

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	337	Light on the Path: I.—God and	—
The Experiments with Eva C.	338	Humanity	343
Speeding up Psychical Research.....	339	Mediumship of Mrs. Roberts	344
Mrs. Susanna Harris at Belfast.....	340	Johnson	344
Psychic Phenomena and the Philo-		Problems of Spirit Life	344
sophic Deadlock	340	Soul More than System	345
Light, the Regenerator	341	A Generation Ago.....	345
Voices in the Air	342	Science and the Aura	345
		Sidelights	346

NOTES BY THE WAY.

The "Hibbert Journal" for July is freighted as usual with the products of high thinking on large themes. We naturally turn first to those articles which touch our own subjects most nearly—"Institutionalism and Mysticism," by the Very Rev. W. R. Inge, "Mysticism and Logic," by the Hon. Bertrand Russell, and "The Significance of Death," by Cassius J. Keyser. But that in no way reflects on the merits of the other contributions. In the opening article, "German Protestantism," Mr. A. D. McLaren asks some probing questions, having regard to intellectual and spiritual changes going on about us:—

Can Christianity rise to the new knowledge and the new aspirations and still remain *true to type*? Can the modern man over whom the spiritual and cultural needs of our age exert a living influence call himself a Christian, in the New Testament sense, without self-deception?

The old orders of thought are changing all the while, but the central truths remain fixed and changeless. The eternal flux belongs to *things* and not to *principles*. What a man may call himself is of little consequence when we come to the question of what he really is.

* * * *

In "Mysticism and Logic" in the same journal, the Hon. Bertrand Russell considers the working in the human mind of two apparently antagonistic impulses, the scientific and the mystical, and cites Heraclitus and Plato as examples of two philosophers who were able to blend the two. Their minds were dominated by the idea of the essential unity of all life. They discerned the principle that reconciles all contradictions—just as did Spinoza or Hegel long after them.

Of the reality or unreality of the mystic's world I know nothing. I do not wish to deny it, nor even to declare that the insight which reveals it is not a genuine insight. What I do wish to maintain—and it is here that the scientific attitude becomes imperative—is that insight untested and unsupported is an insufficient guarantee of truth . . .

That is a passage in the article with which we are in profound agreement. Truth is dual and the true thinker must include and combine rather than exclude and dissect. Reason and intuition, science and mysticism must act together—otherwise we dwell in a region of half-truths.

* * * *

In his article on "Institutionalism and Mysticism" Dean Inge discusses the question of the relative importance of two elements in the religious life.

The quickening of spiritual life in our generation has taken two forms which appear to be, and to a large extent are, sharply opposed to each other.

Those two forms the Dean describes as mysticism—the recognition that there is a real affinity "between the individual soul and the great immanent Spirit who in Christian theology is identified with the Logos-Christ"—and Institutionalism, which prompts to association in sacred societies, loyalty to the Church and conformity to tradition and discipline. A balanced thinker, the Dean sees good in each: Institutionalism stands for guidance and restraint, Mysticism for freedom and ascension. Each corrects the excesses of the other. But Dean Inge is nevertheless inclined to the view that

the aberrations or exaggerations of Institutionalism have been and are more dangerous and further removed from the spirit of Christianity than those of Mysticism,

which in its way is not without significance.

* * * *

"Soul Shadows" (Cloth, 1.50 dol., The Bookery, New York) is a volume of Songs and Sonnets by Rose M. de Vaux-Royer, a lady well known in New York literary circles as the President and founder of the Cameo Club, to which "in the spirit of loyalty and love" she dedicates the present work. Lofty in tone and refined in expression, her verse shows true poetic feeling and insight. We quote the following, entitled "The Shadowy Third," addressed to a brother poet, Edwin Markham:—

When poets meet
There comes the mingling of the sweet
Incense of mind to mind; replete
With fancy, imagery, and word
By sympathetic union stirred
To life. When two shall—blending—meet
They image forth a shadowy third!
For from this chemistry of thought
A magic minstrelsy is wrought.

We are pleased to learn from Madame Vaux-Royer of the formation last winter of a psychological section of the Cameo Club called the Inner Circle, which consists of a body of earnest researchers who meet bi-monthly and to whom, she kindly informs us, she often reads extracts of interest from LIGHT.

* * * *

Mr. Reginald B. Span is one of those exceptional individuals who have psychic experiences thrust upon them. Without any effort on his part he seems to have been the recipient of numerous spirit manifestations and super-normal experiences. While others weary themselves in fruitless efforts to obtain phenomena, he roams about the world and encounters the supernatural at every turn. In "Things that have Happened" (Theosophical Publishing Society, 6d. net), we have "a concise and unvarnished account" of what befell him. There were striking experiences in England, Ireland, New Zealand, Colorado, California, Arizona and the Riviera. At Denver the author developed clairvoyance, psychometry and automatic writing, and gave successful tests to his friends. In the same town, in 1894, he witnessed some wonderful things through Anna Eva Fay, the famous psychic. Later (in 1896) he met Francis Schlatter, the celebrated healer, of whom he gives some

interesting particulars. Then in London, in 1902, he had a remarkable séance with Mr. Cecil Husk, in the course of which some thirty spirits materialised.

The book is indeed a record of marvellous happenings, and Mr. Span will have the sympathy of a large body of readers in his claim that "the spiritual world is as close to this, and as easy of access to-day, as it was thousands of years ago."

* * *

Referring to the accounts of Direct Voice séances published in *LIGHT* recently, "Brotherhood" for July remarks:—

At any rate, the phenomena are worth investigating. With regard to such alleged phenomena, however thoroughly attested, it should never be forgotten that the aspect of the situation that seems to present itself to the sitters in a Spiritualist séance may be, and probably is, but a small and distorted fragment of the true situation. The efforts of discarnate spirits to enlighten those who are still infleshed may be really of a kind and manner unthinkable to us under our present limitations; and the phenomena of the séance-room may be merely the symbolic shape that these efforts take in coming into contact with mortal senses.

No one, we imagine, understands better than the instructed investigator that psychical manifestations are the physical expression from the inner side of life of forces which to those directly concerned may present a totally different aspect. The recorded experiments in the case of Mrs. Piper, Mrs. Chenoweth and others disclose the fact that a spirit is frequently unaware of the effect he is producing in the physical world, and that speaking through a medium appears at times as a mere question of thought in his mind mysteriously translating itself into words, more or less accurate, on the part of the medium.

* * *

A Southend lady sends us an account of a beautiful symbolical dream—wherein flowers played a large part—which her mother had last April, and the interpretation of which was received by our correspondent through spirit agency. She adds that two months later—*viz.*, on the 18th ult.—her mother died, the transition and the circumstances attending it confirming very closely the dream and its interpretation. "There were indeed loving helpful hands to aid her in the passing, and no one with her in the last few days of her life could ever doubt the truth of spirit communion. She had all her loved ones around her and was talking to them in a most natural way. The music, singing and flowers were too beautiful for words. She said it was impossible to describe them. Although we had only been in the Spiritualistic movement twelve months it has given us both the greatest comfort, and to her a very happy passing out."

A SAD INCIDENT.—Members and friends of the London Spiritualist Alliance who have enjoyed the great privilege of being present at the Salon of the Royal Society of British Artists on any of the occasions when the Rev. Lucking Tavener, of the Unitarian Church, Aberdeen, has been the speaker, will learn with deep regret of the sad bereavement he has sustained by the drowning on the 6th inst. of his son, the Rev. Horace Ruskin Tavener. Mr. Tavener, it appears, while staying with a party of friends at Borrowdale, Keswick, in the Lake District, went with one of them, a Mr. Davis, to bathe. Apparently he was taken suddenly ill, for his friend noticed after a time that his head was under water. Finding that Mr. Tavener did not respond when spoken to, Mr. Davis went to his assistance and got him to shore, where artificial respiration was tried for about half an hour, but without result. Mr. Tavener, who till lately was connected with the Domestic Mission, Willert-street, Manchester, was a young man of much promise, and had a wide circle of friends, to whom, as well as to his sorrowing relatives, we extend our heartfelt sympathy.

SOME THOUGHTS ON THE EXPERIMENTS WITH EVA C.

By H. A. DALLAS.

The extraordinary phenomena which occur with the medium Eva C., who is attracting so much attention on the Continent, can only be adequately criticised and estimated by those who have themselves witnessed them; but the facts have been admirably summarised, with the arguments for and against the genuine character of the occurrences, in a masterly article by Mr. G. R. S. Mead in the July issue of "The Quest." This exposition is helpful and elucidatory even to those who have the advantage of direct access to the work "Les Phénomènes dits de Materialisation," in which Madame Juliette Alessandre Bisson reports some of the results of six years of careful experimentation with Eva.

Mr. Mead has studied other documents besides Madame Bisson's book, and his acquaintance with the views of the students from whom they emanated has enabled him to see distinctly the various aspects of the case and to present them with great clearness and impartiality. That the experiments should have encountered much adverse criticism is only what might have been expected. The results are so strange, and they carry with them implications of so momentous a kind that it would be impossible that they should pass unchallenged; unfortunately in a case of this nature it is not the facts alone that are liable to be discredited; that the critics should have ventured to impugn the honesty of the investigators only shows how impelling is the evidence for the genuineness of the phenomena. As Mr. Mead points out, "The problem reduces itself to the alternative of genuine phenomena or deliberate and cunningly contrived fraud." The conditions were so stringent that it was impossible for the medium to have been guilty of this cunning fraud without connivance on the part of the investigators, and these are persons whose reputation should place them beyond suspicion. In his preface to Madame Bisson's book Dr. J. Maxwell writes:—

I know the integrity of the experimenters, their good faith, their care to ensure that the conditions under which they observed the recorded phenomena should be the best possible.

The chief of these experimenters have been Dr. Baron von Schrenck-Notzing and Madame Bisson. Six cameras were in use during the séances (a photographic camera cannot be subject to hallucination) and the testimony of the mechanical witnesses seems to place the facts beyond dispute. A correspondent in the June "Annales Psychiques," M. G. de Tromelin, writes:—

It seems to me impossible to doubt the absolute good faith of Madame Bisson and of her medium, Eva, in the experiences in Paris; the latter, one must admit, yielded to all the exigencies of the most rigorous control without any fraud being detected (p. 178).

The alternative, as Mr. Mead says, to which we are driven is an absurd one, for it involves the anomaly of supposing that these distinguished and honourable persons have devoted years to investigation and taken great trouble, with the sole purpose of playing a silly and profitless trick upon the public! It is difficult to see how any reasonable person can accept so unthinkable an hypothesis.

I do not propose in this short article to attempt any sort of review of the phenomena in general; I wish to confine my further remarks to one detail.

One of the photographs taken during the production of phenomena shows a band of substance (apparently exuded from the medium) bearing the letters M I R O. At the next sitting, the medium volunteered the following statement:—

"Yesterday they wanted to explain that when the faces appeared, they see themselves as in a mirror. *La Petite* [one of Eva's controls] has shown you the word "MIRROR," Juliette. Do you understand? She wanted you to see; but nothing could be done with you yesterday, you did not understand anything. . . . MIRROR! She sees herself as in a MIRROR, that's why she's glad to show herself to you; at the same time she has the joy of seeing herself" (p. 280).

This explanation of the appearance of the letters M I R O may seem, at first sight, to be absurd; but such spontaneous remarks should always be carefully considered with an unpre-

judiced effort to understand what they may attempt to convey. In this instance, it seems to me that the explanation is pertinent and confirms a conclusion which I (and doubtless many other students also) have reached for some time past, namely, that those who wish to show themselves for identification frequently present an image of themselves by imitating some printed or painted portrait, already familiar to the person to whom they manifest.

It would be difficult for anyone in ordinary life to hold clearly in memory an image of his own face, but it would be comparatively easy to recall portraits taken at various periods. Probably those who have passed over experience in some degree the same difficulty, or, at least, they know that they will be more readily recognised if some familiar picture is recalled. Presumably they try to see themselves "as in a mirror" in some past portraiture, and then to mould an image on these lines; having produced the image, they see themselves in it, again "as in a mirror." If we observe the punctuation in the above quoted passage we shall note that we are told, "She sees herself as in a mirror, that's why she's glad to show herself to you"; and after the semi-colon comes the added statement that from this vision of herself she also receives pleasure. This is quite understandable. Who has not looked back with pleasure at photographs of himself in past days which recalled stages of life, long past, and the associations connected with them?

A complication, however, is connected with the word "Mirror."

There is a French journal called "Le Miroir," and in this journal appeared portraits of various celebrities. These portraits, it is said, bear a close resemblance to some of the materialised heads which appear with Eva. Subconscious memory on the part of Eva, even if we assume that she had seen the portraits, will not account for the resemblance, because the materialised faces bear evidence of having been manipulated. Photographic experts have assured Dr. von Schrenck-Notzing that the photographs of the materialised faces are not the "Miroir" portraits retouched, so faking is not an explanation of the resemblance; but there seems to be no doubt that, in some cases, this resemblance exists.

On the supposition that the intelligences at work with Eva took the easiest course and modelled the appearances with the aid of some already printed portrait, it is not difficult to understand this resemblance and to see why it was a resemblance with differences. Moreover, this would explain why the letters MIRO should have appeared and why (in one instance) the materialised appearance was seen less than twenty-four hours after the portrait had appeared in "Le Miroir" journal. If the medium had been a cunning trickster it is inconceivable that she should have blundered into drawing attention to the very journal which has published these portraits, and thus drawn suspicion on herself; but the suspicious circumstances are explicable if we are right in concluding that "Le Miroir" portraits had been used as the model for the materialised heads—used, not by a cunning trickster, but by an intelligence experimenting from the "other side," who desired to explain that the appearances were really "mirror" images, reflections of real thought, caused by the personality beholding its own image. Eva told Madame Bisson that they "wanted to explain," but she did not understand.

The materialised heads were in some instances those of still living persons, and this leads us to an important deduction—namely, that materialisations do not *per se* afford strong evidence of identity, for some other "spirit" might model a materialised likeness after this manner, and even the portrait of a man still in the body might be thus presented. It does not necessarily follow that the man thus depicted has had any share in constructing his image. Proof of identity can be obtained in other ways, and when good evidence of earth-life memories accompanies a materialisation, the two phenomena support each other; but taken alone, a materialisation resembling a portrait, although extremely interesting from a scientific point of view, is not qualified to assure the observer of the presence of a deceased friend. I have selected for consideration this detail amidst a mass of far more arresting phenomena because it has given rise to a good

deal of discussion and it seems desirable to make any suggestion which may afford a clue to its significance.

In conclusion, I would point out that this book is essentially a book for serious students, and it is only serious students who will profit by it. There are many points of view from which this striking series of experiences may be approached and it will affect readers in many and various ways. Some will be merely repelled by features in the case which are certainly disagreeable, others will be fascinated by the clues it seems to suggest to the wonders of physical processes. The majority who do not wish to enter upon the study themselves will desire to know what effect this special case has upon the main thesis of Spiritualism—on the question, namely, whether spirit or matter is the causative principle of the universe, whether spirit is, as materialists assert, a bye-product of material processes or whether matter is merely the temporary effect of spirit. Such questions as survival and the possibility of communication from "the other side" are subsidiary to this main question.

If I were asked what effect the perusal of this case has upon my belief in the reality of an unseen causative spirit universe and my conviction that matter is the product of this spirit universe and moulded by spirit power, I should say it deepens and confirms it. It strengthens faith, it heightens hope, it inspires wonder and awe. "Chaos is crude matter, without the formative action of mind upon it."* In these marvellous experiences we seem to see this formative action in its elementary processes.

SPEEDING UP PSYCHICAL RESEARCH.

Dr. Schiller's presidential address to the Society for Psychical Research has drawn some comments in a "Daily News" leaderette which well illustrate the keenness of the interest that is being awakened in the subject of intercommunion between the two worlds. In view of the number of trained psychical researchers who have passed to the beyond, the writer thinks that the Psychical Research Society should have its counterpart in the spirit world in a society of spirits; and that, with this tunnelling at the problem from both ends, the barriers between us and certainty in this matter should soon be pierced.

Dr. Schiller tells us that there is some evidence of the existence of such a society of spirits. Be this so or not, the time element clearly possesses a far greater importance in relation to psychical inquiry than investigators have hitherto attributed to it. If there be, indeed, spirits who have preserved their individuality and who are capable of getting into contact with human beings, then, with the large band of trained and ardent dead investigators gathering in the spirit world, certainty in psychical matters, definite knowledge, ought to come quickly. Every year's delay, every dead investigator who omits to manifest himself here, becomes an argument against the reality of the spirit world as those who build on "psychical phenomena" present it.

Knowledge sufficient to satisfy the ordinary investigator has long ago been attained, but in taking for granted that every "dead investigator" is not only willing but able readily to make his presence manifest in the world he has left, the "Daily News" writer shows that he has not sufficiently studied the problem, and is unacquainted with the magnitude of the difficulties that the would-be communicator has to overcome. When he insists that definite knowledge regarding the spiritual universe ought now to come quickly, he should consider how very gradual has been the progress of discovery in the physical realm with which we are constantly in touch, and how indefinite our knowledge even of that universe still remains.

In inverse proportion to their knowledge of any new subject are the vehement assertions and bitter denunciations of its opponents.

We live far within our limits, we possess powers of various sorts which we habitually fail to use. . . . The efficiency-equilibrium can be raised. Beyond the very extremity of fatigue-distress, are amounts of ease and power that we never dreamed ourselves to own; sources of strength not habitually taxed at all, because habitually we never push through the obstructions, never pass the critical points.—WILLIAM JAMES.

* "Guesses at Truth," by Augustus and J. C. Hare (p. 525).

MRS. SUSANNA HARRIS AT BELFAST.

A NOTEWORTHY SEANCE.

To the following account of a striking sitting with Mrs. Susanna Harris are appended the signature and address of the writer, Mr. Robert Ardis, and also those of the other members of the circle—eleven ladies and gentlemen—all residents in Belfast.

On Wednesday, the 1st inst., the Rev. Susanna Harris visited the "Harmony Circle," which is named after her spirit child and well-known control "Harmony."

The circle is composed principally of local mediums, and those developing for mediumship. I have attended sances all over the three kingdoms, but I must confess I never witnessed grander phenomena.

After the circle was opened by singing and prayer, a heavy table was lifted almost to the ceiling. Afterwards it made a human-like effort to come to Mrs. Harris, which it eventually succeeded in doing. She put her hands towards it, when it shook hands with her (if such an expression may be applied to the action of a table) as gracefully as if it were a princess. During the time the table was moving, it appeared as if it was being supported by beautiful lights of various colours. This phenomenon continued for nearly the whole of the first hour of the sitting.

During the second hour almost every member of the circle obtained through one or other of the two trumpets a direct message from some dear one who had passed to the spirit life. Mr. McCormack (president of the association) had quite a long talk with his father, who asked about a number of old friends, and referred to business matters. He had also a visit from a young lady relative who had been killed by being thrown from horseback in Australia, and who was evidently delighted to be able to chat with him. Next a lady was addressed by a dear old grandmother who reminded her of incidents which took place in her childhood's days.

A most beautiful incident was the visit of a young wife to her husband. She brought her two children (described by "Harmony") to see their father, and before leaving expressed her joy at the interest he was taking in the work, and told him of coming changes in his life.

Then a mother came and had a long and loving talk with her daughter. Shortly after she had left, a materialised flower, which no one present had seen before, was found in the daughter's lap.

A bright little coloured girl who gave her name as "Topsy" addressed one of the sitters, asking him why his wife was not with him. He replied, "She is at the seaside," to which "Topsy" responded, "You is quite right, as I have just left her, and I be with her every day."

A gentleman was counselled by a spirit friend not to give way to despondency as all was going to turn out bright and beautiful in the immediate future.

This gentleman went under control and addressed us in a foreign language, which was only known to the spirit friends who talked to him through the trumpet.

This one incident alone would have dispelled all doubts had any doubters been present.

Another sitter was reminded of an old friend he had known years ago on the "Tyne." The meeting and conversation between these two was most natural, the spirit friend speaking of many incidents which had occurred in connection with their business.

The trumpets floated round the room during the entire sitting. On one occasion a musical-box rose, and after floating through the room went round the circle, playing all the time, and gently touched the head or shoulder of each sitter who asked it to do so. These phenomena far exceeded our expectations, as Mrs. Harris is not yet fully recovered after her illness at The Hague, Holland.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

PSYCHIC PHENOMENA AND THE PHILOSOPHIC DEADLOCK.

THE PROBLEM AND THE KEY.

A captain of my acquaintance recently invited me to dinner, and after the meal I touched lightly on varied topics to try to find a common interest. In so doing I mentioned something of psychic phenomena. Immediately I met with resistance. The captain said that if psychic phenomena were fancies they were not worthy of our notice; and if they were genuine they were anti-biblical. Not wishing to argue on a first acquaintance I left the topic. But how common is that attitude of mind that calls Spiritualism tamperings with Satanic powers! And yet how little it is supported by reason. The intent of this article is to show that Spiritualism is of God; that psychic phenomena have an exceedingly important significance in modern thought; and that Spiritualism is indispensable to the solution of all philosophic and religious problems.

The second half of last century saw a tremendous upheaval of all ideas regarding the methods of God's creative activities, and the authority of Scripture. Men of great minds and tremendous sincerity, with conclusive proofs, opposed the Church and the doctrines of the Church. Copernicus had previously given the Church a shock when he said that the world went round the sun, and not *vice versa*. This had proved that the earth was not the centre of the universe, which had contradicted the theology of the day, and cost Copernicus his life. But the whirlwind came with Darwin, Huxley, Spencer in England; with Haeckel in Germany and Tolstoy in Russia; while the whole of scientific France seemed to go over to the new thought. Christians cried aloud that Antichrist was at hand, the end of the world nigh; rationalists, agnostics, atheists, rejoiced in the light of a new day, the "Age of Reason," and the sweeping away of a load of superstition. They were great days. We feel the thrill of them still, though the turbulent streams have now settled into quieter waters. But even in the day of quieter waters it may still be said of the modern thinker:—

Perplexed in faith, but pure in deeds,
At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

What did the rationalist school of philosophy teach? It claimed to stand on science. The physicists taught that the world was billions of years old—not six thousand years as the theologians had taught from Genesis. The biologists supported the statement, adding that life had grown upon the earth by gradual evolution, the keynotes of which were variation, adaptation, and heredity. In addition the mind or soul was the psyche of what Haeckel called psychoplasm—*i.e.*, protoplasm, that it had been built up along with the material organism in all its metamorphoses, throughout the ages; that the psyche or mind was inevitably part and parcel of the atoms that formed us; that when we died our consciousness or soul was disseminated in the soil with the atoms; and that there was no survival of personality after death.

Our intellect, our mind, our emotions, our morals had come from mother-earth, built up by millions of years of evolution; and to mother-earth she returned. Each cell had its soul (*cf.* Haeckel); each atom had its accompanying psychic unit; the personality was merely the co-ordination of cell-atoms in their psychic qualities. Death was the disintegration of the brain atoms, and therefore of the mind, and therefore of the individual. Virtually, death meant for us cessation of existence. In this philosophy God did not present Himself. He was unnecessary to this explanation of the cosmos. Free-will was impossible, since all the workings of the brain were merely complicated reflex actions, *i.e.*, mere consequential cerebral molecular motions. So God, freewill and immortality, the very heart of religion, found no substantiation in fact. They were daydreams, imaginings, superstitions, the origin and evolution of which could be traced in the contemplation of anthropology. The end of religion had come, the whole Church was antiquated; in a few years men would turn from the Cross as their fathers had done from stocks and stones.

The position of the rationalist school stands to-day as it did, and is not weakened by the new discoveries in relation to the atom. Probably its position is strengthened by those discoveries. Embryology, too, asked awkward questions; it reiterated evolution in the womb with adaptive changes. Chemistry and physics pointed out that the universe went by laws, and asked by what laws were the miracles performed? Psychology went largely over to determinism.

What had the Church to say in reply? It had some awkward questions to ask in its turn. Which was the greater, Mind or Matter? Granted that Mind was the greater, was not the ultimate cause of the universe in Mind? And if in Mind, was not Mind infinite with space, eternal with time, beyond imagination in richness? Indeed, was it not a rational Mind working by great laws? Finally, since the great Cause of the universe had produced man, a moral loving personality, was not the Ultimate an infinitely rich and moral personality? As a counter-philosophy, the doctrines of the immanence and transcendence of God were preached, "In Him we live and move and have our being." Men were offshoots from the Divine, finite and inferior samples of an infinite personality. The preachers' philosophy became neo-Platonic; God is man's home, from Him we came, to Him we must return. Much attention was given to the universality of religious instinct, and a philosophy of God, free-will and immortality established on intuition came from Eucken, who was hailed as a prophet. Bergson gave the problem of free-will a new intellectual re-statement and the metaphysical world acknowledged him to be a brilliant and helpful genius.

Such, in brief and very incomplete survey, were the opposing doctrines. It may be said that a mind with a scientific inclination would be a rationalist, atheist, or agnostic; a mind metaphysically bent would be a Theist and a believer in free-will and immortality. There was no certainty; either side might be right. Many lost all religious faith; we remember the early life of Cardinal Newman and of Mrs. Annie Besant as examples. Man indeed was—

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

Personally, I found myself in inglorious uncertainty; a metaphysician when I felt religious, sharing Wordsworth's view—

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar.

The rationalist philosophy did not seem to satisfy the soul even of the pioneer of agnosticism. By his own consent his epitaph was:—

Comfort ye waiting hearts that weep,
For still He giveth His beloved sleep.
And if an endless sleep He wills; so best.

But there was a deadlock. Neither side could give the other side the lie. A man was not a fool or a sinner for being an atheist. He was often eminently sane, precisely logical, moral, and with a tender heart. Have we any solution to this deadlock? The solution lies in a furtherance of knowledge. More light may elucidate difficult points.

If there is any help it lies with psychic phenomena and Spiritualism. Some would point to the Bible and the authority of the Christian Church, but that only makes confusion worse confounded—adds further issues upon which there is honest variance of opinion.

It is with psychic phenomena, and that alone, that the philosophical deadlock can be settled. If it can be proved, as we believe it has been and still is proved by encyclopaedic evidence, that the personality of man survives bodily death, then there must be something amiss with the rationalist, monistic philosophy. There is a vital error somewhere, though it may escape detection. And if we find an error at the very root of that philosophy—a vital, fundamental, undermining error—then we must give ear to the rival philosophy that copes with the fact of the soul's survival of death. That philosophy is the one of the theologians, and to Spiritualism belongs the credit of directing our decision. Yet, ah, yet! The people who know 1 Corinthians xiv. 1 ("Follow after charity and desire spiritual

gifts"), these people throw hindrances in our way, lift up their hands in holy horror, and imagine we are tampering with the disciples of Mephistopheles. Nevertheless, brother Spiritualists, "wisdom is justified of her children," and "perfect knowledge casteth out fear."
CREDO.

LIGHT, THE REGENERATOR.

There is a beautiful passage in the Qabalah which explains the process of regeneration in Nature. I cannot quote it verbatim, but it is to the effect that whenever any substance in Nature is to be renewed and regenerated, the negative or chemical force of light assumes the reins and increases the force of repulsion within the atom so that it subdues its opponent—attraction—and the atom is repelled and separated from its neighbour atoms.

When the positive or polar force of light again asserts its power and increases the attraction the atom acquires new affinities, and a new substance is formed. This happens to physical-plane atoms and to spiritual-plane ones as well. The thoughtful student will grasp the analogy between the two realms of Nature and understand many things suggested so forcibly by this illustration.

Is it not the same with the individual soul when the time arrives for it to renew its substance and to be regenerated? Is not the passionate, impulsive nature, the lustful flesh, wishing to do the things that grieve the Spirit; is not this the very principle of repulsion broken loose and overbalancing the attractive power of the spiritual atom?

What a lesson for us to be kind and patient and forgiving to those in whom sin and sense are still ruling! How it teaches us to see in those who have fallen only our younger brothers and sisters in whom a natural process is going on; yea, sometimes they may be our elders upon whom Nature is just putting the finishing touch! As soon as the centripetal power of attraction again asserts itself in them, they may become the helpers of their kind, leaders and benefactors of the race, using their experiences for the good of their unfortunate brothers and sisters.—From "The Diary of a Child of Sorrow," by ELIAS GEWURZ.

DISTINGUISHED INVESTIGATORS.

In his remarkable book, already noticed in LIGHT, "Ghosts in Solid Form," Mr. Gambier Bolton, F.R.G.S., refers to the number of notable investigators who took part in the experimental meetings. There were, Mr. Gambier Bolton states:—

Persons from all parts of Great Britain; all parts of Europe, Canada, and the Americas; from far-off Japan, China, Burma, India, Africa, Australia, and other portions of the world; persons in all stations of life, from those closely and intimately connected with the Royal Family; members of the Royal Household; distinguished soldiers like Field-Marshal Lord Wolseley, General Carrington, General Sir Alfred Turner, General Gordon, and Colonel Valentine Gordon—both relations of the great General Gordon—and numerous other officers of the highest rank; distinguished sailors like my friend, Vice-Admiral Osborne Moore—a painstaking and highly critical investigator who witnessed his first materialisations at these meetings; great physicians from Harley-street, London, and elsewhere, including the distinguished head of the Army Medical Department, Surgeon-General Fawcett; members of the Diplomatic Services from nearly every civilised nation on earth; officials from the Treasury, the Foreign Office, and the War Office; members of the House of Lords; members of the House of Commons, of all the many known shades of political opinion; great journalists, like W. T. Stead, and many others from different parts of the world; great writers, like Sir Arthur Conan Doyle, John Oliver Hobbes (Mrs. Craigie), Florence Marryat, and many others; great scientists, like Signor Marconi; celebrated ecclesiastics of almost every degree, and holding innumerable creeds and dogmas (some of them carefully disguised as laymen, and passing under assumed names); well-known actors and actresses; well-known musicians, singers, artists, and architects; men and women of all kinds, each in his or her own way what the world terms "celebrities," with many hundreds of others who make no claim to that title.

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VOICES IN THE AIR.

It is many years since the present writer listened to the "voices" which formed a feature of the mediumship of Mrs. Everitt. They varied in power and quality, the utterance of that spirit who described himself as having been on earth a native of the South Seas being undoubtedly the richest and most musical of all. Ruskin is reported to have said that it was one of the most delightful voices he had ever heard. As to the more important question of the nature of the communications made, these, especially in the case of the communicator known as John Watt, often reached a high level of thought and language—far above the normal capacity of the medium.

The resources of the Direct Voice as a method of psychic demonstration and a means of evidence were neither so clearly nor so vividly realised in those days as at present. Certainly the phenomenal evidences of Spiritualism appear of late to have entered on a new phase in which the Direct Voice is becoming more and more conspicuous. Its advantages over other methods of physical manifestation are obvious. To name but one, for the sceptical inquirer the issues are tremendously narrowed. Here is a circle of people of repute—sometimes of high distinction in the outside world, gathered around a psychic in whose presence the Direct Voice is heard. The group is addressed by "voices," usually (but not always) through a trumpet—practically a simple metal tube for focussing the sound waves.

These voices purport to emanate from departed relatives and friends and they hold sustained conversations in the dialects and languages known or spoken by those who are addressed. There is no need to go fully into the nature of the manifestations here: they have been described very exhaustively in the pages of LIGHT and in the various books on the subject, notably those by Vice-Admiral Osborne Moore and Mr. James Coates. And here let us say how valuable a work has been performed by these gentlemen in collating and recording the best examples of the phenomenon, and in giving facilities for its presentation. It might have seemed to some of us that the work was being done for posterity rather than for the present generation—that the "voices" as presented in the form of reports had fallen mainly on deaf ears. Those behind the scenes know differently. They know that knowledge and experience of the Direct Voice has filtered into many quarters, and that many in all grades of society, from the highest to the lowest, have heard

of or witnessed the wonders and in some cases received such evidences that further doubt has been impossible. And in the cases of those whose names are known to the world a certain quite natural shyness to publish their testimony is gradually being overcome. Others, they find, having gained conviction, have not hesitated to proclaim the truth, and, fortified by the precedent thus created, the new witnesses are coming forward in their own names. The ball gathers as it rolls, and we look for an accumulation of testimony authenticated by names of such weight that even those who may not be able to prove the matter personally for themselves will have no recourse but to accept it.

To arrive at a position when the reality of the Direct Voice, with its many evidences of personal identity, will receive general acceptance is a question not only of the multiplication of records in connection with the mediums now existing, but the multiplication of mediums for this phase of manifestation. That, we have reason to believe, is a matter which is already receiving the earnest attention of those who have organised what has been well termed the "Spiritual Evidence Society." We may expect, in due time, to hear of more mediums for the Direct Voice, so that the channels of communication may be made deeper and wider. In the meantime it would be well if those who study psychic phenomena would give special attention to this particular subject on its scientific side. Clean and clear as is the phenomenon at its best it has not removed us from the sphere of psychological difficulties. The voices are heard; they are not those of either medium or sitters, they discourse in tongues with a myriad peculiarities of accent and intonation, convey information unknown to any of those present, incidentally presenting a multitude of evidences of personal identity—but there still remains a number of whys and hows, some of them beyond solution in our present state of knowledge, others to be resolved by patient enquiry and experiment.

The Direct Voice is full of possibilities for the future, possibilities of which the fringe has hardly as yet been touched. With its developments in days to come are bound up endless opportunities of ministry—proof, comfort, instruction, all those things that help to bring the two worlds nearer together. Those who have had personal experience of its resources in this direction will not fail to appreciate the fact.

The time has come for plain, bold affirmation of the facts, not only in relation to this question of the Voices, but of the phenomena generally. The "but" and the "perhaps"—the reserves and qualifications of the weak-kneed and the over-cautious—have hampered us too long. There are difficulties and contradictions, but they reveal not the weakness but the immensity of the question. It is only in small issues that things can be made perfectly plain and clear. The Voices have spoken. The testimony to their reality grows in volume; it comes from those whose views and experiences on any other question are sure, if not of public acceptance, at least of public respect. Those who avert their faces and endeavour to burke the subject may attribute their action to wisdom. To those who know, it can only be ascribed as cowardice. The leaders of public opinion who halt now will have hereafter to follow. As Bacon wrote, "It is hard in all causes, but especially in religion, when voices shall be numbered and not weighed." It is harder still when voices are neither numbered nor weighed.

A LETTER just received from Dr. Hyslop shows that he is exceedingly busy just now, too busy to contribute to our columns, but he makes amends by some kind words of commendation regarding the high level maintained by LIGHT.

LIGHT ON THE PATH.

I.—GOD AND HUMANITY.

It is not to be wondered at that many good old-fashioned believers shrink a little from questions and criticisms that suggest doubts concerning what they have been accustomed to call "The Providence of God." The world's confusions and miseries do not interfere with their placid faith, and anything like Robert Buchanan's blast of audacity,—

"Who shall judge Thee on Thy judgment day?"

only produces a thrill of horror: and even our milder question, "Is God helping us?" may make them unhappy.

But the questions are inevitable—even Robert Buchanan's: and they had better be openly asked and ventilated than secretly left to mould in heart and mind. Moreover, it ought to be and must be confessed that a thoroughly honest facing of life supplies plenty of justification for such questions, and that, for want of answers which are reasonable, faith languishes and God seems to recede. On the face of it, mankind does seem to be left terribly to itself—to conquer the evil only by long experience of it, and to win the good only by the payment of an exhausting price. Sin and wrong, disease and failure, waste and heartbreak, track the staggering footsteps of millions, and track them to the last, even to the hiding of the grave.

Still, it ought to be admitted that temperament goes for a great deal in this matter; and circumstances too; and what you are looking for. Two people stood looking from a window at a view. In the foreground and middle distance there were houses and gardens, and, in the distance, hills. One said: "Are not the hills beautiful?" The other said: "I see nothing but chimneys." There is plenty of happiness in the world, and as much of heaven as hell, but it largely reflects our own mood, hour by hour.

We are not proposing an argument, still less a demonstration. All we can attempt is a serious glance over the field. Here and there, there are footprints, and we may at least see the direction of them; and another thing we can do: we can steadily bear in mind that we are seeing only a part of the First Act of the tremendous Drama of Human Life; and that, so far from seeing the ending, we have really not commenced to glimpse the Plot. We must be patient with the Author. "One day with Him is as a thousand years, and a thousand years as one day."

We ask, "Is God helping us?" But what do we mean by "God"? Seeking, but ever baffled, man has given many definitions, or painted many pictures of Him; those which Christendom has inherited being chiefly the handiwork of the ancient Jews; very difficult now to press upon the men and women of the modern world. The God of the Garden of Eden, of the Deluge, of the Tower of Babel, of the wars and raids and robberies of the Jews is fast receding into the shadows of ancient tradition; and so also is the God of early Christendom, and of the Church of Rome; a venerable distributor of His favours or His penalties, forever seated on His "great white throne," in a local Heaven.

We must reverently but resolutely clear that all away. The Spiritualist has no use for such a God. The God for the modern man must be the God of Jesus who, in his day, also cleared away the local God of "this mountain" and Jerusalem, and called all men to the worship of "Spirit" "in spirit and (therefore) in truth." The supreme necessity is to get God out of a local Heaven into all His worlds, into all forces and persons and things, and to work into the general consciousness, imagination and faith—into the brain and heart of Christendom—Paul's fine saying

which proclaimed for all time that we all live and move and have our being in God. In a sense we can never hope to fully understand, but in a sense which is profoundly true, God is in all things, and all things are in God. The mystic is here perfectly right, and he may take with one hand a hand of the little child, and with the other hand the hand of the wisest sage, and say with them:—

I am but a part of Thee;
Like the land and like the sea;
Like the burning light of day,
Like the broad and starry way.
Good for all is good for me;
I am but a part of Thee.

If this is in any sense true, the question is answered—God is helping us. He is helping us through all the forces of Nature. The glorious old Pagans were not entirely wrong in deifying the natural forces. Their Gods and Goddesses of the seasons, of the winds, of ocean, and of vital human processes, were witnesses to a profound truth: only what they represented as manifold were in fact only one. Does God help the agriculturist? the engineer? the electrician? Yes: you cannot shut Him out of any of their fields of activity or research. You could sooner shut Him out of the Church. This is marvellously true of what we know as electricity, and of the electricities beyond our probably coarse form of it; for they are actually tracing electricity beyond what we call Matter to the source of Matter, and still beyond. The splendid old Pagans would have pictured a God of Electricity. It is very near the Laboratory of God.

As with the external forces so with the human emotions. He is helping us through these. He is helping us through our own helping, and through the helpfulness of all sympathy, pity, love, and quite probably through all sorrow and struggle; and, for all we know, through sin; for even that works for education and discipline. In a very deep sense we are all rudimentary manifestations or parts of God: like the atoms or electrons that are manifested in the material world. He works through the deep human emotions just as He works through the subtle natural forces. Have we ever really found out the secret of a mother's love—the sweet infatuations, the thrilling joys, the almost awful clings of it? all apparently contrived with profoundest subtlety for creative ends.

And what of the reverse of sympathy, pity, love? What of human bitterness, cruelty and hate? We stand here before a profound mystery, but a truth is dawning upon us which, though suggesting a mighty hope, makes the mystery greater than ever, for, through the working out of intricate laws of life, human bitterness, cruelty and hate make for the unfolding of sympathy, pity, love. As the darkness makes us long for light, and tiredness makes rest sweet, so the evil, through disgust and suffering, creates first the longing and then the clinging to the good; and it often looks as though there were no other way; and a Holy Spirit seems "to force the wrath of man to praise Him," and to "make all things work together for good."

Other thoughts concerning the helpful God present themselves with smiling face; but they must wait for another day.

IF WE try to influence or elevate others, we shall soon see that success is in proportion to their belief in our belief in them.

THE SPIRITUALIST makes connection between the two worlds, and runs his train of thought right through—indeed, the two worlds are but one for him—they are not two any more than the railway runs through another world by night. It is but one world after all, with two aspects. The daylight part of it is but half-revealed by day, and the dark side is but half-concealed by night.—GERALD MASSEY.

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

The correspondent who last week (p. 326) contributed an account of a sitting he had had with Mrs. Roberts Johnson on the 18th ult., sends us the following:—

Mrs. E. R. Johnson was kind enough to invite me to another private sitting with her, and after my previous experience with her I did not let the opportunity slip, so at 6 p.m. on June 25th I arrived at her residence. The weather was perfect, with just a pleasant breeze and bright sunshine. My companion sitter of the week previous arrived shortly after me, and as Mr. Johnson, who had come home just a few minutes in advance of me, had not completed the darkening of the drawing-room, I took the ladies for a few miles spin in the country, and arrived back just as Mr. Johnson had completed his task. All daylight having now been excluded from the room (the same room as before), chairs were placed in a circle. On this occasion Mr. Johnson was to sit with us, also Mr. E—, a brother of Mrs. R—, making four sitters and the medium. Mrs. Johnson sat at about the same place as on my previous visit, but on this occasion the sitters were so arranged as to form a circle, Mrs. R— being on Mrs. Johnson's left, and myself on her right. Just prior to the lights being put out Mr. Johnson decided to move a small bamboo table to make a little more room, and in doing so placed it near my left hand, but at such a distance that neither Mrs. Johnson nor myself could comfortably reach it. On this table I placed, face downwards, a luminous slate which I had brought with me, the only other article on the table being a bowl of large poppies—the only flowers in the room. We must have sat chatting to one another about ten minutes before any manifestation took place, when Mrs. R— said she had been touched on the arm. (When anyone is described as having been touched it may be taken that it is not the result of some accidental or intentional touching by another sitter, any such touching being immediately owned to.) At the same time Mrs. Johnson said that there was a most delicious scent of roses. In the course of a minute or two it passed to Mrs. R—, and later to Mr. Johnson, but neither Mr. E— nor myself experienced any scent. Mr. and Mrs. Johnson then sang together, and when they had ceased I felt a distinct touch on my left leg as though something brushed past the small table and me, coming from outside the circle. I said nothing, but watched, and presently saw the luminous face of the slate raised about three inches from the table, on to which it was quickly returned. The only noise heard was that made by the raising and replacing of the slate. Mr. Johnson also noticed it, and remarked upon it, and we compared notes. A few moments after, a voice with a Scotch accent said, "I am sorry I am late." Mr. Johnson said "That is Mr. Duguid just come," so we all bade him "Good evening." He then said, "The conditions are very good." (This is not written from memory, but from notes taken during the sitting on a strip of strong paper which I doubled over after each note.) Next Mrs. Johnson's sister spoke to her: she did not use the trumpet. I heard part of the conversation, but as it became more confidential both spirit speaker and Mrs. Johnson dropped into whispers, almost inaudible. There was a considerable pause after this, broken at last by the voice of Mr. Duguid, saying that the conditions were "good, but very slow, very slow." Soon a voice was speaking to Mrs. R— giving the name of E— S—. Mrs. R— replied that she did know a person of that name, but the said person was alive and lived in the U.S.A. "No," said the voice, "I passed over three months ago with appendicitis." This spirit speaker seemed a bit disturbed about the doubt, tugging continually at Mrs. R—'s dress, saying: "M—" (Mrs. R—'s Christian name), "you can trust me. I will give you unmistakable evidence. I am going with you to-morrow." Mrs. R— said she was going to a town in the Midlands the next day. (The above seems capable of verification.)

The next voice was again for Mrs. R—, saying it was "Grandma." The two fell to chatting, the spirit speaker declaring that she had quite a lot to do and was always very busy, and had a lot of dear ones with her. At the close of this conversation a strong voice was heard through the trumpet, saying "Good evening, I will help your mother to reveal herself to you but not to-night." This was evidently to Mrs. R—.

My brother next spoke to me for at least ten minutes, in a loud clear voice, without the trumpet. He referred to matters that had been a cause of great anxiety to me during the week, saying that he and some powerful friends were giving me their assistance and I need not worry. These difficulties have since dissolved themselves in a most unusual and unexpected manner. He then gave me a long message for my friend in London, which I jotted down as well as I could, for he spoke quickly. I duly sent the message forward, and was not surprised to find that it was of importance. He said much that might be of interest

generally, but which it is wiser not to print. I asked him to speak to the other sitters, which he did in a very strong voice, which changed location as different persons were addressed. After that a strong voice was heard through the trumpet saying, "It is John King, the same old John King." Certainly it is the same voice I have always heard, and I now felt that my impression of the previous sitting was confirmed. I felt sure when I heard it first that it was John King speaking, and that he was fulfilling a promise he once made to me. Next, a voice giving the name of "James Robson" spoke to Mr. E—. The voice was clear and the name given freely, but Mr. E— said he had no present recollection of anyone of that name. The trumpet then fell on the floor, and it was decided to close the sitting. Mr. Duguid wished us all "Good-night," a closing hymn was sung, and the lights turned on, the sitting having lasted from 7.45 to 10.15 p.m.

Mrs. Johnson was normal throughout. Mr. Johnson often declared that his throat was drawn from to assist the spirit voices, as it made him husky, and I must admit that occasionally during the sitting my own voice seemed to disappear and then return with a dry crackling sensation. I was very much impressed with this sitting.

M. E.

PROBLEMS OF SPIRIT LIFE.

We quoted in our issue of the 4th inst., from a series of articles contributed by Mr. Charles Dawbarn to one or more American psychical journals on some of the difficulties that arise in regard to spirit communications. In continuing his study of the subject he points out the difficulty of reconciling descriptions of spirit scenery and spirit life, resembling in many respects scenery and life here, with statements as to certain earth conditions being absent from spirit life. He says:—

We are told by wise men of earth that it is the dust in the air that gives us our blue sky and the beauties of Nature. . . . Without dust the very friction in our atmosphere that now transmutes solar energy into light and heat and electricity, and, perhaps, vital force, would be almost lacking. Without dust there would be no rains falling drop by drop, since a particle of dust is the core around which the moisture rounds its little globe. If there were no dust as soon as the atmosphere became overcharged with moisture cloudbursts would clear the air, and wash every speck of life from the face of Nature.

We now perceive that, if dust be one of men's saviours in earth life, similar conditions must prevail in the homes of our loved ones over there, if they have such surroundings as are pictured for our admiration. So we begin to examine a little more carefully these life-like descriptions of our coming experience in the spheres.

We are startled to find spirit George Pelham asserting that he had no idea of time. That, he says, "is one of the things I have lost." But if that be so away go all the glories of sunrise and sunset, with their gorgeous colourings. For it is a revolving world that marks day from night, and records time. No wonder a spirit tells us, as we have been told before, "there is no night here." But in this world of ours even the flowers sleep, and insomnia causes fearful suffering to man. So a world without sunshine and beauty (from lack of dust), without time and a daily night, is a world that does not offer the kind of celestial arrangements the spirits have depicted through medium lips. Yet further, if the good angels have no dust in their atmosphere, and yet avoid cloudbursts, then they receive moisture in some other way than Nature's plan for our little planet. . . . Moisture they must have or there would be not only no oceans or rivers, but no flowers or green leaves. . . . In reply to my practical suggestion certain media were inspired to indignantly deny that dust and doormats and soap were known in spiritdom. But, alas! they have never helped us to even guess how life is carried on without them in Summerland.

"There seems," Mr. Dawbarn asserts, "positive evidence that a normal spirit never comes directly under mortal ken, but is compelled by conditions to appear in a befogged manhood, open to suggestive influences, and totally unable to present spirit life as it really is." Meantime,

the problem for the explorer is to study his own subconsciousness, holding it as free as possible from suggestive influences, and thus to learn as much as he can of life in other personalities. We have seen much that cannot be. Surely, the explorer, with growing experience, may yet satisfy himself of an existing manhood in the next life worthy of an Ego climbing to his own ultimate.

SOUL MORE THAN SYSTEM.

In a lecture to a conference of Art Teachers, reported in the July "Vineyard," Mr. Godfrey Blount uttered an emphatic protest against the modern tendency to attach undue importance to systems of teaching—ignoring, or taking too much for granted, the principles which should control them. He said:—

The forgotten truth I would revive in your memories to-day is that all "systems" of education (or of conduct, which is the education of age) should be merely the expressions or words which wrap up an intention or principle in the same way as our clothes wrap up our bodies, or our bodies our soul; and that you can no more successfully achieve a system without first discussing and approving its final principle or "intention"—and its effect on the child and on the individual—than you can achieve a successful dinner party by borrowing the dress clothes or even the bodies of your friends without their wits and their appetites. I say the great modern hallucination is the taking the intention for granted, with this result, that the whole of our life is being rapidly mechanised by systems without souls, by laws without mercy, and by sacrifice without discrimination. The cinemas for the theatre, the pianola for the piano—that is where systems have led us. Everywhere the infernal powers that have entered into us drive us on (with neither the leisure to think nor the power to object) into the education of God's children out of their divine innocence into what they call "efficient citizens"—but what I should call soulless machines—cruel if they are clever, degraded if they are simple, desperate and unhappy if they are sensitive. In our diabolic and faithless infatuation for systems and in our breakneck race down to the sea, it may seem a reckless matter to-day to attribute any practical value to the possession of a soul, and ridiculous to assert that all systems must fail which are not the transparent vehicles of soul; but I should not be honest if I did not (at the risk of disappointing any anticipation you may have had of my proposing some new system) assert the following:—

1. That our conferences are the consequences of our dilemmas.
2. That our dilemmas are the consequences not of our want of a system, but of a plethora of them.
3. That our salvation can only be secured by transferring our allegiance from the outside to the inside, from system to soul, from the body of material servitude to the spirit of imaginative freedom.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 19TH, 1884.)

If you ask me, what are the essentials? what is the central deposit of truth that we are to unite in guarding? I reply, first of all, by stating as a cardinal proposition, *we are in direct and uncompromising opposition to the materialism of the age.* We do not believe that this life is the sum total of our existence. We do not believe that death draws an impenetrable veil over the future. We do not even believe that all the phenomena of earthly existence can be accounted for on the hypothesis of the materialist. Nor do we believe that no evidence can be produced of perpetuated life after physical death.

If I am asked to formulate in a positive form what I have thus negatively stated, I would state what I deem to be the essentials of the Spiritualist's belief in the following propositions:—

1. That there is a life coincident with and independent of the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence and those of the world in which we now live.

A spiritual life the complement of physical existence uninterrupted by physical death, and a communion between the world of spirit and the world of matter—this, in a nutshell, is my faith as a Spiritualist.

(From an address by Mr. Stainton Moses, M.A., before the London Spiritualist Alliance on July 15th, 1884.)

Self-reverence, self-knowledge, self-control,
Those three alone lead life to sovereign power.

TEXTBOOK.

THE GREATER BOON.

Passing the memorial to Sir Arthur Sullivan in the Victoria Embankment Gardens, one's eye is instinctively attracted by the beautiful female figure, symbolic of the genius of Music and Drama, leaning with hidden face in an abandonment of grief against the plinth that supports the composer's bust; and looks back to read the sad inscription, taken from "The Yeomen of the Guard":—

"Is life a boon?
If so it must befall
That death, whenever it call,
Must call too soon."

But surely the sentiment, though natural in the mouth of the character who utters it in the opera—a man in the heyday of youth and strength, condemned to end a brief mortal career at the hands of the executioner—is of the nature of a *won sequitur*. Death does not call too soon if he brings a greater boon in the place of that which he takes; if for life "cabin'd, cribb'd, confin'd," he gives life more abundant—life in which the powers that here are but feebly struggling to manifest themselves shall find a glorious fruition, and poet, artist and musician shall produce nobler work than any of which they were here capable. Mentally we picture that weeping form lifting herself erect with eyes aglow with a new vision—seeing the master she loved still engaged in the work to which he was called, but creating compositions even grander, sweeter and more joy-giving than those which won for him such fame and gratitude in the days when he tabernacled with us in the flesh.

SCIENCE AND THE AURA.

Ella Wheeler Wilcox contributes to the illumination shed by "The Stellar Ray" (Detroit, Michigan, U.S.A.) a brief essay on the subject of auras. In the face of the scientific facts set forth in his book by Dr. Kilner, she holds that it behoves each of us to give this matter some thought.

We need to realise, first of all, that the aura is as much a part of us as our heads and hands, and that its shape and colour are largely under our control. . . . Now that Science so closely agrees with the seers, we cannot reasonably doubt that psychic people have seen and do see auras. And it renders one a bit uncomfortable to think how many clear-seeing eyes may have beheld very ugly auras emanating from us.

Every thought, emotion and feeling is having its influence in shaping and colouring the aura.

If we were given free choice of selecting a hideous or a beautiful head-dress, or hat, there would be no hesitation about the one chosen. We are given this privilege of selecting our auras. Or at least we are given the privilege and power to change those which may have been given us by inheritance from other lives, or which may have been created by wrong methods of education in this life.

Not only is your aura visible to many clear seeing eyes, and to the eye of science, but its influence is felt by everyone. . . . The dark grey or brown aura sends out a gloomy and depressing influence; and the light bright colours send out love and cheer and aspiration to all who come in your presence. And as you colour and beautify this aura, you are helping build your body into greater strength and your brain into greater power. Think of the aura as an absolute possession, belonging to you, and given you to make beautiful in its appearance and its influence; and so surely as you work toward this result, shall peace and prosperity and health come to you and your power for usefulness increase.

ONE powerful aid in exorcising the demon of worry from our minds is strenuously to avoid, as much as possible, using even the word.

FEW KNOW more assuredly than I do the consolations that Spiritualism has ministered to souls stricken down with an intolerable burden of grief; the support that its teachings have given to failing faith when the heavens were as brass to the cry for the waning power of belief in truths that had slipped away: the reasonable and coherent doctrine that it has established on the ruins of a creed outworn.—"M.A. (OXON)."

SIDELIGHTS.

Mr. James Kellett, secretary of the Psychological Hall, Barrow-in-Furness, writes to express the satisfaction of himself and friends with the results of a séance with the Rev. Susanna Harris: "The voices through the trumpets were remarkable for their clearness and the conversations truly soul-inspiring. The value of the phenomena must be experienced to be fully appreciated."

M. H. B. sends us a case of apparitional warning of death which occurred in his own experience nearly two years ago. He states that he was conversing with his wife and a friend when suddenly from each corner of the room was heard a tapping which continued at regular intervals for about half an hour. Thinking someone was playing a trick he went to the door, when his eye was attracted by a black-looking object in the garden. Drawn by curiosity he went and touched it, whereupon it vanished. A few days later he learned that the tapping and the apparition had coincided with the death of a great friend and the consequent sudden illness of that friend's wife (she followed her husband ten days later). M. H. B. asks how these sounds are produced. The point has been dealt with many times in the past, but perhaps some reader of LIGHT may like to furnish an explanation.

"There has recently been presented" (writes Mr. Thomas Blyton, of the Finchley Spiritualist Centre) "as additions to the collection of records in our archives here, a very interesting case of 'successful laying of a ghost at a St. Leonards house'; also confirmation of a message as to the passing over, on the 30th ult., of a resident at Hastings, given at one of our informal séances on the same evening. A lady visitor from Stanmore was the only person present who recognised or knew of the person indicated, and she had to make inquiry in order to ascertain the truth or otherwise of the message. This local centre specially invites carefully authenticated records of any exceptional personal psychic experiences, particularly those of a spontaneous character."

For a profound philosophy of resignation, and a blind acceptance of things as they are, one must go to the "doss" house or the slums. This is what a "regular" wrote recently concerning himself, and the men and women with whom he associates:—"The matter with us is that we have too little vitality. That it is which has brought us to our own place. We are not criminals or evildoers. We could never have belonged to buccaneers of commerce, who recognise that the law of this life is, eat or be eaten. We are good-natured, kindly ineffectives. We are not angry at our fate. We know it had to be so."

F. V. H. points out that in the postscript to her letter in our issue of the 4th inst. on "Rare Examples of Psychic Phenomena" she is made to say that Mr. Crombie evidently "has his own thought substance," instead of "saw his own thought substance" (italics ours)—thus conveying an utterly wrong impression of her meaning. We much regret the misprint.

Dean Inge is fully alive to the importance of healing both as regards bodies and minds. He points out that the doctors of to-day have succeeded to some of the functions of the priests of the Middle Ages. They hear the "confessions of anxious and conscience-stricken penitents"; they even "prescribe dietary disciplines and various quaint penances"; they also "send people on pilgrimages to distant lands." The parallel is ingenious, but it may well be doubted whether the task of ministering to minds diseased can be retained in the hands of the orthodox medical practitioners. Gifts of healing are conferred by Nature, and if they are found amongst those who have studied medicine as a profession it is only by a fortunate chance.

The Dean, who is not such a pessimist as he is represented to be, is full of hope for the future. He looks forward to a regenerated humanity. "So far as one can predict, natural science, and the science of health in particular, must hold an ever-increasing prominence in the life of nations. . . . We may look forward to a time when many of the diseases which now ravage humanity will have gone the way of leprosy and typhus, when some morally unobjectionable way of regulating population will have been discovered; when the average health, strength and beauty of the people will be greatly enhanced. . . . Intellectual and moral improvement will be as great as physical: the race will make a long stride forward toward the perfect man."

"The Voice on the Beach and other Stories," by C. L. Ryley (cloth, 5s. net, David Nutt), is a collection of psychic tales which generally speaking, are clever and interesting in conception and plot, but strike us as rather bald and matter-of-fact in narration. One of the best deals with the visit of a young civil engineer, who is just awakening to the first whispers of love, to a cairn where he is inspired to write a poem, which is afterwards discovered, to his own bewilderment, to be simply an English version of a song which tradition affirmed had been chanted before his death by a Highlander, who generations previously had been fettered to the rocks of the cairn and left to perish of hunger and exposure. The engineer and his sweetheart ultimately come into contact with the spirits of the Highlander and the woman for whose sake he had suffered.

"Keeping Young and Well" (paper cover, 1s. net, L. N. Fowler, 7, Imperial Arcade), is a useful *vade mecum* of practical hygienic advice compiled by G. W. Bacon, F.R.G.S., who, "after half a century of strenuous business life, as a geographical editor and publisher, and having reached fourscore years of age, finds his health still unimpaired." Having entered upon "the right system of hygienic living, he has found the road always a pleasant one and requiring but little thought to maintain a proper standard of health." The work contains chapters on "Health Hints for the Home; Colds: Their Cause, Prevention and Cure; The Care of Children; Common Complaints, with Simple Home Remedies, by a Medical Man; Foods Medicinal—their Special Properties and Values, and a Medical Glossary of Technical Terms." Altogether a good book for ready reference.

In an article in a contemporary devoted to psychical matters, and also in a manuscript sent to LIGHT, we noticed an odd misuse of the term to "join issue." In each case the writer used the phrase as though it meant to support or coincide with. It means the very reverse. It is really a legal phrase implying that the party maintaining one side of a dispute places his argument beside that of his opponent and awaits the issue of the contest. It is the "joining" of battle not of agreement.

Mr. Ernest Bell, Editor of "The Animals' Friend," calls our attention to the fact that the otter-worrying season has again begun, and is being attended by the usual barbarities. He points out that "if it is continued, as no doubt it will be, during the next four months with some twenty to twenty-five packs of hounds, it will mean a terrible amount of torment to a large number of harmless and sensitive victims, merely for the amusement of idle pleasure-seekers, who certainly should be restrained by law, and made to find some less barbarous way of whiling away their time." We entirely sympathise with Mr. Bell's protest. It would not be a bad idea if, to "make the punishment fit the crime," and at the same time satisfy their craving for some new sensation, the hunters were condemned to change places with the hunted.

Though usually brief, the epistles of our thoughtful correspondent E. P. P. are sometimes a little difficult to follow. On the question of individual destiny, however, her ideas, conveyed largely in the suggestive form of question and paradox, are perfectly clear. She writes: "Is not the world's condemnation compatible with its ultimate salvation? Paul's argument respecting the potter and the clay certainly implies an absolute salvation. God may do anything He chooses with the purpose of saving man. He damns to save, for is it not in the 'wisdom of God' that the world knows Him not? The responsibility is His: men's acts work out God's purposes. Man is being used for larger purposes than he can grasp, that future ages may think and act aright."

The following appeared in a clever "Times" "leader" on "Ugliness, Positive and Negative": "Brute instincts in a brute are what we expect; and there is no incongruity in them. If a tiger snarls over his food, he is merely expressing an instinct with the means that Nature has given to him. But in our ugliness we are often expressing brute instincts with the means that civilisation has given us for a better purpose; and it is the incongruity between the means and the end that produces the ugliness." Some men, we are told, "seem to use the faculties of their own minds, and those which they have inherited from other minds, for purposes merely animal. To them all the gifts of disinterested science or thought are only weapons in the struggle for life. They are armoured like the rhinoceros, but with armour that could never have existed if mankind had been what they will to be. They are powerful with a stolen power which they would use to destroy all the higher instincts that have produced it."

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.

The Philosophy of Special Providences.

SIR,—I feel I must write to express my admiration of the article under the above title which appeared in your issue of the 4th inst. It sheds a flood of light on a problem which has puzzled me for years.

I cannot help thinking that there must be many others who feel as I do the mental comfort of having a difficulty so satisfactorily cleared up.—Yours, &c.,

MARGARET MOORES.

Bexley Heath.

Visions of the Living.

SIR,—I think the following story of the appearance on May 29th of an incarnate spirit may be of interest to your readers: A friend and I were sitting in my drawing-room with one electric light. While we were conversing alone various spirit forms were observed. Suddenly my friend told me of a man standing opposite to me surrounded by "yellow and black men," and described exactly a friend in the Malay States whom she had neither seen nor heard of. She mentioned several times how anxious he looked—"so worried"—and that he kept reappearing. A mutual friend who possesses this gentleman's photograph in a group showed this on the following week to Miss J—, the seer, and the latter picked out the friend whose apparition she had seen. Only on Friday last I heard that on May 29th our friend was in great trouble, and at the hour we sat was talking to his coloured labourers. I also the same evening saw a living friend of my guest's, of whom I had also never heard, but from whom a letter is still due.—Yours, &c.,

July 5th, 1914.

PAX.

Imagination.

SIR,—Will Mr. Rodney Terriss forgive me, though I have studied Kant so many years, if I reply to him? His position is one of sound common sense; what I want is to find out if we have any common sense.

He says he does not believe we can ever perform what would amount to an act of creation.

Now in the year 1850, Paxton's Crystal Palace did not exist and never had existed. How did it first come into existence? In the imagination of Sir Joseph Paxton. If it had never come into existence in Paxton's imagination it could never have been reduced to a plan and come into existence in the sensible universe. Paxton might have willed the palace for ever and a day, but his will would have had no effect without imagination.

Another interesting fact. How was the palace built? Every piece of iron, every pane of glass was put into position to carry out a scheme which had no existence in the sensible universe—the imagined palace in completion. The cause of the building was the imagined plan. So every step in building was predetermined by imagination! Every step was an effect of a future cause. Even scientists are now attacking the ordinary theory of cause and effect where cause has precedence.

Again, Mr. Terriss says a personality not conditioned in time is inconceivable because in itself impossible. But is this so? Was not Rodney Terriss exactly the same Rodney Terriss when he had finished writing his letter to *LIGHT* as when he began it? Was he not the same in spite of time having passed? Even this letter, written some days after Mr. Terriss's, is written under belief that the same Rodney Terriss still exists.

I believe it possible that if Rodney Terriss will use his reason he will find that his thought changes from moment to moment, and so is quite useless to him unless he can present his thought to himself in continuity of self-consciousness. As he reads this letter, is he not conscious of himself as the very same Rodney Terriss who wrote in *LIGHT*? Time may have changed his content of thought, but is not he himself the same?

Permit me, sir, to thank E. P. Prentice for her expression, "Imagination gilding the seeming impossible." It appears to me to be admirable. We do not think dry facts, we only think about them. We exist in fairy-land.—Yours, &c.,

F. C. CONSTABLE.

P.S.—When Bergson says "we endure and we change," he cannot mean to condition self-consciousness by change. He means, rightly or wrongly, that the content of self-consciousness changes.

Genius and Inspiration.

SIR,—In the above article, Mr. E. Solloway gives rather a different interpretation from that which F. W. H. Myers apparently intended to convey.

Myers definitely considers genius to be man's true norm (p. 56), and further (on p. 57), says, "I express, I think, a well-evidenced thesis and suggest an important inference—that the man of genius is for us the best type of the normal man—reaching a state of integration slightly in advance of our own; but my thesis must not be pushed further, as though I claimed that all our best thought was subliminal, or that all that was subliminal was potential inspiration."

As to the statement that men of genius must be classed with criminals, lunatics, &c., this is not Myers' own statement, but that of Lombroso and other anthropologists (see p. 56), and is only used by Myers as a point in dispute, for he says: "On this point I shall join issue, and shall suggest that genius should rather be regarded as a power of utilising a larger range than other men can use, of faculties, in some degree innate in all."

The suggestion that men of genius should be classed with criminals, &c., hardly agrees with the statement that the man of genius possesses readier communion with his subliminal self than most men.

F. W. H. Myers' most important statements proceed modestly, and are suggested, and to me his great argument on the question of genius and inspiration is that man more truly acts, in all great crises of demand and intensity, from his subliminal self, and acts so consciously.—Yours, &c.,

B. P. M.

SIR,—Perhaps no one has given us an adequate definition of genius, the heavenly flashlight that illumines all great souls in their hour of need. May it not be said of genius that it sees the invisible represents heaven, for the true approach to God is altruistic? Genius in every art puts the universal into the particular, and represents an instinct, a successful deduction. Man differs from the lower animals by seeing more elements. Genius comes by a minus, as the flower does by failure. "Man's extremity is God's opportunity," for He enters only when the self has been eliminated.—Yours, &c.,

E. P. PRENTICE.

A Psychological Problem.

SIR,—Colonel de Rochas' experiments with hypnotised subjects in what he calls "regression of memory" have been referred to recently in *LIGHT*. It is wonderful enough that they are able under the influence of passes to re-act every detail of their past life and even reach back, whether truly or not, into previous lives; but the most interesting marvel is that, when brought back from the past, they can be hurried on out of the present some distance at least into the future. M. de Rochas' magic has all the fascination of Wells's time machine.

One of his subjects is Juliette Durand, and I wish to put on record an interesting prophecy of hers made in 1905, so that your readers may test it when the fulfilment becomes due. I translate from "Le Messager" (March 1st, 1914). Juliette's age is sixteen, but with a few transverse passes she has added four years, and is now twenty. "She has left Grenoble a long time and is at Geneva. . . . Now she is twenty-two and at Nice, has caught cold, and must give up posing to artists. More passes, more years. Her face expresses suffering, her attitude is sad and resigned. Finally, in 1914, at twenty-five she dies." (All this is acted realistically by the hypnotised girl, who thus prophesies her own death in nine years.) "She dies, her head falls on her shoulder, her limbs grow lifeless and inert."

But though "dead" she can . . . answer questions, so Colonel de Rochas, still encouraging her wanderings into the future, questions her. "Her astral body detached itself without pain. She remembers her past life and how virtuous she was, her previous life when she was a man, the life before that when she was a woman, and how she wasn't virtuous at all. She is happy in her latest experience of death and is not, as seems usually the case, in darkness. She is still growing older, but keeps a kindly remembrance of those she left behind, especially Colonel de Rochas, who died two years after her in 1916!"

"Further still into the future! In 1940 'she' has returned to earth and is Emile Chaumette, Vicar of Havre." Here we leave her or him. It is all very curious. Perhaps some reader knows if Juliette has died this year as she foresaw, or perhaps her time has not quite yet arrived. It is not likely that the case of Emile Chaumette will be followed up, but we shall all know when Col. de Rochas dies, and it will be instructive then to turn to this record in *LIGHT*.—Yours, &c.,

N. G. S.

The Union of East and West.

SIR,—The Union of East and West, referred to on p. 330, is "a consummation devoutly to be wished," but it will not be accomplished until we fully recognise the importance of the two lines of progress, the line of organisation and the line of growth. We can raise the Easterns by transferring our progress to them, instead of endeavouring to supersede—the line of growth absorbing the line of development as the Judaic line absorbed the Gentile.—Yours, &c., P.

Have Animals Psychic Faculties?

SIR,—You ask how a cat finds its way home over one hundred and eighty miles of unknown country. The problem of this strange faculty is of universal interest and very difficult to solve by reason of the uncivil habit of refusing to answer questions which is shared by all animals with the exception of the horses of Elberfeld and the dogs that help the children with their sums. I think that probably the word "instinct" is a misnomer. It is easy to understand that an animal may have an instinct for going north or south, for chasing mice or turning round three times before going to bed, but that it should have an instinct for travelling in whatever direction will lead to its home hardly seems a faculty of the same kind.

A good plan in difficulties like this is to call upon the astral body for an explanation. If animals can reappear in the spirit world they may be supposed to have astral bodies, and this power of knowing what is going on at a distance and travelling to a distant place is comparable with certain occult human faculties which are probably connected with the astral body, and which may very well have been inherited from the lower animals or ancestors. If you will tell me how Swedenborg could follow the progress of a fire one hundred miles away, how a hypnotised subject at sea can hear what is spoken on shore, how the passenger's double knew where to go for help when his vessel was disabled, I will tell you how the cat found her way home!—Yours, &c., RODNEY TERRIS.

Is Growing Old a Popular Superstition?

SIR,—With reference to Mr. Harry Gaze's dictum that growing old is a popular superstition (p. 323), is it not a fact that the physical embryo or germ plasma is charged with vitality that under the most favourable circumstances is limited to a term of years? The outer husk or husks of every microcosmic organism, and even that of the Great Macrocosm it would seem, are cast off at the due time by means of the organism's inherent power of repulsion, as well as by cosmic processes at play for the purpose of disintegration and receiving back again substances lent for a period and for use only, not for final absorption into the innermost temple or supreme erection which the Ego-architect is growing on planes more interior within its "Self."

This taking back of substance is for the purpose of freeing the Ego-architect or the Centralised Focussed Energy from swaddling clothes no longer needed.

New heavens as well as new earths are constantly evolving themselves from the varied scaffolding of circumstance and substance which cannot in the nature of things hold together permanently.

If all the old outer garments, all the ragged baby clothes, which the loom of time is constantly weaving were to continue to cling about the "Self," what an impediment these would become! The Self would be weighed down with them—quite an army of Carlylean denouncers of "old clothes" would be needed, with scissors and knives, to cut them away in order to get back to the original "Self" and read its own pure mind without so many misrepresentative skirting veils—veils, however, which the mind of the developing Ego-soul had constructed for itself as best it could, for that mind is ever a fashioner of new clothes. "I create new heavens and a new earth," it is said. Nothing crude or archaic is tolerated for very long.

I think, too, that both the macrocosm and the microcosm possess numerous "rag shops" which possibly fulfil the office of "emporiums for transmutable odds" both mental and material.

Progress, however, needs that all mental rags should either be cremated back into raw material or transmuted into something new, that they may be fit to take a higher degree of office in the ever-evolving macrocosm which itself is ever moving on to higher states of consciousness and being.—Yours, &c., F. V. H.

National Fund of Benevolence.

SIR,—The donations received towards the above fund during the month of June have been as follows: Mr. Rickard, 10s.; Mr. Venables, £1 1s.; Miss F. D. (Birkenhead), £1 1s.; Mr. and Mrs. Appleyard, £2 2s. Total, £4 14s. On behalf of the committee I beg to tender our sincere thanks to the generous donors.—Yours, &c.,

14, North-street, Keighley.
July 10th, 1914.

MARY A. STAIR.

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

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 98 Mortimer-street, Langham-place, W.*—Mrs. Place-Veary gave successful clairvoyant descriptions to a large audience. Mr. Leigh Hunt presided. On the 6th inst. Mrs. Clara Irwin gave many fully-recognised descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mrs. Mary Gordon spoke on "Spiritism versus Spiritualism"; evening, Mr. E. W. Beard gave an inspirational address on "The Mirror of Life." For next week's services see front page.

SHEPHERD'S BUSH.—73, BUCKLOW-ROAD.—Address and clairvoyant descriptions by Mrs. Podmore. Sunday next, 11, circle; 7, Mrs. Beaumont. Thursday, 8, Mrs. Stenson.—M. S.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Address and clairvoyant descriptions by Mrs. Wesley Adams. Sunday next, 7, Mr. Gerald Scholey, of Croydon, will take the service.—T. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Beaurepaire gave an interesting address and clairvoyant descriptions. Sunday next, at 3 and 7 p.m., visit of the Union of London Spiritualists.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Neville's interesting address on "Spiritualism" and her well-recognised clairvoyant readings were much enjoyed. Sunday next, Mrs. E. Bryceson, address, and Mrs. Longman, clairvoyance.

WOOLWICH AND PLUMSTEAD.—Address and descriptions by Mrs. Webster. 8th, Mr. Tace gave address and Mrs. Peeling psychometric readings. Sunday next, 11.15 and 8.30, public circles; 3, Lyceum; 7 p.m., Mr. H. Carpenter. Wednesday, Mrs. Moores, address.—A. E. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Children's Festival: Addresses by Mr. T. Olman Todd and several Lyceumists and group leaders. Music by Lyceum string band. Sunday next, Mr. Hanson G. Hey. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, open circle; evening, address and descriptions by Mrs. G. C. Curry. Sunday next, 11.15 and 7, Mr. Percy Scholey, addresses and clairvoyance. Tuesdays, 8, Wednesdays, 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mrs. Pitter spoke on "The Ascent of Man" and answered questions. 7th, address by Mr. Trinder on "Children in Spirit Life" and clairvoyant descriptions. Sunday next, 7 p.m., Mr. Gilbertson. Tuesday, 8 p.m., Miss Seates.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Mr. Ruffe gave many surprising tests to a large and appreciative audience. Sunday next, 11.15 a.m., public circle; 7 p.m., address by Mr. G. Prior, clairvoyance by Mr. Fitch Ruffe, and after-circle. Inquirers cordially welcomed.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Anniversary: Members and friends sat down to most enjoyable tea; evening, address on "Is Spiritualism Conducive to Progress?" and descriptions by Mrs. Cannock. Miss Dimmock sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Alderman D. J. Davis. Friday, at 8, public service. 26th, Mrs. Mary Clempson.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie. Evening, Mrs. Roberts spoke on "Some Manifestations of God's Love," and Mr. Roberts gave descriptions. Sunday next, 11 a.m., Mr. A. Dougall; 7 p.m., Mr. W. F. Smith, address; Mrs. Smith, descriptions. Circles: Monday at 8, public; Tuesday, 7.15, healing; Thursday, 7.45, members.—H. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Inspirational address by Miss Violet Burton on "The Mysteries of Prayer." Sunday next, at 7, Mr. Levy, address and answers to written questions. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. August 6th, Mr. Horace Leaf.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. A. V. Peters gave addresses and clairvoyant descriptions. At the members' quarterly meeting good progress was reported. 9th, Mrs. Podmore gave an address and descriptions. Sunday next, 11.30 and 7, Mrs. Place-Veary. 23rd, 8.15, Mrs. Peeling. 26th, 7 p.m., Mrs. Mary Gordon.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. F. A. Hawes gave an inspirational address on "Angel Ministry"; evening, Mr. G. R. Symons spoke on "Inspiration or Influence." Mrs. Mitchell, of North Shields, gave convincing descriptions. 8th, address and descriptions by Mrs. M. Maunder. Sunday next, 11.15 and 7, Mrs. Mary Davies, flower séance; at 3, Lyceum. Wednesday, Mrs. S. Podmore. 25th, Lyceum outing to Ruislip. 26th, Mrs. Alice de Beaurepaire.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, interesting discussion. Evening, in the absence of Mrs. Keightley, Mr. J. Wrench gave a good address on "The Kingdom of God Within," followed by clairvoyance. 9th, Miss Woodhouse, successful psychometry. Sunday next, 11.45 a.m., investigation; 7 p.m., Mr. and Mrs. Orłowski, lecture and clairvoyance. Thursday, at 8 p.m., Mrs. E. Neville, address and clairvoyance. 26th, sacred concert.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Kingston Society will be held on Sunday next at the Assembly Rooms, Hampton Wick. At 3 p.m., paper for discussion by Mr. A. C. Scott on "Environment and Destiny." At 7 p.m., speakers: Messrs. A. C. Scott and E. Alcock-Rush. Clairvoyance: Mrs. Beaurepaire.

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

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

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Address by Mr. G. Prior on "How Spiritualism Helps Us."—A. B.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address by Mr. Mellish; after-circle conducted by Mrs. Cornish.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Short address by Mrs. Eva Stockwell on "Development," followed by clairvoyant descriptions.—E. S.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mr. Hanson Hey, of Halifax, on "Harmony in Nature" and "Harmony and Psychic Development."

TOTTENHAM.—684, HIGH ROAD.—Mrs. M. Gordon spoke on "Spiritism versus Spiritualism," and gave clairvoyant descriptions.—N. D.

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

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle on "Ethereic Vibrations of the Soul" and "Divine Providence"; descriptions by Mr. and Mrs. Rundle.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 9th, address and descriptions by Mr. and Mrs. Taylor.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Alderman D. J. Davis gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHPORT.—HAWKSHED HALL.—Miss Florence Morse spoke on "The Value of Spirit Return" and "The Fear of Death," and gave descriptions. The president of the S.N.U., Mr. George Tayler Gwinn, presided over the evening service.

READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.—Addresses by Mr. P. R. Street on "The Pride of Dust" and "A Modern Diogenes." 6th inst., Mrs. A. Boddington, clairvoyance and psychometry.

SOUTHAMPTON.—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Evening, Mrs. Harvey gave an uplifting address on "The Power of the Spirit," and clairvoyant descriptions. 8th, the president, Mr. Lloyd, gave an address.—W. J. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. D. Hartley, "Shams" and "Divine Intelligence our Strength." 9th, trance address by Mrs. Spicer, "Christianity v. Spiritualism"; descriptions by Mrs. W. Lloyd.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Service conducted by Mr. Arnold. Address by Mr. Clavis on "The Lord's Prayer." Soloist, Mrs. Mitchell. Clairvoyant descriptions by Mrs. Short.—E. E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave the address; Mrs. Trueman, clairvoyant descriptions. 8th, address and descriptions by Mr. Rooke. 10th, members' circle.—A. W. C.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, healing service, conducted by Mr. Pulman; evening, Mrs. Spicer spoke on "The Parallels of Spiritualism and Christianity," and gave clairvoyant descriptions. 8th, members' meeting.—P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, inspirational address by Mr. Ford on "Here and Hereafter"; evening, address by Mr. Bottomley; recitation by Miss Winnie McGuire; descriptions by Mrs. Greedy. Other usual meetings.—W. G.

CRUDDAS.—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. Horace Leaf on "The Spirit World," and clairvoyant descriptions. Thursday, at 8, usual short service and circle for members and friends. Sunday next, at 7, address by Mr. Harry Boddington.—G. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. Geo. F. Tilby; afternoon, Lyceum; evening, address by Mrs. Mary Davies on "Mediumship," followed by descriptions; anthem by the choir. 9th, Mr. H. Wright, address and clairvoyant descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Arthur Lamsley, F.T.S., spoke on "The Unity of Religions" and "Spiritualism a Common-Sense Religion," and gave successful clairvoyant descriptions. 8th, Mr. Walter Howell answered questions and spoke on "Objections to Spiritualism Answered."

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—U. L. S. Conference. At 3 p.m., Mrs. Mary Davies gave an excellent paper on "Mediumship," and ably answered questions. At 7 p.m., Mr. Sewell spoke on "Looking Back" and Mr. Alcock-Rush on "The Christ-Idea"; Mrs. Alice Jamrach, the president, gave clairvoyant descriptions. Miss Clarice Perry played two beautiful violin solos, and Mr. and Mrs. Alcock-Rush sang a duet. Most enjoyable day. 6th, Mrs. Lund; 8th, Mrs. Graddon Kent, addresses and clairvoyance.—E. M.

NEW PUBLICATIONS RECEIVED.

"Les Montreurs d'Esprits." By GEORGES MEUNIER. Paper cover, 5fr. E. Nourry, 62, Rue des Ecoles, Paris.

"Soul Shadows": Songs and Sonnets. By ROSE M. DE VAUX-ROYER. Cloth, \$1.50. The Bookery, New York City, U.S.A.

"Causeries Nantaises sur le Spiritisme." By ROUXEL. Paper cover, 1 franc. Of the Author, 17, Avenue de la Ville-aux-Roses, Nantes.

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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' Antipoprietary—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-glory 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—Souffism—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.

Etc. There are XXXIII. Sections in this Book.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

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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