supporter of the enfranchisement of women long before that cause came so prominently before the public. The coloured races, international peace, the well-being of the industrial worker, and other movements had her active sympathy."

Dean Inge, of St. Paul's Cathedral, says many arresting things. On the subject of Heaven he is reputed to have said recently that those who seek to improve the condition of human society look on heaven as a fairy story and think that the clergy are trying to keep people quiet in this world "by giving them promissory notes to be paid in another world which does not exist." But, as the Dean remarked, "Eternal life is not something future; it is now." And he added: "I believe that if we dwell on this aspect of eternal life—as a blessed state to be begun here and perfected hereafter—we should find the doctrine more fruitful to ourselves and more credible to those we wish to influence."

We have received from Dr. L. Haden Guest an announcement—too long to insert in its entirety—of "The Next Steps in Education" Conference to be held at London University on the 18th, 19th and 20th inst., under the auspices of a number of educational groups and societies. The proceedings will occupy both morning and afternoon sessions on all the three days, beginning at 10 30 a.m. and 2 30 p.m. respectively. The meetings will be addressed by a number of distinguished educationists, and a wide variety of subjects will be discussed. Further particulars can be obtained from the secretary, Dr. L. Haden Guest, 16A, John-street, Adelphi, W.C.

We think it was Sir Oliver Lodge who said that clairvoyance (and possibly other psychic faculties) would have eventually to form part of the curriculum of schools. We have not yet advanced to that stage, but psychology is now a part of the course of preparation through which every well-trained teacher of the young has to pass, and the subject will not be neglected at the Conference referred to above. Certainly a knowledge of those facts which relate to the spiritual nature of mankind will immensely quicken the work of education and resolve many of those difficulties which now appear so harsh and insuperable when approached along purely material lines. It is extremely encouraging to find amid the social reformatory work of our time so keen an interest in the education of the young, seeing that with the wise training of the new generation is bound up the welfare and advancement of the coming race.

One of the most useful of the many useful compendiums published by Messrs. Adam and Chas. Black (4 6, Soho-square, W.), is "Black's Medical Dictionary." In the preparation of the fifth edition (7s. 6d. net), which has just been issued, the Editor, Dr. John D. Comrie, has been aided by numerous experts, with the result that some of the articles have been extended and several alterations have been made, embodying the outcome of recent additions to medical knowledge. Besides the illustrations in the text, which number over four hundred and thirty, we have now twelve full-page coloured plates, and to make the work still more serviceable special hints are given at the beginning of the book as to what articles should be consulted in the common emergencies of life.

"Nash's Magazine" for June is a notable number, the contributors including Rudyard Kipling, Sir Gilbert Parker and Lord Charles Beresford. There is an illustrated article "The New Thought," by Elbert Hubbard, in the course of which we are told that "the great modern revival of New Thought comes in with Ralph Waldo Emerson," which is probably true enough. Then there is a story entitled "It," "dealing with the unseen"—a really powerful and worthy effort by Vance Thompson, who depicts the downward course of a young man under the influence of "It, the Grey Thing," a pallid and leprous entity compacted of "soul-matter and sin-matter." The hero of the story is saved by the woman he loves from its encroachments, and it leaves him with a "faint whimper." It is easy to make tales of this kind needlessly horrible by sensational exaggerations, but Mr. Vance Thompson has wisely resisted the temptation and produced a really artistic story.

The question whether a genius is a really healthy and normal person seems to have been decided in the negative by Dr. Armstrong Jones, chief medical officer of Claybury Asylum, Woodford, who is quoted as saying that in acute insanity, as in genius, the perceptions are quicker and the associations keener. He tells of a university Don, victim of sub-acute mania, with whom he had played billiards for three hours, the Don all the time keeping up a brilliant and epigrammatic conversation, composing and reciting verse, and making correct and strikingly appropriate quotations. Instances were given by Dr. Armstrong Jones of men of tremendous powers of memory, but with minds of the infantile type. Evidently it is better to belong to the average class of minds, steady and balanced, than to the cometary and eccentric race of geniuses and prodigies.

An excellent test of truth is what is known as the pragmatist test which, in effect, inquires into results, and proclaims that "truth is that which works well." But there is a higher test yet. Keats discerned it when he said that "Beauty is truth, truth beauty." Truth, then, must be beautiful, and like Beauty is imperishable. In a leader in the "Times" recently the nature of Beauty is thus described: "Beauty nothing can wither; it goes behind the things of time and circumstance, bringing light and power into the changeless spirit of man." It is a fine sentiment, and is quoted here not only as appropriate to the reflections above, but as an example of the pure quality of thought which manifests itself nowadays even in daily journalism.

ACTOR'S VISION OF LAURENCE IRVING.

That the dramatic exit from life of Mr. Laurence Irving should have been revealed in a vision to a fellow-actor seems to be quite in the fitness of things. Nevertheless the dream of Mr. A. B. Tapping, stage manager of the Kingsway Theatre, and now acting in a touring company, seems to have been a remarkable case of a message conveyed by allegory. Just about the time that the "Empress of Ireland" went down, Mr. Tapping dreamt that he was one of a gathering of people in a handsomely appointed room. The late Sir Henry Irving was amongst them, but the great actor appeared to be dying, and all present passed in solemn procession before his chair, each bidding him farewell. When all had passed the great actor bowed his head and disappeared. Suddenly the dreamer saw Mr. Laurence Irving standing alone at the end of the room, and called his attention to the fact that his father had left them for ever. The son said no word, but "with a resolute expression on his face he followed his father with unfaltering steps." After he awoke Mr. Tapping heard the terrible news of the loss of the "Empress of Ireland," but had no reason to suppose that Laurence Irving was on the boat. When it became known that the famous actor and his wife were on board, Mr. Tapping was naturally much shaken—the dream was so clearly a "message" conveyed in an allegorical way. But it was not all allegory. When subsequently Mr. Tapping saw a picture of the saloon of the "Empress of Ireland," he recognised it as the room he had seen in his dream. Mr. Tapping, it is said, has had other experiences of verified dreams.

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.

Mr. J. Arthur Hill and Psychical Research.

SIR,—Mr. W. J. Gould asks my opinion on a point raised in his letter in last week's LIGHT. My idea is that communication between discarnate and incarnate spirits is a fact, but that to include this in the scope of "telepathy" might introduce some confusion; consequently I use the word for real or supposed supernormal communication between incarnate minds only.—Yours, &c.,

J. ARTHUR HILL.

The Elevation of Spirit Communion.

SIR,—As one who, with experience of phenomena in private circles, has also witnessed the more recent public psychic developments, I welcome your leading article of May 23rd. We, in public séances, are, alas! responsible, as "chattering shadow shapes excitedly concerned about trifles" for pinning down to earth's trivialities these other "shadows," from whom we only receive what we desire. The psychological facts regarding the subconscious self have doubtless much to do also with the utterly unsatisfactory results of some of these public sittings.

I wish to say in all seriousness that if the world of discarnate spirits consisted of the (seemingly) banal, gossiping, joking, even spiteful entities of whom their relations and friends only ask the usual frivolous questions ("Are you well?" "Did you see us at our circle last night?" "Was it you rapping on the window pane," &c.), I, for one, would rather believe in extinction—eternal sleep. Thank God, however, Spiritualism can be spiritual, as numbers can testify, and we can converse with the real "souls of just men made perfect."

Let all psychics free themselves and their comrades in thought from the too often just reproach of being recipients of "silly chatter" from the unseen world around us! Let us by constant prayer for the unenlightened and still vain souls who continue to pursue the same mental paths as on earth, enable them to learn more of the exceeding love of Christ, who floods with light the souls and intellects of all who will walk in the way. Then, and only then, shall we be helping to accomplish the great work of bringing ourselves and the world around us into the unity of the Father of spirits.—Yours, &c.,

AN ANGLICAN PSYCHIC.

Direct Voice Phenomena.

SIR,—On page 244 of *LIGHT*, No. 1,741, Vice-Admiral Moore is reported as having said: "We had had it [i.e., the direct voice] in a mild way for many years through the mediumship of Mrs. Everitt, Mr. Cecil Husk, &c."

I beg to point out that the phrase "in a mild way" falls far short of a just description of the very remarkable voicephenomena that for more than thirty years occurred regularly through Mrs. Everitt's mediumship both in her own home and in various parts of the country. True, there was no sensation in connection with her sésances, which were given unostentatiously and without fee of any kind, but at them hundreds of people have heard spirit voices and conversed with friends of their own in spirit life.

Personally, I can state that spirit friends frequently spoke to us (when only she and I were together), quite spontaneously, interjecting remarks during conversation, either indoors or while out walking or driving, or travelling by train. Sitting in some public gardens one day, two voices spoke to us in quite ordinary style for a period of twenty minutes, which was one of the most interesting experiences I ever was privileged to enjoy. It was evidence of the extraordinary psychic power Mrs. Everitt possessed.

I make no mention of the numerous other forms of manifestation that occurred at her sésances, being only desirous that fair recognition should be made of the remarkable voice phenomena that were given through her mediumship.—Yours, &c.,

A. W. ORR.

May 28th, 1914.

The Balkan War: Prophecy Strikingly Fulfilled.

SIR,—An article by Khwaja Kamaluddin, dealing with a prophecy of Mirza Ghulam Ahmad, of Qadian (India), appeared in your issue of December 14th, 1912 (p. 595). That prophecy has been fulfilled in a striking manner in the Balkan War. It was published in the original Arabic in 1904, and its literal translation would run as follows: "The Turks will be defeated in a land hard by, but after their defeat they will soon get the upper hand."

This revelation, received in 1904, foretells four things eight years before they actually took place. It indicates the war, its area, the defeat of the Turks, and finally that they would gain the upper hand. It might have been easy, even as early as 1904, to say that there would be a war in Turkey, but it would have been extremely difficult to describe its area or to foretell the varying fortunes of the belligerents. Even when the war had begun, nobody could imagine that the Turks would sustain such a crushing defeat at the hands of the petty Balkan States, so near their capital. The "invincible" army of the Turks was, however, so completely routed in Thrace, that the Sultan began to think of transferring the capital from Constantinople to Broussa.

But this was not to be the end. The Turks took up a strong position behind the lines at Tchataldja and inflicted such heavy losses on the advancing Bulgars that the latter had to abandon the plan of capturing the lines and driving the Turkish army back on Constantinople.

The prophecy could be said to have been fulfilled at this stage of the war, but it found a more complete fulfilment in the re-occupation of Adrianople by the Turks. From the commencement of the war the Allies had put forth every effort to capture Adrianople, as that town was the key to Constantinople, and when, after a long and obstinate resistance, the Turks surrendered it to the Allies, nobody could imagine that it would ever again form part of the Sultan's dominions. The fortunes of war, however, took still another turn. Disension broke out among the Allies, and this gave the Turks an opportunity to re-occupy Adrianople and other important points in Thrace, whence they had only recently been driven out by Bulgaria. The Turks gained the upper hand indeed, and thus was the revelation received by Ahmad of Qadian fulfilled.—Yours &c.,

F. MOHAMMED SYAL, M.A.,
(of Qadian, India).

175, The Grove, Hammersmith, W.

THE attention of Spiritualists in Broadstairs is directed to "Radium's" announcement in our advertising columns on page ii.

PAIN, that to us mortals clings,
Is but the pushing of our wings
That we have no use for yet,
And the uprooting of our feet
From the soil where they are set,
And the land we reckon sweet.

JEAN INGELW.

SOCIETY WORK ON SUNDAY, MAY 31st, &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.*—Mrs. Imison, who kindly occupied the platform instead of Mrs. Place-Veary, who was indisposed, gave well-recognised descriptions and messages. Mr. Leigh Hunt presided. Before commencing the service all present joined in silent prayer for the relatives and friends of the victims in the disaster to the s.s. "Empress of Ireland." May 25th, successful clairvoyant descriptions by Mr. Horace Leaf were greatly valued. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. Tayler Gwinn's interesting address, "Spiritual Progress," was much appreciated, as well as his answers to questions. Mrs. E. Bryceson presided. Sunday next, Mrs. Miles Ord, address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Morse gave an interesting address, followed by clairvoyant descriptions. Sunday next, Miss V. Burton, trance address, "The Real Devotional Life."—M. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Speaker, Mr. W. E. Long: Morning, Spirit teachings and personal messages; evening, address. Sunday next, 11 a.m., circle, Mr. Bailey; 6.30, Mrs. Beaurepaire, address and spirit messages.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. Roberts on "Spiritualism—the Way to Life and Progression"; large after-circle. Wednesday, May 27th, Mrs. E. Neville, address and good descriptions. Sunday next, at 3, Lyceum; at 7, address by Mr. G. F. Tilby. June 10th, address by Mr. R. Sturdy.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mrs. Podmore spoke on "Spiritual Gifts" and gave clairvoyant descriptions. May 26th, address on "Our Conception of the Deity" and answers to questions by Mr. H. Wake. Sunday next, 3 p.m., study class; 7 p.m., Miss Morris, and after-union-circle. Tuesday, at 8 p.m., Mr. Wright.—H. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. A. Punter gave addresses on "God is Love" and "Man Giveth up the Ghost and Where is He?"; also convincing descriptions. 27th, Mrs. S. Fielder gave psychometric readings. Sunday next, at 11.15 and 7, Miss Florence Morse; 3, Lyceum. Wednesday meeting as usual at 8.15 p.m. 14th, at 7 p.m., Mr. Horace Leaf.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—The services conducted by Mr. and Mrs. Baxter have been much appreciated. Addresses were given on "The Need of God Every Hour" and "The Divine in Man and His Possibilities." Sunday next, at 11 and 6.30, and on Wednesday, at 3 and 7.30, public services. Circles on Monday and Friday, at 8, and on Monday, healing (free), at 6.—J. L. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Drury, descriptions by Mr. Abethell; evening, Mr. Harry Stockwell gave an address and answered questions. May 28th, Mrs. M. E. Orłowski gave an address and psychometric readings. This evening (Saturday), at 8, séance. Sunday, at 11.30 a.m. and 7 p.m., addresses and clairvoyance. Monday, at 3, séance. 11th and 14th, Mr. Walter Howell; silver collections.—C. J. W.

SPIRITUALISTS' NATIONAL UNION, LTD.—The Secretary of the Union, Mr. Hanson G. Hey, asks us to publish the following list of nominations which he has received for the several offices to be filled at the annual general meeting at Manchester on July 5th, viz.:—President: Messrs. R. Boddington, G. Tayler Gwinn, and J. J. Morse, and Mrs. M. A. Stair. Vice-President: Messrs. R. Boddington, E. W. Oaten, and R. A. Owen, and Mrs. Greenwood. Secretary: Messrs. Frank Hepworth and Hanson G. Hey. Treasurer: Messrs. H. P. Rabbich and T. H. Wright. Council (five required): Mesdames A. E. Bentley, Ellen Green, and May Hunt, and Messrs. R. Boddington, F. T. Blake, F. Brittain, A. E. Hendy, John Jackson, J. J. Morse, A. G. Newton, E. W. Oaten, R. A. Owen, Geo. F. Tilby, W. D. Todd, H. J. Webster, J. Walther. In the nominations for Treasurer Mr. Rabbich represents the Exeter Society; and in those for the Council Mr. Brittain represents the Hanley Society and Mr. Todd the Northern Constituencies.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. H. Boddington. May 28th, address by Mr. H. Hiscock, descriptions by Mr. F. T. Blake.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyant descriptions by Mrs. Letheren.—E. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.—H. E.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. E. Graddon-Kent gave an address on "The Responsibilities of Mediumship," and fully recognised descriptions and messages. Usual after-circle.—S. E. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Irwin spoke on "Do the Dead Return?" and "Love in Human and Animal Life" and gave recognised clairvoyant descriptions. Mr. Rundle conducted a large after-circle.—C. A. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mr. Bottomley, clairvoyant descriptions by Mrs. Hitchon. 25th, afternoon and evening, meetings for phenomena conducted by Miss Morse. Other usual meetings.—W. G.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Rook, address and descriptions; large and appreciative audience. May 27th, address by Mrs. Trueman and clairvoyant descriptions by Mrs. Summers. 29th, members' circle.—A. W. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Mr. Tozer (of Birmingham), addresses, "The Day of Pentecost" and "The Mission of Spiritualism." Soloist, Miss K. Long. Thursday, May 28th, Mr. Hale gave address dealing with objections to Spiritualism, after which Mrs. Harvey gave clairvoyant descriptions.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, Mr. C. J. Stockwell, address, "Thought Forms," with illustrations. Good meeting and after-circle. 25th, ladies' meeting, address and clairvoyance by Mrs. Marriott; 27th, Mrs. Brownjohn, address and psychometrical readings.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf gave excellent addresses on "The Human Mind" and "Spiritualism and Modern Thought" and clairvoyant descriptions in the morning and evening, and clairvoyant descriptions in the afternoon. At the conclusion of the evening service, as a mark of sympathy with the victims of the terrible disaster in the Gulf of St. Lawrence, Chopin's Funeral March was played by Mr. Bosworthick. May 27th, the following local workers assisted in a public circle, Mr. Abbott, Miss Jerome, Miss Fletcher, Mrs. Richardson and Mrs. Farr.

SPIRITUALISM IN JOHANNESBURG.

Mr. E. R. Lloyd, the President of the Southern Cross Spiritualistic Church, Johannesburg, writes as follows:—

Mrs. A. Praed has returned to Johannesburg from Melbourne and resumed her mission on behalf of the Southern Cross Spiritualistic Church. Friends of Mrs. Praed will be pleased to hear she has quite recovered from her recent severe indisposition. An informal reception by members was held to meet and greet this lady on her return, and it is our intention to hold a Social and Dance shortly to commemorate her return and express our pleasure at her recovery.

NEW PUBLICATIONS RECEIVED.

"Knowledge is the Door." By C. F. S. Boards, 1s. net. A. C. Fifield, 13, Clifford's Inn, E.C.

"Speaking Across the Border-Line." By F. HESLOP. Second edition; art linen, 2s. 6d. net; paper back, 1s. 6d. net. Chas. Taylor, Brook House, Warwick-lane, E.C.

"Spirit-Psychometry and Trance Communications by Unseen Agencies." Through a Welsh Woman and Dr. T. D'Aute Hooper. Illustrated. Cloth, 3s. 6d. net. Wm. Rider and Son, Limited.

From the Theosophical Publishing Company, 161, New Bond-street, W.: "Is Theosophy Anti-Christian?" By G. HERBERT WHITE. Paper cover, 6d. net. "A Sufi Message of Spiritual Liberty." By INAYAT KHAN. Cloth, 2s. 6d. net.

MRS. BESANT'S APPEAL.—Judgment was delivered on 25th ult., by Lord Parker, in the case in which Mrs. Besant appealed against the decision of the High Court, in Madras, given on October 29th, 1913, directing her to hand over the custody of her wards, J. Krishnamurti and J. Nityananda, to their father. It was held that the order of the High Court directing the defendant to take the boys back to India could not be lawfully carried out without their consent, and as the boys—appearing by counsel—stated their desire not to return to India, or abandon their chance of obtaining a university education in this country, the judgment is in favour of Mrs. Besant. And it is claimed by her supporters that "this judgment is a complete vindication of the rights of the child and will be welcomed in India, where conflicting judgments of the High Courts have made the position of guardians and wards very obscure and difficult."

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