

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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



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NOTES BY THE WAY.

The "Observer" of the 7th inst. publishes an account (received from its special correspondent in Rome) concerning a shepherd, Giuseppe Sigani, who having suffered from spinal paralysis for many years was cured by faith-healing and regained the power of walking. Afterwards, as a result of the effect of the cure on his mind, he became a raving maniac. Do we hear someone suggesting that this is one of the pernicious effects of dabbling in occultism and other "diabolical" subjects? If so, we will hasten to add the following further particulars: The cure was wrought at the sanctuary of the Madonna of Caravaggi to which the shepherd was carried on pilgrimage. It was a case of religious healing. We suggest that Mr. Raupert adds it to his examples, but we have grave doubts whether it will find a place in his next book or newspaper article. We cite the case in no spirit of recrimination, but because we feel that in dealing with those who are accustomed to present only one side of a subject—and that side their own—it is well to give them a little assistance in presenting a fair case to the public—however little such assistance may be relished.

"On Dreams," by Prof. Dr. Sigm. Freud (William Heinemann, 3s. 6d. net) is a purely scientific work not in any way concerned with "superstition" or dream interpretation as popularly understood. It presents the latest phase of the study of the subconscious, and while indicating a promising method of research offers a new form of treatment in certain morbid psychological conditions. Prof. Freud takes the view that no conscious experience is entirely lost; it may pass out of ordinary consciousness, but it still persists in subconsciousness in a form as real as if it were still a part of the conscious personality. If the experience has been a painful one, its submergence or repression may be accompanied by unhealthy mental states. The original cause, though forgotten, may be active subconsciously, throwing up, as it were, emotional bubbles that continue to disturb and distress the ordinary consciousness. The forgotten details are replaced by an unreasonable fear of some entirely harmless object or situation, such as a closed door, a crowd or an animal. The person having this fear cannot account for it; he is unable to say when it began or why it continues, and he is liable to it, more or less, throughout life. It is in connection with such cases that Prof. Freud's researches are of value. By an ingenious method of "psycho-analysis" he contrives to recall the forgotten experience, and again bring it into the field of consciousness. The unreasonable fear or dread is accounted for, the patient realises its origin,

and in doing so regains his peace of mind and loses his "phobia."

Freud's method of psycho-analysis insensibly brings us into touch with the world of dreams, for "dreams are of the same tissue, of the same mental nature as other phenomena that are undoubtedly morbid." Dreams, it is asserted, are largely the symbolised expression of unfulfilled desires. Every dream appears to be linked with something that occurred in the waking life; but in the dream process the experience becomes associated with the panorama of the subconscious, and the resulting image or symbol is the final stage of long and complicated processes of displacement, condensation and dramatisation of past experiences and impressions. It is these dream images or symbols that Prof. Freud seeks to classify and interpret. He would reduce dream symbology to an organised system and perhaps even attain, in a remote future, to a "definite language of dreams." The book probes deeply into the inmost recesses of our being, and if all that is advanced can ultimately be established, the dream world will, indeed, become the most valuable of our psychological possessions.

The "Notes of the Month" in the current issue of the "Occult Review" are in part devoted to a discussion of the law in its relation to the practice of astrology for money. It has been argued that the Act of Parliament, which is "for the punishment of idle and disorderly persons and rogues and vagabonds in that part of Great Britain called England," and which is directed against fortune telling, implies an intent to deceive on the part of the person professing to read the future, but those who administer the Act do so on the assumption that palmistry and other occult methods of reading the future are in themselves deceptions, so that the mere fact that the palmist, astrologer or clairvoyant might sincerely believe in their predictions would not save them from punishment.

The "Occult Review" holds that the real object of the Act is to deal generally with vagrancy and is aimed at (amongst others) "the wandering gipsy who tells bogus fortunes to people who cross her hand with a piece of silver," and not at "well-conducted citizens and persons who are pursuing astrological research as the work of a lifetime." That is well observed, but it still leaves the question of such persons reading the future for others open to question. As the writer of the Notes himself remarks:—

I am well aware that the question whether it is desirable that the future should be predicted is an arguable point, and, whatever views I may personally hold, I feel that I should be quite in a position to state a plausible case for either side.

For our own part, we have often thought that some of the cases which come before the magistrates are not calculated to impress them either with the dignity or the reliability of the particular occult art employed to forecast

the future. The details which come out in Court are often squalid and ridiculous, the "bad shots" of the "fortune teller" raising derisive laughter. There are many examples—some are cited in the "Occult Review"—of fulfilled predictions of a remarkable kind, but these do not seem to come before the magistrates, or they might assist in moulding judicial opinion on an Act which is mis-used through the prejudiced views entertained by those who have to administer it.

* * * *

Mrs. Besant's recent address on "Common-sense in Psychical Research" seems to have had an irritating effect on a writer in the "Evening News," who, referring to her career in the Freethought camp, describes the doctrines she then taught as being not common-sense, but uncommon nonsense. Well, it is quite likely that Mrs. Besant herself would now take the same view. The writer in question then goes on to refer to her statement at the Hall of Science, many years ago, that she had indubitable evidence of the existence of the Mahatmas which evidence—according to the "Evening News" writer—turned out to be some writing which was supposed to come from a Mahatma, but which appeared subsequently to be an imposture, and led to the famous split in the Theosophical Society.

* * * *

All this is ancient history, and speaking from memory we rather believe that Mrs. Besant's evidence for the existence of Mahatmas, as adduced at the Hall of Science, was that she had herself seen one. We speak subject to correction on this point. The "Evening News" writer is disposed to be caustic on the subject of the astral world, for he says, "Now I don't know anything about the astral world at first hand. But a friend of mine is more fortunate—or unfortunate—and he has described to me some of his experiences in 'the astral.' They struck me as a cross between a nightmare and a pretty bad case of delirium tremens." A little cheap humour of this kind is, of course, allowable to a writer who has to deal with the subject from the popular point of view. His description, however, might well apply to that intermediate realm, between the normal life of earth and the normal life of the spiritual plane proper—that region of plasticity of which Mr. W. B. Yeats spoke in his address before the London Spiritualist Alliance. In that region, as he pointed out, things seem to be liable to grotesque distortions, which would explain a great deal that is mystifying to some investigators into the Occult.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

At a meeting of the Council of the Alliance, held on May 29th, Mr. H. Withall, vice-president, appointed the London Spiritualist Alliance, Ltd., as a trustee with him of LIGHT and of certain funds for the maintenance of that paper and the promotion of psychical research. The appointment was by deed, which was formally executed at this meeting. At the close of the meeting the following resolution was proposed by Mr. H. Biden Steele, seconded by Mr. Kensett Styles, and carried with acclamation:—

That in accepting the co-trusteeship of LIGHT and the funds given for its maintenance, the Council think the opportunity a fitting one for placing on record their high appreciation of the long and devoted service which Mr. H. Withall has voluntarily rendered both to LIGHT and the Alliance, and their earnest hope that his association with both will continue for many years to come. And that a copy of this resolution be published in LIGHT.

THE way to inspire others with a belief in you is to show them, not by words alone, but by deeds, that you believe in yourself.

RELIGION AND THE LIFE OF THE SPIRIT.

ADDRESS BY DEAN INGE.

At the Essex Hall on 3rd inst., on the occasion of the Whit-week meetings of the British and Foreign Unitarian Association, the Dean of St. Paul's (Dean Inge) spoke on the subject of "The Religious Philosophy of Plotinus, and Some Modern Philosophies of Religion." In the course of his address, the Dean spoke of the modern revolt against determinism and intellectualism, "Ghosts once more walked abroad"; "the medicine man re-appeared as a faith healer," and "Christian Science churches and hotels at Lourdes did a roaring trade."

Priests were overjoyed at the unexpected boom in their earliest line of business. The pride of the intellectuals had indeed received a blow. They had learned that the ingrained mental habits of fifty thousand years were not to be destroyed by the labours of a few university professors. (Laughter.)

What were the results of the new movement in religion? During the tyranny of the mechanical theory religion was in the painful position of being driven from pillar to post. Its dogmas had been formed to suit the hypothesis of supernaturalistic dualism or occasional intervention, and during the so-called Ages of Faith it was regarded as certain that the world consisted of two "orders," the natural and the supernatural.

THE MODERNIST MOVEMENT.

But in the modernist movement Christian apologetics took another turn which promised a complete deliverance from the attacks of science and criticism. The modernists declared that their philosophical theory was forced upon them by the results of their historical criticism. They stripped the figure of Christ of all that Christians loved to see in Him, and left us only an enthusiastic peasant obsessed with the Messianic expectations which were common at the time in Palestine. Thus it became necessary to distinguish "comme deux Christs," the one the historical prophet, who had few claims on the reverence of posterity, and the other the object of the Church's worship, a non-historical dying and rising Saviour-God. It was this latter idea of Christ which formed the centre of the Christian religion, and it was something of a historical accident that it attached itself to the name of a Messiah who shared the fate of other Messiahs in the first century of our era. This theory of Christian origins was, he thought, untenable in this harsh form, but with necessary qualifications it was a theory which was likely to commend itself to many who did not believe in the Christian revelation. But the modernists were not in this position. They were, or wished to be, loyal Catholics; many of them were, and wished to remain, priests of the Roman Catholic Church. How were they to reconcile their love for the Catholic cultus and discipline with their extremely subversive opinions in historical criticism? The Catholic Church could never come to any terms with these religions. It was therefore necessary for the modernists to maintain that in accepting the Church's creeds, which ascribed the attributes of Deity to Jesus Christ, they were somehow speaking the truth. Thus the "two Christs" were affirmed by two kinds of truth. Historical criticism dealt with truths of fact, while religion dealt with truths of faith. The former they called theoretical truths; the latter they called practical truths. And the philosophy of pragmatism lay ready to hand, offering to prove that practical truths were much more important and much more true than theoretical truths. Thus the question whether an event ever happened was at any rate, for religion, almost frivolous. The only important question was—"What belief has the value of truth for me?"

Here was, indeed, a radical dualism which could only escape from the charge of "cutting the world in two with a hatchet" by reducing the world of brute fact to an unsubstantial shadow. It was, he thought, hardly worth taking seriously. It was the desperate expedient of men who wished to remain Catholics after they had ceased to be Christians.

Such seemed to him to be the position to-day. The stiff determinism of the nineteenth century science had been really undermined. Yet we could not accept dualism. We seemed to be threatened with an *impasse* such as had befallen philosophy more than once in the past. Could we get any help from the philosophical mystics? It was his belief that we could.

THE WAY OF THE MYSTICS.

Dr. Inge sketched the kind of way in which a disciple of Plotinus would deal with some of the questions which were agitating the minds of the present generation, and went on to deal with the philosophy of Eucken, of which he said the "new birth" was the central doctrine. Eucken was never tired of insisting that salvation consisted in a definite transition from the common experience of life to a new and higher sphere which

he called the life of spirit. Were the affirmations of the illuminated soul tragic illusions or cosmic realities? That was the question, and if we followed Plotinus and Eucken, we should be in no doubt about the answer. The higher life had already been lived by very many. They agreed in what they told us about it. Why should we not receive their witness? The great popularity of Eucken's writings, both in Germany and England, showed that our generation was ripe for this kind of religion. It was a very good sign if it was so. For this philosophy of life had nothing to fear from scientific or historical criticism. It was broad based on personal experience and buttressed by sound metaphysics. Its morality was pure and elevated; it cared nothing for denominational barriers; it found ample room for science and art, honouring both; and like Christianity, with which it had so much in common, it gave us a valuation of the goods and evils of life and was so a guide to practical wisdom. He would not speak of "the religion of the future," for there would be as many religions in the future as in the past; but that this was the true line of progress in religion, as well as in philosophy, he had no doubt whatever.

SUGGESTION IN THE NORMAL MIND.

THE VIEWS OF DR. BERNARD HOLLANDER.

In the course of a discussion in the "Times" arising out of the notorious case at Hove in which a colonel was accused of writing anonymous letters reflecting on the character of a governess, Dr. Bernard Hollander gave his views on the effect of modern research on the doctrine of suggestion. From Dr. Hollander's letter, which appeared on the 4th inst, we make the following extracts:—

As a matter of fact, suggestibility is a characteristic of all human beings, both male and female. We are constantly influencing others or are influenced by them. The feelings of affection, esteem, awe, or fear which those who are talking to us inspire in us surreptitiously prepare the paths of our understanding, and our reason is often taken in a trap. Even the most resolute man can be influenced by suggestion. It only requires that the suggestion should be made artfully.

The measure of pleasure we get from life depends more on our suggestibility than on any other factor. Some people can be happy even in misery, and millionaires have been known to commit suicide because of some trifling misfortune. There are certain classes of persons whose intellectual labours are characterised by suggestibility in a very marked degree. Poets and artists are the most conspicuous examples. An artist's greatness depends to some extent on his powers to create particular feelings in those who contemplate his work; and what can flatter an author more than to hear that his novel or play made men and women laugh or weep? Even politics act by suggestion. A few cleverly chosen words may suggest to a whole mass of people a political truth or untruth.

All children are open to suggestion. By this I mean that they show themselves perfectly docile to all the influences of those around them. All that they feel, all that they perceive, impresses their minds and may become the starting-point of a habit that will last perhaps their whole lives long. That is why example is more forcible than precept.

Suggestion is also useful in the moral education of nervously disposed children, because these are particularly impressionable and sensitive to impulses communicated to them by suggestion. We can apply it to imperfect capacities which require stimulation as well as to habits which need restraining. It is by means of suggestion that we can instil interest, enthusiasm, and noble ambitions, substitute habits of thought concentration for habits of rambling, and overcome habitual indolence, nervousness, timidity, stammering and other defects.

Suggestion has been too much identified with hypnotism. It is an erroneous notion that it is necessary to send a person to sleep to render him susceptible to suggestion. True, the state of hypnosis increases the suggestibility enormously, but it is quite unnecessary. We can make as much impression on a willing subject in the waking state as is needed for therapeutic or educational purposes. All that is needed is that we should succeed in gaining and fixing his attention to such an extent that all distracting thoughts are warded off and no notice is taken by him of either external or internal sensations. The subject is not deprived of his will; on the contrary, his will is strengthened in the direction that he most desires, but has hitherto failed to exercise. We restore his self-control. He acquires what he has lost or lacked hitherto, *i.e.*, mental discipline. For persons addicted to drug or other pernicious habits, for persons with obsessions or who get into wrong mental grooves from which they cannot extricate themselves, there is no better method of treatment in my experience.

A SEANCE IN MOSCOW.

[Mr. A. V. Peters sends us the following account of a séance held at the office of the "Rebus," in Moscow, at which he was present. It will be observed that the account is signed not only by Mr. Peters, but by two of the sitters, Mme. Bobrowa (mentioned in the narrative) and Mme. Kissaleff.]

On May 8th, at the office of the "Rebus," Moscow, the Polish medium Tanek Yousik gave a séance which was attended by the Editor of the "Rebus," two Professors (one from the Moscow University), and four ladies, one of these being Madame Bobrowa (whose name is well known to Spiritualists all over the Russian Empire) and myself. The séance was held in a large room, from which the light from the street had been excluded by black blinds, but an electric lamp, with a red shade, was burning during the whole time. The preparations for the séance were most simple. We all sat round an oval table. On the right of the medium was a cabinet consisting of curtains on a framework of bamboo. At no time did he go behind the curtains nor were his movements lost sight of by the sitters. Behind him was placed on a heavy office chair a Russian towel (Russian towels are much larger and heavier than our English ones); a heavy vase of flowers and a cup containing eau-de-Cologne. At a little distance was a zither. We all held hands, one of the Professors being on the right and a lady on the left of the medium. At no time was he entranced or gave any indications of being under spirit influence.

We commenced with prayer, soon after which raps and table movements began; the towel was thrown between the medium and the professor, who was touched on the head and ears. Two lights were then seen by all near the medium, and the office chair was moved and brought quite close to the circle. After this we adjourned to drink tea. To those who do not know the Russian custom I would mention that nothing is done in Russia without drinking tea, which is usually weak and served without milk.

The séance was then resumed, and this time the developments proved most interesting. The positions of the sitters were changed, the other Professor being this time placed to the right of the medium and a different lady seated on his left. We had not long to wait, for soon the heavy vase of flowers was lifted from the chair on to the table between the lady and the medium; then the cup was placed between the Professor and the medium, while the towel was thrown into the cabinet. At the back of the medium there appeared a solidly-built form, which touched the lady, and at the same time two brilliant lights appeared. The chair was again moved and heavy steps were heard in the cabinet. The Professor who sat beside the medium told us that he saw a little figure lifting the cup. Afterwards the table was lifted bodily and nothing was disturbed, nor was the water spilt from the vase or the eau-de-Cologne from the cup.

Subsequently, at the third session, the zither was played, and the door of the cabinet violently shaken; then followed an episode which afforded us great amusement.

Something white was thrown over the circle, and we all saw our Professor with the towel over his head, surmounted by a gramophone trumpet which was in the room. The sight of a University Professor in this strange headgear was too much for the gravity of the circle, and we broke up again. At the fourth session lights were seen under the table, the towel was placed on the table and taken off again, and the table lifted from the floor several times. Finally, it was turned right over on its face, and so ended a séance that was in every way interesting to all who were present. The humorous episode of the Professor's "crown" introduced the true human touch, revealing the spirit agencies as no respecters of persons.

A. BOBROWA.

A. V. PETERS.

M. KISSALEFF.

We have received from Mr. Albert Ellis, the general secretary of the British Institute of Mental Science, 64, Central Beach, Blackpool, the year-book of the Institute, containing the articles of association, a directory of the members, associates and fellows, and other useful information.

CLAIRVOYANCE AND CLAIRAUDIENCE.

Mr. Edward B. Warman, in the "Nautilus" for May, discourses on clairvoyance and clairaudience—two faculties which he pronounces to be "among the most useful in the whole range of psychic phenomena." To the question whether, in clairvoyance, the soul leaves the body, he thinks the best answer ever given was that of a pupil of his in San Antonio:—

When she, clairvoyantly, declared she was in Iowa, I asked her how she could be in Iowa and Texas at the same time—"How can you say, 'I am there,' when conversing with me here?" She replied: "Everywhere is here." I have every reason to believe that the soul is simply released from the limitations of the mental and physical machinery and awake on the subjective plane where perception is sight, feeling is hearing and will is understanding.

Of clairaudience Mr. Warman writes:—

The word clairaudience signifies "clear hearing." Sounds or words may be heard, apparently, by the clairaudient subject which are not otherwise audible; in other words, there are no atmospheric vibrations, and the words are never heard by anyone but the psychic or the one for whom they are intended. The Bible records many instances of most important messages being conveyed in this manner. There are many persons (the writer among the number) who, like Socrates, have been clairaudiently warned of impending danger.

Mr. Warman proceeds to narrate a case in which the exact hour, to a minute, of the coming transition of a child friend of his was given him clairaudiently, the correctness of the message being afterwards verified.

Strangely enough, in our view, he attributes all such messages and warnings to the subjective mind. Mr. Warman tells those who, suspicious of others' motives or actions, apply to mediums for information, that their fears and misgivings will probably be confirmed regardless of the innocence of those under suspicion. The warning may be needed: as mind affects mind, a strong mental attitude doubtless affects communications. But when Mr. Warman talks about the "subjective mind" as a kind of reservoir of all knowledge, has he any clear idea of what he means? If he means one universal mind at the back of the conscious mind of each of us, why not say God?

COUNSELS OF FEAR.

The "Daily Telegraph" of 1st inst. concludes an article full of interesting examples of "dual personality" with the following solemn thought:—

Whatever may be the final verdict of science upon the phenomena of the Spiritualistic séance, it must be borne in mind that everyone who seeks to cultivate for himself the faculty of automatic writing or automatic speaking, either when in a semi-trance state or during waking life, opens the way to a splitting of personality that may have a very serious bearing on future mental health. In which connection it may further be remembered that at the present time the dabbler in these things is by no means an infrequent visitor to the consulting-rooms of the nervous specialist or alienist.

It hardly needs any comment. It rather reminds us of the tactics of the scientific opponents of steam-locomotion—railway trains—nearly a century ago. First they pooh-poohed the idea as insane, but finding that the new thing was not to be snubbed out of existence they adopted the course of appealing to the fears of the public. Travelling at such unheard of rates as thirty or forty miles an hour, they declared, would produce fearful nervous diseases in the passengers. They even invented one disease which they called *delirium furiosum*, which was to be the outcome of travelling in railway trains. History repeats itself all the time. Not by suppression of truth, suggestion of falsity, or appeals to cowardice and self-interest is the tide of progress to be stayed. In psychic matters, as in all else, the dangers lie in the indiscriminate or excessive exercise of special faculties. These are the things against which warnings are really needed.

WHEN we strip from the various great religions of the world the parasitical accumulations of past ages and come to their true centre, we find that, except in name, there is in their fundamental principles but little difference.

NOTES FROM ABROAD.

The foreign papers continue to publish lengthy articles, *pro* and *con*, on Dr. von Schrenck-Notzing's book and that of Madame Bisson. In a recent number of the "Psychic Magazine," Madame Barklay asserts that the wicker chair occupied by Eva C— during the séances was used by her as a hiding-place for the paraphernalia which she is supposed to have required for the fraudulent materialisations. The strands of this chair were separately covered with black cloth, but this cover was apparently not tightly stretched, thus producing a small space between the strands and the cloth, specially where the strands crossed each other. In this narrow space Eva C— is charged with having stowed away various articles, amongst others considerable lengths of muslin, which she used for her "tricks," as Madame Barklay expresses it.

Dr. von Schrenck-Notzing has sent an open letter to "Zeit" in which he strongly repudiates the accusations of fraud. He affirms that the chair was carefully examined before and after each séance, and also points out that two investigators always grasped Eva's hands whilst the phenomena took place, and that consequently the idea of fraudulent manipulations on her part is quite out of the question.

M. Richet, who in some quarters was represented as differing from Dr. von Schrenck-Notzing, wrote to him as follows: "Pressure of work did not allow me to join in your investigations as often as I should have liked, but the little I witnessed sufficed to convince me that all necessary precautions had been taken. Criticism ought to be liberally exercised, I grant; it is indispensable to science till truth will finally manifest itself in all its splendour. This, however, will not be accomplished by people who have observed nothing, investigated nothing, verified nothing, and who have not even carefully studied the records—it will be the work of scientists who have devoted much of their time to experimenting, and who prefer truth to resemblance. Man is so constituted that he will not admit truth unless it seems feasible to him, and it is certainly not your fault if the domain of metaphysics presents so many improbabilities and contradictions. For the rest, let us not lose courage. *Laboremus!*"—C. RICHEL.

Another subject which at present attracts much attention abroad is psychology of animals, of which Dr. Max von Ettingler is one of the principal exponents.

Col. Peter, a frequent contributor to the "Psychische Studien," seems to be interested in the part which animals play in the spirit world. In his recent review of Mr. Elliott O'Donnell's book, "Animal Ghosts," he remarks that investigators of the occult are well aware that phantoms of animals often show themselves, and although sceptics will laugh about it, the genuineness and possibility of these apparitions cannot be denied.

The lady who, under the *nom de plume* of "Maxitone" has published several mediumistically written novels, relates in "Le Fraterneliste" a mysterious incident which occurred on the 19th of last February. On that day Maxitone and her little child were alone in her flat. Towards evening, after having put the child to bed, she went to the kitchen adjoining the bedroom. In the dining-room, next to the bedroom, and separated by it from the kitchen, stood her writing-table. Upon it, by the side of a closed pen-box, lay a copybook newly purchased. Throughout the day Maxitone had been very despondent and worried by anxious thoughts. Whilst occupied in the kitchen she heard a peculiar noise in the dining-room, to which, however, she paid no heed; but on returning there, after a little while, she found the pen-box standing open on her writing-table and a pencil lying across the previously closed but now open copy-book, four pages of which were covered with fine writing, containing words of hope and consolation, and also the prediction of a favourable event to take place on the 13th of next August. The communication was signed "Maurice Jaillen (unknown spirit)."

Maxitone emphasises the fact that the door of her flat was closed, and that consequently the suggestion of somebody having entered the dining-room with the intention of playing her a trick must be dismissed as untenable. Besides, nobody could have known in what a sad frame of mind she had been at the time when the phenomenon took place, nor the cause of her despondency. The noise she heard whilst being in the kitchen, she attributes to the spirit opening her pen-box and extracting a pencil from it.

Amongst the many articles in the "Bulletin de la Société d'Etudes Psychiques de Nice" we note specially one by Dr. Gaston Darville on "Vital Force—a means to Prolong Life."

Having quoted various well-established cases of old men and women who gained a new lease of life by the invigorating influence of young and healthy people, Dr. Darville refers to the human hand as a beneficent agent to remove pain and suffering. On a papyrus, found amongst the ruins of ancient Thebes, can be

traced the inscription: "Place thy hand on him to soothe the pain, and tell the pain to go away." This proves that the belief in the curative power of the human hand existed already in far remote times. "Our modern magnetisers," remarks the doctor, "act on the same principle. The healing influence of a human organism upon another is due to various causes, principally to the prominent part thought plays in healing. Suggestion dominates all vital phenomena. The fact of a patient thinking he might get better is of considerable help towards effecting a cure." Dr. Durville concludes by stating that he has the certain conviction, not based on theories only, but on numerous methodical experiments, that human beings possess certain therapeutic faculties not yet clearly defined but nevertheless truly existing.

F. D.

THE HUMANITY THAT IS TO BE.

A truly inspiring picture of the slow but certain upward evolution of humanity is drawn by Mr. H. Coryn in the May number of "The Theosophical Path" (Point Loma, California). After alluding to the stages of physical evolution, from independent cells to clusters of cells living almost separate lives, and thence to life as an organism, he declares that humanity at present is in the cluster stage.

It has not yet evolved into any kind of organism. The units are all almost separate, each for himself. The divine urge towards combination into organism has been obeyed indeed in our bodies, but not in our thinking selves. As a mass of thinking selves we are low down in the scale of evolution. If only the soul had been taught of rightly all these centuries! It is that highest creative part of us that wants to get into expression. No soul can get into full expression without the call of all the rest and the help of all the rest. . . . For there is the Oversoul, beyond and yet in us all, of which our individual souls are rays or aspects. It is ever pressing through, to realise itself in the definite, pressing through each of us. Each of us contains in himself a unique and special phase or facet or aspect of it. Only through all of us, as all of us, can it get into full manifestation. In the end none of us must be missing, none can be spared. . . .

In that future day, which may not be so far in the future as it looks, the minds and hearts of men will be open to each other. They will feel and respond to each other's needs as now they do not because they are so pre-occupied with their own needs and wants and wishes and pleasures. The great motive will be to contribute something—in work, art, thought, invention; to put something right, better something, serve the whole, each in some way that is *his* way. The higher they rise, the more marked becomes the individual genius of each. It is the art students who turn out work that is all alike. From the moment that the creative spirit awakes they begin to differ. And in the great art school of life we are all but students yet and the creative spirit only just stirring in the highest of us.

But since we are all united, all rays of that one sun, need each other's help, are to some extent tied, all of us, by any bonds that tie any of us, we can get to work without any waiting at all. In his inner nature each of us is unhappy and unfree in proportion as there remain others unhappy and unfree. No outer happiness, no outer liberty and licence, can do anything to open our inner natures to the light. In lifting burdens not our own we are opening our own doors, clearing our own path. We have to begin to alter our minds so that they learn to think instinctively towards others and towards duty to others rather than towards our own personality. The higher law will see to it that in that effort we personally lose nothing we need. We can trust for all that. We have to create an atmosphere of thought in which the loneliest shall no longer feel so lonely and so unfriended. It is that sense of loneliness that underlies half the cases of suicide. What to-day is owed to others, is the great question for each morning, each day. The Oversoul will shine into that moment of silent question, and it is these moments of gleam that finally evolve our highest natures. Each one of them leaves us higher men and women, closer to the soul, with more power by our mere thought to awaken others to duty and sense of responsibility. Gradually, as more and more cultivate and encourage such moments, the atmosphere of general peace and brotherhood will steal through the hearts and minds of all men.

Does it not seem, at least, paradoxical, that the very people who are loudest in the praise of an all-powerful, personal God are the first to attribute to the devil any seeming wonder that they do not happen to understand?

JOAN OF ARC AND FRENCH IDEALISM.

A leading article on "Saints and Nationality," in the "Guardian" of the 28th ult., refers to the conjunction of Empire Day in the British Empire and Joan of Arc's day in France, and the unifying effect of national ideals. With no intention or desire of reviving the controversy carried on in these pages a few weeks ago, we take the following from the article in question. It raises no historical questions, but deals with the influence of the Maid of Orleans on the mind of France.

Joan of Arc is not yet in the technical ecclesiastic sense a saint. She is at present in the stage of Beatification. . . . But, canonised or merely beatified, Joan of Arc is rapidly becoming the Patron Saint of France. Her *fête* has now been fixed for the Sunday between Ascension Day and Whit Sunday, and the placing of a semi-religious, semi-secular celebration of this kind in such close juxtaposition to two of the great festivals of the Church may easily become highly significant. In any case it must add greatly to the importance of the Maid's Day; indeed, that importance has been steadily growing during the last few years. Her day becomes every year more and more a national festival, for the simple reason that homage to her memory exercises a unifying effect upon all parties. Beneath her white banner Republican and Royalist, Socialist, Clerical, and Feminist meet in harmony in the great processions which are almost as extensive and picturesque in Paris as in Orleans itself.

Nor is it surprising that it should be so. Joan of Arc possesses all the attributes of a national patron saint. She was the moving spirit of a campaign which pushed back the invader, and when she perished, apparently a failure, she left behind her a great inspiration which even now may stand France in good stead. The French are an imaginative and poetical as well as an intensely practical people—it is, indeed, the admixture of idealism and shrewdness which makes them as a race the most engaging in Europe; and it begins to look as though the memory of the Maid of Domremy was quickening their sense of solidarity as it has not been quickened since the reconstruction which followed the tragedies of more than forty years ago. That there was room for such a quickening the quarrels between Church and State which not so long ago divided the country into two bitterly hostile camps are a sufficient indication. Happily those differences are rapidly growing less, and there is good reason to hope and believe that France is upon the eve of a religious renaissance. That such a reawakening will be hastened and stimulated by the contemplation of an ideal so pure and chivalrous as that presented by Joan of Arc is hardly too much to expect of a nation so accessible to romance as the French.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 14th, 1884.)

Mrs. Nichols' removal to what she will probably find a wider sphere of action takes from us one of the most active and earnest Spiritualists comprised within our ranks. She took a very strong interest in the foundation of the London Spiritualist Alliance, of which she was a member from the first. Unable herself to come to the opening meeting, she wrote me a very cordial letter, doubling her subscription, when she read the account of it in LIGHT. She was in hearty accord with the principles laid down for the governance and direction of the society, and wrote in enthusiastic terms of the work it might accomplish. Her experience in Spiritualism was wide and varied, and she united a deep experimental knowledge of its facts and philosophy with an adherence to the old faith of the Catholic Church, which she found her new knowledge strengthen and confirm.—From "Notes by the Way," by "M.A. (Oxon.)."

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PROBLEMS AND KEYS.

It is a generally recognised fact that specialisation, while yielding a thorough knowledge of the particular subject studied, tends to give a bias to the mind of the specialist. He is apt to lose his sense of proportion. Indeed, when carried to excess it is doubtful whether a study of any fact or group of facts, isolated from their context of general life-experience, does not in the end result in the student knowing less about his subject than an observer who studies it more superficially but with due reference to other departments of study.

The hero of a series of famous detective stories, when he has tired his mind by concentrating it for a long period on some difficult problem of crime, is described as putting the whole matter on one side and gaining his end by the process of turning his attention to something entirely different, like music or mathematics. Some difficulties, indeed, never yield to a frontal attack—they have to be approached indirectly. It may even be a case (as Mr. G. K. Chesterton sings) of getting "to Glastonbury by way of Goodwin Sands." Indeed, there are certain obstacles which (as an Irishman might say) are best faced by turning our backs on them, just as morbid self-consciousness and the troubles it creates are most effectively cured by a little healthy self-neglect.

In short, there are times when to study one subject is the best method of arriving at right conclusions concerning another, and this is especially the case with regard to some of the problems of the spiritual world. By directing the mind too exclusively to a consideration of special difficulties in connection with the life beyond, one is apt to lose some very enlightening hints and clues furnished by life here and now. It is really droll sometimes to hear intelligent inquirers discussing gravely the whys and wherefores of certain statements concerning the life to come while the answers are ready to hand when the attention is taken off the subject of the future life and directed to the life in which we find ourselves to-day.

Let us take the case of a number of persons assembled together in a room—a social gathering. Physically they are to a certain extent typical of physical humanity at large—the world of men in little. Mentally and spiritually they are no less a representative group. Every person present will gather his experiences of the occasion through his own particular temperament, and the experiences of each will be not merely different but sometimes quite contradictory of one another.

The music? "Splendid!" report those of the guests who like music but who possess no cultivated musical sense. "Abominable," reports a skilled musician whose sensitive ear has been racked with cake-walk and rag-time melodies. "A delightful evening" is the verdict of a genial man who adapts himself to his company and finds his chief pleasure in the social life. "Two hours of utter boredom" is the description of a jaded cynic whose nerves have been frayed by dissipation and excess of gaiety. "Everybody cold and stand-offish" complains a sensitive man who lives a recluse amongst his books and, being entirely out of his element in a social gathering, believes himself snubbed and neglected. "A heavenly time" is the ecstatic comment of a young lover who, meeting there the girl of his choice, has been practically unconscious of the presence of anybody else, and could not have given a clear account of anything that took place. "A frivolous waste of time," is the report of an austere pietist who was prevailed upon to attend much against his inclination. "A most entertaining gathering," is the description of an intelligent foreigner, "it gave me a great insight into the customs and modes of thought of the country." And so the descriptions would flow forth, all differing in a greater or less degree, but all readily interpreted by any intelligent listener who not having been present had to gain his ideas from those who were.

Transfer the occasion to another sphere of life—the psychical or spiritual—and what a crop of problems the conflicting reports would present! The difficulty would be increased by the consideration that all the various differences would be intensified by the conditions. The view-point would be changed. Looking at his surroundings from the interior side each person present would find his mental conditions objectified, and some of the things which in this world he described in figures of speech would have become for him actual and literal facts. The "festive warmth" would be to the genial man as much a reality as summer sunshine. The bookworm in this uncongenial assembly would feel literally cold, and be actually and not merely figuratively repelled from the company. Indeed, when we reflect that it was only their *bodily* forms that brought some of the persons at our imaginary gathering into association at all, it is not difficult to see that when freed from physical conditions they could never have met in any real sense. But this does not at all imply that the spiritual world is an abstract state—a mere realm of thought and emotion. It simply means that it is a world no less real than this but so much more subtle and refined as to be modified to a far greater extent by the mental and spiritual conditions of those who dwell in it.

This should not be so difficult to grasp when we remember how much even in this world we find our surroundings coloured and changed for us by our interior conditions. We think of our physical state as something fixed and rigid, but with every advance we make mentally and spiritually it keeps pace with us, becoming more and more ductile and responsive. It is conceivable that the material world of to-day is as advanced as the first grade of spiritual or super-terrestrial life was to the first men who passed into it many a thousand years ago. For all the worlds of life are linked and ascending, and each plane provides a key to most of the problems of the planes immediately above it.

ONE OF THE CHIEF OBSTACLES to the progress of the spiritual gospel is "the failure of Spiritualists to recognise that soul culture must underlie all their seeking into spiritual things, if they would see their cause grow in its proper potency, and the ways opened to wider vision and deeper insight into the wonders and mysteries of the life beyond."

CONSTRUCTIVE SPIRITUALISM.

By W. H. EVANS.

(Continued from page 271.)

ETHICAL ISSUES.

It will at once be seen that the principle revealed by the facts of Spiritualism is most important and one fraught with weighty issues. Of course it may be argued that human immortality is not demonstrated by these phenomena, but only human survival after bodily death. But this fact of human survival is important in that it demonstrates that the universe is rational. Immortality cannot be demonstrated by any single phenomenon other than man's living after death, and the central dogma of religion is as much a principle of the universe as it is a dogma. The principle of immortality runs through all worlds, because the substance of which they are made is indestructible. That being so, there is no reason for denying the immortality of the human spirit.

The facts of Spiritualism fall into line with other facts of the universe. The interdependence of worlds is revealed by them, for we see that the line of continuity is unbroken, and the seen merges imperceptibly into the unseen. The warp and woof of the spiritual worlds run into the material worlds. Law reigns in them all, and it can be seen from this that moral and spiritual consequences are common to all realms of being, and are but the natural fruit of causes set in operation either by Nature or by man.

This cuts at the arbitrary ideas of God, Heaven and Hell held by many religionists. The universe is now being considered more and more as an expression of some Divine thought, and God is being conceived of as being active in the universe. The twin conceptions of the transcendence and immanence of God are necessary to each other. In the one we see the Power that organises and governs all as expressed in Natural Law, and in the other we see that Power operative in the universe to effect the desired end and purpose.

The formation of such a being as man we believe to be one of the purposes of God, and the necessity of organising spiritual worlds for his habitation after the death change is revealed by the facts of Spiritualism.

Furthermore, we see that man is not outside the realm of law, but, as a part of the whole, is governed by law. So long as he obeys the laws of being he is unconscious in himself of their operation. But when the laws are infringed he becomes conscious of their existence through the sensation of pain.

Pain and happiness are consequences. Both are due to certain, definite causes. An infringement of an organic law produces physical pain; an infringement of a moral law causes mental pain. This will help us to realise the great fact of

HUMAN RELATIONSHIPS.

If one man survives death, then all men will. All men are structurally built on the same plan. Physical relationships are well evidenced, and as man is gregarious and lives in groups and communities, social instincts are similar, and the necessity of self-control is apparent. The many experiences of life contribute to this end, and doubtless the dream of an ideal state will yet be realised when each unit has learned the lessons necessary to the development of the altruistic side of his nature. That the fact of our survival being demonstrated is fraught with weighty issues none can deny. That it must have an influence on daily life and conduct is almost certain. Life is not seen in its true perspective when our vision is limited to the material side of creation. Religion has done its best to keep alive belief in a future existence, but it is only through Spiritualistic phenomena that the belief can be transmuted into knowledge. It is true this needs to be realised, but no man can reflect upon this knowledge without its colouring his life. He sees everyone about him in a new light. He begins to feel that he is dealing with spiritual men and women, who are linked to him by the strongest ties, whose life-tide rises from the same source as his own. And not only that, he begins to see that we are not builders for a day but for all eternity. All are architects of

fate, and he gradually realises the significance of all human relationships.

Is there any truth which has the power to solve the many perplexing problems of our social life that this possesses? There is none. You may state your solution in dry economics, you may construct your Utopias, you may "dream dreams and see visions" of a peaceful, happy world, but until you reach the spiritual consciousness of the race and convince it of its own immortal destiny and power, your dreams will remain dreams, and your Utopias "castles in Spain."

Too much attention has been confined to the material side of life. It may be good business to "buy in the cheapest and sell in the dearest market," but as a creed it makes for spiritual bankruptcy. No man can feel that he is a spirit without realising the significance of his relationships to his fellows and the grave responsibilities that rest upon his shoulders. As we begin to understand that term "a realm of law," and translate it into everyday currency, we cannot fail to see that Nature will present her balance-sheet, and if all is not clear, and there is a balance on the wrong side, it will have to be made good. Moral debts cannot be shirked, and it is unmanly and cowardly to wish to shirk them by pleading for forgiveness. It is a wise dispensation of Providence that we have to "settle up" and are unable, no matter how Pecksniffian may be our efforts, to escape our just debts.

It is certain that as the knowledge of the facts of Spiritualism spreads and people gain a clearer understanding of them the door between the seen and the unseen will open much wider. Despite the learned caution that abounds, it is impossible to keep the people outside the doors of spiritual communion and reunion any longer. And one of the most pleasing signs of the times is that the great movement of Spiritualism is so democratic that the poorest may have this knowledge at their own fireside.

THE EMOTIONAL CONTENT OF THE FACTS OF SPIRITUALISM.

There is a side to the facts of Spiritualism which is frequently overlooked in scientific circles. It is that a knowledge of these phenomena tends to deepen and enrich feeling. Religion without emotion is impossible. It has been said, "There is no religion higher than Truth." It is a noble sentiment. But the devotee of truth, while being just and constant, may not be loving. Therefore I would say, "There is no religion higher than Love." Now, no individual can hold communion with friends and loved ones over the way without gaining a deepening and an enrichment of the feelings, a purifying of the emotions, a stimulation of the aspirations, and an opening of the understanding to the broader issues of life. No one who has any wide experience of séance work can fail to have noticed this. And it is evident, too, that the many messages which come to us from "within the veil" are of such a nature that they stimulate in us a healthy emotion that tends to find an outlet in sane and clear religious exercise. I almost think we have failed to realise what a capacity for strengthening our religious life exists in the séance, "for where two or three are gathered together in My name, there am I in the midst of them." Most Spiritualists have felt that touch of heaven, when it seemed the celestial breezes of another sphere have been breathed upon their troubled souls, have felt that divine peace stealing over them, and revelled in that ecstasy which made speech a sacrilege. It is this great enlightening of the soul which reveals the innate capacity of séance gatherings for constructing a new religion. In very truth they become centres from whence is breathed over the world those finer thoughts that tend to clarify our poor human misunderstandings.

Surely here we may pause on this aspect of our work, for here indeed we can see what a wonderfully divine mission Spiritualism has. I care not for all the scientific tests in the world. The enlightened intuition has no need of them. And while they are of value for such as, Thomas-like, desire to weigh, measure and feel, truly spiritual men and women have no need of them, but in the sacredness of their own souls will commune with God and the angels.

The great outstanding fact of Spiritualism is this, that love never dies. Love is the centre and mainspring of all reli-

gion. Love can save to the uttermost. Love has perfect faith. Love conquers all difficulties and wipes out all misunderstandings. Love can reconcile all enemies and destroy all enmity. Love purifies, ennobles, and enriches the soul, and it lasts for ever.

Here we have all the elements for a beautiful religion—God our central fact, our Father and our Mother, man immortal and Love divine.

THE UNSEEN WORLD.

That world which has lain enwrapped in the mists of tradition, which the eye of faith alone has been able to pierce, now draws near. The whole universe assumes a completeness it never before revealed. With wonder and rapture we gaze across the divide, and the meeting of "hands across the sea" of death has become for us a literal fact. We can no longer mourn, but feel that over all the Love, the Glory and the Beauty of God has fallen like a bridal veil, not hiding but enhancing the loveliness of our Father-Mother God.

THE RELATION OF SPIRITUALISM TO OTHER MOVEMENTS.

From the foregoing it can be seen how broad and how universal are the bases of our movement. That there should be a parochial element existent is to be deplored. Spiritualism can leaven the thought of the world, and in its catholicity can take in every shade of opinion. There is a tendency to set up limiting standards, to draw a line of demarcation between those in the fold and those who choose some other sect or denomination. There is even a desire in some quarters to shut out those who prefer to affix the word "Christian" before their Spiritualism. Surely a movement so wide in its sweep, so full of the "milk of human kindness," has room within its borders for all shades of opinion. The little Bethel element may have its good points, but it frequently creates the Stiggins of life. We must emulate our friends "over the way," who do not trouble to enquire whether a man be an Episcopalian, a Baptist, a Mohammedan, Parsee or Buddhist, but inspire and influence *all* who are susceptible to their influence. If we are truly desirous of building up a strong and sturdy movement, we shall have to create an atmosphere of tolerance toward all men's opinions. We must see if we cannot co-operate with all forward movements. We are nearing a period where differences of creeds will be sunk and men will unite upon the common platform of human brotherhood without troubling to question what is the particular "ism" or "anity" professed by one another. I would urge, then, that we move towards those finer graces of the Spirit, and seek to weld the varying shades of opinion in our movement into one unifying whole, that we cease to bicker or to extol one set of ideas at the expense of others. "In things essential unity, in things doubtful liberty, in *all* things charity." Love, the great Elixir of Life, is also the Universal Solvent.

MINISTERING SPIRITS.

My destiny, the spring of my wild aspirations, has impelled me into the profoundest realms of occultism, into the depths yawning beneath my feet, and the heights stretching away above my head. . . . In scaling these tremendous ladders of knowledge, I have experienced many a fearful fall, paid many a heavy penalty. Again and again I have returned from these awful pilgrimages with a wounded, bruised and wayworn spirit; but ever as I came I have found rest, peace and consolation in the loving ministrations of earth's enfranchised spirit friends. I have learned to believe that communion between the denizens of this planet and her spirit spheres should constitute the highest, purest, most normal and healthful exercise of our soul's religious faculties.—THE CHEVALIER DE B— in "Ghostland."

WE ARE GLAD to learn of the return home of Mr. A. V. Peters. He seems to have especially enjoyed his stay in Russia, which he may visit again before the close of the year.

AS surely as dripping water wears away a stone, so surely, in the course of time, do one's thoughts effect, through the medium of expression, an organic change in the contour of our faces.

THE PHENOMENA OF A GENERATION AGO.

I observe that *LIGHT* is pursuing the excellent custom of printing extracts from its issues of a generation ago. Possibly its readers may find interest also in some extracts from another psychical paper of the earlier days of the movement. I allude to the "Psychological Review" for December, 1879, which contains an article by Dr. Nichols, which is well worthy of quotation, so full is it of striking references to the physical phenomena of those days. Dr. Nichols tells how Thackeray, when editor of the "Cornhill Magazine," published an account of a séance by one of his best contributors, with the result that there was a falling off in the sale of the next number of several thousands. This helps one to understand the attitude of the Press to-day. He describes a feat performed by Mr. Eglinton the medium. A name of a person unknown to Mr. Eglinton was written on paper and burnt. The medium bared his arm and rubbed the ash on the skin. In a few seconds there appeared three lines of writing, signed by the name and in the handwriting of the person whose name had been on the paper. The inference is that the carbon of the burnt paper was used for the purpose, and though telepathy can be made to account possibly for this kind of thing, it has great psychological interest.

In a drawer Dr. Nichols kept a piece of string with five knots, and sealed at its ends. When first tied and sealed it had no knots. It was an endless cord eight feet long; but as he held his finger upon the seal in the presence of the medium, the five knots appeared in a moment. This would be very rapid tying, even if the string had not first to be dematerialised. He remarks upon the wonderful powers of spirits to do what we cannot, to write and draw in absolute darkness, or between two slates, to write in a minute what he could not copy in half an hour, to traverse thousands of miles in a few seconds. He has seen diamonds made and handled them, and watched them fade into nothingness. What the spirits do not seem able to do is to materialise for us the objects of their spirit-world and leave them for our instruction and delight. They tell us of their beautiful flowers and butterflies, but none of these are to be found in our botanical or entomological collections. Can they dematerialise permanently the objects of our world and take them to their homes? When Sir Alfred Turner's flowers were spirited away, did he find them afterwards dropped on the lawn?

Our author tells how a scientific friend of his described to Dr. Tyndall a case of matter being passed through matter. Dr. Tyndall replied: "It is no use telling me such a story; if my own father told it me I would not believe him." Such is the normal scientific man. Mr. Blackburn was not a scientific man, but appears to have had a scientific mind. He installed in his cabinet a self-recording weighing machine on which the medium sat. The record was made on a revolving drum like those used for barometers, and showed every minute change of weight, which could be verified afterwards. With Mr. Haxby in the cabinet, several spirits emerged in succession, each one taking with him a little more of Mr. Haxby's substance, until he was left with no more than two stone of avoirdupois! This is almost incredible, but nothing in Spiritualism is *quite* incredible. The exact weight of the medium as the spirits materialised one by one is worth mentioning. The figures are 54, 50, 39 and 28 lbs. I cannot account for the first number being so low—four stone, but I suppose he had already squandered much of his substance. Evidently it is not any imponderable etheric stuff the spirits use, but the actual physical atoms of the medium. An interesting physiological, chemical and anatomical puzzle is involved.

Dr. Nichols had several times seen a chair "threaded" upon the arm of a person whose hand was claspings that of another, so that either chair or arm must have been penetrated. Whether it was chair or arm the operation was painless. He has had a spirit visitor who ate and drank and talked, said "good-bye" and faded out of sight, "the last thing visible being a bit of drapery shaken by an unseen hand and then disappearing like a wreath of mist dissolving in the atmosphere."

Dr. Nichols ends with the expression of his belief that there are spirits who are most probably what they claim to be; but that they cannot be accepted as absolute proof of immortality.

N. G. S.

THE GOSPEL OF "GROVELLING."

BY L. V. H. WITLEY.

These are days in which we hear of all kinds of gospels—a good thing in its way, apart from the merits of the respective gospels. The proportion of evangelists or enthusiasts is hardly likely to grow unduly, and is it not better to be in dead earnest over a half-truth, or even over an illusion, than to be stolidly unmoved by sentiment or by conviction of any kind?

Yet of all gospels the one which has struck me as most objectionable and nauseous is the gospel of "grovelling." Such a gospel is depressing and demeaning enough in itself, but the facts (1) that it is put forward by a well-known Canon of the Church of England and (2) in an address to young men and young women students, only deepen one's sense of surprise and repugnance.

Let me give the Canon's own words in which he promulgated his new gospel. He says: "Some time ago a Socialist said to me, 'What I blame you parsons for is that you teach men to grovel down before God.' I replied: 'I have been looking for a long time for one phrase that would give my gospel in a sentence, and you have given it me. I want to teach men to grovel down before God.'"

What a gospel—the gospel of grovelling! And this in England, in the twentieth century, to young men and women just starting out in earnest upon life, and cognisant as they must be of the newer concepts of the possibilities and potentialities of human nature! The dictionary, I find, indicates that to grovel signifies "to be low or mean," while a "groveller" is "an abject wretch."

If there is anything less worthy of being dignified or signified by the name of Gospel than "to grovel down before God," or anything more contrary to the spirit of the times, it would surely take some discovering. To me, the attitude of grovelling is utterly unworthy, whether in relation to God or to man.

Certainly Jesus knew nothing of such a gospel. He believed in the infinite worth and value of the human soul, and He laid emphasis not so much upon the possibilities of evil in man as upon the possibilities of good. His faith in the goodness of some of those whom the religious world of His day regarded as "sinners" drew out of them their best and divinest. No one had a greater reverence for humanity and human life. In His eyes every soul was within the orbit of the grace and love of God, and had within itself the capacity to welcome and to respond to the call of the Divine. Neither in Jesus nor in His teaching do we find the slightest trace of any spirit of grovelling. "Ye shall be perfect," He said, "as your Heavenly Father is perfect." The very name of "Father" and the conception of Fatherhood shut out altogether the thought of grovelling. What human father would desire his children to grovel at his feet?

There has been far too much grovelling in the history of the human race, both in relation to the Divine and to the human. We are learning that position, wealth, privilege, so far from being things to reverence in and for themselves, are things which have stood too often for the exaltation of the few and the oppression of the many, and before we are prepared to think of reverencing those who possess them, we want to know whether possession is based upon might or upon right, upon justice or injustice, and whether those who possess are in themselves worthy of reverence. Even so, too, the idea of election *plus* reprobation, which some divines have held, or professed to hold, involving the majority of humankind being "damned for the glory of God," can no longer be accepted by any man jealous for the true glory of God—to say nothing of the honour of his race—which, indeed, is bound up with the glory of God.

Too often and too long have we listened to those who have taught the depravity of man as the foil to the divinity of God. For myself, a God who desired me to grovel would be a God whom I should despise rather than adore. Is it not impossible to exalt the Divine at the expense of the human? Is it not time that we ceased to emphasise the dissimilarity and the distance between the Divine and the human and sought rather to recognise the likeness and the links? Anything which deepens or increases the sense of separateness or separation from God is

not helpful but harmful, not elevating but humiliating; while anything which develops within us a greater consciousness of the nearness of God, of His sharing in our life and of our sharing in His life, should be a real aid to right and noble living. The more we think of the Divine, and look for and recognise its every manifestation, the more will it give itself to us and the more will it express itself through us.

It would do us good oftentimes "to see ourselves as others see us." Many Christians would feel that grovelling was a term applicable rather to Mohammedans than to themselves, partly because of the constant prostrations of the whole body in the worship of Allah. Yet in a book issued a little time since, under the title of "A Turkish Woman's European Impressions," the writer found in Christian worship just that attitude of cringing (almost) which we apply, more or less consciously, to the Mohammedan. The "Turkish Woman" says: "I went to a place of worship the other evening. The congregation do not worship as we worship in the East. It seemed to me as if it was not to worship God that they were there, but to appease the anger of some Northern Deity—cold, intolerant and wrathful—an idea of the Almighty I shall never understand. It astonished me to hear the minister calling those present 'miserable sinners,' and as I was one of the congregation I was not a little hurt, for I have nothing very serious on my conscience. Why this hysteria for sins you have not committed? Why this shame of one's self, this exaggerated humility, this continual fear? Why should you stand trembling before your Maker?"

Now, it is not suggested that this is the whole of the truth, but we are so accustomed to recognise the shortcomings of other religions that it is interesting to know that in the eyes of others we ourselves have not attained to perfection in our modes of worship or in our attitude to the Divine. I am putting in no plea for irreverence: God forbid. I am pleading for reverence. The man or woman possessed with the spirit (or even adopting the attitude) of grovelling has yet to learn what true reverence means. Can we reverence unless we reverence ourselves? and can we reverence ourselves while we are grovelling? Is it not the Godlike in ourselves and in others which we reverence?

So far from God desiring that the spirit of man should prostrate itself abjectly before his Maker, is it not true that He Himself reverences the soul of man? Even in the wooing and winning of the hearts of men and women He exercises a restraint which can only be called reverence, and the Being who reverences man cannot expect or desire, in response, a spirit of grovelling or abject fear. Mrs. Annie Besant says truly and beautifully:—

So reverent is God to that spirit which is Himself in man that He will not even pour into the human soul a flood of strength and life unless that soul is willing to receive it. The light of God is beating against the windows of every human soul, and when the windows are thrown open the soul becomes illuminated. Let the windows be opened and the sunlight must stream in. . . . It is God's to persuade, not to force; to woo, not to compel.

Think of it! "The light of God beating against the windows of the soul," and the soul all unconscious that by its "grovelling" it has pulled down and is keeping down the blinds, shutting out the blessed sunshine! Man, woman, friend, lift up thine eyes! Hear the ancient call, "Lift up your hearts," and let the agelong response be yours, "We lift them up unto the Lord."

We have been pleading (rightly) with the Spirit of all good and all blessedness for at-one-ment, for grace, for power to forgive and to sacrifice, to minister and to love: have we thought enough of the contrary, or rather, the complementary truth, that God is pleading ever and everywhere with man that he would open his heart and soul to receive? Put the profound conception of the Roman Catholic poet, Francis Thompson, in "The Hound of Heaven," by the side of the Anglican Canon's gospel of "grovelling":—

All which I took from thee I did but take,
Not for thy harms,
But just that thou mightst seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home;
Rise, clasp My hand, and come.

Grovel? Nay, "Rise, clasp My hand, and come." It is enough, Thou great Over-soul, Father-Mother of our spirits! "For the spirit which God hath given us is not a spirit of fearfulness, or of cowardice, or of grovelling, but a spirit of power and of love and of sound judgment."

Man may not worship at the ancient shrine
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a something all divine;
Not humble worm whose heritage is sin,
But born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,
But deep his reverence for that mighty force,
That occult working of the great All-Source,
Which makes the present era so sublime.
Religion now means something high and broad,
And man stood never half so near to God.*

FEAR: ITS USE AND ABUSE.

The following extracts from "The Hindu Spiritual Magazine" of April deal in an instructive way with the subject of Fear. The communication forms part of a series of messages stated to have been received clairaudiently by a young woman:—

Fear is in its nature harmless. It is the abuse of fear that makes it harmful. Fear, like any other . . . element of the earth, is harmful, and only adapted to earthly conditions. It is not experienced in spiritual conditions, because there is no necessity for preserving and conserving life, energy, power, existence. Pain we know not, nor decay, nor deterioration of any faculty.

Nothing wanes here, everything waxes. Self-preservation is the first instinct of man, and underlies the possibility of a material evolution; were it not for this instinct of self-preservation, no race of organic beings could ever have come into rational existence. Fear is the harmless—nay, the beneficent—force which helps this instinct of self-preservation, and keeps it alive and active. The fear of an animal that preys upon it keeps a rabbit cautious, and gives it power to secrete itself or scamper off at the approach of danger. So throughout all Nature. Fear is the check and the incentive—the one to prevent from rushing into danger, the other to plan and build and act against danger—which preserves the species and the genus, the whole race, from utter annihilation. Coming to man, Fear is a beneficent power until abused. God never created in Nature or Spirit an evil, which was an evil until abused. Every force is beneficent if you use it properly; and if you look at it closely, you find it not only beneficent, but preservative and tending towards the best and highest good of everything to which it is applied.

To illustrate: Man's fear of fire prevents immense conflagration. Why? Because his fears cause him to take precautionary measures. Man's fear of public opinion prevents crime and folly to an almost unlimited extent, when the whole mass of the population is considered, for he dreads exposure, disgrace and punishment. [If you take Fear out of the world—anarchy, bloodshed, riot and gradual extinction would come to the race.

But the abuse of Fear should be overcome and driven out of every heart. It is needless fear, fear for to-morrow; anxiety, doubt, those forms of fear that almost invariably deal with the future; men do not fear the past, that is over. They fear the results of the past as happening in the future—the results of mis-steps, errors, crimes, which they have not yet "paid for," as they call it.

Fear beyond its proper use is weakening, deadening, discouraging and evil. The life of the spirit is crushed in a man who fears, for the spirit cannot exist in an atmosphere antagonistic to its own quality. Your own calm mind, rationally active, throws out healthy currents filled with vital forces from your well-conserved will. These strong, invisible forces of your controlled and positive thought act upon the thoughts of others and control them. The vigorous, sweeping current of your manly or womanly freedom from nervous excitement, prostration or overstrung mental and physical condition—a current which moves with a grand, silent flow amid the petty shifting rills of thought about it, will gather them in and move them on in the direction you wish to go. . . . Trust as if all depended upon God. Work as if all depended upon yourself.

As well try to stem the tides of the ocean as try to stop the flow of thought currents between sympathetic souls.

* Ella Wheeler Wilcox.

SIDELIGHTS.

A correspondent sends us a quotation from the "Star" over the well-known signature of James Douglas. It is well worth reproducing: "The mistake we make is to imagine that the act of dying necessarily involves a loss of life, for the finer part of us is not the apparatus of breathing but the attitude which we take up towards the world. Living, in short, is greater than life, for life is a perishable thing, but living is imperishable in the sense that it can never be as if it had not been. The heroic temper rates living far higher than life, that cheap commodity which anybody can buy with a few coins from poor men and poor women."

"N. G. S." makes a quaint proposition. He writes: "Now that the phenomena of Spiritualism are becoming more fully accepted, though the theory is denied by those whom it is most important to convince, namely, men of science, it behoves good Spiritualists to supply them with all possible evidence. A suggestion has been made that spirits should have their finger-prints taken, and it must be admitted that those whorls and spirals that form the chief beauty of our prison albums would be most convincing proof of identity." "N. G. S." concludes his letter by expressing the hope that all readers of LIGHT who are expecting an early transition should have an imprint taken of their finger-prints, so that they may be identified on their return to these "glimpses of the moon." The idea is at least ingenious; but we have some philosophic doubts of its utility—at the present time, at any rate.

Mr. Elvin Frankish, secretary to the Church of the New Dispensation, of 29, Friar's-walk, Exeter, sends us a lengthy letter with regard to the recent prosecution, in Exeter, of three mediums on a charge of fortune-telling. He appeals on behalf of Mrs. Vincent, one of the mediums, for subscriptions to help her to defray her fine and costs, amounting to four guineas, adding that "her home has been broken up by the action of the police, and she has no employment, and is unable up to the present moment to find anything to do." Mr. Frankish remarks that "it is a well-known fact that many of our mediums have become reduced in circumstances almost to the point of starvation before they have taken up the use of their gifts as a means of subsistence," and that "if we cannot pay our mediums, surely we can and should help them when in distress." He adds that he will be very pleased to receive and acknowledge donations on behalf of Mrs. Vincent.

The "third leader" in the "Times" continues to afford us pleasure by its insight and its "sense of eternity." Under the title "The Prophecy of Flight," in a recent issue of the paper, we read that "music above all the arts is full of this unconscious metaphor of flight. . . . The musician seems rather to have learnt from the birds a flight of his own spirit; and in his movements of sound we do not remember the birds or anything physical, but follow the spirit in its flash and dip and unlimited soaring."

The concluding portion of the article is no less delightful: "No man would have ever put his body in danger by attempting flight if the flight of birds had not meant to him something more than the birds can do, a flight of the spirit they never dream of. The swallow uses his freedom of the air to catch flies. He is half an angel to us in the glory of his motion, but only because we connect the bodies of angels with their minds; because in any ease and beauty of the flesh we see an ease and beauty of the spirit, so that we dance with our bodies to express a dance of the mind; and already the airmen are trying, and risking their lives in the effort, to dance in the air. And some day, perhaps, they will execute aerial scherzos to the music of Beethoven, or of some future composer who shall write air-dances for them; while crowds will look on from the earth and feel that the freedom of the spirit is coming nearer to them in this enlarged yet disciplined freedom of the flesh."

In "The Modern Churchman" for May there appeared a letter from Miss H. A. Dallas, in the course of which she wrote: "When I have read the various articles and letters which have appeared in the 'Modern Churchman' and elsewhere on the subject of the Resurrection of the Lord Jesus, I have generally been disappointed to find that they show no intimate acquaintance with psychical research. Those who, like myself, have pursued this study carefully for many years, will bear me out in saying that the problems raised by the Gospel narratives of the Resurrection cannot be adequately dealt with without taking into account the testimony borne by critical and trustworthy investigators to certain remarkable modern experiences." And

she expressed her ability "in the light of modern well-attested experiences, to accept the narratives of the materialised appearances of the Master very much as they stand, allowing, of course, for the discrepancies and variations attendant upon all human testimony."

We cull the following from the "Rothsay Express" of the 2nd inst: "The twenty-fifth annual conference of the British Spiritualists' Lyceum Union was held in Glasgow on Saturday and Sunday, and was attended by a large number of delegates from all parts of England and Scotland. About one hundred and fifty of the delegates had an excursion to Rothsay yesterday, when a select party of them visited Professor Coates at his residence, Glenbeg. The Professor is held in great esteem by the Spiritualist body on account of the work he has done in spreading a knowledge of the subject by publications, as well as by practical demonstration. The party were received and very kindly welcomed by Mr. and Mrs. Coates."

Signs of a religious revival in France are being noted by close observers. It seems not improbable that psychic science, which has been so active a feature of late years not only in France, but on the Continent generally, will have contributed substantially to this revival by showing that there is a scientific basis for much which the French sceptics have in the past dismissed as being miraculous and therefore incredible.

It is said (we know not with what truth) that the radiometer—the little instrument seen in the windows of many opticians—was invented by Sir William Crookes as the result of his observations of the power of light in retarding psychical phenomena. As those of our readers who have seen it will know, it consists of a glass vessel exhausted of air, in which four little vanes twirl rapidly, driven by the action of light. Nicola Tesla once said that it was the most significant thing he had ever seen in his life.

The subject of an after-life for animals has an interest for most people, for the man or woman who takes no interest in an animal of some kind is rare. Mr. A. K. Venning, of Los Angeles, California, sends us the following touching little story from Paul Fountain's "Great Deserts and Forests of North America," as having a bearing on the question:—"Travelling in a wagon to Salt Lake City, the extreme cold of the nights in the desert killed some of the pet monkeys the author had kept with him for years: 'One that died was in a torpid state the day before. When put in the mid-day sun he revived a little, but towards evening he crept under my jacket and remained very quiet for a long time. I had been much in the habit of shaking hands with the little animal, and about sundown he put out his little paw and with it resting in my hand died so quietly that I did not notice for some time that he was gone.'"

We are asked to state that subscriptions to the fund for the benefit of Mr. Cecil Husk, referred to in our issue of the 30th ult. (page 263) should be sent to Mrs. Duffus, Pennywells, Elstree, Herts.

We continue to receive testimony to the power of Mrs. Wriedt as a medium for the direct voice. Mrs. Margaret Macmillan writes that at a recent sitting no fewer than five of her relations gave unmistakable evidence of their presence.

An excellent little pamphlet, "Spiritualism, a Science, a Philosophy and a Religion," by Mr. W. H. Evans, of Merthyr Tydfil, has been issued by "The Two Worlds" Publishing Company, Limited, Manchester, price 1d.

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. Taylor Gwynn, 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 Counties' Union.

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.

Is Theosophy Anti-Christian?

SIR,—While gladly acknowledging that some of the teachings of Theosophy are not foreign to the spirit of Christianity, and that some individual Theosophists are to be reckoned among the best "practical Christians" I have known, I still cannot see any injustice in the broad assertion that "Theosophy is Anti-Christian."

That statement must surely continue to hold good so long as Theosophists are content to follow leaders who are daring enough to re-write history on the strength of their private revelations, and unscrupulous enough to profess reverence for "the Founder of Christianity," without making it sufficiently clear that they refer to an obscure prophet, born possibly in the year 105 B.C. and wholly unconnected with the Person who is the central figure of the New Testament.

Should anyone desire to study Theosophy in its more unguarded utterances, I would advise him to turn from the cautious pages of (say) "Esoteric Christianity" to "The Christian Creed," by Mr. Leadbeater.

I do not propose to trouble you with quotations from this book, which is as offensive in tone as it is anti-Christian in substance. It will be enough to remark that the entire New Testament narrative is here scornfully relegated to limbo, as "hopelessly impossible, if regarded as history"; that the existence of St. Paul is ignored and the history of the Early Church re-written, from the standpoint of a bitter and libellous opponent; finally, that one's faith in the sincerity of Theosophic teachings regarding the Christ is rudely shaken by the publication of such mutually destructive statements, on a question of the first importance, as are to be found on page 136 of "Esoteric Christianity" and page 81 of "The Christian Creed."

So long as Theosophy is represented by such doctrines as are contained in the latter work there can be no question of its compatibility with even the most liberal "Christianity."—Yours, &c.,

S. C. SHARLAND.

SIR,—No one who has studied the pages of LIGHT recently can fail to observe with what fairness it treats the Theosophical branch of the modern spiritual movement. It is in clear contrast to the haughty and supercilious way in which Theosophy at the beginning treated that Spiritualism from which it derived so much of its inspiration. In your issue of 30th ult. I see that you devote a considerable space to Mr. G. H. Whyte's defence of Theosophy against the charge that it is anti-Christian. My impression of the irrational jumble of "teachings" given out by Theosophy at various times—with its reincarnated Hypatia, its representation that Jesus Christ is lurking somewhere in Palestine in a temporary body, and so forth—is that the Theosophical movement needs not so much to have its Christianity vindicated as its rationality. Spiritualists may at least congratulate themselves that by adherence to broad principles and well-authenticated facts they have preserved themselves from the follies that come of blind adherence to authorities none too reliable, as witness Mr. Sinnett's extraordinary book, "In the Next World." In that work, as you showed in a recent issue of LIGHT, he actually admits that Theosophists were incorrect in the assumption that it was "wrong to get into communication with people on the astral plane"—wherever that may be—and he refers to Theosophy's "present fuller knowledge of the whole subject." What were the "Mahatmas" doing to allow their followers to cherish such delusions?—Yours, &c.,

J. G. CARMICHAEL

The Psychical, the Spiritual, and Spiritual Progress.

SIR,—Perhaps it would be wise to accept Mr. Witley's definition of the word "spiritual." In that case we shall have to designate the spiritually advanced active man a constructor or prophet, and the man who is dominated by evil spiritual influences (like Torquemada) a destructor. I did not wish to make any quibble as to terms, but simply to show that this world is the arena of a great spiritual conflict; and in this connection I would like to quote articles on the "Efficacy of Prayer," in LIGHT of January, 1904 (page 9); also "Psychic Men of Action," in LIGHT of June 9th, 1906 (page 269); also "Spiritual Health of the World To-day," January 13th, 1906 (page 17), but

they are too long; and I may say that I think my articles were in the main correct.

Eucken says the spiritual life to us is a world of self-determining activity and the rising of life to its highest energy. If it does not succeed in this, we cannot call it a real success.

Mr. Witley says it is not a good thing for those in the body to rely on those out of the body. My reply is, we rely upon God, and He sends His messengers to help us. In my own case all my spiritual intimations are entirely spontaneous. They are sent in dreams to warn, to advise, and to help, and I could quote many instances through the whole of my life and have never had reason to be disappointed. No one ever does rely on those out of the body entirely. We know that God manifests His will to-day as in the past.—Yours, &c.,

A. G., M.A. (Oxon.), M.D.

The "Empress of Ireland" Disaster.

SIR,—I was one of the passengers on board the "Royal Edward." We had passed through our own trying experience which has been reported in the newspapers, and in a clear air were rapidly nearing home. On Thursday night, or rather Friday morning, between 1.15 and 1.30, I was much puzzled just as I was going to bed by noticing the air round me full of music.

It was like a triumphant march taken in rather slow time; after a few minutes a great chorus of voices joined the volume of sound. It is difficult to describe where the sound seemed to be, it was everywhere—full, yet muffled, as it were, by distance.

I moved about the cabin, wondering if anyone was singing on deck, even going so far as to climb on the sofa and press my ear to the porthole, but it was neither nearer nor further away. Had it not been that I disliked to disturb his sleep, I should have gone to my husband's cabin, next door, to ask if he, too, heard this sound. At last, about 2.30, I, determinedly composed myself to sleep, though with much difficulty.

I related to my husband in the morning the sounds I had heard. The first news that met us as we entered Avonmouth Docks was the loss of the "Empress of Ireland." I have no doubt now that I was privileged to hear the strains of music that greeted those who were passing through such pain and terror into rest.

No thought of disaster crossed my mind, as the music, though rather slow, was triumphant.—Yours, &c.,

DORIS SEVERN.

Bournemouth, June 1st, 1914.

The above account of the music heard by my wife is exactly as related to me on the following morning.—HILARY SEVERN.

Vice-Admiral Osborne Moore and the May Meetings.

SIR,—Published accounts of the proceedings of the thirteenth annual convention of the Union of London Spiritualists, held on the 14th ult., report Vice-Admiral Osborne Moore as saying that "The spirits of degraded mortals who are dead to conscience do not wake in the next state for a long time, and it is more than probable that some, like Crippen, do not live as spirits at all." The Admiral then quoted from a verse in the Bible these words, "The wages of sin is death, but the free gift of God is eternal life," and proceeded to say, "The apostle who wrote that was not referring to the dissolution of the body." Now I am of opinion that the Admiral ought to have quoted the verse in its entirety. The verse reads, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The word "free" does not appear and the apostle does not define any particular sin, but uses the term "sin" in a general sense. The dispenser of this eternal life, be it noted, is Jesus Christ, the acknowledged Lord of the band of apostles and their followers. Now, I should much like the Admiral, or some other exponent of the spiritual philosophy, to explain this portion of the Admiral's address. To me it savours strongly of the theory of annihilation. If there exists positive proof that degraded mortals like Crippen "do not live as spirits at all" (I lay stress upon these words), then how do they live? The Admiral evidently forgot another poignant verse from the same Biblical source; it is this: "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

Tennyson, in "In Memoriam," tells us of his faith—

"That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete."

Personally the Admiral's speech does not appeal to me; a more helpful, interesting, and edifying one might easily have been made.—Yours, &c.,

JAMES WATSON.

Ashfield-crescent, near Nantwich,
June 1st, 1914.

SOCIETY WORK ON SUNDAY, JUNE 7th, &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.*—Mr. Walter Howell delivered an instructive and uplifting discourse on "What is Man?" Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. H. Peckham, trance address, "The Man that is To Be"; evening, at 7, Mr. H. G. Beard, address, "Knowledge and Life." For next week's services see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss V. Burton gave an inspiring address. Sunday next, Mrs. Neville will give an address, followed by clairvoyant descriptions.—M. W.

CLAPHAM.—HOWARD STREET, WANDSWORTH ROAD.—Address by Mr. Symons on "Auras." Sunday next, at 11.15, public circle; 7, Mr. Karl Reynolds. 14th, 8, address and phenomena. 21st, Mrs. Miles Ord.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, circle; evening, address by Mrs. F. Grayson Clarke. Sunday next, 11.15 and 7, Mrs. Jamrach, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, interviews; at 8 p.m., also on Wednesday, at 3, public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyant descriptions by Mr. Arthur Lamsley. Sunday next, at 11.15 and 7, Mrs. Mary Davies. On Tuesdays, 8, and Wednesdays, 3, Mrs. Curry, clairvoyant. Thursdays, 8.15, public circle.—A. C.

BRIGHTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior spoke on "Passing Perceptions and Permanent Realities" to an appreciative audience. Sunday next, at 7, Mrs. Miles Ord, address and clairvoyance. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. A. J. Neville gave an excellent address on "Life's Needs." Sunday next, 11.15 a.m. and 7 p.m., Mrs. Podmore, addresses and clairvoyant descriptions. Monday, 8 p.m., Miss Gibson, clairvoyant descriptions. Tuesday, 7.15, healing circle. Thursday, 7.45, members only.—N. R.

WOOLWICH AND PLUMSTEAD.—Morning, public circle, conducted by Miss Woodhouse; afternoon, Lyceum; evening, 7, Mr. G. F. Tilby spoke on "Heaven," and replied to questions. Wednesday evening, 3rd, Mrs. Webster gave an address and clairvoyant descriptions. Sunday next, at 11.15 and 8.30, circles; at 3, Lyceum; at 8, address by Mr. G. R. Symons.

STRATFORD.—IDMISTON ROAD, FOREST-LANE.—Morning, discussion; evening, address and clairvoyant descriptions by Mrs. Pulham. 4th, Mrs. Peeling, address and psychometry. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Madame Beaumont, address and clairvoyance. Thursday, at 8 p.m., Mr. J. Wrench. 21st, Mr. Mackintosh.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Messrs. Bailey, Moss and Brown delivered addresses which were much appreciated; evening, Mrs. Beaupaire delivered an address and afterwards sang a solo, both much appreciated by the audience. Sunday next, 11 a.m., circle, Mrs. Ball; 6.30 p.m., address by Mr. A. C. Scott on "The Spiritual Significance of Present Day Unrest."

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Miss Florence Morse gave addresses on "Man's Belief in the Reality of a Future Existence" and "The Value of Modern Spiritualism," followed by convincing descriptions. 3rd, Mrs. J. Miles Ord gave an address and descriptions. Sunday next, 11.15, Mr. Joseph Milne, address, "Man's Conception of God"; 3, Lyceum anniversary; 7, Mr. Horace Leaf. Wednesday, Mrs. M. Maunder. 21st, Mr. C. J. Stockwell.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. and Mrs. Baxter spoke on subjects chosen by the audiences, "The Trumpet Shall Sound and the Dead Shall Arise" and "Life Everlasting: Where and How Spent?" They also answered questions and gave clairvoyant descriptions. The meetings were well attended and great interest shown. Sunday next, 11 and 6.30, and Wednesday, 3 and 7.30, public services; Monday, 6, healing (free); Monday and Friday, public circles, 8 p.m.; Tuesday, developing circle, 8 p.m.—J. S. W.

SOUTH LONDON SPIRITUALIST MISSION.—Morning, trance address by Mr. G. G. Brown; afternoon, Lyceum; evening, Mr. J. G. Huxley spoke on "The Sense of Touch." Mrs. M. E. Orłowski gave descriptions, and a solo rendered by Mrs. Dupe was greatly appreciated. Usual after-circle. 4th, open circle, many local workers. 6th and 8th, Mrs. M. E. Orłowski gave psychometric readings to appreciative audiences. Sunday next, Mr. Walter Howell, of Birmingham, and on Thursday, June 18th, Sunday, 21st, 11.30, Mr. Scott; 7, Mr. H. Leaf.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Address by Miss Morris on "The Path of Initiation." An "after-circle" was held. 2nd, address and descriptions by Mrs. Jamrach. Sunday next, 3 p.m., study class; 7 p.m., Mr. Brooks, on "Healing." Tuesday, at 8, Mrs. Webster.—H. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—An interesting address by Mrs. Miles Ord on the trinity, "Knowledge, Goodness and Almighty Power," together with clairvoyant descriptions and answers to questions, greatly appreciated. Sunday next, Mr. and Mrs. Hayward.—W. H. S.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—A Lyceum was opened with a successful inaugural meeting, the leader being Mr. Baldwinson. In the evening the service was conducted by Mr. C. J. Stockwell. Sunday next, Mrs. Annie Boddington, address and clairvoyance.—E. C. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mrs. Cannock on "Spiritualism versus Spiritism" and well-remembered clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. W. Love, address. The hon. secretary and treasurer is now Mr. Gerald Scholey, 295, London-road, Croydon.—G. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses both morning and evening.—J. W. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. W. J. Leeder gave addresses and descriptions, morning and evening.

WHITLEY BAY.—Trance address by Mrs. E. H. Cansick on the "Homes Over There."—C. C.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, healing service; evening, address and clairvoyant descriptions by Mrs. Podmore. 3rd, usual Wednesday meeting.—P.

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

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 4th, address and descriptions by Mr. and Mrs. Taylor.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr; evening, address by Mr. Parr on "Spiritual Manifestations." Clairvoyant descriptions by Mrs. Grainger.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. C. Lethbridge and clairvoyant descriptions by Mrs. Summers. 3rd, address and clairvoyance by Mr. Rooke. 5th, members' circle.—A. W. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Kenshole. Address by Mr. Adams; solo by Mrs. Bateman; clairvoyant descriptions by Mr. Joachim Dennis.—G. H. K.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, Mr. A. Punter (of Luton) gave an address on "Cast all your Care upon Him, for He Careth for You," and in the evening a short address and clairvoyant descriptions. 2nd, healing guild.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. Horace Leaf on "Spiritualism and Modern Thought," followed by numerous fully-recognised clairvoyant descriptions and messages. Large after-circle.—S. E. W.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address by Mrs. Neville, followed by clairvoyant descriptions. Good meeting and after-circle. 3rd, Mrs. Maunders spoke on "Prayer" and gave descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Trance addresses by Mr. Rundle on "Disasters" and "The Influence of Spirit Life on Incarnate Beings: Does the Good or Evil Preponderate?" He conducted the "after-circle." Mrs. Rundle gave good clairvoyant descriptions.—C. A. B.

SOUTHPORT.—HAWKSHED HALL.—Morning, Mrs. Turner related "Personal Psychic Reminiscences," and in the evening addressed a large congregation on "The Dead Man's Home." Clairvoyant descriptions by Mesdames Turner, Scholes, Wood, and Mr. H. Chorley.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Anniversary services, conducted by the President, Mr. F. T. Blake. Addresses: Morning, "Esoteric Spiritualism"; evening, "The Dawn." 4th, address by Mr. Howard Mundy, followed by clairvoyant descriptions.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. M. Gordon, address, "The Gift of the Holy Ghost," followed by clairvoyant descriptions, much appreciated. 31st ult., Mr. Parker gave an address and Mrs. Parker clairvoyance. 4th, Mrs. Sharman gave psychometrical readings.—A. B.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, Mr. G. F. Tilby conducted healing service; afternoon, Lyceum, open session; evening, address by Mr. W. F. Smith on "The Builder." Mrs. Smith gave clairvoyant descriptions. Thursday, 4th, trance address by Mrs. Harrod, "The Lady's Robe," followed by psychometrical descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—The Rev. Wm. Garwood, M.A., gave addresses on "The Modern Spiritual Revival" and "The Legacy of Jesus Christ"; clairvoyant descriptions by Miss Jerome. 3rd, Mr. Arthur Lamsley delivered an address on "Spiritualism and the Man in the Street," followed by clairvoyant descriptions from Miss Jerome.—J. McF.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address through mediumship of Mr. Parry; afternoon, opening meeting of Lyceum; conductor, Mr. Hitchon. Evening, address by Mr. Eldy, spirit messages by Miss Smith. 3rd, successful "rally" at Combe Dingle. 4th, public circle conducted by Mr. Ford.—W. G.

TOTTENHAM.—684, HIGH ROAD.—The Union of London Spiritualists paid us their annual visit. Afternoon, Mr. T. Brookes read a paper on "Healing"; evening, addresses by Mr. G. T. Gwinn, Mr. Brookes, and Mr. Rush. We also enjoyed a vocal trio, entitled "Living Streams," by Mr. and Mrs. Alcock-Rush and Mr. G. T. Gwinn.—N. D.

BIRMINGHAM.—HANDSWORTH SPIRITUALIST CHURCH, WRETHAM-ROAD.—Addresses by Mr. John Lobb: Morning, "Health Restored and Life Prolonged in Answer to Prayer"; evening, "Stained Souls in the Great Beyond." Monday, "The Ministry of the Living Dead." Clairvoyant descriptions by Mr. Cronshaw. The audiences were large and enthusiastic, and the speaker, by his strong personality and intense human sympathy made a pleasing impression on his hearers. Lyceum, Mr. Bernard Old gave an interesting paper, "Evolution and Involution."—M.

CROYDON SPIRITUALISTS' SOCIETY.—We are informed that the secretary and treasurer of above society is now Mr. Gerald Scholey, of 295, London-road, Croydon.

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