

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Now and again we receive letters from persons who ask for advice in dealing with obsessing influences. In some of these cases the affliction does not arise from any attempts to open up communication with the unseen world—the inquirers are natural psychics in whom powers of clairvoyance, clairaudience, &c., have developed spontaneously. They are quite sensible, level-headed people who are annoyed by their experiences without being overwhelmed by them. The task of writing separately to all of them, to say nothing of the many persons who write putting questions concerning miscellaneous difficulties, involves a great deal of time and labour—more than we can sometimes afford. So we propose in future to reply in the columns of *LIGHT*, making our explanation as far as possible of general interest. We have noted as a curious circumstance that many questions reach us at the very time when the subjects dealt with are being handled in articles by contributors. We recommend our correspondents, therefore, to study the pages of *LIGHT* and see whether their difficulties are not covered indirectly by Notes and articles appearing at about the same time. They are the more likely to be successful in their quest now that we have begun to give the matter deliberate attention.

Now for these inquiries concerning undesirable influences. In *LIGHT* of December 9th, 1899, appears a report of "Answers to Questions" given by "Tien" through the mediumship of Mr. J. J. Morse. And amongst them we find a question and answer dealing with this very subject. Here they are:—

QUESTION: How can anyone who has no known spirit guide guard against undesirable controls when first yielding to entrancement?

ANSWER: The simplest and, as we think, the most efficacious method of protection is that all persons should realise the supremacy of the power of the will; that they should surround themselves with a positive atmosphere; that they should inwardly determine that they will have nothing associated with them, physically, mentally or spiritually, that will be for their harm in the slightest degree, and they can effect this desired result by keeping themselves mentally and morally sound and pure, and by maintaining an absolute grip, so to speak, over that potent factor, the will. If you will cultivate this supreme element in your nature, it will become a sure safeguard, not only from intrusion from the spiritual side of life, but also from all contaminations from the material side of life.

From the same report we cull the following as having a bearing on other problems to which attention has been called of late:—

Is it possible . . . that a man can lead a life so bad on this earth that at death the spiritual body is so small that it simply

goes out and returns to the source of life? In reply, the lecturer said: "We have never met with such a case, and we hardly think God and Nature would go to the trouble of making a man that would show such an abortive result to their labours."

A very old problem came to light in a question regarding the condition of the soul prior to its incarnation in the individual form. The lecturer, in replying, said: "There are some things we frankly admit that we do not know. All we know—or perhaps we should say, all we think we know—is that the human soul is the consciousness of God individualised in man. What the consciousness of God is we do not know. The finite cannot comprehend the character of the infinite. It can only judge of that by its manifestations through forms that the finite is capable of cognizing."

* * * *

Referring to our article on "The Way Ahead," with its allusion to the self-destructive tactics of the theologian when he allies himself with the materialist against modern psychic evidences, a friend sends us the following table of Spiritualistic references in the Bible. It is taken, he tells us, from a rationalistic paper intent on showing the theologian that he himself cannot evade the charge of Spiritualism, charm he never so wisely:—

Spiritual gifts—1 Corinthians xii., xiii., xiv.; Romans xii.
 Spiritual circles—Acts ii.
 Dreams—Matthew i.; Genesis xi., xxi., xl.
 Test mediums, seers and prophets—Acts v.; John iv.; 1 Samuel ix., xxviii.; Micah iii. 5, 7; Deuteronomy xviii.
 Slate-writing—Exodus xxxii., xxxiv.; Deuteronomy x.
 Writing on the wall—Daniel v.
 David a writing medium—1 Chronicles xxviii. 11, 19.
 Psychology—Acts xiii. 9, 11; Mark viii. 22, 25.
 Obsession—1 Samuel xvi. 14, 23; 2 Chronicles xviii.; Acts viii. 7, xix. 15.
 Fire—Deuteronomy v.; Exodus iii.; Daniel iii.
 Materialisation—Luke xxvi.; Acts i., xii.; Genesis xviii., xxxii.; John iv., xx.; Exodus iii.; Ezekiel viii.; 1 Corinthians xii.; Joshua v.; Numbers xxii.; Daniel viii.
 Mind-reading—Mark ii. 8, 9; Matthew xii. 25.
 Healing—Mark iii., v., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John v., xi.; Matthew vii. 15, 17; ix. 31, 34; xii.; 2 Kings iv., v., xii.; Ezekiel ii.; 1 Samuel iii., x., xvi.
 Open-eyed mediums—Numbers xxiv. 1, 4.
 Shut-eyed mediums—Acts ix. 1, 19.
 Destroying mediumship—Acts xii. 16, 19.
 Developing mediums—Matthew x.; Mark i.; Acts ii. 4, 18; viii. 15, 19; xix. 11, 12; Ezekiel ii. 1, 10; 1 Samuel iii. 8, 13; x. 1, 11.
 Prophecy—Revelation vi.
 Trance and voices—Acts x., xi., xxii.
 Trumpet and voices—Revelation i., iv., v., vi., viii., xviii. xix., xxi.

* * * *

Under the title of "The Barefoot League" (Theosophical Publishing Society, 161, New Bond-street), Mr. James L. Macbeth Bain has published a sixpenny brochure on "the virtues and delights of barefoot walking." Mr. Bain has been instrumental in introducing the practice at the Vegetarian Summer School at Rhos-on-Sea, and also at the Summer School at Brighton, with the result, on the walkers, of a marvellous and very rapid change for the better in the colour of the skin and the expression of the eye. This change he attributes to their bodies soon becoming "charged through and through with the most potent of all physical vivifiers," the soles of the feet being "the best absorbers of the finest of the solar energy." We find most

interest, however, in the prophecy which Mr. Bain makes in his dedication (being of a general character it will not land him in a prosecution for fortune-telling). He says:—

I write this brief treatise for the coming race. This race, the first-fruits of our growth, whose rising is even now amid us, will be of a more highly electric nature than we. They will, therefore be able to draw more nutriment from the sun than we. They will be children more of the sun than of the earth. With most of us it is the other way about. As children of the sun they will possess many fine spiritual and psychic powers that are as yet either possessed, or in embryo, only by the few, or are still unknown to us. They will be at home in the air as on the land, and in the fulness of time they will possess the self-generated power of flight. They will speak to, and commune freely with, the other children of the sun in our cosmos by telepathy.

A delightful prospect indeed!

"How to be Happy Though All Goes Wrong" is the title of a neat little book by J. C. P. Bode (London, L. N. Fowler & Co., 1s. net). The title alone should be attractive to those who consider it something of a marvel to be happy even when things go right. The seeming impossibility suggested by the subject of the book is reconciled with attainable realities on dipping into its contents. "In order to be made happy you must learn to appreciate what you are able to get and your expectations must not be unreasonable nor ill-founded." "Happiness after all is only a habit." "Declare perpetual peace with yourself and all things else, animate and inanimate, including the weather." We cull these extracts at random to serve as examples. Excellent is the recommendation to those who have troubles not to unburden themselves promiscuously. Although it may be charged against the little book that much of its contents belong to the order of platitudes, there is a good deal of apt advice, and certainly if its precepts are carried into action, the book will have gone far to justify an ambitious title.

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During the Convention there took place the formation of the International New Thought Alliance, which purposes to hold the next Convention at San Francisco at the Pacific Panama Exposition in August and September, 1915. The officers elected were as follows: President, Mr. James A. Edgerton; Vice-Presidents, Mr. Troward (British Isles), M. G. Mann (France), and Mrs. Annie Rix Miltz (America); Secretary, Mr. Harry Gaze.

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AN INTERVIEW WITH MR. GEORGE BRIDGE.

BY WILLIAM H. SEED.

There is probably no more fruitful source of surprises for the psychical investigator than drawing and painting mediumship. At the present time it is a neglected field, and it is surprising to notice the apathy of a good many Spiritualists in regard to it; yet from the point of view of sheer evidence it is of great importance.

To glance over the work of two typical mediums of this class—Mr. George Bridge and Mrs. Simmons, both of Brighton—is a great experience. Mr. Bridge has laid all art lovers under a great obligation by the beautiful work which he has executed in various public buildings and monuments, and notably in Westminster Cathedral, where he executed the striking mural decorations of Joan of Arc and the Divine Face, after the designs by the late William Christian Symons. In this work he has not the slightest doubt that he was continually influenced by Joan of Arc herself, by the late Mr. J. F. Bently (the architect of the Cathedral) and his late wife, who was herself an accomplished mosaic artist. The two latter spirits are continually with Mr. Bridge, and Mrs. Mary Davies, who is well known to have been the medium for many communications from the famous Maid, saw her with Mr. Bridge, and communicated to him a desire for certain alterations in the design of the drapery. This, however, it was not in Mr. Bridge's power to effect.

Mr. Bridge has been the means of producing great quantities of decorative designs under the control of an old Chinese artist who goes by the name of Chang, and one or two of them are to be seen on the walls of Windsor Hall, Brighton, the meeting place of the Spiritualist Society to which Mr. Bridge belongs. It may be said of all the work produced by Chang, that while it breaks every canon of the schools, and never repeats the same line twice, yet it has an indefinable unity of idea. Its colours are rich and bright, not to say loud, and full of startling contrast, but nobody could say they are not harmonious. With very few exceptions the work is purely decorative, and it does not even pretend to represent anything. There are no examples of foliage, no dolphins, no figures of any kind, human or animal; nothing but an endless succession of harmonious curves. In very few instances, indeed, is there a straight line. In all cases the execution is remarkably rapid, and there is no previous design in the mind of the sitter. Every line is firm and clear, there is no hesitation, no erasing and reproducing, and the work is done at lightning speed. Mr. Bridge simply takes pencil, brush or crayon in hand, and waits for the unseen power to guide it.

Many Spiritualists are, it is to be feared, very *blasé*, being used to seeing and hearing of so many wonderful manifestations of spirit power. I have seen them look at designs of this kind and turn away with the cold remark that one can make nothing of them. In this way they proclaim themselves as beings who are outside the world of art, and while they may have their eyes open to some things to which some artists are blind, they are blind to something else which is certainly of not inferior importance to the evolution of the human soul. There are in Mr. Bridge's collection things of beauty which are a joy for ever to anyone who has eyes to see. Incidentally, I may remark that in looking at some futurist paintings since my visit to Mr. Bridge the idea occurred to me very forcibly that there was something akin. In each case the colouring was wonderful but the drawing was like nothing on earth. There were beautiful designs which, like music, appealed to the senses by means of harmony which was not directly copied from anything seen or heard in the ordinary world.

Mrs. Simmons' drawings, on the other hand, are, with few exceptions, not artistic productions. They are curious, amazing, hieroglyphical. There is a great variety of them, some resembling Egyptian, some Assyrian, Indian, ancient American, or South Sea Island designs. Some of them are scored all over with an unintelligible script, which I have ascertained is not

Egyptian nor Indian. Whatever else it may be is as yet undetermined. The figures are mostly grotesque and apparently symbolic. In some one sees the mystic tree so characteristic of ancient Mesopotamia, and the branching candlesticks still in use in Jewish worship.

The investigation of this subject, however, is foreign to our present purpose. The object of my visit to Mr. Bridge was to ask him to explain to me his views on the subject of inspiration in mediæval art. Naturally his studies in this field are extensive, and, like all students, he cannot get away from the outstanding fact that modern art, though technically often far superior, lacks that life, sincerity, genuineness, which causes art lovers to turn again and again even to comparatively obscure mediæval work with a feeling that it has in it something precious which cannot be reproduced at the present day.

"Comparing average modern work with average mediæval work," said Mr. Bridge, "I am reminded of the difference between an author's description of something which he has himself witnessed and that which he merely describes at second hand, from information derived from guide books, encyclopædias and other matter-of-fact sources. Any reader with any imagination at all can tell the difference. So the architect, artist, designer or decorator nowadays turns up his own notes and then looks up standard designs. Thus we get our cemeteries full of dead beneath the ground and ghosts in stone above it. That is to say we get a dead art, rather machine-made, in fact. This is especially the case with ecclesiastical buildings. Their carvings, paintings, and figures are all to pattern. In fact, if one buys a penny saint and reproduces it, one is sure of getting all its ecclesiastical symbolism correct, and that seems to be all that is desired, whereas if one produces a real live St. Michael, valorously casting Satan out of heaven, as Milton described him:—

With hideous ruin and combustion, down

To bottomless perdition, there to dwell

In adamant chains and penal fire,

one would probably get wrong in some hagiological detail and have one's design rejected. This may have something to do with the reason why artists go to Italy, see the best old works, and yet produce things which lack something. That something is inspiration, individuality. Mediæval buildings and decorations look as if they had grown. When the monks built a cathedral each brother had his own portion of work to do. He did not merely carry out someone else's preconceived design. He expressed his own personality. If he were a devout man he would carve a Madonna or a crucifix; if he were humorous he would carve a panel depicting the tale of the shoeing of the goose, and so on. If his work were good, well and good; if it were indifferent it still stood, and stands to this day. There was no pulling down and doing work over again. Hence the work in many an ancient cathedral is very unequal, and often technically faulty, but it always bears the impress of the artist-craftsman's individuality."

"I agree with you," I said, "but then that only means that the mediæval craftsman achieved his results by being true to himself, and that his inspiration came from his own spirit, and not from beyond."

"Ah, but that is not the whole story," Mr. Bridge replied. "Not only did the mediæval craftsman work without having anyone else's designs thrust upon him, he worked without any conscious design of his own, or at least without having put any design on paper beforehand. That is to say, he relied very largely upon the inspiration of the moment. He was a real artist because he actually created."

"The modern artist goes to Italy to see the best mediæval art, then comes back and tries to reproduce it, but naturally he cannot reproduce the inspiration. His method of work is totally different. There is consequently too much drawing and an over-elaboration in all our decoration, in figure work, in stained glass and everything else, but no inspiration, no real creation. Since becoming an inspirational draughtsman myself, most mediæval applied coloured work has seemed to me to have a life of its own."

"Inspirational drawing is a law unto itself and so was the work of the mediæval craftsman; whereas the modern worker is tied by

schools and books, and must follow certain laws. That is why so much mediæval work possesses what Spiritualists call the psychic touch. Practically the mediæval craftsman secured his results by methods analogous to those of the Spiritualist painting and drawing mediums of to-day. He took his brush or his graving tool in his hand and did his work straight off. He was a man of meditative habits in many cases, and spent much of his time seeking communion with the unseen. In the light of what we now know it would be extraordinary if sometimes, at any rate, he were not deeply influenced by inspiration from the spirit world. The evidence is that mediæval craftsmen made no great alterations if the thing in hand looked a little incongruous at the time. The parts would fall into the scheme of the whole by a law which they did not trouble their heads about. Exactly the same thing happens in inspirational drawing. Often enough the parts which are put in last are those which any modern designer would have to put in first, and frequently I find my own hand doing little bits of detail work here and there and filling in the main lines which connect these details afterwards. Let us never forget that mediæval work in most cases was designed and executed by religious bodies whose members frequently had extraordinary psychic experiences, and it is very noticeable that prayer entered very largely into all their works. An old work on glass-making for coloured windows, mosaics, and so forth prescribes the number of paternosters to be used in every portion of the work—mixing the oxides, fusing, examining the fire, and drawing the glass pots. This is what modern Spiritualists would call establishing good conditions and getting assistance from without. We, drawing by control, are instructed by our guides to establish good conditions by sitting quietly alone at a certain hour of the day, thinking and asking for help. Then when we place the pastel on the paper the colour drawing comes automatically. Colours appear singly and in combination, such as the normal designer would not dare to commit to paper."

In conclusion Mr. Bridge expressed to me a fervent desire to be allowed to work under the conditions of the mediæval craftsman.

"All I want," he said, "is a wall to work upon and sufficient payment to enable me to keep body and soul together while I am at work."

There are many such inspirational painters and designers, and there is a great opening for some well-to-do Spiritualist to make it possible for them to express themselves in some building which shall be worthy of the cause. We have the craftsmen and the inspiration, all that is wanted is the material to work upon and the means to maintain life while the work is being done.

CLOTHED WITH LOVE AS A GARMENT.

In her argument in the "Vineyard" for the re-establishment of hand-spinning in the home, Miss Edith H. Scott refers to a passage from "Modern Painters," in which Ruskin suggests that as corn is typical of all food, so flax and lint are typical of love, because—so she understands him—they stand for clothing, as corn stands for food.

But why love? I think because while the preparing of the fields and the sowing of the seed by the man is, in a sense, work which is identical with prayer for the bounty of God, the woman with more intimate and personal touch is twisting and weaving the flax and wool into clothing for the covering of those so near and so dependent on the covering power of love. Love the coverer—from the covering of a multitude of sins, to every sheltering thought and covering garment, all labour of love in a peculiar and poignant sense—as anyone will know who has made clothing for a beloved child. . . . I leave it as a thought, that there are natural domestic services which it is only at peril of our sanity and our morals that we pass out of our households to be performed habitually by outsiders. I believe myself that clothing is one of these—and we may find one day that only by taking back into our homes this creative art from the beginning, and for love, shall we be able to regain what we have lost, and also restore the right freedom of home, and the joys of creative art, to those who now serve us as slaves to our machine-made civilisation.

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In conclusion Mr. Bridge expressed to me a fervent desire to be allowed to work under the conditions of the mediæval craftsman.

"All I want," he said, "is a wall to work upon and sufficient payment to enable me to keep body and soul together while I am at work."

There are many such inspirational painters and designers, and there is a great opening for some well-to-do Spiritualist to make it possible for them to express themselves in some building which shall be worthy of the cause. We have the craftsmen and the inspiration, all that is wanted is the material to work upon and the means to maintain life while the work is being done.

CLOTHED WITH LOVE AS A GARMENT.

In her argument in the "Vineyard" for the re-establishment of hand-spinning in the home, Miss Edith H. Scott refers to a passage from "Modern Painters," in which Ruskin suggests that as corn is typical of all food, so flax and lint are typical of love, because—so she understands him—they stand for clothing, as corn stands for food.

But why love? I think because while the preparing of the fields and the sowing of the seed by the man is, in a sense, work which is identical with prayer for the bounty of God, the woman with more intimate and personal touch is twisting and weaving the flax and wool into clothing for the covering of those so near and so dependent on the covering power of love. Love the coverer—from the covering of a multitude of sins, to every sheltering thought and covering garment, all labour of love in a peculiar and poignant sense—as anyone will know who has made clothing for a beloved child. . . . I leave it as a thought, that there are natural domestic services which it is only at peril of our sanity and our morals that we pass out of our households to be performed habitually by outsiders. I believe myself that clothing is one of these—and we may find one day that only by taking back into our homes this creative art from the beginning, and for love, shall we be able to regain what we have lost, and also restore the right freedom of home, and the joys of creative art, to those who now serve us as slaves to our machine-made civilisation.

DIRECT VOICE PHENOMENA: FURTHER EVIDENCES.

We have received from a lady, who desires to be known only by initials, but of whose bona fides we have the fullest assurance, the following notes of a séance with Mrs. Wriedt, held at Cambridge House, Wimbledon, on May 17th, 1914:—

A voice claiming to be that of my father spoke first, and referred at length to family matters of over forty years ago. They were of a most private character and concerned me personally. The facts as stated by my father startled me. They were correct. These facts, moreover, are known to but one person on earth besides myself. My father added further that he had met his death by drowning—which was the case.

I next heard kisses and a voice saying, "I am Jimmie." "Which Jimmie?" I inquired. "Your husband," came back the reply. He said, "What do you think of your father coming?" I asked him how he knew it was my father (he had never seen him), and he answered that my mother had brought him. He then added, as a joke, that he was sure it was my father, because he was so like me in all his ways, and a hearty laugh came through the trumpet. He told me he was very happy, and begged me not to worry about him. Nothing could, he said, have saved his life, and he referred very correctly to the exact nature of his last illness. He then asked me, "How is my boy Jim?" I said, "What about Bobs?" (our youngest boy who died a few months ago). He answered, "Oh! he is here with me." I said, "Were you not sorry when he left me?" He replied, and a laugh came through the trumpet, "I was glad." He told me to take care of his baby Gwen, as she was getting "reedy." I asked him about my mother, but this seemed to vex him a little as an interruption. He said, "I'll go, and let her come."

I recognised my husband's personality, though at first his voice seemed indistinct. The slight annoyance displayed at my interrupting question was very characteristic of him. Our youngest child, Gwen, is at present being kept home from school, owing to her having somewhat overgrown her strength.

I then heard the sound of kisses coming through the trumpet and a voice saying "I am glad to meet you again." "Are you my mother?" I asked. "No, your mother is here; she let me come and have a crack [Scottish talk] with you." I enquired to whom I was speaking. "Granny D—," was the reply. I told her I was pleased to speak to her, but did not know her. She answered, "I thought you knew me, I'm Granny D—, you often had a crack and a cup of tea in my house." I told her to go on talking and I would try to remember. I succeeded in this, and told her I knew a Mrs. D— but never called her Granny D—. She replied, "But you often call me Granny D— now. Now I am over here I have often heard you call me Granny D—. Do call me Granny D—, I love to hear you say it." (I have often since her death spoken of her as Granny D—.) Then she chatted away and asked me what I thought of certain neighbours. She told me how good they were to her and how they often came in and "had a crack." I asked her whom she meant. She said, "I thought you knew I was talking of Y—. He is over here and your husband has brought him to have a crack with you." She continued, "Can't you hear me very plain?" I told her she used to be the one who could not hear me. She laughed and said, "I can hear you as plain as a — (I could not catch the word she used) and I love to have a crack and a good cup of tea." She then gave me a hearty tap with the trumpet and was gone.

Kisses were again heard through the trumpet, and a very sweet and cultured voice announced the presence of my mother. She called me her little child Emmie, and spoke of many things which are to me of too sacred a character to make public. She told me her last illness commenced when I was five years old, that I was an orphan at ten, and seemed terribly depressed at an event which she said occurred when I was fifteen years old. She also spoke of the great love my husband had for me, and of how she loved my youngest boy, Bobs (recently deceased). Three times I have had fifteen given me as my age when trouble—grave trouble—first came upon me. When my mother said fifteen, I knew she was mistaken, and guessed that she had impressed others to give me that age. I know to what she refers, but my age was then thirteen. My age as five at the beginning of her illness was right, also that I was an orphan before I was ten. As a matter of fact I was nine years and three months old. Many things she knew about my husband and myself which, though ordinary, were correct. When I told her not to be sad, she said, "I am not sad, only overcome with joy."

A voice then said, "I am glad of this opportunity of speaking to you. Your good husband has brought me here. It is the first time I have been to anything of the kind." I asked him his name and he answered "Y—." I said I was glad to speak

to him, but reminded him that he did not care to speak to me while over on this side. He answered, "I always thought you a very foolish woman to mix yourself up with Spiritualism." I then asked him what he thought now, and he said, "I think you a very courageous woman." He seemed very distressed about his wife; I tried to comfort him and asked if I should call and tell her he was well and happy. "No," he replied, "don't make yourself obnoxious." I gathered that he thought the form of religion in which he had been brought up is rather misleading in respect to these matters. He left me with a "Good-day."

My husband then spoke again. "What do you think of Y— coming?" he asked, and seemed to think it great fun. "It's fine," he said. He also spoke to the point and at some length on various matters.

Then I heard a voice saying it was Granny W—. I told her my husband's mother was only a very young woman when she died. She answered, "Well, I am Granny W—." I asked her how old she looked. She said, "You would think me about forty." I only hope that I deserve all the kind things she said about my goodness to her son (my husband). The medium, Mrs. Wriedt, thought her a very charming mother-in-law.

"Dr. Sharp" then came through and gave me directions concerning my own circle sittings at home.

E. W.

"THE ROMANCES OF AMOSIS RA."

In "The Romances of Amosis Ra," by Frederic Thurstan (Francis Griffiths, 6s.), we are introduced to an Egypt of three thousand years ago when the last of the Amen-hoteps was Pharaoh, and the great eighteenth dynasty was drawing to its close; an Egypt highly civilised and cultured, with numerous occult colleges and temples for the teaching and practice of psychism and wisdom. The coming of Amosis Ra is heralded in a strange incantation scene in the Temple of Aten, during which a solemn voice, speaking in Hebrew from between the Cherubim over the Ark, says: "I am now sending forth to earth the soul of a person who shall be born of one that is present to lead my chosen people forth from Egypt to the Promised Land, a man mighty in stature and in wisdom." This prediction is apparently fulfilled by the finding, as in the Biblical incident, of a cradle-boat concealed in a rush-bed on the banks of the Nile, containing a handsome baby boy. As doubts exist in the minds of many as to the miraculous advent of the infant, it is decided to leave the matter open until the child is grown up and can prove his divinity by his accomplishments, his learning, and his deeds.

In the second Romance we have an account of the education and testing of Amosis Ra. He is brought up in an atmosphere of magic and occultism, and accustomed from the first to supernatural intervention and strange experiences. Like his rival, Prince Ramses, he attends the university at Khu-aten, reserved for the sons of noblemen and students of high caste. Later he becomes an initiate of the College of Menes, and receives instruction in wisdom teaching and the mystery glyphs carved in relief, and coloured, upon the walls of the King's chamber. In the physical tests and contests he defeats all competitors, just as in the university he had proved his intellectual superiority. Being now regarded as having established his claim to celestial rank, he is made heir apparent, and is well on the way to occupy a Pharaoh throne, when fate intervenes. Prince Ramses dramatically becomes king, and Amosis Ra a fugitive. For an account of the subsequent events that befall him we must refer the reader to the book itself.

Mr. Thurstan is a forcible and realistic writer. His numerous characters are lifelike and interesting, and as we follow them through the Romances we are enabled to form a vivid picture of early Egyptian civilisation, and to understand something of that strange system of ceremonial magic which flourished for so long a period in the land of the Pharaohs.

Pensive and faltering,
The words "the Dead" I write,
For living are the Dead,
(Haply the only living, only real,
And I the apparition, I the spectre).

—WHITMAN.

THE PROBLEMS OF TRANCE MEDIUMSHIP.

Some of our readers may have seen an able series of articles by Mr. Charles Dawbarn, which have appeared in one or more of the American psychical journals. In view of some of the questions raised in connection with the phenomenon of trance mediumship and allied subjects—examples were given by Mr. W. R. Yeats in his lecture before the London Spiritualist Alliance a short time ago—the following passages from Mr. Dawbarn's writings will repay careful study.

Referring to the mediumship of Mrs. Piper, he remarks:—

The published reports of the Society for Psychical Research have been prepared with a scientific precision of detail always lacking when the amateur tries his 'prentice hand. Mrs. Piper's personal honesty has long been proved to be above suspicion, and the problems involved belong altogether to the psychic side of life.

Alluding to the fact that the control known as George Pelham was unaware when communicating that he was using the medium's hand for "automatic writing, and that another spirit who was talking did not at the time know that the medium's hand was being used," Mr. Dawbarn says:—

The legitimate inference is that the tongue was being used as automatically as the hand, and that neither spirit was making use of the medium's brain. Of course, there are differences in degree of mediumship, as well as in its phases, but one general principle applies to all alike. Thus, for the physical reasons then given, we may safely assume that no spirit knows how, or in what form, his thought is finding outlet, until his attention has been called to the effect produced. Then, of course, although he is still ignorant of how he does it, he knows and, perhaps, watches the particular sense instrument that is responding to his will power.

Communication between the two worlds is really nothing but an interchange of thought, which, on the mortal side, is received and discharged through organs responding to certain vibrations. But scientific experience demands that both sender and receiver of thought, whether through atmosphere or wire, shall vibrate in perfect harmony. And, as this is impossible between spirit and mortal, we are still in fog-land, until this point has been cleared up. That thought is itself a vibratory action, manifesting in ethereal waves, may be taken as proved by universal experience.

The author then deals with the question of distinguishing between inspired and uninspired utterances in view of the fact that spirit thought cannot "vibrate under our atmospheric pressure," and that the spirit can never directly communicate with earth.

We notice that a returning spirit cannot directly impress any physical organ. All he can do is to discharge his thought into what Mrs. Piper's controls call "a human shell, with certain light spots in or on it." These spots of light are, they assert, a form of energy evolved by the mortal sensitive, and may accumulate on brain, or eye, or hand, or elsewhere. But it is always such a spot that is sensitive to the vibrations of spirit thought. Intelligence consists in the interpretations of the vibrations by which sense tells its tale to embodied life. The medium's brain becomes entranced—that is to say, silent to normal vibrations. In this condition the subconscious self—another personation of the same ego—can, and does, amid that silence, catch more or less of the spirit's thought vibrations, and record them on the sense organs, or whatever may be the light spots of the medium. The very possibility of any communication between spirit and mortal depends upon the presence of ego in another of his personalities, and that he finds conditions such that he can, to a limited extent, broaden out the normal personal consciousness of the mortal.

Citing Dr. Hodgson's opinion that the returning spirit was made drowsy by his renewed contact with physical conditions, Mr. Dawbarn remarks on the fact that after a while the appearance of languor and confusion appears to wear off and the spirit "wakes up" to a condition of relative alertness. But it is not, he claims, the spirit that has become awake, "the vibrations of the earth atmosphere are as abnormal and sleepy as ever for him." What has happened is that the medium's organism has become more and more in harmony, and therefore more sensitive to the thought flashed by the spirit. The spirit has become more in rapport with earth life, but retains, when engaged in communicating, only a clouded consciousness of the

fact of his existence as a disembodied spirit. To the extent that he is awake to the concerns of mortal life he has lost touch with supermundane life.

We watch the highly educated [spirit] visitor halt woefully through the uneducated medium, but give him time and experience and he will gradually work up to the utmost possibilities of the mortal he is using. That which at first was automatic, whether through tongue, hand or eye, at last vibrates direct through mortal brain, and some day the spirit feels quite at home on the earth side of life. But he remains sleepy as ever to the spirit, and continues unable to explain how he makes use of the medium's organism.

Under these more favourable conditions you may get a reflection of the spirit's earth life, to a limited extent, but usually far short of a rational identity.

There are some valuable hints here, though we doubt if Mr. Dawbarn's conclusions will be endorsed by all students of psychic science. Some of the points are certainly worth discussion.

UPTON SINCLAIR ON MAGNETIC HEALING.

"Nash's Magazine" for July contains a remarkable article by Upton Sinclair, the famous author of "The Jungle," entitled "The Laying on of Hands." Mr. Sinclair treats his subject in a decidedly original vein. He claims that it is not necessary that the healer should have faith in himself, and that people of the everyday, commonplace type may practise healing by the mere effort of will. In illustration, he tells of a lady who without any previous training could cure her husband of headaches and "all sorts of pain and troubles." She became a healer in spite of herself, and after witnessing some of her miracles the writer himself made experiments, curing his wife of headaches, the pain of an ulcerated tooth, and treating her, when about to undergo a serious operation, so that she went successfully through it without fear.

It is well known that suggestion, acting on the subconscious mind, can effect wondrous cures, whether physical or mental, but it may be news to some readers to learn that the subconscious mind is a bad critic and cannot tell genuine emotion from false.

The working of the miracle of healing is perfectly compatible with the existence of a little voice somewhere at the back of your mind saying, "How perfectly silly all this is!" . . . By all means feel intense emotion if you can; but if not, then simulate it. Act a part in your own imagination. Put on scarlet and purple robes with gold stars on them, and be a wonder-working magician, banishing the forces of pain and evil from the world. If you know music expressive of tremendous efforts of the will, you may use this in helping your mood. All this in your own imagination, and in silence, since words or sounds may distract the mind of the patient, and make you self-conscious also. When you have banished the pain, you then, in a more soothing mood, command peace and health to come to the person; you picture him as you wish him to be, what you wish him to feel and do.

We have heard much of the impossibility of curing organic disorders by psychic methods. Here is Mr. Sinclair's conclusion:—

We are generally told that only functional disorders can be remedied by this means; but when we come to analyse we find that this is not such a great limitation as it seems. All kinds of things have been found to be "functional" which bore every evidence of being organic. And if you will consider for a moment you will see that the line between the two kinds of disorders is like the equator, an imaginary one, hard to draw in practice. . . . A physician wrote to me rebuking me for saying that a case of locomotor ataxia had been cured by a fast. When that state occurs, he said, it is because the nerve tissue has been destroyed. But, I answered, who can set exact limits to the possibility of the body's rebuilding a dead nerve? If a surgeon cuts out some diseased flesh and leaves interstices they will be filled up with new tissue, and there will be nerves in that tissue.

The article is well illustrated, and with its examples of personal experience in magnetic healing and its allusions to the general work of psychotherapy, it cannot fail to excite interest in what is one of the most practical uses of the mysterious powers in all of us—the healing of disease.

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THE DANGERS: FROM ANOTHER STANDPOINT.

"Could anything be more dangerous than teaching anybody to read?" asked Mr. Bernard Shaw the other day, and the question starts a train of ideas concerning the investigation of the unseen world, its dangers, and the strenuous attempts of those whose interests have always lain in the preservation of ignorance to magnify those dangers to the highest degree. And thought, shifting like a kaleidoscope, presents us with a new aspect of this question of danger—the danger not to those who seek, but to those whose secret hope it is that nothing may be found.

The ability to read has, of course, done incalculable harm. It is a dangerous gift, as Mr. Shaw pointed out. Think of the torrents of pernicious nonsense poured out for those who can read—the crime, the vice, the folly to which the ability to read has pointed the way. It has led to an appalling waste of time and life. But who would like to raise his voice against the dangers of reading? Yet this side of the matter has not at all exhausted the dangers which popular education has brought about. There is another set of dangers. Things are all the time becoming more threatening and uncomfortable for everyone who holds by the past and who relies for mental or spiritual shelter and support on old and effete systems, traditions, forms of faith and codes of conduct. To all these, reading has proved and is proving terribly dangerous. The forts and castles of Error are tumbling and crumbling in every direction.

It is a wonder that there has not been even more outcry on the part of those who, dwelling in these places, find their habitations either destroyed or in process of destruction. The movement of reform, the tide of changed thought and methods, however, has been too strong to fight against. It was impossible to keep the old boundaries; much had to be surrendered without even a struggle, so widespread and tremendous was the transformation that went on as a result of the power to read. Those who for centuries had found in it their interest to keep the human mind in serfdom have seen their power dwindling away rapidly in every direction but one—the fear of death. That had always supplied a potent argument, it has ever been possible to work on humanity through its fears. That fortress, at all events, must be maintained. But the stronghold of late years has sustained the attack of the advancing intelligence of the age. Under various banners the armies of progress have advanced to the attack. Learned and unlearned, aristocrat and demo-

crat, some led by high motives and some by low—love of truth and right, lust of power and influence, or even the merely commercial impulses that would traffic in anything, holy or unholy—a great army assembled against the citadel. Nature yields not so much to morality as to right methods. She will concede to the intelligent secrets denied to the merely pious. (A world in which Theology had retained undisputed sway would be still in the Dark Ages, just as a world in which Science ruled as autocrat would be so machine-like, so exact and mathematical that it would be simply unfit for human existence.) And so the citadel of Death is being stormed and many a breach made in its walls. It is not Nature's citadel—merely one of her secrets which she is ready to yield to her children when they have shown themselves worthy of it. It is the citadel of all those who would dominate the human mind. We turn to Lecky's "Moral Development of Europe" and we read:—

The main object of the pagan philosophers was to dispel the terrors the imagination had cast round death, and by destroying this last cause of fear to secure the liberty of man. The main object of the priests has been to make death in itself as revolting as possible, and by representing escape from its terrors as hopeless except by complete subjection to their rule to convert it into an instrument of government . . . by peopling the unseen world with demon phantoms and with excruciating tortures. The . . . Church succeeded in making death in itself unspeakably terrible, and thus preparing men for the consolations it could offer. The priests resolved to base their power on the nerves, and as long as they exercised an absolute control over education, literature, and art they succeeded in completely reversing the teachings of ancient philosophy, and in making the terrors of death for centuries the nightmare of the imagination.

Well, they have lost their power over education, literature and art, and the struggle has now begun to centre around the question of Psychical Research. We have heard of the Dangers of Psychical Research—Spiritualism, if you prefer it—and will enumerate a few of them as they present themselves to its enemies. Loss of power, loss of prestige, loss of monopoly, loss of the last instrument by which to reduce the rebellious intelligence of the world to submission—in short, loss of everything. What we wonder at is, not that their attacks have been so virulent, but rather that they have not been conducted with even greater malevolence. Dangers? What are the dangers to those who meddle foolishly with our subject compared with the dangers with which it threatens the sacerdotal tyrannies, the theological vested interests!

Let it not be supposed that these remarks are in any way inspired by what is known as an anti-theological bias. Theology is the noblest of studies, there is an order of Priesthood which may worthily stand as the ministers of God to man. But all theology and all priesthood that relies on craft and subtlety, that draws its inspiration from the temporal world, and finds in self-interest the secrets springs of its motives and its work, is foredoomed to failure.

Those who survey the question from the highest ground see in the combat between the powers of Progress and the forces of reaction only the workings of Eternal law. Beyond the spitting malignities of the lower combatants they see the friendly wrestling of great principles, those which build up and those which strengthen and purify by persistent testing and sifting of everything which is used in the building.

THE AUSTRIAN TRAGEDY.—There is no disaster without its prophet. Mme. de Thebes, the Parisian seer, declared during her last séance (says a Central News telegram) that Austria, after 1913 had ended, would experience much trouble. She is said to have added: "He who believes he will reign will not reign, and the young man who should not reign will reign. It is about to be accomplished; no one can escape his fate."

THE PHILOSOPHY OF SPECIAL PROVIDENCES.

On the one hand, the full-hearted avowals of believers—recipients of divine benevolence more than usually emphatic or appropriate. On the other, the jealous watchings of the advocates of that unchangeableness which is, indeed, part of the Divine character. Between these two parties "a great gulf is fixed." Both right in their positive assertions, both wrong in claiming more than one-half of the greater truth that combines the two views.

The working out of God's main plans is entrusted to the normal course of Nature; His laws, physical, being imposed upon matter in such wise as to act without variation, and with power evermore exerted from the Great Being Himself.

Myriads of creatures being at the same time provided for mainly by these physical laws, the individual needs of so many may at times conflict; it is clear, therefore, that undeserved suffering may be entailed upon those who stand outside the correct incidence of any law for the moment operating.

How, then, are these individuals, lying across the rails of progress, when the engine of ordinary Providence is approaching, to be rescued?

The Divine Being can still permit the advance of this engine, while His special intervention is exercised in the direction of that portion of His creation which is virtually free, though tied, so to speak, to the wheel of fortune—we mean His human children, who by their spiritual organisation, according to psychic law, transcend the physical law of their bodies. From the spirit side of life a strong impulse may be given to one of these recumbent figures. Only a short distance might mean safety from the passing engine. A few specially-prepared spirit-helpers might move the body this much. If the mortal be a sensitive, one very amenable to spirit power, and if the physical processes of the body are still intact, it would be possible, by a slight movement from without, or suggestion of it to the individual at the right moment, to prevent injury. Spirit-helpers, desirous of working out instances of Special Providence, would seek the nearest human sensitives suitable for the task, which would be considered, mostly, time enough beforehand, so that certainty of action might be ensured.

But these Special Providences are special only in a sense. There has been established, at the same time with Nature's general provision for mankind, a supplementary body of operating psychic laws which have their basis nearer to the Divine Intelligence; less—that is—in unconscious matter or force. Power has been given to an intermediate body between the Divine and the mortal. This body is formed of the many spirits who have got away from material conditions, and who function by means of more spiritual powers. They are the "Appeal" Court from the inexorable decrees of Nature—the "House of Lords" in the Constitution of moral government for man; and, if there be spiritual warrant for it, the appeal made to them is not in vain.

Here is fulfilled the Apostolic saying, "The effectual fervent prayer of a righteous man availeth much." This prayer forms the basis of force in the process set in motion by strong desire on the earth plane. It is focussed, and directed by exalted beings of wider powers. There is no misadventure for the issue—the best possible on the basis of the initial impulse. The husbandman has "yoked his waggon to a star," and in a "Special Providence" (given the psychic conditions necessary), man's deliverance may be found.

Then the higher spirits, who control much of earth life, may descend to earth in aid of their higher work and plans for man's government.

Parental influences, which cause oftentimes climaxes of the kind that would call for Special Providences, may also furnish the means and the personality for dealing with them.

If one ancestor has contributed to the racial impulse that which will bring disaster to a descendant, another ancestor may have contributed something of an antidote, and the poison and the remedy grow side by side.

The influence of loving sympathy from external human sources, their spirit guides and friends, is also operative for strong succour in dire need, as well as the racial sympathies watching

from the Summerland; spirits desirous of good works, and scanning the earthplane for opportunities. They may see cases of hardship which may need counteraction continually. They may link themselves with the earth's unfortunates, and so ward off much of the evil threatening, remaining with them even for long periods, to effect their object.

Help may spring from the remote ancestry, the power really most potent over earth's concerns. Under these advanced spirits so many are glad to work that there is always occupation for the more exalted among them, in directing and securing the Special Providences made possible by spiritual law. The knowledge of earth being almost complete with them, earth's powerful prayer reaches them, and, with so many at their disposal, there are few calls beyond their intervention in accordance with transcendental laws, along etheric lines of action.

Against the variety of incident and accident caused by natural law there is thus also a variety of means of deliverance from its vicious action, which may be neutralised, but not suspended, when psychic conditions permit.

Our sense of the Benevolence which calls man to a universe so magnificent, so infinitely complex, yet so uniformly acting, according to plans of far-seeing and far-reaching law, grows with our knowledge, and man will make little progress until he shall have mastered the meaning of both truths—the constancy of natural law and the reality of occasional or Special Providences. He will then know the true value and use of prayer and right relationship to the living forces of the universe provided for his advancement, as soon as he shall have taken his true path of progress.

A rigid uniformity of action, adapted to inanimate and half-conscious objects, could not be enforced without modification by a Benevolent Being (upon conscious agents), or He would cease to be good; hence the supplementary laws of the Spiritual Order, with psychic influence supreme over man, affording room for special intervention for his welfare, when psychic conditions allow.

At the same time, uniformity in the sequence of cause and effect, and regularity in the workings of Nature and of human nature are obviously essential as guaranteeing the order needed for human expectation and planning. Both spheres of Divine action are necessary for beings both material and spiritual, and to a God equally sufficient for both.

A little further consideration will add weight and clearness to these conclusions. The character of unchangeableness marks all the Divine attributes. The All-Perfect is the One, Permanent, Unchangeable Being. Purity is essential to His nature, meaning the persistence of each Divine element unhindered by alien principle. It is the attribute which conditions Unity or Unchangeableness.

For many centuries the principle of Love has been discerned as the over-ruling Divine characteristic by the spiritually minded. Love is the feeling which induces special regard and care for another outside of oneself. From the Creator it operates in reproducing Himself, as far as possible, in His creatures—an instinct which He has imparted to man and the lower kingdoms of life. The Creator—seeing all to be good—loves into life those who shall also enjoy the good, and, furthermore, have communion with the best—that is, Himself, of which He cannot but leave a trace in all His works. As the Highest, and the Originator, He may righteously confer His friendship upon His creature, especially when it is part of His plan to promote and assimilate gradually the new being to His own nature and knowledge, so accomplishing the culmination of being for the created and of power for Himself.

The action of Divine love, then, is for the purpose of fellowship and co-operation, through special regard and care for the created, on the part of the creator.

By virtue of His unchangeableness, having once formed the best of plans to begin with, the Deity adheres to these plans, remaining at all times the sustainer and builder, according to His original architectonic designs, until such plans are fully executed by the application of His power to natural law. Uniform action therein is thus predetermined by the Divine nature, which, however, is not inconsistent with the regular application of a supplementary force previously adapted for use

at intervals according to a law of its own, in order to neutralise from a higher or psychic plane the incidence of general law, acting from a lower or physical one.

Love, too, must be unchangeable, as well as power, to preserve the unity of Divine character. That is to say, Love must go on acting until its design is completed; until the loved one, brought into conscious being and relationship, shall have actually entered upon the communion with the creative love; until, as the theologian has it, the "salvation" of the individual is effected. The other attributes of power, knowledge, &c., are inadequate for the effectual testimony of God's purpose to His creatures.

That which is needed to evoke the ultimate object of creation, viz., love from the creature back again to the Creator, can only be love itself, manifested from the Divine to the individual as proving special regard and care for that individual, so that, in effect, "We love Him because He first loved us."

Now this manifestation must come as a marked variation from general law—the ordinary provision, that is, of natural law for all. To secure the love of the individual, the proof of Divine special care must plainly be by Special Providence, in accordance with psychic law.

This, even in earthly experience, seldom operates without winning the lively gratitude and love of the individual specially appealed to for that end.

The religious-minded have long insisted that in the great day of truth realisation, which shall dawn when we leave the sphere of appearances for that of realities, we shall each recognise our Special Providences enacted for us alone; loved ones who return to us assure us of the fulfilment of this in their case; and for ourselves, we cannot but feel that in some such deep conviction of the Father's care for each lies the best hope for man's highest life and benediction.

LAUS DEO.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 5TH, 1884.)

The "Christian Age" is one of the many small orthodox periodicals of the day.

In one of its numbers—that for April, 1883—may be found a short paper, which is really a most admirable explanation of the Spiritualistic belief. Whether the writer thereof is consciously or unconsciously a Spiritualist matters not; the fact remains that our beautiful belief is now permeating orthodox literature, and is being taught, whenever a fitting occasion presents itself, throughout the orthodox camp.

The paper which follows is headed in the "Christian Age," "The Ministry of Angels," to which may well be added, "or The Christian Spiritualist's Creed."

From the mass of Scriptural testimony we cannot help coming to the *unspeakably momentous* conclusion that the human spirit is in *close communion* with an innumerable company of spiritual beings. Is this sentimental? On the contrary, it is a very practical line of thought: the more practical things are the *spiritual*!

Is there nothing practical in the invigorating thought that invisible beings are near us in our moments of trial, strengthening us to meet duty with courage where duty is hard?

Is there nothing practical in the *restraining* influence of their unseen presence when temptations assail us?

From "Spiritualism in the Orthodox Camp,"
by F. J. THEOBALD.

THE SURFACE temperature of the sun is over 8,000° C., 2,000 times more than that of red-hot iron. All but a small fraction of the solar energy is radiated into space. The whole of the planets and their satellites together do not intercept more than about the 200 millionth part, and the earth does not receive more than about the 2,000 millionth part of his rays. This apparent waste is one of the most remarkable facts in the universe, and is of itself suggestive of the possibility of an unseen world.—"The Cosmos and the Creeds," by VICE-ADMIRAL USBORNE MOORE.

SPIRITS AND THE PSYCHICAL RESEARCH SOCIETY.

CO-OPERATION FROM "THE OTHER SIDE."

LIGHT has on several occasions made the statement (not without foundation) that there exists on the spirit side of life a society which has for its object the demonstration of the fact of human survival and the creation of a clear and definite method of communication between the two worlds—we have named it "The Spiritual Evidence Society" (there are really several organisations). It is interesting to find that Dr. F. C. S. Schiller, who delivered his presidential address to the Society for Psychical Research on the 29th ult., makes a similar suggestion.

In the course of his address, Dr. Schiller said that at present the evidence collected by the society was merely historical and hardly at all experimental, and that consequently it must continually diminish in cogency, owing to the mere lapse of time. This was not to say that it was not scientific, for all evidence was primarily historical, and many sciences, like astronomy and palæontology, had to rely on historical evidence to the end. But it was only by obtaining experimental control of their subject that researchers could put scientific truth beyond the reach of effective doubt. The mysterious occurrences which the Society for Psychical Research had for the first time in human history essayed to investigate systematically had never been brought under control, and for this reason had never been able to make good their claim to truth. Unless, therefore, their alleged knowledge could stand the pragmatic test by becoming applicable to human affairs, psychical researchers could not hope to convince the world, nor, perhaps, even themselves, that it was genuine knowledge.

Success in psychical research, moreover, required not merely systematic and continuous efforts and much larger resources both in men and in money than had yet been placed at the society's disposal, but also intelligent co-operation in what, for purposes of reference, might be called the "spirit" world. Psychical research was far from popular on earth, where everyone had a direct interest in knowing about his future life, if any. There was reason to suppose that in the beyond it must be far more unpopular, because it might well seem unnecessary and degrading to recur to the dreadful past! However, the investigators of the complicated evidence of "cross-correspondences" seemed to be arriving at a conviction that something like a Society for Psychical Research was beginning to operate from the other side, as more scientifically-minded researchers "joined the majority."

In addition to the difficulties due to dealing with forces that were not under control nor as seriously interested in men as men were in them, there were others due to the backward condition both of psychology and of philosophy, neither of which was as yet able to provide scientific inquiry with conceptions that could be effectively used for the analysis of the complicated and elusive facts. The lecturer proceeded to illustrate his strictures by criticising the current conceptions of the "soul" and of "reality," and showing how vague, ambiguous, and futile they were. He drew the conclusion that only an age which had had such abundant experience of the triumphs of science could have been emboldened to discredit the old prejudice that knowledge was evil and that knowledge of the particular kind sought was forbidden to man. Success was not of course assured, but if a vigilant use was made of the opportunities offered and a social support obtained which was at all commensurate with the importance of the subject, there was no reason why the methods of science here, too, should not vanquish difficulties which did not differ in kind from those of all knowledge.

ROYAL SURGICAL AID SOCIETY: LETTERS WANTED.—We have been asked to assist in the case of a working gardener, who is in need of an artificial foot, and who has been officially selected as a deserving case. It is required to obtain twenty-six letters of recommendation. Will any readers having such letters kindly forward them to Mr. H. Withall (to whom the case is well-known) at this office.

THE SPIRITUAL MEANING OF FAIRY TALES.

NOTES FROM ABROAD.

When, a short time ago, the question of fairies was under discussion in *LIGHT* it was remarked that behind the fairy legends were certain spiritual realities. The following extracts from an article, "Parables in Fairy Tales," by Percy Lund, in "*Bibby's Annual*" for 1914, illustrate the point:—

To-day, the old fairy-tales are not only read and narrated, but scientifically studied, and we are gradually becoming aware of the fact that they possess, beyond their power to amuse and excite perennial interest in the minds of young people, an important use in throwing certain light upon the early history of mankind.

Inter alia, the study of fairy-tales has brought the following facts to light: (1) Many are of the most remote antiquity. (2) The same or similar stories are found amongst widely separated races in all parts of the globe. For example, more than three hundred different versions of "Cinderella" have been collected from many countries, as remote from each other as China and Peru. (3) Some ancient races have developed the art of "fairy-story" telling to a remarkable degree, involving in the tales traditions of origin from gods and heroes, and closely connecting them with their religion; nay, more than that, making the tales an integral part of the religion itself. This is conspicuously the case with the ancient Hebrews, Hindus and Greeks.

Now, when the stories are thus connected with gods and heroes, and a *cultus*, they are usually called myths, though at this point great confusion of terminology exists, and the names myth, epic, saga, allegory, parable, fable, fairy-story, legend, tradition, and folk-tale, are often synonymously employed with little or no discrimination.

The confusion and clash of opinion is ten times worse when we come to consider the origin and meaning of the stories. Hence, for our present purpose, it will be well to leave the mythologists to their wrangling, and join issue with the mystics, whose banner bears the words: "The letter killeth, but the spirit giveth life." And this is what the mystics tell us: We owe the myths and epics to the seers, poets and prophets of the past. From the dim red dawn of humanity down even to the present day, the mythopoeic process has been constantly at work, ebbing and flowing with the rise and fall of races. Myths, like men, have their genesis and exodus and dispersion. Then dawns a new period of spiritual enlightenment, when some master mind restores and re-clothes, reveals or re-veils them, and thenceforward the process of disintegration and misunderstanding begins anew.

The seer or poet always makes use of whatever suitable material lies around him: the folk-tales of the country; the events of his time; the noble deeds of heroes. But his intuitive mind inserts the spiritual meaning, and bequeathes to posterity a precious gem which is often trampled upon by a later and foolish generation.

The question is often asked, "Why could not these divine truths be plainly stated; why veil them in allegory or myth?" Divine wisdom relates to the spiritual world and to the immortal part of man, and not to merely material things. Consequently, to put this wisdom into words in order that it may be communicated from one person to another, involves materialisation, and thereby concealment, or veiling. Unless this covering or veil can be removed by the recipient, by transmuting the words back again into the spiritual ideas which they enfold, their real meaning never reaches him.

If this explanation be clearly grasped, it will be understood how the various forms—be they myth, metaphor, symbol, or sacrament—used for the conveying of divine truths are to be manipulated. It is not their external meaning or appearance that concerns us, but the inner truth of which these forms are only the vehicles.

DEFINING HIM.—"What is an agnostic?" asked an inquiring youth. "An agnostic," replied his wise parent, "is a man who says that he knows nothing and gets angry if you believe him."

I AM primarily engaged to myself to be a servant of all the gods. To demonstrate to all men that there is goodwill and intelligence at the heart of things, and ever higher and yet higher leadings. These are my engagements. If there is power in good intent, in fidelity and toil, the north wind shall be purer, the stars in heaven shall glow with a kindlier beam than I have lived.—EMERSON.

The distinguished Swedish composer, Gosa Geijer, has recently published the account of a mysterious incident which occurred whilst his compatriot, the poet Heidenstram, was occupying an old castle in Södermanland. This castle had not been inhabited for many years until Heidenstram rented it for the winter season, as he thought its isolated position might give him the desired opportunity of devoting himself undisturbed to his literary work. During one of the first nights he passed there, he was suddenly awakened by the sound of strange music, different from our modern conception, and apparently produced on an old instrument, in sound somewhat similar to a harp. The music began in the far side of the room, travelled slowly across it, until it had reached the opposite corner, where it finally seemed to pass through the wall. Heidenstram's wife heard this music as well, and being gifted with an excellent musical memory, she was enabled to retain the entire melody. Humming it one day whilst entering the kitchen, she came to an abrupt stop on noticing the evident astonishment of her servant, who declared that she had heard repeatedly at night the same melody her mistress was singing. Upon this Heidenstram transcribed the melody and sent a copy of it to Geijer, who, after diligent research, discovered that this kind of music had been much in vogue during a certain period of the Middle Ages, a fact of which neither he nor Heidenstram and his wife had previously been aware.

The many attacks levelled against the genuineness of the materialisation phenomena recorded by Dr. von Schrenck-Notzing and Madame Bisson have incited these two investigators to renewed activity in experimenting with Eva C—, in which task they are assisted by French and English scientists. One of these, Fernand Divoires, who, by invitation of Madame Bisson, assisted at three sances, published in "*L'Intransigeant*" a clear and impartial account of the phenomena he witnessed at the second sitting, the first and third having passed without any special results.

According to M. Divoires' description the séance-room is rather small, and its walls are absolutely bare. Near the window stand various apparatus for photographing, weighing, &c. Opposite the window, against the wall, is a square movable wooden cabinet, of which the floor and roof and three sides are covered with black cloth. The fourth side, facing the window, is closed in by curtains fixed to a pole. In this cabinet stands a wicker chair painted black, not covered with black cloth as on previous occasions. Needless to say, everything, including the tight-fitting costume of the medium, was carefully examined by M. Divoires, who, however, found nothing to suggest premeditated fraud. Before the séance began Eva undid her hair for minute inspection, and a medical man examined her throat with a laryngoscope, also her nose and ears. These preliminaries over, Eva sat down in the cabinet. Madame Bisson, holding her hands, sent her to sleep. The electric lights were switched off with the exception of one lamp covered by a shade, yet giving sufficient light to distinguish the various objects in the room. The curtains of the cabinet were drawn across the face of the medium; her hands, however, which usually rested on her knees, but at times grasped the curtains, were visible throughout the sitting. M. Divoires emphasises the fact that at the second séance he particularly observed Eva's hands.

Six persons, including Madame Bisson, were present. They conversed on various topics for about an hour without anything occurring, but after that time, whilst one of the sitters was holding the medium's hands, she called out: "Je me s'en prise," by which she meant that the power had come. She put her feet on Madame Bisson's lap, and remained in this position till the close of the sitting. The curtains were withdrawn, and her face was now in full view whilst the following phenomena took place:—

A luminous thumb appeared on Eva's shoulder, then, for a moment, two thumbs became visible on her left arm. A fourth thumb rested on the left hand of Prince Sabah Eddine, the gentleman who held Eva's hands. He declared that he had been touched by something living, cold and moist. A fifth thumb protruded from the mouth of the medium, and had travelled down to her knee, when Madame Bisson suddenly turned on an electric red lamp. At the same moment, the phenomena ceased, but the materialisations had lasted long enough (about a quarter of an hour) to allow the investigators sufficient time for a careful observation of the thumbs. They resembled human thumbs. The one which had emanated from the medium's mouth was short and strong and its nail well defined—it altogether gave the impression as if it had been cut off a human hand. To its stump was attached a reddish brown thread similar to an umbilical cord. The thumbs which had appeared on the arm and shoulder of the medium, and on Prince Eddine's hand, were not attached to such a cord. Whilst these materiali-

sations took place a liquid substance appeared and spread itself over the dress of the medium. This substance was of a greyish brown colour, dotted with shining spots, which might be compared to sparkling gems. After partly assuming the shape of a human figure it disappeared entirely, leaving here and there some traces on the medium's costume. At the close of the séance Eva was again carefully examined whilst still in trance.

In concluding his report M. Divoires remarks, "I have seen with my own eyes that the materialisation phenomena are genuine. Fraud seems impossible, to honest scepticism it would appear more improbable than the phenomena themselves."

In the "Uebersinnliche Welt" Dr. L. Kuhlenbeck publishes an interesting article on second-sight. The writer, himself a native of Westphalia, maintains that many Westphalians, especially dwellers in lonely parts of the country, possess the gift of second sight, the same as the Scotch people. Dr. Kuhlenbeck, formerly a sceptic as regards psychic phenomena, but now a firm believer, quotes many authentic cases of second sight, or foresight, as it is commonly called in Westphalia. One of his clients, a blacksmith by trade, foresees, and that often years before it actually takes place, the outbreak of a conflagration either in his own village, or in some neighbouring district.

F. D.

THE WAY TO BE WELL.

The passion to proselytise, the struggle to gain converts to cults, rather than a universal uplift drawing all men unto the Father, has ever been the stumbling block in the path of ethical and religious progress. Claims that some particular sect, or teacher, points the only path to progress is foreign to all truth.

"I and my Father are one," said Jesus, endeavouring to teach a priest-ridden world that mankind is one with the Father and able to approach that Father in spirit and in truth.

Healing by spiritual power or awaking the soul of the patient to his own share in the Infinite Spirit has been taught from all ages, but it remained for Jesus to demonstrate the power of faith in the Supreme as the source of all healing. This was true thought, or soul science—and was a great advance over the teachings of Pythagoras, who, mystic and seer as he was, belonged rather to the school of mental science than to spiritual, or soul science. Pythagoras consulted the oracle, maintaining a temple of seers whose utterances took precedence over astrological deductions or the "science of numbers." This same Pythagoras, of Greece, metaphysician, scientist and seer born five hundred and eighty-two years before Jesus, the Christ, said: "Hate and fear breed a poison in the blood, which, if continued, affects eyes, ears, nose and the organs of digestion. Therefore it is not wise to hear the unkind things that others may say of us."

"To be happy, healthful and poised refuse to recognise error," is the modern paraphrase of this teaching. "As a man thinketh, so is he," and Jesus taught that love is the fulfilment of the law. He, the Master Healer, clearly demonstrated faith as the channel of the healing power. Faith is more than "belief." It is the awakening of the soul to the conscious application of the law of love. These awakening rays of inspiration leading mortals through soul science, or true thought, to "self-healing" are given direct to those who, taught of the Spirit, are filled with the "Holy Spirit" and know this for true thought because they are inspired of it.

ALTHEIA.

WOMEN'S WORK FANCY FAIR.—On Monday last a Fancy Fair was held at the Green Salon of the Eustace Miles Restaurant. The Fair, which will continue during the whole of the current week, is under the patronage of the Duchess of Portland, the Marchioness of Townshend, Viscountess Wolsley, Viscountess Molesworth, Lady Tenterden, Walpurga Lady Paget, and General Sir Alfred Turner, K.C.B. The Fair was opened by Viscountess Wolsley, who referred to the movement on foot to-day in the direction of promoting Women's Work, to which all the stalls at the Fair were devoted. Lady Wolsley also referred to her own especial work in connection with the training of ladies as gardeners. A programme of songs and music was gone through during the day, and the various stalls were the object of much interest. Mrs. Eustace Miles' stall was in connection with the Eustace Miles Help Fund, and Mrs. Aldon Roen had an amusing exhibition of jig-saw puzzles and weird and fascinating wooden animals, including some "cubist" snakes. The Salon was beautifully decorated with draperies and flowers—the latter from the gardens of Viscountess Wolsley.

SIDELIGHTS.

Over the signature "Torrington Austin" a correspondent writes: "Woman's influence in the world of public affairs is of the first importance in the betterment of the moral, physical, and intellectual conditions of the present day. The divine restlessness of our womanhood is a forerunner of something calculated to be of immense benefit to humanity in years to come—provided the spirit of aggressiveness is cast out as the offspring of untrained and misguided instincts bearing down the finer forces which would lead to the realisation of a higher ideal of manhood and womanhood—for only by purifying the source can the supply be satisfactory. It would be well for Parliament to enforce the passing of an Act for the setting apart of a portion of each day in the board schools for the reverent teaching of the holiest forces of Nature—for the necessity for that self-control which leads towards the truly divine event of motherhood—a motherhood that shall usher into the world a saner, finer manhood and womanhood."

Our comments on the subject in "Notes" for June 13th have drawn from a correspondent—"S. O. H."—the suggestion that Spiritualists are taking a wrong attitude toward fortune-telling or (to give it what she regards as its better title) prevision. Regarding its possibility and extreme utility as well established, "S. O. H." would have it cultivated as a very precious gift. In support of her view she quotes St. Paul's advice to the Corinthian Church to desire spiritual gifts, "but rather that ye may prophesy." She does not add the reason which he gives—viz., that "he that prophesieth edifieth the Church." Clearly the gift St. Paul referred to could have had no relation to merely temporal matters—such as whether some monetary venture would turn out successfully or not, or whether one's future partner in life would be dark or fair. The less said about spiritual edification in such connections the better.

Monsignor Benson, in the course of a lecture on "Modern Miracles," delivered at Caxton Hall on the 22nd ult., referred to a conversation between himself and Dr. Carrel, of the Rockefeller Institute, New York, on faith cures: "He had asked Dr. Carrel his opinion of these things, and he had replied that he had come to two absolutely certain conclusions and one uncertain one. The first of his certain conclusions was that no scientific explanation yet framed could account for the phenomena at Lourdes."

Monsignor Benson then put the question, "What about suggestion?" Dr. Carrel laughed, and replied, "All those people who talk about suggestion do not know what they are talking of." The second conclusion was that the cures depended upon the intensity of prayer—that when the wave of prayer rose high then the cures were frequent, and that when it sank low the cures did not take place. Of these two conclusions, Dr. Carrel said he was as certain as he was of any scientific fact in the world. What he was not certain of was whether or not vitality was imparted to the afflicted by those who sympathised with them in the multitude of the whole people present. If it were so, said Monsignor Benson, it would not seem contrary to Christian teaching.

The Doctor's conclusions are extremely interesting, and tend to confirm the experiences of Spiritualists as to the beneficial effect of sympathetic thought and personal magnetism in mediumistic phenomena. Dr. Carrel, it will be remembered, was a recipient of the Nobel Prize in 1912.

Much has been written lately on the psychology of animals. Who can explain the marvellous instinct for locality displayed by many creatures—birds, dogs, cats, insects? A writer in a recent number of "The Banner of Life" says: "I find in a paper an account of a cat travelling alone one hundred and eighty miles. It seems that Dr. F. E. Ross took a prize Maltese cat to his Adirondack camp from his home in Canaan, Conn. One morning he missed the cat. In about four weeks the cat entered its former home in Conn. There are some things the cats know that we don't."

It is a well-known fact that, when a camel dies in the desert, vultures previously invisible soon make their appearance on the horizon, and that bees will find their way for miles to and from the spots where certain honey-yielding flowers are most abundant. What guides them? It cannot be smell, the distance is too great. It cannot be sight, for there are no visible sign-posts to show them the road. The nature of the faculty they possess is one that is quite outside of our powers of imagining.

Mr. Harry Gaze, of San Francisco, described as a young-looking, clean-shaven, fresh-complexioned man, has been telling an enthusiastic audience at the first International New Thought Convention, held on the 24th ult., "How to attain eternal youth." The address, we are informed, "was a curious mixture of science, religion, and the necessity of proper dieting—with vegetarianism recommended, but not insisted upon," the speaker concluding by informing his hearers "that the time was not far distant for the realisation of the prophecy of the time when there should be 'no more sorrow, no more pain, no more tears, no more death.'"

Mr. Gaze declared that growing old was a popular superstition; "as a matter of fact, people did not grow old, they became old by not growing." "We must eliminate the idea of maturity, the idea of a prime of life, of a fixed period of growth." Such statements, though well calculated to win applause, are open to grave misunderstanding. If physically there is to be no limit to growth, it would follow that the greater the age attained by a man, the bigger and stronger he should be, and at eighty he should still be capable of whipping and sending to bed his refractory child, though that child might long ago have attained what we now call maturity. Of course, there is a good deal of truth in Mr. Gaze's advice, but it does not need the adventitious aid of exaggeration.

Our workers are many, some pursuing the side of scientific demonstration, others that of philosophical or ethical teaching based on the facts of spirit communion. Each side is a little prone, we think, to under-rate the work of the other. But there is ample room for both. Recently we had a letter from a devoted worker who makes a ministry of her gift and who tells of her experiences in a poor neighbourhood. The people were imperfectly educated but willing to learn. She held classes, gave instruction and experiments, and in a short time had around her an eager and interested group whose lives were brightened and elevated and who, poor as they were in many cases, sometimes sacrificed the chance of earning money by overtime work in order to attend the meetings. It is encouraging to think that this is but one instance out of many where work of real social service is being done by voluntary labourers acting consciously under inspiration and advice from the unseen.

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.

Imagination.

SIR,—If unfamiliarity with the philosophy of Kant does not disqualify me from commenting on F. C. Constable's article on "Imagination" in *LIGHT* of June 27th, may I be permitted to say that after personal experience and study of the imagination, I am forced to the conclusion that we cannot imagine anything that is impossible, because nothing is impossible that we can imagine. To set about imagining anything we use our will and voluntarily make an effort to picture something, however grotesque, or without foundation in previous experience; and who shall say that what we can picture to ourselves is impossible of ever being or having been a fact in the great scheme of evolution? Fancy a sage of early times telling his students of the possibility of making tons of iron float, yet it is a common sight to us in our great ironclads; and what contemporary believed Roger Bacon when he foresaw—or imagined—steamships and aeroplanes, as F. C. Constable tells us? Again, who shall decide what is "irregular action of the brain"? According to Theosophy we are each a reincarnation of someone, so why say a person is insane when he calls himself Napoleon, Peter the Great, or Rameses II., when perhaps the only difference between him and a "sane" man is that one has the misfortune to remember his previous incarnation, and the other, in common with the majority, has mercifully forgotten it? Surely it is enough to drive one insane to remember the greatness from which one has fallen! F. C. Constable asks, "Can a sane man imagine a universe not limited in time and space?" Evidently a sane man can, as may be read in Mr. Rawson's "Life Understood" (I have lent the book or would quote line and page), for he there writes of curing an ailment immediately, though he only heard of it through the post the following day; no one would call Mr. Rawson insane, yet he wishes his students to accept this as a scientific fact, which all may prove for themselves here and now.

I think, however, the imagination has a deeper and more important use than all this. Is it not the God-given key whereby we may unlock the treasure-house of His mysteries, and does not that (at first) voluntary use of the imagination lead us up to undreamed of heights until its developed faculty brings us face to face with "things unlawful to speak of" and the unspeakable ecstasies of the mystics?—Yours, &c.,

O. MEADS.

93, South Hill Park, Hampstead.
June 27th, 1914.

A Generation Ago.

SIR,—In your extract on p. 270, wherein C. C. Massey contends that, in face of the powerful testimony already obtained, "no rational and candid mind is any longer entitled to demand personal experience," does he not rather wind himself

"too high
For mortal man beneath the sky?"

He says that "the facts will go on occurring, and the evidence accumulating." For those already convinced? Scarcely! Even if in part subject to the will of intelligences we cannot "control" (why desire to?), even those wills are governed by law, which if we study and appeal to it aright, will work out a response from them, to minds "rational and candid."

It has always been recognised as the special glory of physical science that it may be verified again and again, not only with reason but with credit to all concerned.

Why should this be less so in the realm of psychic law?

Apart from events like eclipses, the appearance of comets, &c., which only admit of periodical investigation, as also the psychic phenomena whose period is cyclical, perhaps at remote intervals, why this restriction in the case of events subject (it is contended) to normal law, which is psychic?

Why should not the demand bring the supply, often indeed vouchsafed by and through those who prompted the demand?—Yours, &c.,

Hove, June 10th, 1914.

STUDENT.

The Elevation of Spirit Communion.

SIR,—I fear it will reflect discredit upon the readers of your esteemed journal if the letter signed "Anglican Psychic," on page 275 of your issue for June 6th, be allowed to pass without comment. May a lover of love be permitted a few words?

"A. P." seems particularly ill-advised in calling attention to feelings of such unlovely Pharisaism, and the scorn rampant throughout promises little from "A. P." in the way of teaching others "the exceeding love of Christ." Possibly the prayer of the publican, "Lord, have mercy upon me, a sinner" (smiling himself, not others), might happily precede the "constant prayer" for the scorned.

The Great Exemplar was a Prince of Love, indeed! But did He not claim also to be "meek and lowly of heart" and that the servant is not "above his lord"?

"Silly chatter from the unseen world?" But is it so bad as the solemn cant of this? And can "A. P.," "in all seriousness" (save the mark!) imagine such an attitude to be inspiring, or, indeed, anything but nauseous to others?—Yours, &c.,

ENGLISH MEDIUM.

June 19th, 1914.

Rare Examples of Psychic Phenomena.

SIR,—*Apocrypha* of the above in your issue of June 20th, I would suggest that the soul body (or etheric double) is, in some persons, held more loosely to its physical counterpart owing to a peculiarity in the general make-up of the constitutional atomic parts of their individual being, thus enabling the Ego-soul to vacate its physical temple with ease.

When these conditions are combined with a natural intensity of will power, the Ego-soul would then possibly be able to materialise itself out of its own physical atoms in the same way that a spirit does by means of the finer physical emanations given off by mediums at a séance. It would thus become its own materialising medium or agent, drawing for its material on its own physical storage of finer essence.—Yours, &c.,

F. V. H.

P.S.—With regard to Mr. Crombie's experience, thought is substance, or is flashed forth within or by means of a grade of grosser substance. Evidently Mr. Crombie has his own thought substance which he was willing forth, and which proceeded on its way towards its object, he being in a partially spiritualised condition at the time. Here is a proof of the substantial reality of spiritual things.

With What Body Do They Come?

SIR,—I was deeply interested in Miss Dallas's quotation from Dr. Ochorowicz, given some time ago in *LIGHT*, describing experiments in psychic photography. One result was, I believe, the photo of a left arm where the medium's right would be if it were either the earthly body or spirit body. This I knew must be the soul, for this stands face to face with the earthly body, so right would be opposite left.

In "The Cloud upon the Sanctuary," page 39, Von Eckartshausen says: "We assure you that our treasures, though of infinite value, are concealed in so simple a manner that they entirely baffle the researches of opinionated science, and also, though these treasures would bring to carnal minds both madness and sorrow, nevertheless they are, and they ever remain to us, the treasures of the highest wisdom. Our Lord meant this when He said, 'Cast not your pearls,' and the way is so simple that it is only by the childlike mind that we come to our parent, the soul. Here we get intuition (that unveiled is naked truth) before it reaches the brain."

What I have written is from my own experience.—Yours, &c.,
MARY HAMILTON.

Was the Icon Necessary?

SIR,—I have read with much interest the extract from "Brotherhood" in *LIGHT*, of June 20th, in which it is objected that the icon was not necessary for the healing of the sick. As a rule I do not answer criticism of this kind, but I cannot let this objection pass without giving my own ideas upon it, although I am partly in agreement with the writer. None of us see truth alike. A few minds can grasp the idea of spirit apart from material form or substance; they can worship and realise spirit and the action of spirit in the abstract. But such persons are few and far between; the great mass of mankind must have a picture, image, or symbol to bring before them in the concrete that which is abstract, and as the action of the spirit power is various and adapted to fit the needs of humanity, whether as individuals or nations, it matters little how it comes. But there is another side to the question which appeals to me as a practical occultist. All who have had any experience of psychometry know that everything has its own atmosphere and its own power and influence. If this be so, what was there to prevent the icon being saturated with the power of healing and help? The old icons of Russia were made by monks, who, before commencing the work, fasted, prayed, and performed many ablutions. Produced thus under the purest conditions, they were subsequently taken to church and blessed by the priests, and ever afterwards held in reverence. Consequently they might easily become centres of spirit force and power to help, heal, and aid humanity. We have all felt the influence of peace and rest when we have entered a church or an old building dedicated to the worship of God. We have all been conscious of the forces that for centuries have gathered there where men have prayed, and aspired to the highest and best; and this force is not confined to one church or place, because the spirit power always uses a material medium to transmit force to us who are still in matter; that medium may be a man, a church, a relic, or even an icon. Some men and women radiate health and brightness, and we feel better for coming into contact with them, not because they consciously hold healthful thought, but because Spirit—God—Love rules their lives.—Yours, &c.,

ALFRED VOUT PETERS.

Thought and Will.

SIR,—Miss Prentice's thoughtful letter on p. 252 has been read with interest, and although her meaning is not very clear, for the most part I agree with her.

Thought—the expression of the reason (intellect)—is not ours; it comes to us from above, probably from the All-Mind through ministering angels. It is only the natural man who imagines his thought to be self-generated.

There is also a lower class of thought which the carnal mind attracts from lower spheres.

Will is ours as choice; it is determined on lower planes by environment, &c., but as we rise to spiritual potency we become more and more free. "Our wills are ours to make them Thine."

Does not Miss Prentice contradict herself in saying will "is ours and has its necessity, laws and life independent of us"? Will she be kind enough to elucidate this and at same time be a little less cryptic in her language?

Thought, will, life, consciousness, energy, spirit are doubtless all one, and meet in the God-head.—Yours, &c.,

Los Angeles, Cal., U.S.A.,
June 8th, 1914.
A. K. VENNING.

It is only by laughing at yourself that you can learn to laugh kindly at other people.—"THE TIMES."

SOCIETY WORK ON SUNDAY, JUNE 28th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Mary Davies delivered an interesting address on "Spirituality," followed by successful clairvoyant descriptions. June 22nd, Mr. A. V. Peters gave fully-recognised descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Percy Beard gave a trance address in the morning on "The Pulse of Humanity," and in the evening answered written questions. For next week's services, see front page.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Inspirational addresses by Mr. W. E. Long, morning and evening. Sunday next, 11 a.m., Mr. W. E. Long, questions answered; circle. 6.30 p.m., Church Ministry.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Sunday next, at 11.15 a.m., public circle; 7 p.m., address, clairvoyance, and after-circle. We believe in the Fatherhood of God and the Brotherhood of Christ.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. G. Tayler Gwinn gave an inspiring address on "Spirit Teachings," and helpful answers to questions. Sunday next, at 7 p.m., Mr. Percy Scholey, address and clairvoyance. Thursday, at 8 p.m., usual meeting and circle.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson related her phenomenal experiences since she became acquainted with Spiritualism and Mrs. Longman gave well-recognised clairvoyant descriptions. Sunday next (Animal Sunday), Mr. A. Trinder, address.—W. H. S.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. C. E. Sewell spoke on "Covet Not Secret Powers," and answered questions. June 21st, opening meeting. Sunday next, 3 p.m., study class; 7 p.m., Mr. and Mrs. Lund, after-circle. Tuesday, at 8, Mr. Hutchfield.—H. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Boddington gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and clairvoyance. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, public circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, open circle; evening, lecture by Mr. Robert King on "Death and After." Sunday next, 11.15 and 7, Mrs. Mary Gordon; also Monday, at 7, 1s. each. Tuesdays, at 8, Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; evening, address by Mrs. S. Fielder, followed by clairvoyant descriptions. June 25th, Mr. Hayward gave an address and Mrs. Hayward descriptions. Sunday next, 11.45, discussion; 7 p.m., Miss Violet Burton. 9th, Miss Woodhouse. 12th, Mrs. A. Keightley.—F. A. H.

WOOLWICH AND PLUMSTEAD.—Address and good descriptions by Mrs. Maunder; large after-circle, conducted by Mrs. Peeling. June 24th, psychometric readings by Miss Woodhouse. Sunday next, 11.15 and 8.30, public circles; 3, Lyceum; 7, Mrs. A. E. Cannock, address and clairvoyance. Wednesday, Mr. Tace, address.—A. E. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Williams; evening, Mrs. Cannock, address and clairvoyance. June 25th, Mrs. Jamrach, address and clairvoyance. Sunday next, anniversary, 11.30 a.m., Messrs. Cowlam and Moncur; 7 p.m., Messrs. Scott and Huxley. 9th, 8.15 p.m., Mrs. Podmore. 12th, 11.30 and 7, Mr. A. V. Peters.—C. J. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Kent gave an address and Mrs. Kent clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Wright, address and clairvoyance. Sunday, July 12th, at 4.45 p.m., anniversary tea, tickets 6d. each; 7 p.m., Mrs. Cannock, address and clairvoyance; also Monday, at 8, psychometry. Fridays, at 8, public service.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman conducted the meeting; evening, Mrs. J. Neal gave an impressive trance address, descriptions, and messages. Sunday next, 11 a.m., Mr. and Mrs. Roberts; 7 p.m., Madame Beaumont, address and descriptions. Monday, 8 p.m., circle. Tuesday, 7.15, healing, Mr. H. Bell. Thursday, 7.45 p.m., members only.—N. R.

THE UNION OF LONDON SPIRITUALISTS' annual Conference with the Little Ilford Society will be held on Sunday, the 12th inst. At 3 p.m., paper for discussion by Mrs. Mary Davies on "Mediumship"; 7 p.m., speakers, Messrs. C. E. Sewell and E. Alcock-Rush. Clairvoyance, Mrs. Jamrach. Soloists, Mr. and Mrs. Alcock-Rush. Tea will be provided.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. Horace Leaf gave an interesting address followed by clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. E. Long.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, inspirational address by Mr. J. Milne on "The Doctrine of Original Sin and the Doctrine of the At-one-ment"; evening, Mrs. Alice Jamrach spoke on "Primitive Christianity and Spiritualism" and answered questions. June 24th, Mrs. Pulham gave descriptions. Sunday next, 11.15, Mr. Joseph Milne; 7 p.m., Alderman D. J. Davis. Wednesday, 8.15, usual meeting. 12th, Mr. G. R. Symons; 3, Lyceum.—J. F.

MANOR PARK, E.—**THIRD-AVENUE, CHURCH-ROAD.**—Address on "Ethical Teachings and Spiritualism" by Madame Beaumont and clairvoyant descriptions. 22nd, ladies' meeting, address and psychometric readings by Mrs. Miles Ord. 24th, Mrs. Alice Jamrach answered questions and gave descriptions. Sunday next, 11 a.m., Lyceum; 7 p.m., Mrs. Alice Jamrach, address on "Primitive Christianity and Spiritualism" and clairvoyance. 8th, at 8 p.m., Mrs. Graddon Kent, address and clairvoyance.—E. M.

PORTSMOUTH.—54, **COMMERCIAL-ROAD.**—Addresses by Mrs. Mitchell, clairvoyant descriptions by Mr. F. Evans.—J. W. M.

WHITLEY BAY.—Address by Mrs. Convey on "The Love of God," followed by clairvoyant descriptions; after-circle.

TOTTENHAM.—684, **HIGH ROAD.**—Address by Mr. Gordon on "Thoughts" and Mrs. Pulham gave clairvoyant descriptions.

PORTSMOUTH.—**MIZPAH HALL, WATERLOO-STREET.**—Address and clairvoyant descriptions by Mrs. L. Harvey.—P.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Clavis on "Spiritualism and Science." Solo by Mrs. Bateman. Clairvoyant descriptions by Mr. J. Dennis.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Address by Mr. G. R. Symons on "The Lord's Prayer"; clairvoyant descriptions by the president.—S. E. W.

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

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Experience meeting. Most interesting evening; also psychometric readings by Mrs. Moore.—A. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. P. O. Scholey gave addresses and clairvoyant descriptions. June 25th, address by Mr. Hartley on "Iota, the Sceptre of God." Descriptions by Mrs. Harvey.

KENTISH TOWN.—17, **PRINCE OF WALES-CRESCENT, N.W.**—Address by Mr. Hayward and answers to questions; clairvoyant descriptions by Mrs. Hayward; after-circle, conducted by Mrs. Cornish.—E. C.

BIRMINGHAM.—**DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Addresses by Mr. Alec Kirby; clairvoyant descriptions by Miss Coleman, who also conducted meetings on Monday. June 24th, paper by Mr. T. Hands on "Problems of Living."

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. F. T. Blake. June 25th, address by Mr. Newton, of Southampton; descriptions by Mr. F. T. Blake.

READING.—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Mr. P. R. Street spoke in the morning on "Creative Passion" and in the evening on "Out of the Depths." The Children's Lyceum Anniversary was held in the afternoon. June 15th, Mrs. C. Street gave clairvoyant and psychometric readings.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Morning, address by Mr. Rundle on "Religious Ceremonials"; evening, Mr. Habgood gave a reading on "Eastern Religions." Descriptions by Mr. and Mrs. Rundle. After-circle, conducted by Mr. Rundle.

MANOR PARK.—**CORNER OF SHREWSBURY AND STRONE-ROADS.**—Morning, healing, Mr. G. F. Tilby; afternoon, Lyceum; evening, Mrs. Miles Ord, address, "Body, Soul, and Spirit," also descriptions; anthem by the choir. June 25th, Mrs. Podmore gave clairvoyant descriptions.—A. L. M.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, address by Mr. Bryce on "Astrology"; evening, service conducted by ladies connected with Mr. Eddy's developing class. Clairvoyant descriptions by Miss Smith. Other usual meetings.—W. G.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Addresses by Mrs. Baxter upon "The Crucifixion of Jesus" and "Seek First the Kingdom of God," also descriptions. At evening service a visitor from the Great Spiritual Church, Boston, gave wonderful personal experience and proofs of spirit guidance.

SOUTHPORT.—**HAWKSHED HALL.**—Flower services conducted by Mr. A. E. Lappin, who discoursed on "To Thine Own Self be True," and "The Soul's Aspiration." Clairvoyant descriptions. Soloist, Miss Ruby Gaskell. Hall profusely decorated.—E. B.

EXETER.—**DRUIDS' HALL, MARKET-STREET.**—Addresses by Mr. F. Graves, of Southampton; evening subject, "Duty to God, Duty to Neighbour, and Duty to Self." Wedding presentation to Miss Pye and Mr. Grainger from the members and friends of the Exeter Society.—C. T.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. D. Hartley, of Bournemouth, gave addresses on "Iota—the Sceptre of the Lord," and "God is Spirit." Clairvoyant descriptions by Mr. Lamsley and Miss Jerome. June 24th, Mr. Lamsley gave an address and Miss Jerome gave clairvoyant descriptions.

BOURNEMOUTH SPIRITUALISTS' SOCIETY: A PICNIC.—Christ-church Head has attracted many visitors since Hengist first landed there, but surely never a happier party visited the headland than the gathering of members and friends of the local Spiritualist society which on Wednesday, 24th ult., held their annual picnic there. Serious students of psychic law are generally care-free and philosophical, never slow to respond to the beautiful in Nature. Blue sky and rippling sea, with dainty tea served on golden sands, is decidedly conducive to harmony, and any onlooker would certainly have regarded the party as a gathering of happy people, as it certainly was. Mr. and Mrs. F. T. Blake and Mr. and Mrs. Street were amongst those present.—FLORENCE LANEY.

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Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Soufism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

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Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

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